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INDRA DEVI: FOREVER YOUNG FOREVER HEALTHY

(1)Yoga healing came to my mind. I decided to try it, only I didn't know how one went about it. Vaguely, I recalled something about concentrating on's thoughst on the desire to remove the ill ness. It all seemed quite harmless and simple so I did not hesitate. Although I didn't know what was wrong with him, I made the healing passes over his entire body, gave him magnetized water to drink and concentrated my thoughts on removing his illness. He seemed to feel better and dozed off, so I left.
The next morning I coudn't get up because of a piercing pain in my heart. I thought it was some trivial ailment and that the pain would soon pass. Later a message from my friend informed me that he was able to go to the office. I was quite proud of my achievment, not for a moment suspecting, of course, that I would have to remain sick for several years as a result of dabling with something in which I was utterly profane..."You must have given the Yoga treatment the wrong way," he remarked. "Did it ever occur to you to consult a yogi about your illness?"...I then showed Rypka how I had treated my sick friend four years before. "Be glad that nothing worse happened to you," he said gravely. "What you did was all wrong. The hidden powers or forces in us are very strong and one has to know how to handle them.
(2)Only years later did I realize that my illness was necessary to put a stop to the kind of life I had been leading and to start me oun on an entirely different one.
(3)Every subsequent treatment he gave me lasted about fifteen minutes. Then I would fall fast asleep for an hour or so after he was gone. After each treatment he would amaze me when, bringing the palms of his hands close together, he would cause a crackle of electricity to sparkle from them. The next morning I woke up with a wonderfully light feeling and a sense of well being. I had never enjoyed this feeling for the past four years. A glorious awareness of health filled me.
(4) The next day I asked one of the women to push my back so that I could bend further down and reach my toes in the difficult Stretching Posture. The teacher forbade this, however, saying that it might damage a rigid muscle. She assured me, though, that I would be able to do all of them correctly in time. "Which will probably be in my next incarnation!"
(5)Shri Krishnamacharya Guru of the Hatha Yoga School in Mysore, Prescribed the following:My last meal was to be taken before sunset and I was to go to bed not later than 9:30. A Yoga disciple has to avoid travelling, excitement or bodily exertion, and keep regular time for all Yoga practices. He is also not allowed to bathe in too cold or too hot water, nor to warm himself at the fireside. His clothing and footwear must be clean and comfortable. (Tight belts or girdles and tight shoes with high heels are absolutely taboo.)
(6)The Yoga postures, he further explained, were designed to normalize the functions of all our organs and glands, especially the endocrine glands which are responsible for the metabolic balance of our body.
(7) I had learned the miraculous results that could be produced by the Yoga postures and deep breathing, I came to realize the profound importance of this system of physical culture. A few weeks later I attempted my first Headstand. Soon I was able to keep this posture unaided in the middle of the room.
(8) The disciple must keep a strict diet, lead a well-regulated life and, while undergoing the training, stay away from the disturbing vibrations of a big city. Many people, as the result of trying to Pranayama on their own, develop serious physical and mental trouble. I was very grateful to shri Krishnamacharya.
(9) As we parted he told me that I no longer needed to keep the strict diet imposed on me during the training, as I didn't drink, smoke or eat meat anyway. "Only give up tea and coffee," he added.
(10) In India, Yoga is taught by a master to his pupil , who comes to stay with his Guru(spiritual guide and teacher) for the years of his discipleship. He serves him and looks after his needs in return for his training. Only in Yoga Health Centers where the physical culture part of Yoga is taught, does one join a class and pay tuition.

(11) How is the child to think clearly if its brain has not received sufficient nouishment? The habit of shallow breathing is one of the many unnatural habits that modern civilization has forced on us. It has been proven that in the civilized world only babies breathe the natural way.
(12) Shallow breathing is directly or indirctly responsible for a number of mental and physical ailments, from nervous disorders to common colds. Stooping shoulders, narrow chest, sallow complexion, impaired vision, bad memory, brain fag can all be the result of faulty breathing.
(13) Yoga deep breathing excercises. Thxis is a special way of taking a complete breath-different from any other type of breathing. It has the capacity of completely filling the lungs and completely emptying them.
(14) Prana means breath, absolue energy; Ayama means retention, pause. And that is what all Prnayama consists of-certain ways of inhaling and exhaling the air, and of retaining the breath. Prana, according to Yogis, is a vital cosmic energy; a lifegiving principle which esists in a sort of fluidic form in the atmosphere. It is also found in the sunshine, water and food.
(15) Prana absorption is greatly aided if the mind is also made to cooperate in the breathing processes. The surplus of Prana is stored in the solar plexus, which is the enery battery of our body.
(16) When you are inhaling a deep breath, you should imagine that together with the air, you draw in the qualities and elements you want to acquire, whether it be health, courage, strenghh, self-confidence, love, peace of mind or anything else. When exhaling, imagine that you are expelling the unwanted conditions like sickness, fear, weariness, hatred, restlessness, and so on. If you do this regularly for severla months.
(17) I do not teach Pranayama to anyone. Years ago my teacher asked me not to do it. So I restrict my instructions to the deep breath excercises and Asanas, which are very beneficial for the health and cannot cause any harm.
(18) Deep breathing should be done always in a well-ventilated rrom or at an open window, if the weather is not too cold. Also you should not attempt to do it on a full stomach. Wear no tight clothes, girdles or bras when doing the breathing excercise.
(19) Now begin the breathing by slightly contracting your throat(this will partly close the epiglottis) and slowly in hale a breath, keeping the mouth shut. You will hear a little hissing sound coming from the back of the throat. This is an indication that you are doing the breathing correctly. Do not raise your chest while inhaling, but let your ribcage expand on the sides. Now slowly exhale with the same hissing sound while contracting the ribcage and slightly pulling your stomach in. You have just taken one deep breath. Did you feel the pressure of the inhalation and exhalation at the back of your palate and throat? If so, fine. Sniffing in through the nostrils is wrong. The slight hissing noise is your cue. If, however, the throat is contracted too much, this slight hissing turns into a snort. This also is wrong, for it will strain the throat. Now repeat the deep breathing by taking only three inhalations and exhalations. Not more for the first time. You can repeat the same thing later onduring the day and then again in the evening. But to start with don't take more than four deep breaths at a time. To establish the rhythm of your breath place the thrid and fourth fingers on your wrist and listen to the pulse beat count, 1,2, 3, 4,-1, 2, 3, 4,- several times. Now put your hands on your knees and start on your deep breathing excercise, mentally counting four pulse beats while inhaling the breath and four pulse beats while exhaling it. Be sure not to accentuate the count of the beats with your breath, that is: the breath should flow smoothly and not staccato-like when you do the counting. When exhaling concentrate on the intake of fresh air filled with oxygen. Visualize it entering into your lungs and if you have a weak spot in your body direct it mentally thereto. For at least a month keep counting four pulse beats while inhaling and four while exhaling. Do not add an extra beat until you can doit very easily and without any effort. It may take a month or more before you are able to increase the lenght of time for inhalation and exhalation. Go slowly.

The PLOUGH POSTURE

INDRA DEVI

(FINAL ~~PRELIMINARY~~ STAGE)

THE ANGLE POSTURE

TRI

THE ARCH POSTURE

Hathyog


THE ARCH POSTURE

The first week take only four breaths at a time and do two or three of the breathing exercises described on page 168. The second week you can take five deep breaths, continue adding one extra per week until you achieve a total of sixty. This you can divide into fifteen at a time-four times a day, or else take twenty of them,-morning, noon, evening-or twice a day, whichever suits you best.

(20) As I have already said this kind of deep rhythmic breathing is an exercise. You should not try to breath this way all the time. Your normal breathing will be automatically improved, however. You will also breathe better during the night when you are asleep. As soon as you get up in the morning, go th the open window and take a few deep breaths. Do it also at night before going to bed. It is very important to have your bedroom well ventilated at night. I keep the window open even in winter. We subconsciously breathe more deeply when asleep. so we should not inhale stale air all night long. Also we must remember that we breath through the pores of our sking. That is why I would recommend you to sleep as I do, without any pajamas or night-gown.. This will keep your sking always fresh, firm, and youthful. You can start doing it in the summer when it is warm, and in the winter add some extra warm blankets.

(21) Breathing exercises: 1. Stand straight. Stretch out arms forwards; take a deep breath and while retaining it move arms sideways and again forward several times. Drop arms and exhale forcefully, widely opening the mouth. 2. Stand straight. Stretch out arms forwards; take a deep breath and while holding it swing arms circling them like a windwill. Drop arms and exhale forcefully, widely opening the mouth. 3. Stand straight. Place fingertips on shoulders. Inhale a deep breath and while retaining it alternately join elbows on the chest and move wide apart several times. Exhale forcefully, widely opening the mouth. 4. Stand straight. Inhale in three vigorous sniffs. On the first sniff stretch out arms forward; on the second move them sideways (on sjoulder level), on the third move them upwards. Exhale forcefully widely opening the mouth. 5. Stand straight. Inhale a deep breath rising on the tip of your toes. Hold the breath for a few seconds while standing on toes. Exhale through nostrils (keeping mout closed) while slowly lowering heels to the floor. 6. stand straight. Inhale a deep breath while raising on tip of toes and exhale while lowering the body to a squatting position, then stand up.

(22) I then proposed to show her the relaxation exercise which we do in my classes. "Lie down on the rug," I told her, and I pulled down the blinds to induce semi-darkness. "The hard floor is better for relaxation than a soft couch."

(23) The constant practice of these simple relaxation exercises will make it possible for you to learn to "let go" and to dismiss un-welcome thoughts from your mind in the same way that you trun off the lighs when they bother you.

(24) A completely relaxed muscles discharges very little electricity. When the body is relaxed and at rest there is almost no dissipation of life-energy, which in Yoga is called Prana.

(25) Lie down on the carpet and stretch. Stretch your arms way back over your head and stretch your legs, making the whole body as stiff as you can. Then abruptly drop your hands down alongside of you and relax the whole body. With eyes closed, concentrate first on the tip of your toes and try to relax them. Imagine that your feet, legs and thighs are being gradually plunged into pleasently warm water and all the muscles are becoming relaxed. Next relax your back, spine and shoulders; then your arms, hands and fingertips. Let your chin drop so that the muscles of your face relax as well. And, now, imagine that your bodys is getting heavier and heavier; so heavy that it singkd into the carpet andyou no longer feel its weight. Remain like this for a few minutes completely relaxed and completely at ease. Imagine yourself sinking into complete oblivion. To induce this feeling, try with eyes closed, to rool up your eyeballs and then lower them. You are relaxed, now, very relaxed, and feel like a light cloud floating in the sky. Before getting up, stretch and yawan. Then slwoly stand up.

(26) Apropso o f correct posture, I would like to tell you something about the so -called "tuck-in", and wanrn you against this posture. I do not know whose brain-chile it is, but I have seen clases where women and girls were taught to keep this unnatural and unhealthy posture. It consists of tucking in the addomen while keeping the buttock muscles tightened. This produces a musculare and nervous tension aside from preventing the spine from being straight. The idea of this posture, as I understand it, is to give and impression of a less pronounced adbominal line. I do not know whether or not one succeeds in fooling anyone except oneself. By the same token those who want their faces to look thinner should walk around with drawn in cheeks! I didn't know about the tuck-in posture until a prominent physician called my attention to it. Speaking about a certain women who was teaching this posture he said angrily: "She ought to be shot, teaching women an idiotic posture that turns them into nervous wrecks. They really believe it makes them look slimmer." When I attended one of her classes I understood why my physician friend had been so indignant about it. What surprise me most though was that the women in that class so gullible accepted all this nonsense. Didn't these women understand the great expenditure of nerve-energy such a posture demands? Who can keep tight the muscles of his hands, legs or any part of his anatomy without a muscular and nervous reaction? Contraction should be alternated with relaxation even in exercise, but to keep all the time a posture which call for an incessant muscle contraction is really more than I can understand. To keep your spine and shoulders straight, head erect, and to move in a natural, graceful and relaxed manner is all you need to retain a good posture.

(27) Avoid fried foods, as frying produces acreolin which irritates your stomach just the same way it irritates the eyes of the cook who does the frying. Morevover, fried food takes longer to digest than fat itself, and fat is the last to leave your stomach, carbohydrates come first and proteins second.

(28) Chew your food properly, masticating an insalivating it. This applies to starchy food especially, as starch should be converted into glucose and dextrin by the saliva while in the mouth. Otherwise it lies fermenting in the stomach for several hours.

(29) During the period of my training, for instance, my teacher imposed upon me many regulation. A vegetarian and teetotaler, I was told to give up all stimulants, such as tea, coffee, and cocoa, and not to take anything sour, salty, spicy and sharp-pickles, onions, garlic, pepper and chili were forbidden. I was also to omit vegetables that grew under the soil, like carrots and potatoes, and eat only those that ripened under the sun.

(30) He explained the reason for the light breakfast by saying that the body doesn't need much fuel after the night's rest. A heavy breakfast draws the blood from the head to the stomach and the head cannot be ligh and clear when the stomach is heavy and full. The last meal should be eaten before sunset he stressed. After that it is not advisable to take anything but water or juices.

(31) My Yoga teacher showed me a simple way of re-charging water with Prana which is lost in boiling it. He filled a glass with water, took and empty tumbler and poured the liquid from one glass into the other several times, so that while passing through the air it had a chance to re-charge itself.

(32) Nature knows our need for sugar. It is natural for you to crave it because that is what makes our body "run." It gives you the energy you needto go about your daily work. Without sugar, you could not get out of bed in the morning. You would not have the energy to lift your head from the pillow.

(33) The ancient Greeks had a temple where people could come and stay when they wanted to abstain from food. Statesmen often used to seek retreat there in order to have a clear head when an important decision had to be made.

(34) Fastomg Rules: Do not swallow the saliva that turns bitter from the toxic matter which the body throws off, not to clean the tongue when it becomes thickly coated, and not ot brush the teeth, as the acidity generated by the saliva is bad for the emamel. He further advised me torinse my mouth

several times a day with water mixed with white wine, but to be careful not to swallow it.

(35) The first three days I felt a little dizzy and hungry at meal times. But afterwards all craving for food stopped and I kept my husban company sitting at the dinner table. During this fast I lost weight and looked very thin. On the fifth day I had a little palpitation. My feet and hands were also chilly, but I learned that this was entirely normand and nothing to worry about. The first three days are the worst.

(36) The yogis, having discovered the powerful effect of sound vibrations on our system, have devised a special Yoga of sounds, the Mantra Yoga. The mantras are based on certain vowerl-combinations which are chanted in a specific manner so as to produce a vibrating effect on our entire system, our nerves, glands and the brain. The invocation of the vowels is very soothing and relaxing. They have tobe sounded however with the full energy of a deep breath. You will immediately feel braced and charged with new energy after trying it. Inhale first, and then without exhaling, sound a stron and piercing EEEEEEEEE, parting your mouth as in a smile. Don't do ithe wasy you would sing, but rather the way you would cry from afar. The sound should also be even. It must be kept on the same pitch in the begginning middle and end. It should not start powerfully and end feeble. Stop before you are completely out of breath as there should always be left a little reserve of breath before you are through with the sound. Take a little rest and repeat it again 3-4 times.

(37) The founders of Yoga may not have know about the existance of the endocrine glands, but they knew very well that forceful life pulsations were manifested in the glandular regions. They also could perceive the strenghth of these pulsations and knew exactly what part of the boday had to be exercised in order to animate their activity by removing the obstructions which prevented a free flow of the life-forces. Thus an increase of blood supply and nerve energy naturally improves and heightens the functional activities of the glands. There lies the secret why such a simple thing as the practice of the Yoga postures can restore the whole endocrine system not only to normality but to an unusually high level of efficiency.

(38) The purpose of the Yoga exercises is to remove all obstacles interfering with a proper bllod supply to the glands, and re-establish their normal activity

(39) Deep breathing and a number of exercises and diets have been devised by the Yogis for the purpose of combating constipation and preventing it, as they believe it to be a barrier to the higher process of thinking. They advocate the regular use of an enema once a week to cleanse the colon and also to train the bowels to move a t a certain time every day.

(40) She had no more troubles with elimination after learning from me about the squatting position. Many of my Indian friends have complained that they invariably become constipates as soon as they leave India, due to the use of the chari-high toilet seats in Amercia and Europe.

(41) Nervous people, expecially, have difficulty in getting a good night's rest when sleeping against the magnetic current of the earth. You know that this magnetic current has the power to move a compass-needle. But you may not know that it has also the power to irritate our nervous system. One should sleep with on's feet toward the southand head toward the north in order to be in alignment with the earth current. I learned this from my teacher in Indai and in turn pass it on to my students and friends who suffer from insomnia. Quite a few of them have found, to their surprise that they actually were able to sleep better after having changed the position of their beds.

(42) Don't sleep with arms under your head, as arms raised above the shoulders produce tension. Don't use high pillows. Your spine should remain straight when you are resting.

(43) For Headaches: First of all, he did the Yoga exercises daily, the Headstand even twice a day. Then for six weeks he adhered to a rigid diet.

(44) Yoga method to stop colds: Never blow the nose but draw in the mucus by a hard sniff and then spit it out. Do this four or five times and repeat every time you feel the neccessity of blowing your nose.

(45) The Yogis have devised several ways of converting the sex energies into finer forces without twisting and suppressing the all-powerful sex urge. I shall omit complicated excercises. First you must relax completely for a few minutes. (Follow the instructions given in the chapter on relaxation.) Then sit up straight, keeping the neck and head very relaxed and start doing the deep rhythmic breathing ecercise. Having taken five ors six (or more if you are not a beginner) breaths, close your eyes and try to visualize a great vital force operating within and outside of you. Concentrate your mind on it, keeping away any thoughts connected with sex. Now resume again the deep rhythmic breathing and do the following: each time you inhal, imagine that you draw the sex energy upwards from its center, like a pump drawing up water from a well, and each time you exhale , direct it to the solar plexus. Or, if you prefer, direct it to the brain to be stored there. Keep on doing this exercise for a few minutes without interrupting the rhythm of your breath. If you haven't done any deep breathing before, stop this exercise as soon as you feel dizzy and resume it only after three of four hours simple as it may seem, its practice is very effective. It is essential of course, to do the deep breathing correctly and to be able to will strongly that the sex energies should rise upwards before being directed to the solar plexus. Thus, these creative energies are not wasted. like in the practice of self-gratification, but are conserved by the system and are transmuted into a finer force, adding magnetism, vitality and attraction one's personality. This exercise is of benegit for both men and women. The best time to do it is when passions are aroused and the sex urge is felt, althouth it can also be done at any other time.

(46) The yogis deemed it necessary to keep intact their virility in order to heighten their psychic powers. Consequently they came to devise certain postures and exercises which helped them to preserve their creative energies regardless of their age.

(47) The headstand is considered to be a most potent tonic because it affects both the pituitary and thyroid. So it is intimately related to sex and sex troubles, which arise from the malfunction of the gonads. The next best exercises are the shoulderstand and the Reverse Pelvic Postures. They also stimulate the thyroid and the gonads, and have a rejuvenating effect upon our glands and the entire stysten. Finally comes the Ashvini Mudra, quite a peculiar exercise, which consists of alternative contractions and relaxations of the anus. It is performed the following way: assume etither the squatting or a cross legged position(or any other postition comfortable for the performance of this particual mudra); inhale a deep breath, and while exhaling it contract the muscles of the anus; keep for a while the breath and contraction, then inhale slowly, relaxing the muscles. Done in a rapid succession the contractions produced by the Ashvini Mudra massages and tones up the sex organs and sends to them an extra supply of blood.

(48) Freed from the fetters of an old morality, sex, the expression of man's most natural instinct, has grown into a menacing problem. This is the inevitable result of a hypocriticla attitude toward sex which has been deprived of its beauty and sanity.

(49) I know a woman who attended a metaphysical class to learn concentration in order to get a Cadillac. She started working at it and kept visualizing a cadillac standing in her garage. It so happened that some time later she lost her money on the stock market and was obliged to rent her house and move into a room across the street. The new tenants had a Cadillac and from her window she could see the picture she had been so sedulously visualizing: a Cadillac standing in her garage! Another friedn of mine was obsecssed with the idea of becoming slim. She talked about it continoulsy. It became and idee fixe, which she seemed unable to control or direct. Eventually she became slim, but it came about in a most unfortunate way. She lost her husban in the war and everything she possessed. She nearly starved to death, and as a result becam seriously ill. Yes, she realized her wish, but paid a price for it she had not bargained for.

(50) I have been told that here in America people like to go to lectures on health, youth, longevity and peace of mind but will not do naything about getting it if it involves effort.

POSTERIOR - STRETCH

HALF PASCHIMOTHASAN

also **MAHAMUDRA**

FULL **PASCHIMOTHASAN** (Posterior Stretching Pose)

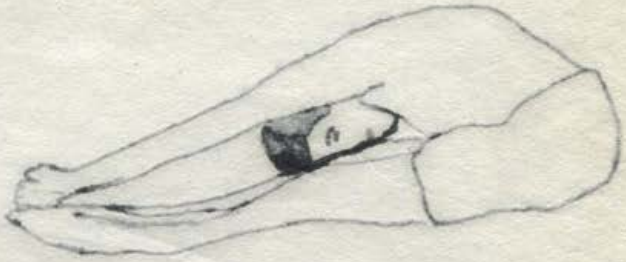
~~(POSTERIOR STRETCHING POSE)~~

COBRA POSTURE

HathYog

HALF PASCHIMOTHASAN
MAHAMUDRA

also

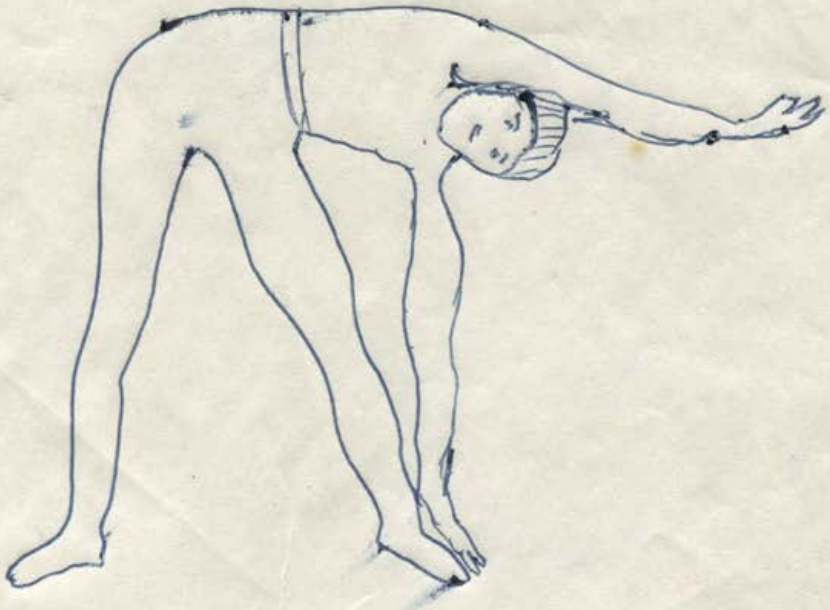


Full PASCHIMOTHASAN (Posterior Stretching Pose)

(POSTERIOR STRETCHING POSE)

Hathyog

BOW POSTURE



TRIANGLE POSTURE

(51) They were specially designed to bring the body into a condition where where the healing forces of nature are able to do their work. The Yoga postures do not cure per se. It is nature that does the healing.
(52) Do the exercises on a rug, mat or folded blanket spread on the floor.
(53) In the beginning do not do the exercises for more than fifteen minutes. Never do the exercises longer than one hour. Rest frequently between exercises. Every exercise should be coupled with deep rhythmic breathing.
(54) No other exercises except the neck, eye, and relaxation exercises should be taken by women during the first two days of their monthly periods. After the third month of pregnancy one should do only the light exercises.
(55) The Arch Posture: This is a very easy exercise which can be done even in bed if for some reason you cannot lie down on the floor. Lie down on your back and pull your feet close to the the body so that the knees are brought up. Place your hands by the sides and close your eyes, as there is no point in staring aimlessly at the ceiling; let your eyes rest. Now raise your back and buttocks off the floor and at the same time inhale a deep breath; retain it as long as you can and keep the posture, arching the back as much as possible; then exhale the breath while lowering your bac to the floor. Repeat the exercise three to four times. Don't ever skip this exercise if you have for a weak or aching back, as it strengthens the back and relieves it from sacroliac troubles.
(56) The Stretching Posture: Sit on the floor with outstretched legs, keepign your feet close together, your head and spine straight. Then take a deep breath and, slightly contracting your abdomen, begin to exhale at the same time bending the whole body forward until you can grasp your toes (or soles) with both hands and touch your knees with the forehead. Remain for a while in this posture, then slowly return to the original postion. Repeat the exercise two or three times. The Stretching Posture is very helpful in cases of constipation, lumbago and sciatica. This exercise tones up sluggish bowels muscles of the abdominal and pelvic regions and stretches the hamstring muscles behind the knee. Don't become discouraged if at first you are not able to bend far enough down to the knees.. Just try to bend as low as possible taking a firm hold of your ~~knees or~~ ankeles or calves, pulling yourself forward. -(PASCHIMOTANA posture)
(57) The Half-Lotus Posture: Aside from its own beneficial effects, the Half-Lotus Posture serves also as a preparation for Lotus Posture.. Remain sitting on the floor holding your spine straight and both legs outstretched, as you have done in the previous posture. Now place your right foot high upon your left thigh (if possible with the sole upturned); then bounce your right knee up and down, ~~shipping~~ helping to push it down close to the floor with your hand. (If you find it difficult to keep your foot on the thigh, slide it down to the floor so that your sole can touch the thigh.) The bouncing movement should be done for a few minutes every day as this will eventually render your joints so flexible that you will be able to assume the Lotus Posture easily and without any discomfort. Having finished with the bouncing, take a deep breath still keeping your foot on the thigh, and slowly bend forward, while exhaling; grasp either the sole, toes, andkle, or calf of your left foot with both hands (without bending the left knee, however.)
(58) The TRIANGLE POSTURE: Stand with feet wide apart. Extend arms sideways at shoulder level. Inhale a deep breath and while exhaling bend whole body to the right (sideways) until the right hand touches the floor. The left hand should be extended vertically, the head turned toward it. Return to the original postion and repeat the exercise to the left side. The angle posture tones up the spina; nerves and abdominal organs, giving a lateral movement to the spine. (Triangle Posture) =TRIKONASANA
(59) The Cobra Posture: Lie down on your abdomen and place the palms on the floor on etither side of your chest, raising the elbows. Keep your legs close together and toes pointed. Now inhale a deep breath and while doing so raise the upper part of your body, leaning on your hands and arching the back (the lower par t of the body, from the navel down, must remain touching the floor); throw your head backward, holding your breath; remain in this position for a few seconds; then slowly return to the original position while exhaling.

VIPARITA-KARANI POSTURE

INDRA DEVI

The cobra regualtes the proper functioning of the adrenal glands. This posture is beneficial for backaches if the pain is due to overwork; it adjusts a displacement in the spina; column. Tone up the sympathetic nerves, renders the spine elastic and strenghthens abdominal muscles. It is a good exercise ofor women suffereing from ailments of the ovaries and uterus. People who become bloated soon after a meal should emphasize this exercise.

(60) The Reverse Posture: Lie on your back and raise legs and back, supporting the body by hands placed under the hips. INCLINING FEET SLIGHTLY BEYOND OVER HEAD. Keep legs straight ~~up~~ and toes pointed. Cloese your eyes and do the deep breathing: remainin this position as ~~xxx~~ long as you can or rather as longs as your elbows are able to endure it. The Reverse Posture regulates the proper functioning of the gonads (sex glands), the thyroid, and is very good for the pelvic region.

(61) Remaining in the previous (reverse) posture, inhale a deep breath and while exhaling slowly lower both legs over yor r head until the toes touch the floor behind the head. Keep the knees straight and hands on hips as before or stretch them out on the floor, as shown on the picture. Thisx is the Plough Posture. Close your eyes and do the deep breathing, remaining in this position as long as you can. Tehn begin slowly to undo this posture while exhaling. Try to uncurve your back very gradually, so that the vertebrae shall touch the ground joint by joint, like the wheel of a caterpillar tractor. When the whole of your back reaches the floor, straighten your knees and point the toes toward the ceiling. inhale a deep breath, and exhaling it, slowly lower your outstretched legs until the entire body lies flat on the floor. Do not try to hold one breath until the feet touch the floor,but take several breaths while lowering them. The plough posture affects the thyroid gland, liver, and spleen. People suffering from arthritis, obesity, neuralgia, muscular rheumatism, indigestion, amd constipation will find the practice of this excercise very beneficial. It also prevents stiffening and degeneration of the vertebrae and helps to keep it elastic and healthy.

HALASANA

Helen Durham: Don't try to expand your chest by swelling out in front. The old opera singer with her ample breath pouch over her tummy is an illustration of what abdominal breathing alone will do for you. Expansion should come not only in front but across the back and sides. To see how much rear expansion you get, put your hands at the small of your back, thumbs forward, middle fingers touching behind. Give yourself a tight squeeze, exhaling as much as you can. Then inhaleand see how far you can force your hands apart. Your ribs area flexible cage that protects your lungs. As your lungs expand, the bony cage should expand all around. One way to learn how to breathe deeply is to get the sensation of packing your breath well in against the back of your ribs.

Without the help of your diaphragm you can never breathe as you should. The disphragm is the floor of the chest. It is a domeshaped muscle, with the dome inverted. As we inhale, the dome drops downward, increasing the chest cavity for the air to rush in. As we exhale, the dome flattens upward, forcing the air out. Without the help of this important muscle you cannot make a sound.

A good way to re-educate your diaphragm, once it has gone wrong, is to lie flat on your back, discard the cares of the world, and let the great muscle work naturally. If you do this until it becomes a habit you will breathe this way on your feet.

The only purpose of breathing is to get oxygen into our systems, for without oxygen we should quickly die. Every vital process in the body is dependent on oxygen for its performance. The more oxygen you have, the brighter will be your color.

(2) If some of us filled our lungs with a great blast of air, we would have an oxygen jag, a light-headed feeling -- that is a physcial fact. If you don't believe it try it some time.

(3)The radio announcer tunes up his voice by breathing before being flashed on the air.

(4) Helen Hayes said;"for years I could play only delicate ingenue roles because I had only a little flappers breath. You have the diaphragm of a baby, said Mary Garden to me. I never could have played mature parts without the power I acquired from learning how to breath.

The PLOUGH

ADAMANTINE
(VAJRASAN)

Hathyog

ADAMANTINE
(VAJRASAN)

(PAUL BRAGG): "C U R E Y O U R S E L F"

(1) Food, as offered to us by Nature, is many times the bulk of the foodstuff which now adorns our tables. The stuff we eat has been treated, prepared, its coarse parts removed; it has been refined, cooked, until in bulk, in size or amount, it is reduced to a fraction of the article of food as grown. The cellulose, the fibre, the water and mineral matter have all been discarded. All that is left is the highly concentrated, soft, heavy portion. Because of this great reduction in size we consume many times the amount of food matter intended. The human body is not equipped to handle this sort of mush. Our digestive and eliminative organs were not made for such. #The human system was designed for natural food, untampered with, such as is presented to us by Nature, just as the human body was designed with legs and intended to walk and not fly. If primitive man, unable to cook or refine his food, thereby reducing its bulk, was able to derive nourishment and sustenance out of his bulky, cellulose food, largely water and fibre, and maintain a strength and undreamed of and unhoped for by us, doesn't it stand to reason that we are getting fifty times too much concentrated food matter in what we are eating?

(2) For those who indulge in heavy physical exercise or activity there is some amelioration. They are a little better off than the rest, because the flexing and contracting of muscles works out some of the accumulation of filth and food residue in the tissues, and the accelerated circulation of the blood stream and profuse perspiration due to the physical exertion act to carry off this waste matter. In this manner the athlete is saved from many of the illnesses that attack those who do not exercise.

(3) Sandow, the world's greatest athlete, died at 58, an age at which he should have been in full possession of his powers, with no beginning of retrogression. # No indeed, exercise, as so many claim, is not the solution. It forms only part of the program, even though a very necessary and indispensable part. Diet is the main thing, because food, in the last analysis, is the ultimate cause of our dis-ease.

(4) The quickest route back to health is the complete fast. That is true. However, there is a danger in long fasts, which I will explain presently. And aside from that, there is a slower but equally efficacious method of reaching our goal which is without the attendant disabilities and unpleasantness of the fast.

(5) In a long fast the burden of poisons in the blood, eliminated from the tissues, often becomes so great that normal function not only of the blood, but of liver, kidneys, and other organs through which the blood purifies itself, is made difficult. This is the reason I do not advocate fasts of more than five or ten days' duration. A similar reaction to that produced by the fast is brought about by the eating of fruits and vegetables.

(6) Fruit and vegetables act also as cleansers in the body. That is, they stir up old poisons and set them loose into the blood stream - the natural medium for carrying off impurities from the system. When the blood stream is thus burnened, we experience many unpleasant symptoms until it succeeds in purifying itself through the lungs, kidneys, liver, intestines, etc. Thus, while this process of releasing poisons, or general elimination, is going on, we often feel depressed and this indisposition is called an "elimination crisis".

(7) Vegetarianism has failed for two reasons. In the first place, because of the popular fallacy that it is necessary to maintain the proper protein balance in the body by the substitution of copious amounts of beans, nuts, eggs, cheese, bread, potatoes, cereals, and so forth, for the meats which are discarded. The average vegetarian meals include an over-abundance of these "nourishing" foods. This is a grave mistake, Concentrated starches, fats, dairy products, when eaten in more than very moderate quantities, are fully as harmful as flesh foods - in some cases more so. Wherever this program has been adhered to the results have shown slight improvement, if any, over the former meat diet. #The other error, and the cause of much of the disfavor accorded natural foods, is due to the lack of understanding of the exact action and effect of fruit and vegetables in the body. For example: An individual who has been living on what we call the "Orthodox Diet," that is meat and potatoes, bread and butter, dessert, tea and coffee, with a bit of salad or vegetable now and then, will become imbued with the desire to eat more vegetables and fruits. And all over night, so to speak, he will begin to consume quantities of these splendid foods to the exclusion of the more stape articles. The result is often anything but that desired - weakness, undue fatigue, headache, nervousness, skin eruptions, diarrhea, etc. We know that this reaction is not because the fruits and vegetables are harmful or lacking in nourishment, but due to fact that they are cleansing the system, eliminating old poisons. Such elimination has never been generally understood and consequently the action of vegetables and fruits in the body has been falsely interpreted by many, and unjust conclusions declared.

(PAUL FRADO): "O U R B Y O U R S E L V E S"

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(8) It is chiefly because of the lack of knowledge of this cleansing property of fruits and vegetables, and also because of the mistaken idea that quantities of "nourishing" heavy foods are required to "keep up one's strength," that Vegetarianism and Natural Healing have failed.

(9) There are five factors through which this elimination of the poisons of the body can be effected. They are: Diet, Exercise, Deep Breathing, Sunshine, Fasting. All of these factors are essential in a well-balanced program of regaining health. We cannot get along with one or two, disregarding the rest, and expect the best results.
(10) Where the disease is strong, acute, or of long standing, the fast is required, and in all cases it speeds up the desired cure.
(11) Constipation must be considered, for none of the above avenues of poison elimination can accomplish much good if the body's fecal waste is not discharged from the colon daily. During any process of poison elimination, quantities of poisonous and toxic matter are dumped into the blood stream for discharge from the body, the blood stream in turn emptying much of this morbid matter into the intestines. If constipation exists, therefore, little has been gained. For this purpose there are on the market several good natural laxatives such as Pslla Seed, Flaxseed, Senna Leaves, which are non-drug and non-habit forming. One-half teaspoonful Senna Leaves boiled in a pound of dried prunes or figs.
(12) I am not strongly in favor of the daily enema habit, as it tends to weaken the muscles by too much stretching and dilation of the bowels with water - and in addition it only reaches a portion of the constipated area. There are thirty feet of intestine, and constipation - stoppage, packing, too slow moving of the fecal matter - can occur at practically any place along this length. The enema, even the so-called "high enema," only goes a short distance into the intestines - only flushes the lowest extremity - although some persons need only a slight flushing of the lower bowel in order to start a good movement. # I do not mean to discourage the use of the enema entirely. It is of inestimable value in the hygiene of health and should be used about once a week to supplement the herbal laxative for good cleansing.
(13) All exercises involving the middle of the body are good for the cure of constipation. Exercises Nos. 3,4,7 and 9 on the chart, at the end of this chapter, are excellent. Make your exercise regular. If you can do no more take only five minutes of setting-up exercises every day (preferably in the morning), but practice them regularly. Gradually do more until you are exercising 15, 20, 30 minutes.
(14) Any exercise that is taken out of doors is twice as beneficial as that taken indoors because of the value of the fresh air in the lungs.
(15) Those with a tendency to gas should be very careful of their combinations of foods. Do not eat fruit following a meal, but always preceding the other food, with a wait of 15 or 20 minutes between the fruit and the rest of the meal. Do not eat fruit and starchy food together under any circumstances. Melba toast or Swedish hard tack is the best starchy food, but even it must not be eaten with fruit.
(16) The ideal diet for mankind, undoubtedly, is the exclusive fruit diet. But because the race has lived on cooked and prepared foods for so many centuries, we cannot in one generation become fruit eaters. The most we can do is to change over to a diet of fruit combined with raw and cooked vegetables, and even this change must be made gradually through what is called "The Transition Diet System." #The principle of this Diet System is the step-by-step elimination from the diet of concentrated, artificial, prepared and devitalized foods, and the gradual substitution of fresh fruits and succulent vegetables.
(17) <u>BAD FOODS:</u> Any article of food made of or with white sugar, such as, Candy, Ice Cream Glazed fruit Soft drinks Pastries Cookies Cakes Puddings Canned fruit, Jams, Jellies marmalades.
(18) The person who undertakes to reform his diet must, to a large extent, guide himself. As each individual's condition is just a little different from every other one's, consequently the rate of speed with which he can comfortably change over from the conventional type to the pur fruit and vegetable diet must depend upon his own reactions.
(19) If your ordinary breakfast is light as a rule, compose it now of - Fruit: one morning fresh fruit and the next morning stewed fruit. Ten or fifteen minutes after the fruit have Toast: one or two slices of toast made of whole wheat or rye bread cut thin and toasted slowly so that it is crisp and hard all the way through (This is what is called Melba Toast, or dextrated toast). OR instead of the toast have Cereal: One dishful of some prepared whole grain cereal, as Shredded Wheat.

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(20) He had eaten at noon nothing but fresh fruit - peaches, pears, grapes, etc., in the summer, and oranges or apples in the winter. But he wasn't getting the results he should from his diet. He complained of gas, found it hard to concentrate in the middle of the afternoon lacked energy, and in addition was eating more than enough for two people at his evening meal. I finally convinced him that fruit alone at noon was not wise, and instead had him eat lightly of one cooked non-starchy vegetable and a raw salad at lunch, with a much lighter evening meal preceded by a dish of fruit. He felt like a different person, became lively and full of pep was able to concentrate and put more spirit and zest in his work, and in general achieved the physical energy, good health and mental efficiency which had escaped him on the seemingly better diet of an exclusive fruit meal at noon. The reason for this, of course, was that the fruit alone, all day long, had stirred up more impurities in his body than the excretory organs could manage to get rid of, so his system was constantly in a state of turmoil. "I cite this case as a typical example of many over-zealous persons who become imbued with the desire to reach an ideal diet quickly, and who try to change one or more meals of the day over to fruit meals exclusively, when their systems are not ready to handle the great amount of poisons set loose. If however, you can make your lunch of fresh fruit alone and experience no loss of energy, no irritability, or unnaturally voracious appetite at dinner time, then by all means the fruit lunch is the very best for you. # When you can go without lunch entirely, as many do, and feel no ill effects in impaired efficiency or energy, this is exceedingly beneficial. In fact the fast of one meal a day is sometimes enough to cure a very stubborn ailment.

(21) When fresh fruit is eaten it must always be taken as a meal itself, or preceding the meal, and ten or fifteen minutes should elapse between the eating of the fruit and the rest of the meal.

(22) I have found that by just a little inconvenience, the proper health lunch could be had. It is not so difficult to make a salad in the morning, put it in a glass jar - the Mason jar is good - and carry it to work.

(23) Many people are living entirely on raw food. But I have yet to see one who looked strong, robust and healthy, and possessed the energy, endurance and animation of those who use some cooked vegetables.

(24) I believe, unquestionably, in the raw food diet for man, but because of the filthy condition of our bodies and the crises produced by such foods we cannot, in one generation, maintain the best degree of fitness and endurance on the rawfood diet. And in addition, the average "raw foodist" eats a great deal too much grain food and heavy nuts in the attempt to satisfy that craving for something more filling which man has acquired from the use of cooked food for so many thousands of years.

(25) The healthier and better condition the human body reaches, the more palatable are the fruits and vegetable foods and the more obnoxious become the refined foods and animal foods. If you follow the foregoing diet schedule and are earnest and faithful, you will, before very long, find a new enjoyment in the pleasures of the palate that you never dreamed existed.

(26) The value of physical exercise in maintaining the body in good condition and defeating Old Age, in keeping the body in Health and Youth, is derived from the loosening and pressing out of the poisons in the tissues by the contraction of muscles; acceleration of the circulation of the blood to carry off the poisons; and the enforced deep breathing. #Those who are too weak to go through the regular calisthenics must begin by stretching of the legs and arms, and easy bending and twisting of the trunk and neck. If not strong do only one light exercise a day, or a set of calisthenics each only once.

Hold leg stiff, with toe pointed, and kick as high as you can reach, alternating legs each time. Relieves constipation, and strengthens all internal, abdominal organs. 25 times each leg.

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Hold leg stiff, with toe pointed, and kick as high as you can reach, alternating legs each time. Relieves constipation, and strengthens all internal, abdominal organs. 25 times each leg.

William Muldoon: " The man who lacks a true conception of self-mastery doesn't even walk, stand, or sit properly. You see him slouching in a chair with his legs crossed. Has he ever stopped to think that all the main blood vessels that supply the extremities run down the back of the legs; that when he crosses his legs he shuts off the arteries and puts an unnecessary strain on the heart, by increasing the amount of nerve energy required to send the blood through the entire body?"

Lock hands above head, with palms up. Swing torso to right and left. Reduces fat on side of body and on back, and is good for kidneys and liver. Take this exercise at least 25 times.

****

Lie flat on back, with hands clasped under the head. With toes hooked under a bed or other stationary object, arise to sitting posture. On the up-swing, attempt to touch the outside of the knees with the inside of the elbows. This exercise is excellent for general vitality building. If practised from 10 to 50 times a day, it will make the individual strong and vigorous.

****

Standing erect, swing leg pendulum-wise as far each way as possible. (Alternate legs every few times). Point the toes. This exercise is good for regenerative organs. 30 times each leg.

****

Raise each leg alternately as high as possible and clasp firmly as the knee reaches the highest point. This exercise is unexcelled for strengthening the abdominal muscles, curing paralyses, and relieving constipation.

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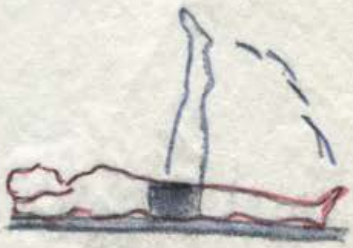
Lie flat on the back, raising each leg alternately as high as possible, pointing the toe each time. After 15 times with each leg, raise both legs 10 times in the same manner. Good for all abdominal weaknesses and disorders.



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(27) When we consider that a large portion of the population spend most of their lives in the foul atmosphere of a city, where the air is laden with impurities, dust, smoke, soot, the poison exhaust from automobiles and trucks, toxins given off by the bodies of thousands of sick humans, and all manner of other poisonous and impure matter, it is no wonder that merely a change of living to a place where the air is clean, fresh and pure, can bring about marvels in the condition of health. The individual who values his health should make an effort to live as far away from the center of a city as possible, and should at least spend Sunday in the country or in the hills.

(28) Oxygen is the body purifier; without sufficient oxygen the system retains countless poisons and impurities. Thus the oxygen comes in direct contact with the blood. A form of combustion takes place and carbonic acid gas, generated from the waste products and poison matter collected by the blood is given off and expelled from the lungs in exhalation.

Thus we see that unless breathing is deep enough to reach all parts of the lungs so that all tiny blood vessels in the lungs receive oxygen, the blood stream will only be partly purified, and quantities of waste matter and poison will be carried back into the system and be re-absorbed. Proper breathing should completely inflate the lungs and reach every part of the lung tissue.

(29) Your body is full of poisons which must be oxidized. Don't avoid fresh air; seek it at every opportunity. Absolutely, sleep with all windows open. Cover yourself warmly; if necessary wear a night cap, but have plenty of fresh air to breathe.

(30) We ourselves depend, for the perpetuation of our existence on this planet, upon the chemical rays of this universal life-giver, the sun. The actinic or iron ray, besides burning or sterilizing the poisonous gases in the atmosphere generated in our present-day industrial mode of living, penetrates deep (six inches) into the body of man, breaking up the poisons and wastes and recharging the battery of human energy. Deprived of this ray the blood stream becomes overladen with white corpuscles, which means lowered vitality and disease. When the sun is driving its rays on the nude body, poisons, wastes, encumbrances and toxins are eliminated through the ninety-six million pores in the skin.

(31) It is often difficult, especially for the city dweller, to find a suitable spot where he can lie nude in the direct rays of the sun and still be hidden from view. However, if the seeker is earnest and seriously desirous of obtaining new vigor and life, some means can be contrived, some way can be found. # Probably the most feasible, practical expedient is a roof. Without a great deal of trouble one can usually obtain the privilege of a roof for this purpose. If a roof high enough to avoid the range of vision from neighboring windows or simply constructed by setting up a four-sided enclosure of canvas, old rugs, or the like, about eight feet high and just large enough to enclose the sunbather comfortably. An arrangement such as this can be erected in an available yard, affording ample security from any prying or unwelcome gaze.

(32) The uttermost caution must be employed when beginning a program of extended sun exposure A body which has been hidden from the sunlight has no pigment foundation, and this must be built up gradually and slowly. The prone position is best for the sun bath, as this insures an equal distribution of the sun's rays over all the exposed parts of the body. # When going in to the sunshine completely nude for the first time, only a ten-minute sun bath should be taken - five minutes while lying on the back and five minutes while lying on the stomach. #

(33) There are several admonitory rules that must be observed in order to insure against disaster in taking the sun bath. The first and primemost is -never take a sun bath directly after a meal. There should be a lapse of at least three hours between the last time food is taken into the stomach and the time the sun bath is taken. This precaution is necessary because the blood is needed in the stomach for digestion from one to three hours after the partaking of food, and during a sun bath the blood is drawn to the surface of the body. #There is also another point in regard to this particular question. The toxic wastes set free by the sun are carried by the blood stream to the intestinal tract, whence they are discharged from the body. If these loosened poisons are thrown in upon food in the process of digestion, the sun bather is very liable to develop a sudden case of acute indigestion.

(34) Another important measure which must be taken is to keep the eyes closed and covered with a small strip of cloth or canvas -of black preferably. The eyelid is not sufficient to protect the eye from the intense rays. #Sunlight is a superior agent in curing diseases of the eye, but extreme caution must be exercised in exposing the uncovered eye to the direct rays of the sun. This should be done at two-minute intervals during the sun bath. Never expose the open eye to the direct rays of the sun. The cloth covering should be removed for a period of 2 minutes ony, replaced for 2 minutes, removed again, and so on. If persisted in faithfully, this treatment will accomplish wonders in restoring the strength of the eye nerves and muscles.

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(35) When the fast is prolonged, the blood stream becomes overloaded with this waste matter, the organs of elimination cannot adequately dispose of it, and the result is that the patient experiences many unpleasant symptoms, and in extreme cases permanent injury or death. When the fast is continued too long, the whole pipe system of the body is clogged with waste, preventing proper oxygenation. It is better to keep the waste safely stored and packed in the tissues than loose and choking up the avenues of elimination, and to rid the body of this matter only gradually through shorter fasts or restricted diet. # The fast is unexcelled as a healing agency, but unless conducted scientifically, by one who understands the phenomenon of fasting, it is highly dangerous. If the following rules are strictly observed, however, anyone may undergo a fast with complete safety and benefit:

1. Do not fast longer than three days the first time- never longer than seven days at one time.

2. Do not continue the fast if it renders you too weak to leave the bed, or if it causes fainting or loss of consciousness.

3. Take a good dose of some natural laxative, such as Psylla Seed, Flaxseed or Senna Leaves, the night before beginning the fast and an enema every night thereafter until the fast is broken.

(36) During the fast the blood stream no sooner gets rid of one load of filth and waste matter through the lungs, liver, etc., than another load is dumped onto it. This is why a prolonged fast is inadvisable. Too much waste is loaded onto the blood stream for the system to properly expel. DO NOT TRY TO PROLONG THE FAST UNTIL THE "TONGUE IS CLEAN"! It cannot be done. The tongue is clean only when the whole intestinal tract is clean. As long as the fast continues, and there are poisons and filth in the system, this waste matter will be constantly emptied into the intestinal tract by the blood stream. The intestinal tract will be clean only when the last of the body's poisons have been discharged, which it is very improbable will ever happen in the lifetime of any adult now living.

(37) The one-day-a-week-fast plan will make a new person out of him in a very few weeks. The one-day-a-week fast alone will cure many chronic ailments, and when accompanied by systematic, scientific dieting, and proper breathing, is unfailing. #Select one day of the week to be the fast day, and let it become an unbreakable habit to observe this day of fast. Start the night before by taking a natural laxative. Take nothing but water into the system during the whole day of the fast. Clean the colon with an enema before retiring at night, and break the fast the next morning.

(38) Milk, except for the suckling infant or calf, is in no sense a "natural" food. The milking of animals for human use is essentially an unnatural process.

(39) It was only after much artificial breeding and experimentation that man was able to get a continuous supply of milk from cows and goats. Man was never meant to eat (or drink) dairy products. They were not presented to us by Nature, as were the fruits, vegetables, and nuts. Dairy foods are decidedly a man-made product, manufactured out of the cow. # Why do we go to the animal to make milk? Why not use our own human-made product --breed our women for milkers? If human milk is designed for human infants, surely it should be nearer right for human adults than animal milk. "hy is it we do not do this? Because our women wouldn't stand for such a suicidal cruel practice! The poor animal is helpless. #Look at the cow. What characteristics that we admire in the natural animal does she possess? Virility, activity, great speed and energy, life and spirits, splendor of body or strength of limb? None of these. The cow is dull, heavy, dead, stolid, inactive. She has no life in her sluggish, awkward body but merely exists from day to day and manufactures milk. #That is what man has done to the cow in order to get milk for himself - completely sapped the vitality and life of the animal.

(40) Milk and all dairy products are exceedingly mucuous forming and clog the system.

(41) Dairy products have been a part of man's dietary for so many thousands of years that, as with other foods, we cannot give them up allat once. #We can, however, with great benefit, measurably reduce the amount eaten. #Cottage cheese is the least harmful of the dairy foods, and if it is used, milk can be completely discarded. This is what I advise: If taste permits, olive oil or vegetable oil should be substituted for butter in seasoning vegetables, and the nut butters used on toast instead of cow's butter.

(42) If the catarrh is located in the nose or throat, sniff handfuls of lemon water (juice of half a lemon to glass of water) from hands, far back into the head, and gargle with lemon water. This will help to loosen the mucus.

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(43) The Medical treatment for diabetes is against all the laws of Nature. An inorganic foreign, concentrated protein substance, the insulin extracted from the pancreas of a pig, is injected into the blood stream. This foreign matter from the pig causes more trouble in the blood stream than the original disease of Diabetes, and the only relief had is a temporary stimulation. There is no known final cure of diabetes from the use of the so-called Insulin treatment. The fact is that the insulin from the pig is dead matter, and only a burden upon the body.

(44) Such an operation gives the system a grave shock, with later serious results. This drastic means is wholly unnecessary. Gallstones can readily be cured through Natural methods. Gallstones cannot remian in a strong body. When acid in the blood stream is neutralized through natural methods, these stones will be dissolved and pass from the body.

To one-half a tumblerful of grapefruit juice add one-half this amount of virgin olive oil. Take this every night for fifteen nights. Follow with a very light diet, consisting of fruit for breakfast, large combination salad for lunch and a large salad and dish of spinach or stewed tomatoes for dinner. Very dry, hard toast may be had with the salads. Between meals drink a large quantity of water. #Take hot enemas twice a day.

(45) Hundreds of cases of varicose veins have been cured by natural methods. Twenty minutes a day submerging the legs in cold water, followed by a dry friction rub and hand massage, rubbing the legs upward.

(46) The treatment for the disease of obesity by purely Natural methods breaks up the fatty tissue (an encumbrance in the body) and discharges it from the system. It is as follows:

1. One day a week fast. Follow rules given under "Fasting".
2. Thorough intestinal elimination daily. See chapter on "Constipation".
3. Strict diet for one month, or longer if necessary to bring to normal weight.

(47) As mentioned in this diet, raw salad vegetables should be eaten twice a day. These supply the important mineral salts to counteract the fatty acid.

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DR. H.N. SHELTON: HYGENIC REVIEW on ACID FRUITS

(1)A critic writes:"Neither tomatoes nor citrus fruits cause acidosis. On the contrary, once the system has finished working on them they give an alkaline reaction." In reply I state that physiologists have established the fact than an acid gastric juice destroys ptyalin and thus stops salivary digestion of starch; that undigested starch absorbs pepsin, thus interfering with the gastric digestion of protein; that when the two types of foods are eaten together there are much undigested protein and starch in the stools; and experience shows that much gas and discomfort result from mixing the two foods at a meal.

As the acids of oranges, tomatoes, pinapples, grapefruit, lemons,etc. destroy ptyalin as certainly as does an acid gastric juice, who can offer a reasonable objection to the practice of eating acid fruits and starches at deparate meals.

Sophie Kerr: "I found my recipe for falling asleep in "The Lives Of A Bengal Lancer" It is simply to draw 20 even breaths, then on the 21st. hold the breath as long as possible. By the time I have done this three times I am drowsy."

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KEATING: (MAN) IN THE MYSTIC UNIVERSE:

(1) The pupil must always bear in mind that all work described in this book by figures, cuts, and descriptive writings, explanatory thereof, etc., must be performed with the utmost care and rigidity of muscle in all motions at all times. The instant the mind leaves the muscle it becomes relaxed, and the pupil, instead of repleting the amount of vitality and magnetism through out the body, the nerves, blood, organs and muscles, is depleting it and wasting his time and trouble.

Therefore, to obtain the magnificent results that are resultant from close studious application, it is required of the student that concentration of mind is applied to the muscluar system, as only rigidity of muscle in motion, controlled by the will and mind, brings density to every muscle and increases the dilatation and vibration to every nerve, the flushing of every capillary in the body, and places the house in which we live in harmony with nature.

(2) Rules for bathing after exercise: Hold the spray, first, at the small of the back for a few seconds, say ten, then the base of the brain lastly, the abdomen. You have now taken in the three vital points of the physical make up, then you may use it with impunity, rubbing and scrubbing the body as desired.

(3) Wool should never be allowed to touch the body. If you wear it, wear something next to the body first, and if, after covering the body, you are chilly, stand up, compelling everymuscle to obey the will and become rigid.

(4) The breath must never be hold longer than five seconds during a motion.

(5) The position and poise ofthe body is obtained as in Figs. 1, 2, 3, by throwing the weight of the body from the heels to the balls of the feet, which forces the pelvis straight up and down instead of being tipped up. While the heels touch the floor, there is very little weight of the body on them.

(6) A great many people have always believed that the correct upright position was obtained by throwing the shoulders back and bowing the back in. This position when developed to an extent that it becomes a habit, is very pernicious, as it irritates every nerve in the body, and prevents natural respiration.

(7) In using the old position with the shoulders thrown back and the bulk of the weight upon the heels, the spine is put to undue strain at the base. The spine is a brain; it has gray matter the same as the brain proper, and if the nerves at the base of the spine are irrated, the circulation in the cappilary system is retarded, which also affects the base of the brain proper;

(8) The position of the body for taking a breath as in F. 1,2,and 3; the pupil having taken great care in obtaining and retaining this position;

(9) I havesubstituted two little words, simple in construction and easy to be remembered -- "push andpull". Push meaning to inhale, pull meaning to exhale. Therefore, instead of saying in hale and exhale, we simply use the words "push and pull" coupling it simultaneously with the action of the abdominal muscles. To fill the lungs with air, the pupil pushes the abdominal muscles out from him, as in Fig. 2, as far as possible without allowing the back or any part of the body to move, simply the abdominal muscles. At the same time that the abdominal muscles begin to distend, the breath is taken through the nostrils, never through the mouth. There must be no forced dilation of the chest during this operation, as it

is held in a firm, full position. The lungs are n thing more or less than receptacles to be pumped full or emptied by the action of the abdomen, which is a veritable suction pump. To empty the lungs of air, the pupil still keeping out of his mind the chest or the lungs, or any part of the body, save the abdomen and its muscles, draws in the abdominal muscles by using the word "pull", as in Fig. 3, asfar as possible, allowing the breath to be expelled through the nostrils..

(10) To surcharge the nerves throughout the body with the life principle in the breath after the "push" has been made, i.e., thoroughly filling the lungs; Without the attempting to take any more breath in, press the abdomen out as if you were going to attempt to take more breath; in other words, make the abdominal muscles rigid by distention. This action and operation is signified by the word "press," and not only charges and surcharges the nerves thruout the body, but increases the vibrations in every nerve centre in the body, also flushing the capillary system.

During the operation of "push", "press," and "pull," the muscular system is held intensely rigid and the arms hanging straight by the side, and the palms out, as in Fig. 1. No attention must be paid to the shoulders. The simple operation of turning the palms outward, as in Fig. 1, places the shoulders correctly.

(11)The pupil takes position on the floor as in Fig. 1, 2, and 3, and compels the muscular system to become rigid. The arms are raised as in Fig. 4 until they are on a line with the shoulders, palms and facing out, still rigid.

(12) No relaxation must take place, the mind must be well employed and concentrated, else relaxation takes place and the object defeated; withthe muscular system intensely rigid from the tips of the toes to the tips of the fingers, the fingers spread apart and crooked as in Fig. 4, but not shut, simply making a paw of the hand. The arms are bought up to the centre of the head and back to the shoulder line. This operation is performed with the muscular system intensely rigid and put to the test. Now the "pull" is made with the arms still at the shoulder line. No breath must be allowed to escape, and no breath must be taken during the action; the body is rigid during the "pushes" and "pulls". No action must be performed with relaxed muscles.

(13) Therefore the will, the mind, the intelligence, must be steadily employed and concentrated in order to secure the best results.

(14) This motion must be done slowly at first, andincreased slightly as it becomes fixed in the student's mind. The idea should be to perform the work with such rigidity of muscle that the muscles ache with only a very few evolutions of this movement to the breath.

(15) Always endeavor to keep the spine as straight as possible, thereby relieving from irritation. Be very cautious in regard to jerky and spasmodic movements.

(16) The pupil takes the correct position as in Fig. 1, then assumes theposition as in Fig. 18. The elbows remain on a direct line with the shoulders thruout the work.

After assuming the correctposition, the pupil fills the lungs properly; "pushes" and brings the muscular system to a state of rigidity, and holds it so throughout the entire evolutions of the Fig. 18 and 19. As the pupil will notice, the arm bends only at the elbow, alternating from one to the other. In Fig. 19 and 18, representing "A," the palms are face down, the fingers spread apart and bent. The muscles should be put to the test in flexing and unflexing the arm and thereby stretching the muscles to their utmost cap[illegible]

KEATING:
PARA 20;
also para 12
for fingers

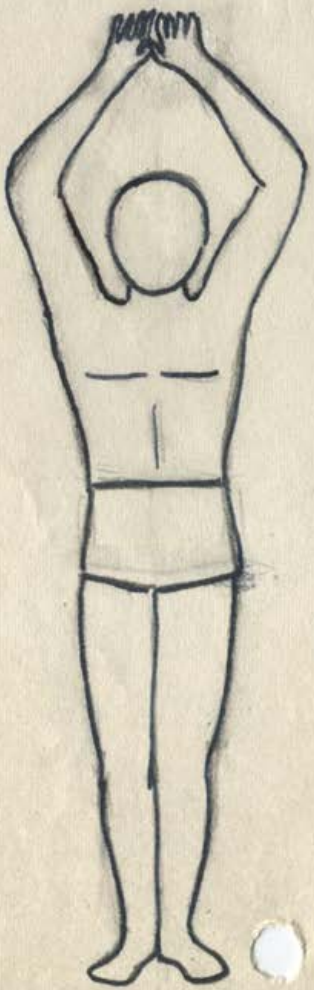


Fig 35

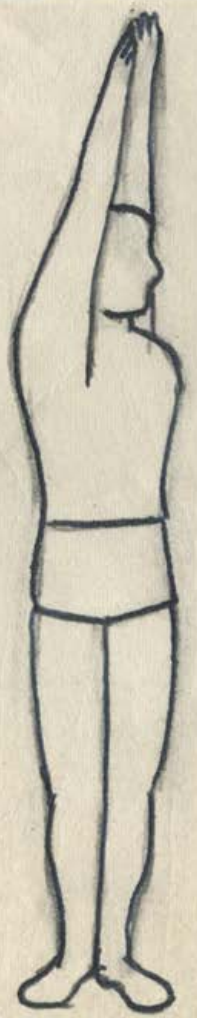


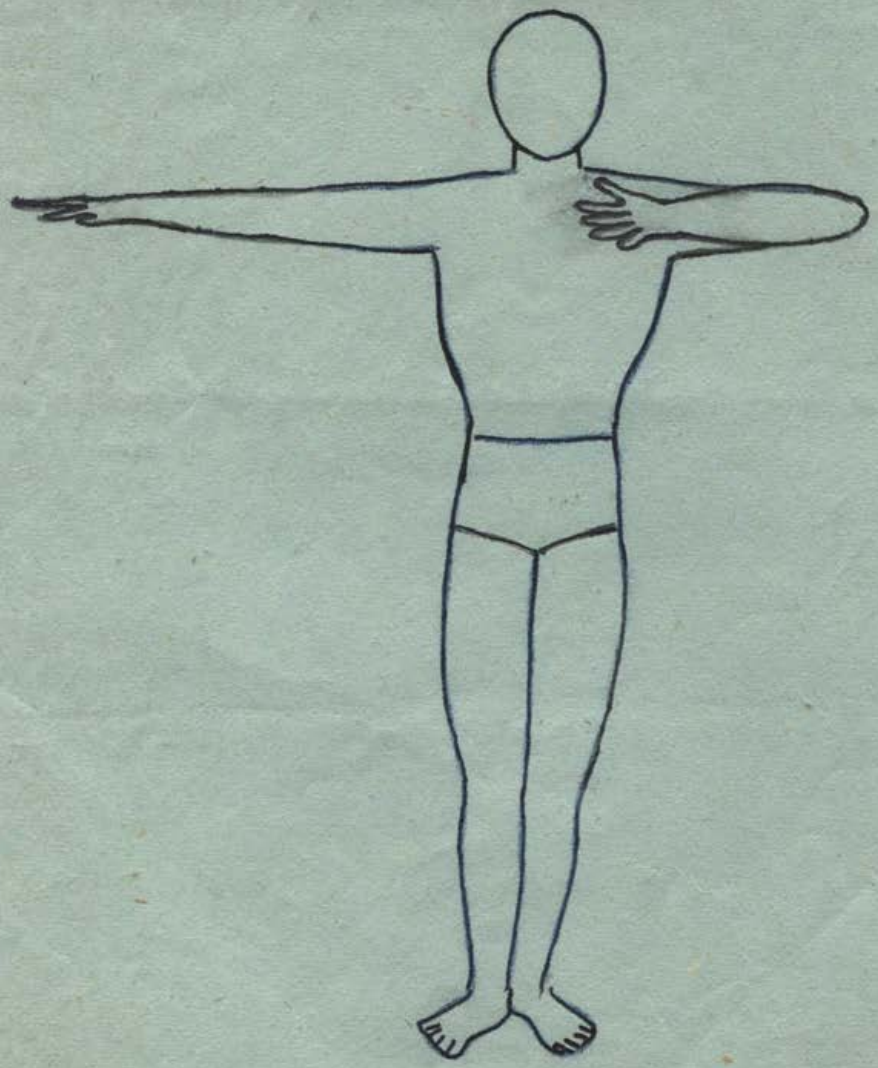
Fig. 36

KEATING:
PARA 20

Fig 03

Fig
1:00
60
/10

Figure 18



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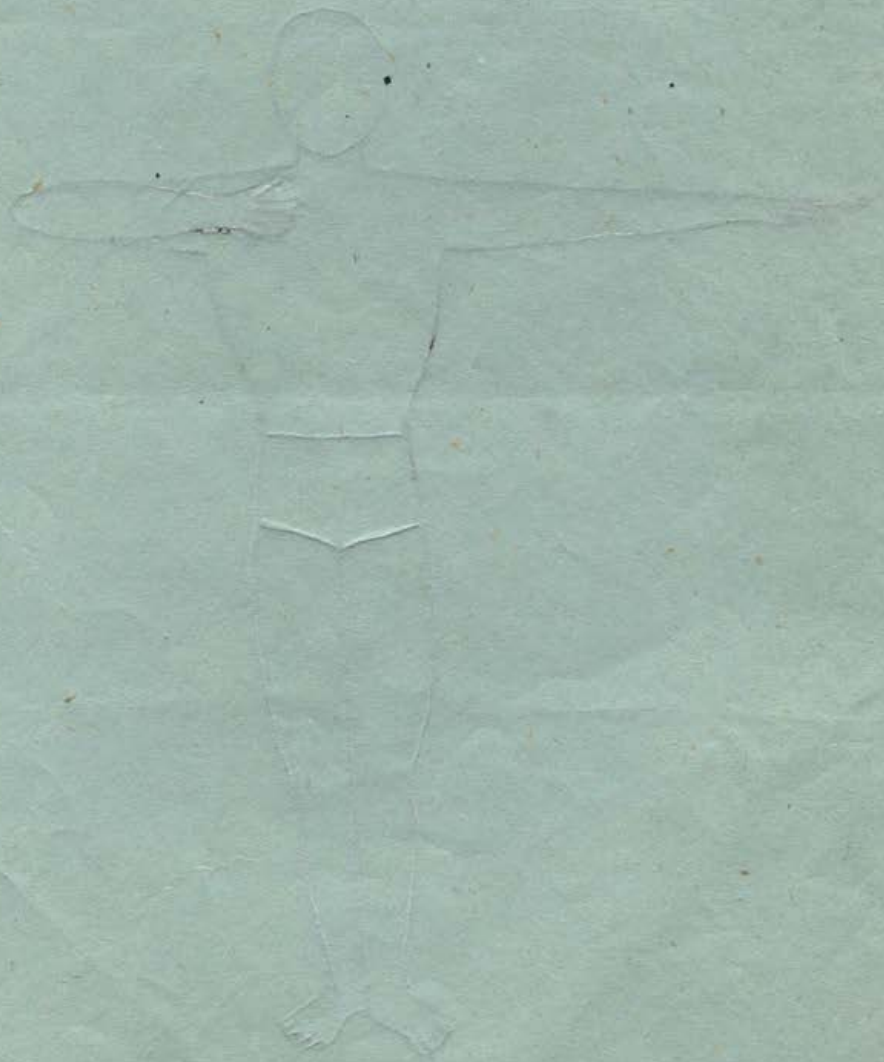
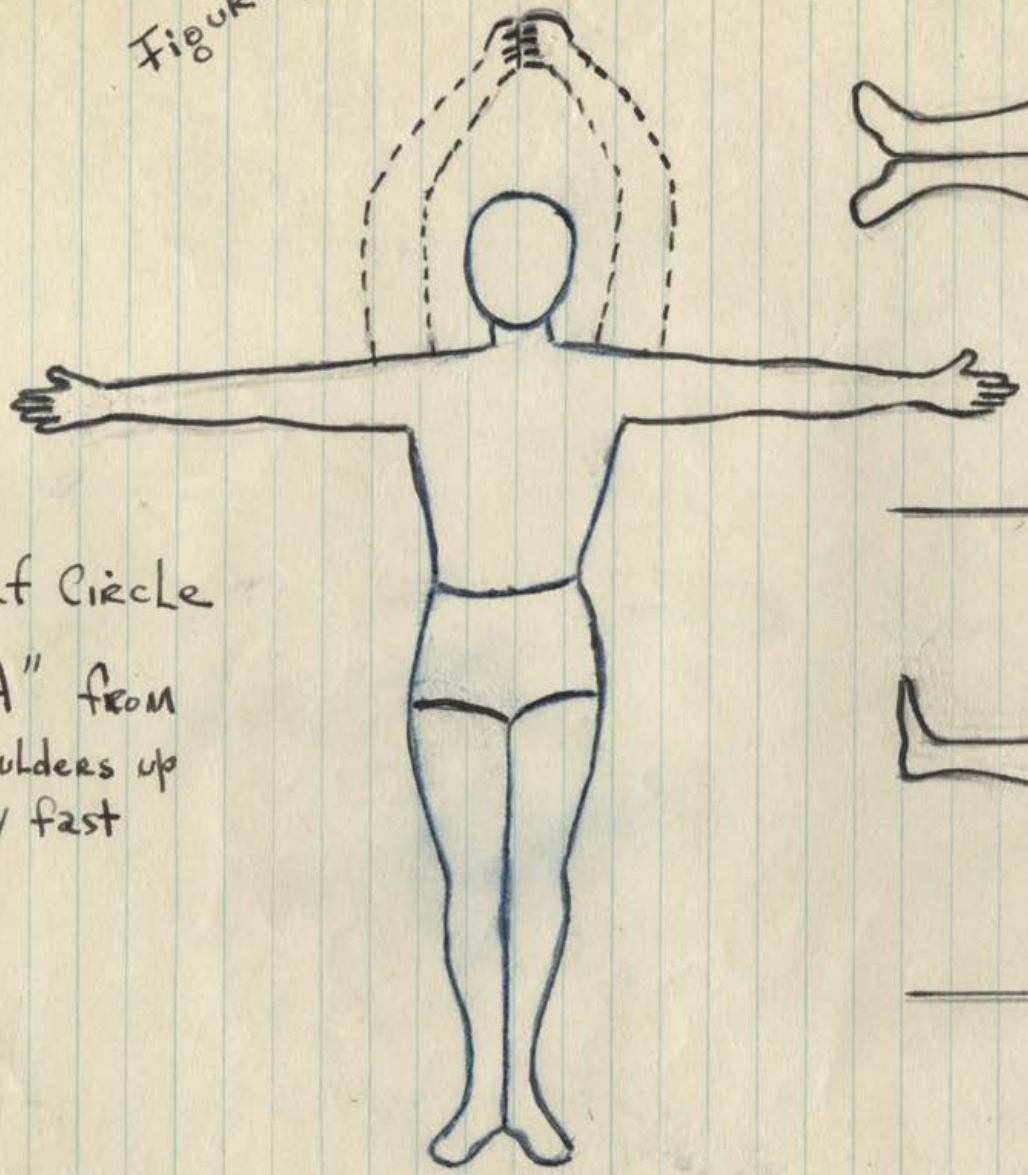


Figure (4)



Half Circle
"A" from
shoulders up
very fast

Figure (1)

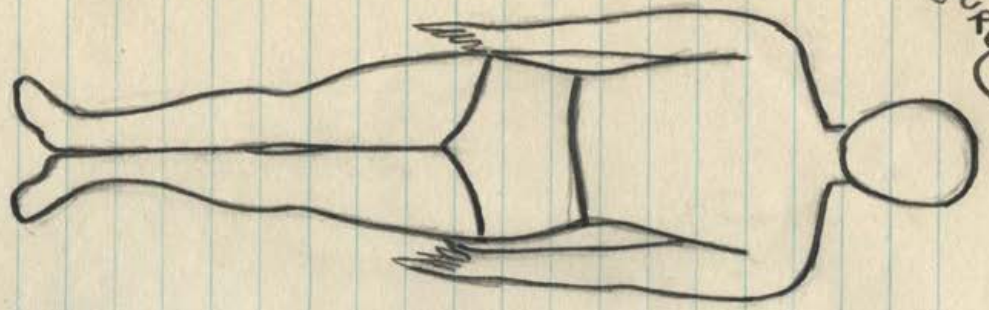


Figure (2)

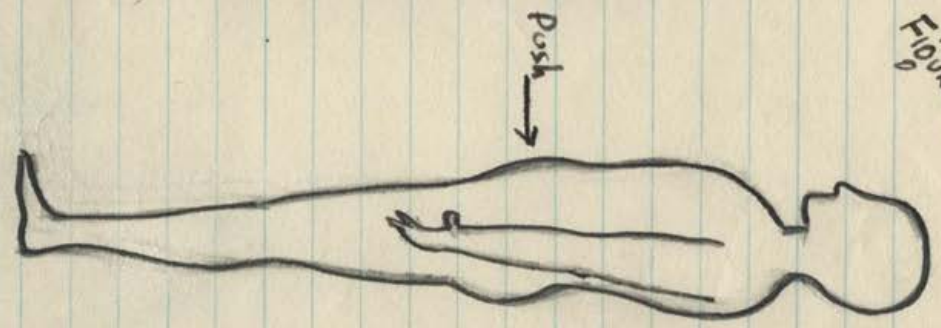
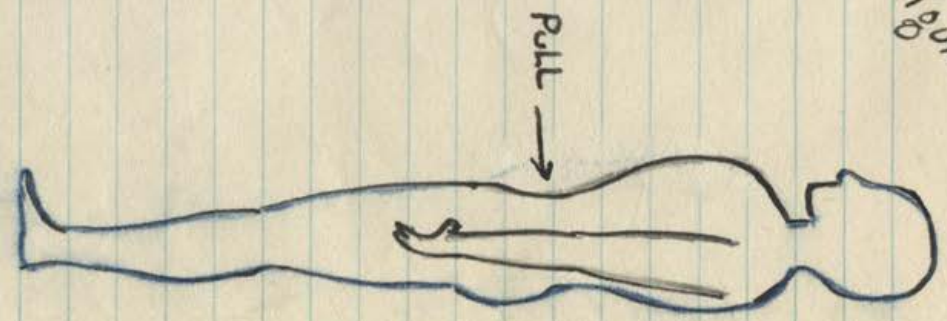


Figure (3)



(KEATING)

SWIMMING" MOTION "A" fast

FIGURE (9)

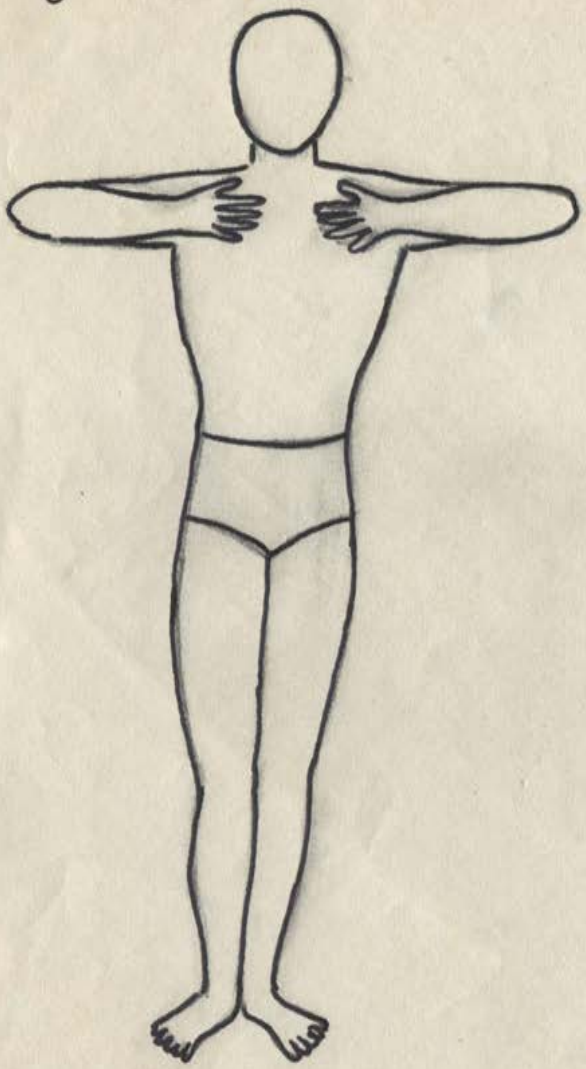


FIGURE (10)

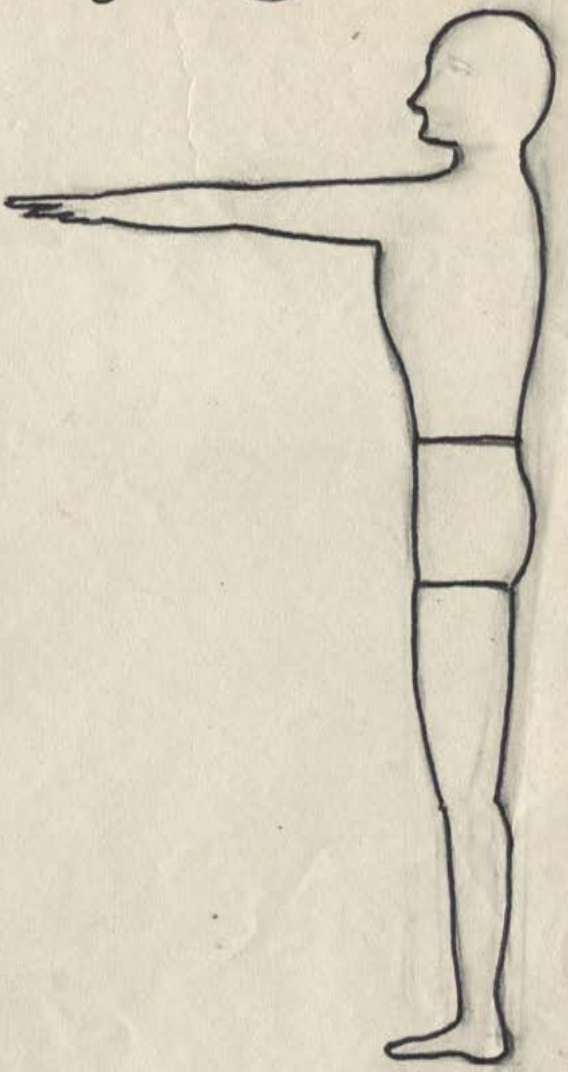


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Figure (10)

Figure (9)

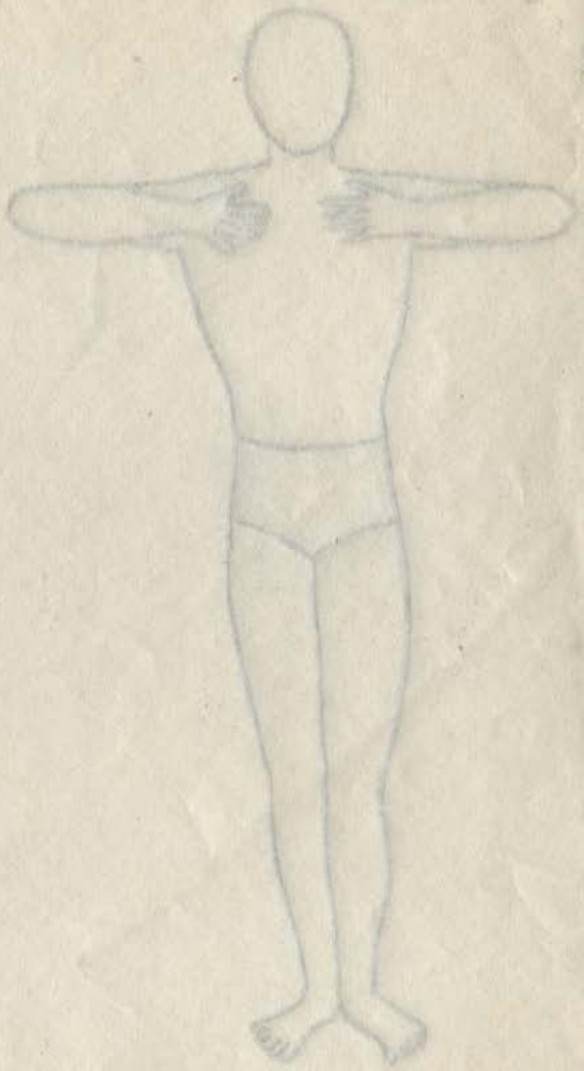

Figure (11)

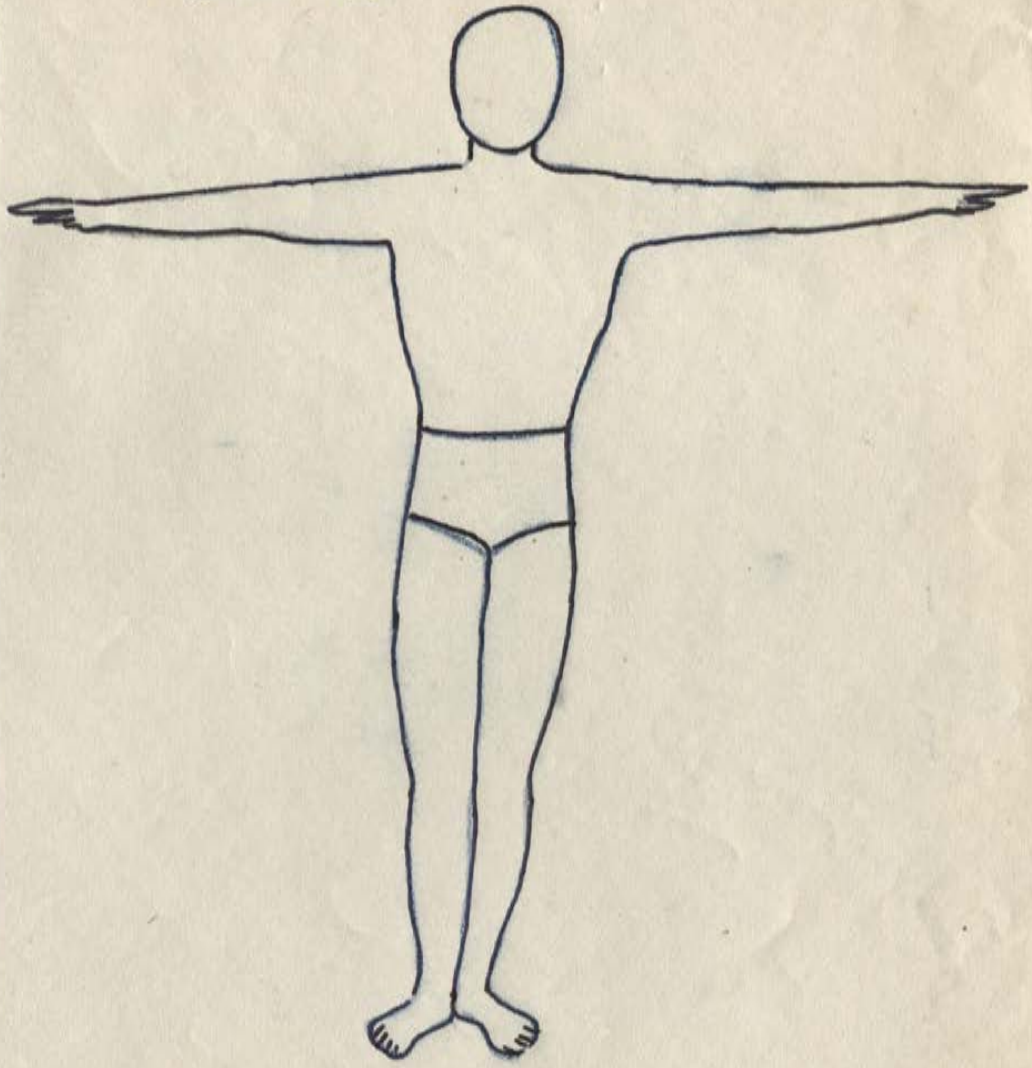

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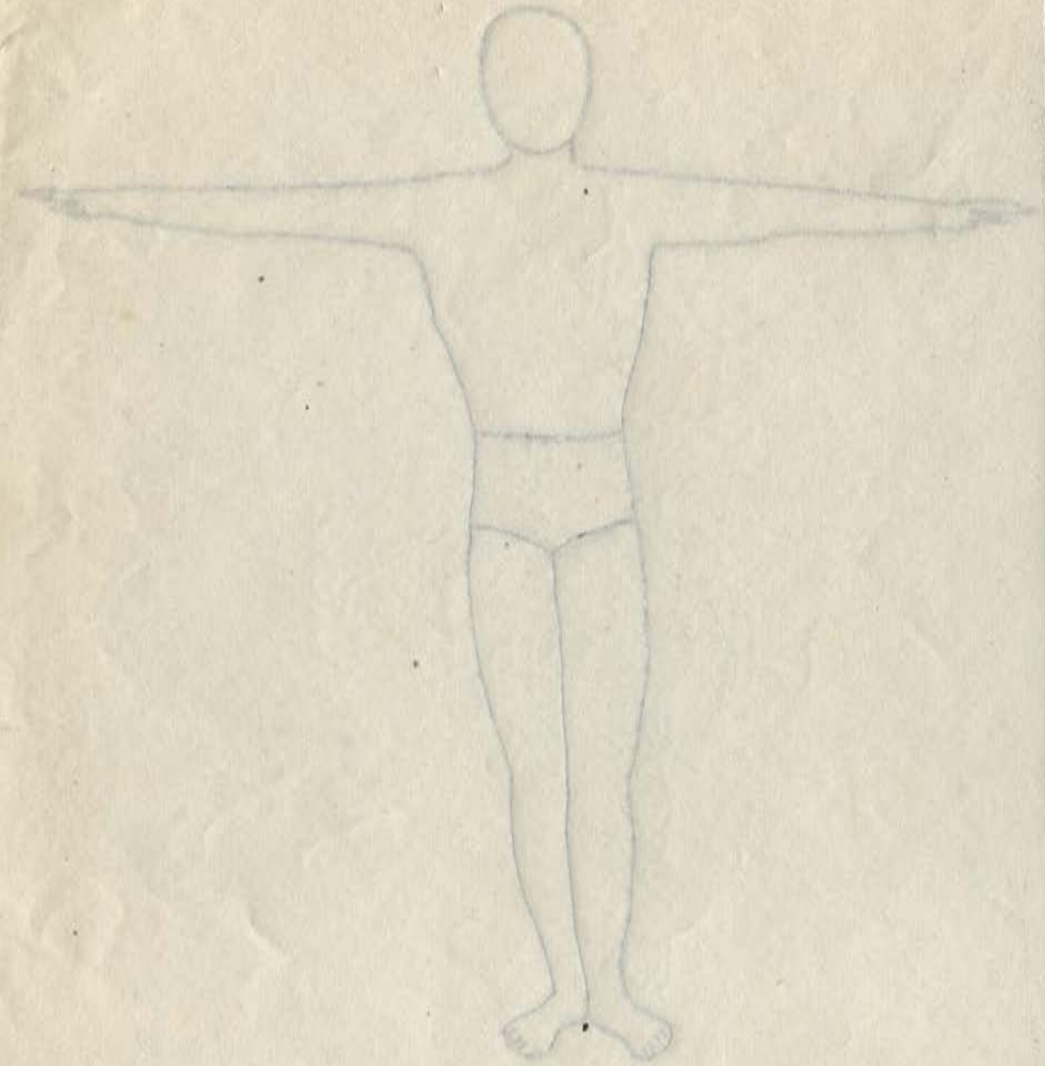
Figure (11)

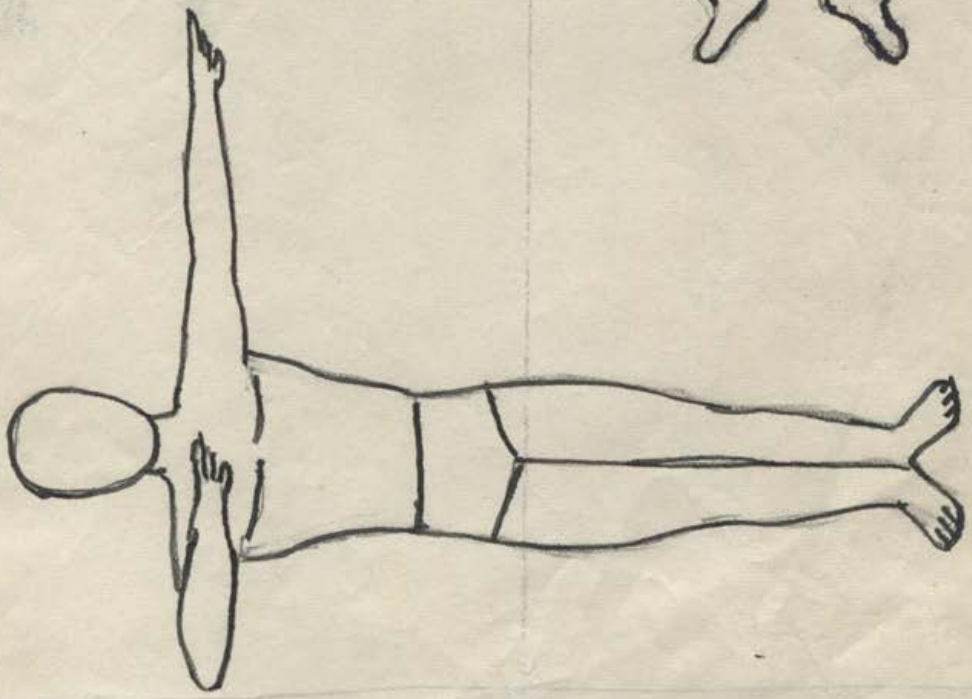


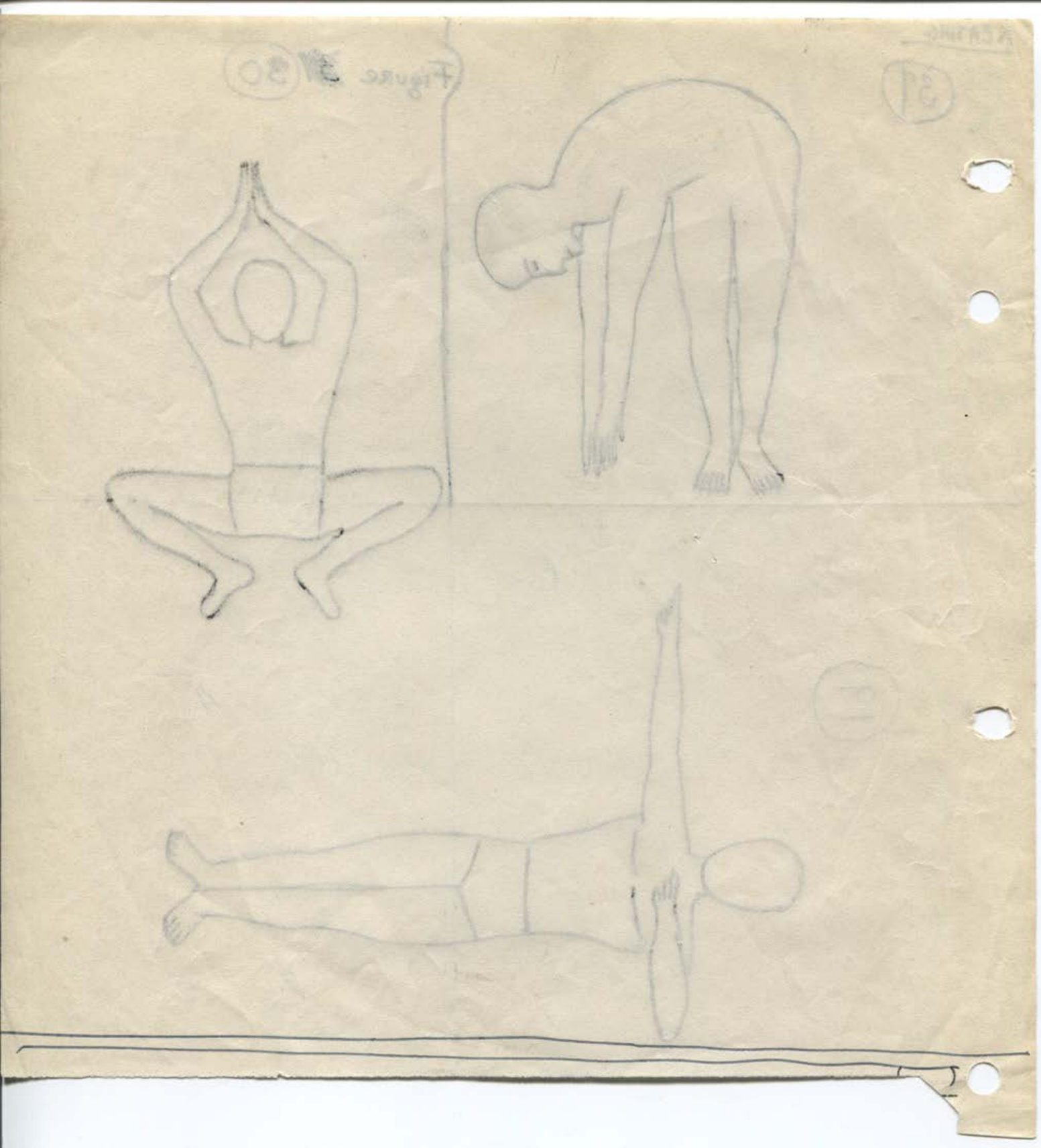
KEATING

37

Figure 30

61

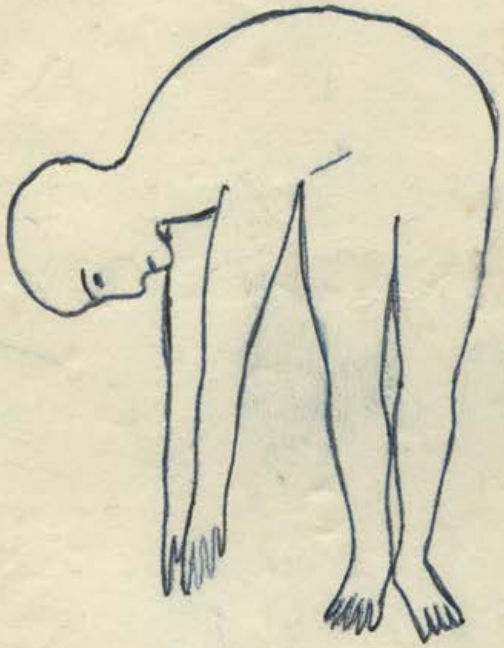




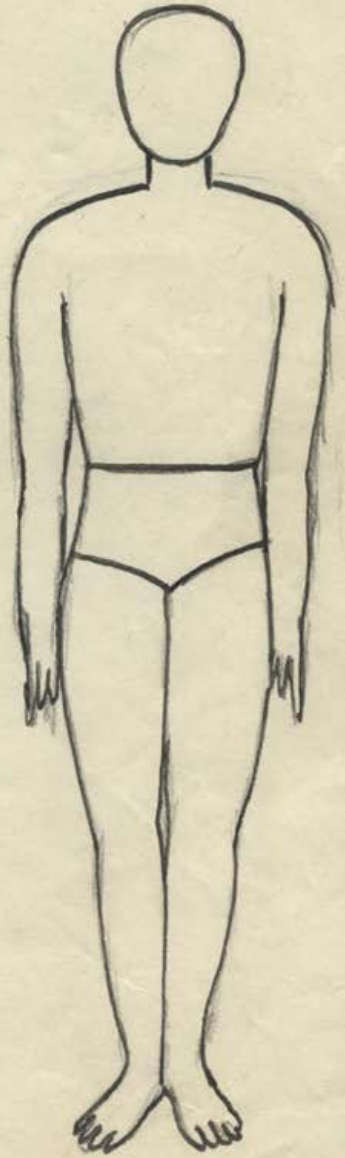
KEATING

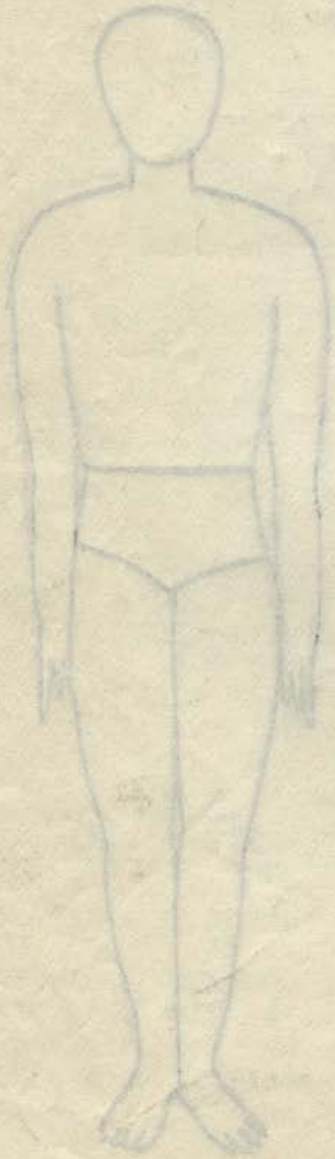
Figure ~~38~~

38



29





KEATING: Not over six motions should be performed to the breath. While motion is taking place, the pupil must see to it that no breath escapes and that the muscular system from the tips of the fingers to the tips of the toes is held in absolute rigidity.

This lesson is intended entirely for the development of the biceps and triceps.

(17) The pupil will kindly remember that rigidity of muscle vibrating under control of the will is bound to produce splendid results.

(18) I would advise great care in its practice, however, as I would in all others also, that there may be no accident to the shoulder joints.

(19) The position is the correct one as shown in Fig. 29. The muscles of the body are put rigidly to the test. The lungs are filled by the "push" the pressure is made, and the arm-s stiff as pokers start to make the circle above the head. At the same instant the knees also bend, the heels lift from the floor, the body goes down, and the circle goes up until the position of Fig. 30 is attained. The arms start to descend, and the body starts to ascend until the position of Fig. 29 is again attained, then the "pull" is made expelling the breath from the lungs. During this motion no breath must be allowed to escape whatsoever. The abdomen must be held in a firm distended position. The knees must be opened wide, to an angle of seventy-five degrees, and the body must be kept well forward in the correctposition as in Fig. 1, allowing the bulk of the weight to rest upon the balls of the feet. Not over three motions of this must be performed to the breath. Always take the breath before a movement is made. Set the muscles of the abdomen firmly by pressure and then start the movement. The pupil will preform the movement slowly at first, and then increase in speed equal to his ability to keep a perfect poise of the body with rigidit of muscle.

This lesson is intended not only as a developer for the muscles of the leg, but as a lesson in poise, and teaches one to obtain control of the muscles of the body quickly, and insures easy carriage in walking.

(20) The pupil takes the position as in Fig. 1. The muscular system is brought to a state of rigidity, and held so throughout the entire lesson. Pupil then takes the position as in Fig. 35, taking care that the spine is not receiving any undue strain, that the weight is well placed upon the balls of the feet, the chest occupying the prominent position while the abdominal muscles are under control. The pupil now takes the breath and assumes the position as in Fig. 36, by turning on the hips at the waist line, but not allowing the legs to turn or to twist, simply twisting at the waist line. In this position the pupil will see, as in Fig. 36, that the upper body must turn sufficiently to produce a direct profile, but during this movement the knees must not bend nor must the heels move from the floor, nor must the muscular system be allowed to come to a state of relaxation.

The pupil, when he takes the position, as in Fig.35, also takes the breath by the "push" then "press", then assume the position as in Fig. 36. The pupil now, without allowing the arms to leave the head or the knees to bend, slowly bends the body toward the floor, as in Fig. 37. The pupil then comes back to the position as in Fig. 36, turns the body slowly to the opposite profile to Fig. 36, and bends the body to the floor position as in Fig. 38, and "pulls" while in that position.

(21)At first the pupil will find difficulty in getting near the floor, but don't attempt to go farther than you can go with absolute ease, but each day you will find that the muscles not only have condensed but will also have more power of elasticity, and in a short time, you will touch the floor with ease. The pupil must femember that the knees must not bend during the operation.

The object of these lessons, as described in Figs. 35, 36, 37, and 38, is of two-fold; first to strengthen the abdominal muscles and the waist line muscles; secondly, and lastly, it is a thorough massage to those separate muscles and the spine.

(22) The force is to be used in performing the evolutions described by cuts, etc., in this work, is compared to the act of tearing something very solid, as the arms open in any movement and a terrific squeeze as they come together or back to starting position. This force both ways must be naturally steady and even, and is the pendulum motion forcibly executed. The student should endeavor to control the abdominal muscles at all times, instead of allowing them to sag down.

VERA STANLEY ALDER: THE FINDING OF THE THIRD EYE

( )If we turn to Nature, we can see at once the exercises which animals take. Cats and dogs stretch themselves, shake themselves and roll upon the ground. We cannot do better than learn from Nature. After sleeping or working we should stretch and stretch, and stretch again, in every direction we can think of, both lying down and standing upon our toes. Particula r attention should be paid to relaxing the back of the neck, as that is the portion of the spine which is kept most continually and unnaturally tensed. It is tensed in thinking. Sleep is only possible when complete relaxation at the back and the base of the skull takes place.

( )The Western idea of exericse seems mostly to consist of violently agitating every limb of the body in turn, until reduced to a state of exhaustion. The Easterns exercise in such a way as to conserve instead of expend energy. It is said that those who join the sacred schools of physical culture and are trained by the Yogis to learn to exercise while sitting still in one posture and concentrating upon each nerve and muscle. They use special postures to stimulate any given nerve in the body or brain.

MRS. THEODORE PARSONS: BRAIN CULTURE THROUGH SCIENTIFIC BODY BUILDING

(1) We cannot overestimate the priceless value of such discipline. A mind always broken in to the sway of the Will, and, therefore, thinking according to will, and not according to reflex suggestion, constitutes a purposive life. Sucha a man is the very embodiment of living power. But the important and practical truth to apply here, is that no power so grows in us by exercise, or so weakens and atrophies by disuse, as the Will. Teach a child self-restraint andyou are directly developing thereby his will power.

(2) All Will culture is intensive, and should guard us against the chance influences of life. It makes strong bodies obey.

(3) The old-time teaching was to the effect that as a man's tendency at his birth, so would his characteristics be shaped. Modern psychology teaches us that we can do with ourselves what we will, no matter what ancestral trait has been reproduced.

(4) Physical exercise carried to the point at which it produces extreme fatigue is not only injurious, but produces poisons in the system. Let us look for a moment at the exercises of the ancient Greeks. We find that balancing exercises were the most prominent feature. Balance and breathing exercises represented the keynote of their method of physical perfection.

(5) The crown of a beautiful physique is correct bearing and artistic poise. This desidereratum, however eagerly sought, is not usually possessed by athletes. Grace in figure and carriage is sacrificed on the altar of antiquated ideas of huge muscles. This method is designed to minister to the actual needs of professional and lay people. The exercises evolved are to develop and build up perfect bodies, to give grace, endurance, strength and health. Balance -- the one great fundamental law of all the arts -- is the most essential of bodily exercises. The balancing exercises have a tremendous value.

(6) Exercise I:(Forward Balance) ** The body should be perfectly poised and relaxed, then extend right foot and righ arm in a straight line in front of the body, slowly bend from the hip joint, place right hand on the floor, then raise the hand from floor, raise left foot from floor, stand balanced on right foot for one minute. In my classes I insist upon each movement being immediately reversed, so that the corresponding nerve centers in the brain hemisphere shall be equally stimulated. These intricate balancing movements call for the highest development of coordination between brain, nerves and muscles. I have found them a panacea for persons suffering from spinal deviation, nervous and digestive disorders.

(7) As a well known writer on the subject of heredity says: "Wherever genius is observed,we find it accompanied by degeneration, which is evidenced by physical abnormalities, or mental eccentricities." but he should have specified that it is only the genius of aestheticism, or the genius of emotion, that is generally accompanied by unmistakable signs of degeneration for if we go into the studies of the lives of mechanical geniuses, we find that they do not, as a rule, show signs of degeneration. I refer to Darwin,Galileo, Edison,Watts, Rumsey, Howe, andMorse to prove the truth of this statement.

(8) Manual training is of inestimable value, requiring the coordination of the eye and the hand, and at the same time knitting together the cerebral areas concerned, resulting in a general betterment of the organization of the brain.

(9) The first thing to be acquired before taking any of the exercises, is a correct standing position. We take our line of the body from the Greeks. See that you body is in such a position that a line will pass through ear, shoulder, hip, knee and ball of the foot. Get the position before a flass and practice it until it can always be maintained. It gives ease grace, and strength.

(10) When walking or standing, toes should not be turned outward at an angle of forty-five degrees, (this I mentioned only to quote the true military position). I know this has been taught in schools, gymnasiums, and the army for years, but this awkward and unstable way destroys the correct balance, and produces weaknesses, and in time, even deformities. I believe that the enormous increase of flatfootedness is due to the custom of toeing out, which is commonly taught as the correct position.

(11) Exercise II: (Circulation) -- Also good for digestion and for promoting natural breathing. Carry the weight of the body as far forward as possible, hold position while you count seven, then carry the body backward as far as possible while you count seven. This must be done withoutlifting theheels, or bending the knees. Also of great importance is the point from which the movement starts. Always start themovement from the ankle joint. Inhale deeply while counting.

Exercise III:(Circulation) -- Same position. Bend slowly from side to side, keep knees straight and feet firm.

Exercise IV: (Circulation)-- Handsforward on hips, bend trunk at hips slowly forward, rise slowly and bend backward, always keeping thd head in position with the body.

(12) Exercise V: (Circulation) -- Kneel on a cushion, knees far apart, stretch arms upward, parallel with each other by the side of the head, bend slowly backward as far as possible,

keeping knees and feet firm. This is one of the best exercises for strengthening the muscles of the back and pelvis.

(13) Exercise VI: (Circulation) Same position, hands clasped on top of head, move the body from side to side very slowly with each movement, and then rest. In the same position, twist the body from right to left.

(14) Exercise VII: (Circulation): Same position, arms extended horizontally forward, throw them backward in a direct line, as far as possible. This may be practiced quickly or slowly as if carrying a weight.

(15) In all these exercises it is persistent, patient effort that gives decided results. One will not see their effects in one day, nor in one week unless it is in greater freedom of breath. At first soreness may follow the use of muscles unaccustomed to exercise; a wet compress or ahot bath will relieve this. These exercises should be taken in loose clothes, at stated times. The best time is before the morning bath, and before retiring at night.

(16) Physical education appeals to some of the deepest of all interests. It is based upon the most generic of all instincts, the instinct of activity, the tendency to display energy, skill, and endurance.

(17) When the strongest man was the ruler of other men, when muscle meant protection from starvation, when muscle did the work that machinery now does, muscle was important.

(18) We should not exercise to increase the size of our muscles, butjust enough to keep our muscles and entire system in good condition. The successful people of today owe their success to their brains and not to their muscles.

(19) The ancient victories of the world were won by huge Norsemen Vikings, great terrible men, with hairy chests and enormous muscles — yet a little round-shouldered man like Harriman can have fifty thousand of the old Viking type working on his railroad.

(20) I should advise teachers to watch carefully the fatigue of the individual, as no sharp line can be drawn between what is normal and what is pathological in fatigue, for what is normal for one person, may be pathological for another.

(21) Listen to the words of Horace Mann: "At college I was taught the motion of the heavenly bodies, as if their keeping in their orbits depended upon my knowing them, while I was in profound ignorance of the laws of my own body. The rest of my life was, in consequence, one long battle with exhausted energies." And this from the lips of a scholar, the President of Antioch College, to whom is due the founding of normal schools in the United States.

(22) The time is opportune to establish in the world a new idea of culture, the former culture of the mind was static, and is symbolized by the scholar's passively acquiring knowledge in a library. The culture of the twentieth centruy is dynamic, and is typified by men and women of affairs using their lives in holy service to uplift humanity.

(23)This beautiful ideal which found its highest expression in the athletic poetry and art of the fifth century, is unique in the history of the world, nor are the circumstances, which produced it, ever likely to occur again. It is due in the first place to the early connection of athletics with religion.

The Greek games were established in honor of the Gods; exercisewas made a form of praise to the Gods and theideals of religion were invoked, that the sould might have a finer regenerated organism, with which to serve the Creator. And in those far distant centuries before the Christian era, we find that the young men held self-control, chastity, and temperance as the absolute price of manhood.

(24) All competition has a false ethical basis. Competitive athletics are a serious bar to general physical development. They concentrate interest upon competitive success, instead of individual superiority.

(25) The Indians and Japanese hold in contempt the muscle bound condition of the American athlete; declaring that the white man's muscle has no "brain" in it, whereas the Indians' and the Japs' muscle is soft and flexible. By this method of Scientific Body Building, however, noserious injury to muscles, tendons, orligaments is involved; all these parts are strengthened by the work; each pupil is advised to employ far less than his full strength in performing the various feats, and while the exercises are to be executed with vim and celerity, it is never wise to use one's strength to limit of physical exhaustion. Those who exercise thoroughly with a wise expenditure of strength will have sound and reliable muscles that will never become bound, and that in the moment of need or emergency will respond to demands upon them, to their fullest power.

(26) Any pressure upon the spinal column is a serious menace to the very reservoir of life. Totwist or to crook the spine during study may cause disturbance just as electric wires if crossed and tangles raise the mischief.

(27) It is not at once clear to the mind thatif thisaame amount of attention, given to counting the movements of dumb-bells, were directed to the form and improvement of their own bodies, a great saving of time and brain would result.

PARSONS: (28) The exercises must be taught progressively, at first the simple movements which involve more exertion. Next the exercises for perfect poise, given in chapter Two, which are to train the muscles ofthe back and spine, to hold the body easily erect, as in standing or walking. This is the first essential and must always be insisted upon; then great pains should be taken with the sitting position, the hips should rest against the back of a chair, the small of the back as well as the hip and shoulders should touch it, easily, gracefully "fitting" it, but not lolling. The hip joint is a hinge and we should lean forward from the hips in conversing, reading, sewing, or other work, keeping the chest and abdomen in normal relation, not allowing the body to sag at the waist, or double over at the shoulders.

Then the walk --- is a fine art, but for the consideration of health alone, training the correct walk should be a part of the instructionin the daily work of the school. To walk well, one must have a well poised body and head. The length of the step should not be too short nor too long, but regulated by our height, and we must acquire a certain bodily rhythm, that gives to the walk an indefinable gracefulness, for any stiffness, or walking from the hips with the rest of the bdoy immovable, is almost as ugly as walking with an excessive limberness.

(29) The length of the step must be proportioned to the length of the leg. If the foot is thrown too far forward for the natural stride, when it reaches the ground it strikes with a jar on the end of the heel;this is the most prevalent way of walking, with the average person.

(30) In walking, turn the toes out slightly and bring the weight upon the ball of the foot, pressing very lightly on the ball of each foot. Our laboratory workers have given us ample proof that all life, all activity, is emphatically rhythmic, and so to instil a sense of rhythm into a child's walk is a splendid mental, as well as a physical tonic.

(31) The preparation of the young to meet the temptation is of the first importance. The teaching of psychology is that every fall weakens to some extent the power of resistance, so , when education takes no cognizance of the daily development of the will and moral character, and does not teach the destructive power of evil, it is lacking in its most essential requisite.

(32) Even the ancient Greeks felt that knowledge that does not develope character, but which is taken for its own sake, was dangerous, for what frees the mind, is disastrous if it does not give self control.

(33) In taking the spinal exercises, especially those of the standing position,remember to get the position of perfect poise, then take the position of diagonal balance, inhale deeply, slowly, depress the spine, from the end, along its entire length, through to the base of the brain. If you start the balancing movement on the fight foot, sway towards the left side; if you start the position for balancing on the left foot, sway towards the right side. The pupil must pay particular attention to the motion of the exercise, in twisting, bending, twirling, and pivoting. This devolops the muscles, the long dorsal muscles, that run over the convexity of the curvature of the spine.

The most striking function of the vertebral column is, of course, to support the trunk. The vertebrae in the cervical and lumbar regions serve as attachments for the muscles. Incipient curvature as observed commonly in school children is caused by the spine being held in a stooping position too long at a time, until the mobility of the spine becomes restricted. It is possible to havea perfect standing position, and yet to have an immobile spine.

(34) Statistics show that one out of every three of our young women leaving college, has some deviation of the spine, and there is also a large percentage who are flat-footed. In most of the cases afterthe apparatus had been removed, and specific movements given to develop the muscles of the opposite side of the curvature, the slight deviation was cured.

(35) We should watch the poise of the head carefully, the head must balance on the cervical vertebrae, and not call upon the muscles of the neck to keep it from rolling off.

(36) The close s tanding position arises from the Fundamental Standing Position by closing the feet so that they touch each other on the inner sides all along their length. Afterthis position is taken, sway forward, from the ankle as far as possible, hold and rise on the balls of the feet. The toe standing position arises from the Fundamental Standing Position by raising the body so that its weight rests entirely on the balls of the feet, but taking care that the heels touch each other all the time.

(37) A famous consulting surgeon, when consulted by an anxious mother in regard to her daughter's eyes, would often reply, "It is not your daughter's eyes that are affected, but the trouble is in her spine." This is often the case, and that four-fifths of the number of children who have come to me for physical education have been helped, not only of defects of vision, but also of defective hearing, and nervous and digestive disorders.

(38) Exercises will require a considerable number of conscious contractions of the muscles , followed by more or less complete relaxations, seems to contribute most to their general nutrition; also concentrating on the muscles which we wish to develop. A prominent Yale Professor demonstrated that by instructing a class of athletes to develop the right arm by physical exercise plus mental concentration on the muscles of that particular arm. In a given time the left arm was far stronger than the right. To develop positive concentration, it is necessary to give movements that compel concentration. A difficult balancing movement invariably does this.

(39) The world greatest scientist,Elie Metchnekoff, tells us in his "Disharmonies of Man," that the will is the last human faculty to be developed; that the elementary instincts, inclinations and desires are developed extremely strong in youth, and appalling thoughtfor us all.

(40) I insist always upon concentration on the movement to be executed. These psycho-physical expressional meovements, open up the roads for harmoniously balanced brain; but beyond anything else, he has attained acertain control of his body, and the pupil experiences and enjoys the spiritual awakening which results when the mind is the master, and the muscles of the body the servants.

(41) The main purpose of the training of character is to make the pupil "temptation-proof";

(42) Occasionally a man under some sudden impulse falls into a condition of extreme violence, and being unable to control himself, commits acts of which he repents immediately afterwards. It is the custom to say that at such time the brute has awakened in man. Unless the character is trained in childhood, youth is not prepared to cope with the coiled temptations of later years.

(43) The training of manual work the keen discipline in learning any one of the skilled trades, is the schooling neededabove all for the city boys, not only because it it going to make efficient men of them, but because it is also a necessity to their bodies. He must get concentration and effectiveness of work, and the will to overcome difficulties.

(44) When once the sacred powers, now confined in the prison of perverted instincts, of unnecessary suffering, shall have been liberated, then only the forces at present wasted, will serve to benefit all the rest of life, but also the great spiritual forces, will be dedicated to the service of humanity.

(45) Out attitude towards all theaberrations of life and conduct, described by such terms as immorality and crime, idiocy, imbecility and insanity, is being rapidly and radically changed. Lombroso was the first to emphasize the relations of all these abnormalities and to point out their interconnections.

(46) It is true that public opinion is not yet prepared to consider as mentally diseased individuals who are various types of perversion withintellectual resourcefulness, but alienists should work against such misconceptions, and in the name of justice correct legal errors, where responsibility is recognized in individuals who are not responsible for their crimes.

(47) I regard the following exercises helpful in acquiring muscular control.: Exercise VIII: First, assume a correct standing position and complete relaxation, then bring the arms straight up and in front of the head, take a deep inhalation as you start the arms in outgoing circles inhaling as you make the circle outward, exhaling as you complete the circle, and bring up to the starting positi on. Repeat this exercise slowly, rhythmically, concentrating on the inhalation and exhalation until you feel the expansion, contraction and relaxation of the muscles involved.

Exercise IX: -(Muscular contro): Extend right foot forward diagonally, knee slightly bent but firm, then let the torso dip down diagonally as far as comfortable, then suddenly twirl the upper part of the body, form the hip joint, landing on the left foot.

Exercise X: -(Muscular Control) Take the breathing exercise. This should always precede these balancing movements, reverse position of the body, standing on the left foot, then extend left arm in a diagonal position, hold the rightfoot up on a line with the waist line, then turn torso quickly toward right side, landing on the right foot. This exercise I regard as a panacea for most of the nervous debilities incident to school life.

(48) It is a well known fact, that many of our famous neurologists are prescribing systematic exercises for the various nervous disorders.

(49) Exercise XI: (For nervous disorders) -- Stand against a wall, take a deep inhalation, try and make as much of the spine as is possible touch the wall. Do this first with open eyes, then with closed eyes. Then stand with heels about three inches removed from the wall, bending slowly forward from hip joint, exhaling deeply, then slowly unfold to rising position, inhaling to rising movement.

I find that most deviations of the spine have a muscular source , and arise from a predominant action of the muscles and joints. Then I proceed with exercises that give a forced flexion ofthe dorsal part of the spine. In a short time the spine assumes a normal position, and many of the nerve defects soon disappear.

(50) In arranging the physical balance sheet, so that thehighest possible enhancement of life will be possible,it is necessary to first look well and carefully at the spine. In the foundation of our educational system are flaws which must be eliminated.

(51) A pride in personal appearance distinguishes cultivated people, it is the intention that other resultants shall be correct habits of bearing, carriage and poise in address. The day is long passed when physical development meant large muscles. The measure of the biceps is not the measure of the man.

(52) The Greek ideals of beauty, thus developed the body only for the sake of the soul. They couldhardly conceive bodily apart from psychic education, and with them physical was for the sake of mental training.

(53) In studying the exercises of the ancient Greeks, I find that balance occupied the most prominent place. Balance and breathing exercises.

(54) The Greeks considered the human body the dwelling place of the Divine Spirit. They did not work for extreme development, they worked for beauty of form and balance, and out of their love for the human body, grew their ars and they degenerated only when they turned to gluttony.

(54) So Greek philosophy proclaimed the nobility of all human qualities and inculcated the doctrine of a harmonious development ofall sides of human nature.

(55) The child who habitually lean backward on the heels, is degenerating physically as well as psychically. He reveals an immobility that is not conducive to change or development or expression, he is (strange asit may appear unthinking), undermining his will power, and creating, what is just as dangerous, an obstinate will, because there is no poise in the body. Whereas the child who is trained to stand solidly on the foot, feeling the weight on the ball of the foot, with a reasonable flexibility of ankle movement, will always be more balanced mentally.

(56)Make the law in the classes that of equisite grace and freedom. Mme. Bernhardt tells us that in the simple greeting of a good-morning , that there is not one way of saying it, but a thousand ways.

(57) To learn to revere the amazing stupendous force which has carried us from a cell in the ooze, to thinking manhood and womanhood! Body and mind and soul all evely ignited by the fire of a reverent spiritual control.

(58) Many children, owing to slight spinal deviation, carry their heads either to one side, or the other. This must be correct in the schoolroom and not left to the once a week or twice a week visit to the gymnasium; in fact, mot of the gymnasiums pay not a bit of attention to it. When the correct position is insisted upon, all parts of the body at once fall into place.

(59) An important thing is taking long, slow, deep breaths in through the nose. There should be, of course, broad,comfortable school charis, and the pupils should be taught never to sit on half of the seat, or on the edge of it, but far back and on the whole of it, and never allow the pupils to cross their legs, because it is oneof the most serious causes of curvature of the spine.

(60) When a teacher insists on having her children erect for several hours out of the twenty-four, and makes plain to each one by example in the perfect poise of her own body, the value of being straight and the self-respect it tends to directly encourage, there need be no fear that the pupils will grow crooked again.

(61) The one shoulder a little higher than the other, will not be half so hard to restore to place in childhood, as when stiffened in its position, by long years of bad habits, which never should have been allowed for a day.

(62) A simple yet remarkable cure of that grace and widespread disease, curvature of the spine, has been discovered some few years ago by Professor Klapp of the University of Bonn, in Germany. The cure consists in making the children crawl on all fours like animals. The Prof. was led to its discovery, by his observation of puppies.

(63) Exercise XII:(To Strengthen the Sides of the Waist): The duty of the muscles at the sides of the waist, is to hold the body erect. Often an awkward carriage of the body is due to the weakness of these muscles, allowing the body to sway from side to side. Another exericse which will speedily develop them, is to stand erect; put one hand as high over your head as you can, put the other as low down at your side as you can. Now raise the low hand and lower the high one. You will feel like swaying your body to one side as you do this, and sway it all you can. This exercise is one of the know "Liver Squeezers"

(64) Exercise XIII: (Counterwork for the Abdominal muscles): For sedentary people, inclined to stoop a little forward some exercises are needed, which shall stretch these muscles and aid in restoring them to their natural strength. Stand erect, now gradually draw the head backward until as far past the vertical as possible, return slowly to erect position; In the simple exercise these muscles were stretched to a greater length than usual, and inthose who accustom themselves to drawing far back in this way, like the contortionists of the circus, these muscles which in the great majority of people, are somewhat cramped and shortened nearly every hour of the day by habitually standing , sitting or lying with the back either

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PARSONS: flat or almost curved outward nstead of slightly hollowed in, and with the consequent sinking of the chest, while the drawing of the head and shoulders back swiftly as in boxing to avoid a blow, can scarcely be equalled as an aid in this direction. Infact the chief cause of being inerect , is holding the head forward.

(65) A few minutes daily of these allround physical exercises will develop a fine symmetrical body at the end of four months.

(66) From time immemorial, the code of practice of oriental mystics who aspired to perfection has been constant physical training, month in and month out for years. The result claimed and certainly in many cases accorded by impartial judges, is strength of character, personal power, unshakability of soul. I enjoyed the privilege of being a pupil of one of these famous mystics a few years ago, and agree with many who acknowledge that the present system of rhythm-ical breathing, and specific posture work, are very beneficial.

(67)(The following "postures" seem to be exact copies of Hatha Yoga ones --- P.B.)

Exercise XIV: (Posture for Placing Hands and Head On Floor): Stand in perfect balance, in a perfectly relaxed condition, sway forward and backward a few times, throw the arms up at full length, stretch as high as possible, then bending slowly from hip joint place hands on floor, stretch some more, and place head on floor.

Exercise XV: : (Concentration Posture): We begin with body in perfect poise, then slowly extend the right foot forward in a diagonal line, begin at this point to draw the foot in an outgoing circle to the right side, then draw right foot behind you and in this position, sink slowly to the floor. This willbring the right foot under you, and the left foot immediately in front of you, then slowly bend forward from the hip joint, and place head on floor, bringing the forehead, in touch with the floor, and left leg, then raise both hands up as high as possible, hold the position three minutes. This is difficult to do at first, but after some preliminary education, young and old enjoy these exercises as they lead to, and open up,the road to the finer and expressional movements of the aesthetic body work.

ExerciseXVI: (Make Triangle Of Feet): Lie flat on your back, slowly raise the trunk from the floor to a sitting position, thenbring the feet in the position of a triangle, slowly drop forward, place head in space of triangle.

Exercise XVII: Sitting with the feet crossed, Oriental fashion, let head drop in a diagonal line over right knee, and touch floor with forehead, then bring head in a diagonal line over left knee, and touch floor with forehead.

Exericse XVIII: Sit on floor, feet outstretched before you. Do not allow any space between the under part of knees and floor, then slowly bend forward, and touch forehead to each knee.

Exercise XIX: Take a relaxed standing position, inhale deeply, exhale slowly, then slowly drop head and torso backward, bending from hip joint, and take position in the illustration.

Exercise XX: (Balance Posture) : This exercise is one of the best in the series given for compelling a sense of balance; the trunk of the body is quickly turned toward the side of the outstretched leg, then the pupil immediately assumes position as in Exercise XIX. Always reverse movements.

Exercise XXI: Take correct standing position, slowly relax the body, draw left foot behind right, and sink to the floor, taking position in illustration. Reverse movement, taking position in illustration. XXI-A

(68) The Hindoos are most particular about posture. Socarefully have they studied the effect of the positions of the body upon the muscles and nerves, and breathing, and so forth, that they are able to take a person who is depressed, and put him in such a position that he cannot possibly feel depressed.

Quite apart from this right position of the body, which is as a rule with chin in, chest forward, small of the back slightly hollowed, and feel balanced rather upon their balls, make an enormous difference ot every function of the body. Then there is the regulation of breathing. While you perform some movements, let us say of lateral extension of the arms, you should keep your breathing, as deep and full, and rhythmical as possible. To let your breathing be held, or become jerky, because are doing a rather difficult movement, is to lose much of the value of that movement.

(69) Violent exercises that strain the body, or of a kind that is short or jerky, will do more harm than good, affecting the heart and lungs. Nervous people should be made to take all exercises showly.

(70) Be careful not to overexercise, as it may cause a piling up of posions which occur from a monotonous series of movements, involving only a single group of muscles, or a single limb, especially if these are carried out in a cramped and an unnatural position. Such movements, as the incessant use of the pen, of certain tools, etc., are far more fatiguing and injurious than generalized, symmetrical swaying movements of the whole body and limbs, and which involve the expenditure of from two to ten times as much actual strength. The reason is, that the

former fatigues to the torture point one small group of muscles, keeping all the rest of the body on a strain to hold this tiny group in the right attitude and position.

(71) Do not always be guided by your feelings in the matter of exercise, for when one does not feel inclined to exercise, is just the time he needs it most. Walking on the tiptoes, morning and night, while dressing and undressing, develops the legs tremendously, because of the unconscious swaying of the body, which it also causes; it aids in developing the elasticity of the body.

(72) Violent exercises, that strain the body, of a kind like quick, short runs, will do more harm than good, affecting the heart, lungs, and groin.

(73) Very cold baths shock the system and only react in those who are robust, hence should only be used in emergencies. For general use, the tepid bath is best.

(74) A friend wrote of Kant," He applied his utmost intelligence to the task of making his body the obedient instrument of his mind, maintaining that one should know how to adapt himself to his body."

(75) Bending the head back and forth, stretching the large, heavy muscles at the back of the neck, and strengthening them, and twisting the head slowly, resting it first on one shoulder then on the other, are invaluable; the head, held erect, helps to straighten the spine; it raises the chest to that hight, self-confident position, the height is considerably increased and the lungs have their chance to develop.

(76) The true method of breathing is so little understood, that many persons who consciously preactice deep breathing exercises are remarkable for their flat chests and enlarged abdomen. This is always due to an incorrect posture in breathing. EXERcise XXII:(Bending)

(77) Bending slowly back and forth, from a sitting position, is one of the best exercises. Sit erect in your chair, then lean forward until the face is on a level or between the knees, then return to the original position, and repeat. The exercise of the imaginary lifting of heavy weights is valuable. The weight must be imaginary, however, for no woman should lift a heavy weight at any time, under any circumstances. Place your hands beneath a desk or table and pretned to lift it; besides causing the abdomen to be straight and flat, these exercises improve the complexion, by contracting the muscles which press upon the liver, increasing the circulation, necessary to its perfect health.

GENEVIEVE STEBBINS: SYSTEM OF (DELSARTE) PHYSICAL TRAINING

(1) Exercise I. -- The Head: Let the head fall back, then raise it with a little tension in the back of the neck. Place a book on the head when thus raised and walk with it. Then take the book off and think of the top of the head. With thought directed there as you walk straighten the whole spine. This gives a royal carriage, other parts being adjusted. The attributes of mind in the top of the head are among the highest in nature.

(2) Exercise II.** The abdomen: (a) Lie prone upon the floor, face down. (b) fold the arms under the breast as pillows. (c) Energize the whole from and rest upon the toes and the elbows. In this tension raise the hips as high as possible, then lower them until the abdomen touches the ground. (d) Now raise the hips high and hold them suspended for fifteen seconds. This last exercise is for the purpose of invigorating the abdominal muscles and is invaluable to anyone suffering from prolapsus of the uterus. Its value as as expressive exercise is to enable one to hold the hips back and the abdomen in.

(3) Exercise III. ** Walking: Our exercises would be incomplete without a description of walking, for we all must walk, well or ill. The true dynamic walk is recuperative. It is self-sustaining. It is graceful in the last degree.

Standing in good position, send forth the leg from the region of the lumbar plexus or small of the back. Grasp the ground with the foot, the side of the little toe just grasping the ground, but so swiftly that the whole foot seems to hold simultaneously. The knee of the leg holding the weight should be straight. Immediately relax at the knee as soon as the weight is transferred. The feet should be but slightly turned out; the shoulders observe a faint but graceful opposition to the feet. Each time the foot strikes the ground it is the true centre of gravity of the body. The moving lef swings free and without any muscular bearing upon the other. The ball and the heel strike the ground almost in unison. In ordinary walking the heel strikes first, because of shoes - see Delsarte book.

(4) Long deep breathing, united with bright, happy pictures in the mind, will go far to counteract anxiety, fear and despair. But, you reply to me, "All this is mechanical, not spontaneous. Are we machines?" Do you not realize that while much comes to man instinctively, he is still a creature of training. Instinct rises to reason, and there can be no lessening of effort if he would progress. Regeneration or degeneration is the law of all life. Thoughts and emotions are closely connected with sensations. Fear chills the blood, Love and hope warms it. Apprehension and despair interfere with digestion. Confidence and contentment bring health. The attitudes of the body correspond with the emotions of the mind. The attitudes of weakness and fear contract the chest, compress the lungs, retard the action of the heart and brings about a thousand physical ills in their train.; while the attitudes of firmness, courage, and hope expand the chest, make vigorous the action of the heart and the lungs, and thus directly improve health. The effect of the emotions and the body upon each other is reciprocal.

(5) To come at once to a practical example, -- we have learned that hope has corresponding deep breathing, but how to excite hope when low spirited and in despair? Deep breathing will do much, but it should if possible be natural. The close attention to the process of breathing will defeat your purpose. Instead, after a few deep breaths, fix the attention on something you hope for-- a definite image. Realize it present, -- in your possession now. It is in your mind, and soon the joy of life, generated by the image and the breathing, will completely dispel the cloud of melacholy and doubt which sent despair to your very soul.

(6) Exercise IV.--Breathing: (a) completely empty the lungs. (b) Allow the air to fill the air cells. Do not make any muscular effort; let the air-pressure expand the lungs. Energy is wasted in making an effort to draw in the air. Breathe rhythmically. The ingoing and the outgoing breath should be of exactly the same duration. For instance, if you count four for the incoming breath, hold it in two counts, then let it out during four counts. If the breath is to be deeper, count seven for the incoming breath, three for holding, and seven for letting out the breath. Even ten may be counted with impunity, always holding one-half as long as you inhale. Few people realize how unevenly they breathe. They take in air quickly and let it out slowly, so that we have less fresh air than bad air in the lungs. This is one reason why talking is so fatiguing unless one is also a good listener.

(7) Exercise V. -- Breathing: Lie or sit in any position --preferably, lie on the back -- relaxing one knee and one arm, extending the other. Feel restful and dreamy. Put all the will in pressing out the air, then calmly wait until nature has filled you. The second time that you press out the air you will not feel like emptying so much; again let nature replenish the loss. Each time you will find less and less air pressed out, for the lungs retain the oxygen much longer than we imagine and it takes may exhalations to empty the lungs. At last the breathing is quite tacit -- deep exhalation -- a deep sigh follows.

The forgoing breathing is the analysis of the kind of breathing that is the correspondent of states of mind when the soul is receptive to tates or scenes of loveliness and beauty.
(8) Exercise VI.—Breathing: (a) Lie relaxed in any easy position. (B) Breathe strongly, with a vigorous verti cal, surging motion, with the same rhythm as in Exercise IV.This stretch -es the whole trunk like an accordian. Concentrate the mind as follows: (a) Imagine the in-going and the outgoing breath being drawn throughthe feet, as though the legs were hollow. (b) complete theis mental imagery by breathing through the head and the whole organism in one grand surging influx of organic life. This breathing corresponds to energetic states of mind when the concentrated will is directed to the given parts of the body. It value can mot be xxx overestimated. It trains the mind and body for strong, well-directed, energetic action, and rests the entire system by the distribution xx of the nerve force and quickened vigorous circulation, which ensues on its practice. It will almost cure nervous prostration. Fifteen minutes twice a day, about two hours after eating, is the prescription.
(9) Exercise VII. -- To Give Nerve-Power: Standing, take a good breath. Hold it and clench - ing the hands in front, draw them vigorously backward to the shoulder. Repeat several times with great rapidity. These breathing-exercises constitute physical culture for the diaphragm the great centre muscle, the roof of the stomach and the floor of the lungs. In its rise and fall, contraction and relaxation, it carries with it allmuscles attached, and all the vital functions of life are toned and invigorated by its energetic action. The abdominal contents should be lifted upward toward the chest, so that the great expansion is at the waist, althou -gh a slighter outer swell of the abdomen begins the action. The chest muscles should always allow themselves to be passively raised.
(10) Before giving breathing exercises, one must understand relaxation. The complete relax-ation of the voluntary parts, so that, strictly speaking, therecan be no such thing as relax-ing except in parts of the body; but this is auite sufficient. Relaxation, the, recuperates power through repose.
(11) Exercise VIII. -- Relaxation: Lie down on the floor, relax at once as completely as poss -ible, so that the body shall be practically limp and lifeless, as though it was no partof you. The mental idea is a calm andperfect consciousness of your separate existence apart from and superior to any part of the body undergoing the exercise. This must be accompanied by rhythmic breathing, while in imagination the mind seeks unaided a pleasing but dreamy kind of rapport with the natural surroundings, if they are beautiful; if not, close the eyes and make a picture of sea and sky, rose garden orhill, lawn or bower. When you go to bed, try to lie heavily, for strange as it may seem, many sleep tensely all night.
(12) Exercise IX.--Relaxation: Sit in a chair, well back, letting the shoulders rest against the chair; hold the chest, but let the arms and the legs feel heavy, that is, relax. Many a ride in a carriage spending nervous energy enough to draw the vehicle. Learn to let the cush-ions carry you.
(13) But here let us pause, for I would not for one moment have it thought that I councel laziness. No, far from it -- energy, whenever needed; but directed, willed, purposeful en-ergy. followed by right relaxation at the right time. Too many of us are constantly working on the fag end of our strength, not leaving in ourselves enough force to direct mind and body to their rest. This is a great mistake/ When one feels completely exhausted in the region of the pit of the stomach and at the base of the brain, the situation is dangerous. We all need reserve force at the centre of strength.
(14) The energizing exercises are arranged for the purpose of directing the will force to a given part of the body or to the whole organism. These exercises are the antithesis of the re-laxing ones, not rest, but effort, strong and powerful, is their aim. Have you never observ-edthe unnecessary contortion of the face as some irritated individual struggled with a per-verse corkscrew, bureau drawer, or umbrella? Instead of putting the necessary energy in hand and arm, forceis wasted, because distributed over so many unused parts. Witness the braced leg tense arms, wrinkled brow.
(15) Again we attempt to do many things on exhausted lungs. Little children are wiser. A wee boy will not attempt to lift a stone without a big breath to aid him; but children of an old-er growth have forgotten nature's lesson, have lost the instinctive wisdom of infancy. In nervous agitated fashion we rush about, attmepting herculean xxxx tasks with empty lungs.
(16) The mental idea in these exercises isthat of absolute power possessed apart from the body, directed to the parts at will.
(17) Exercise X.--Energizing: (a) Stand in a normal position. (b) extend the rightleg forward lifting it slightlyabove the floor and resting the weight on the left leg. (c) Inhale, and as you do so, gradually contract every muscle until the left leg is quite rigid at the fourth count. (d) Hold the tension and the breath while counting four. (e) Slowly relax while you count four. Repeat this exercise with the left leg.

STEBBINS: (17) Exercise XI.-- Energizing: Energize the left arm as you did the left leg, clenching the arm and the hand. The arm is extended slightly/ Repeat with the right arm. (29)
(18) All the energizing exercises should be increased in tension during inhalation; should be held at full tension while the breath is held(about fourseconds is the average); should be gradually relaxed; and great care ,istobe observed to keep the parts not being energized free from unnecessary tension.
(19) Never forget in all your work my oft-repeated axiom that "life, mind and soul"must be manifest in your every action, in order to consititue real beauty of expression.
(20) The following exercises are adapted from the various forms of Oriental worship at present observed in Persia, Turkey, and other parts of the East. They do not follow strictly any one of the numerous sects found in Asia, but are a blend of the ceremonials found variously among the Mohammedans, the Druses, the Marabouts and the Dervishes. From the long association with one who has spendt years in Oriental travel, as well as frequent conversations with learned natives of the East, I have discovered that there is a wonderful unity in their faith.
(21) The motive of the exercise is religious aspiration. The flame motion typifies the eternal spirit, the origin of life and mind. This is represented in the motions to east and west as the rising and the settingof our sun, which gives life and mind to the inhabitandts of the earth. The salaam and form of the cross is the union of humble adoration and praise for the manifested wonders witnessed in creation by the unionof spirit and matter. The imagination when roused with these sublime thoughts, instils a magnetism and a beauty into these movements that can scarcely be realized by those who see nothing but mere mechanical motion without soul.

First Series(Oriental Exercises): (a) Place the backs of the hands on the forehead, fingers touching, while standing erect on both feet.(b) Extend the arms to the sides, palms down, while bowing the trunk and head; do not bend the knees. Be careful to have the arms and trunk form a cross; do not carry the arms too far behind. (c) Turn the hands and bring the arms above the head, hands in prayer forms, palm to palm, while trunk has been lifting. (d) Again extend the arms sideways, trunk bowing. (e) Raise the trunk as arms sweep above head to Position--C--, which is the symbol of the flame, and henceforth, will be named the Flame Attitude. (e) Twist the trunk to the right, while holding Flame Attitude. (f) Extend arms sideways, bowing trunk in reverence to rising sun. (g) return to erect Flame Attitude, facing front. (h) Twist the trunk to the left, holding Flame Attitude. (i) Extend arms sideways, bow trunk in prostration to setting sun. (j) Return to erect position, Flame Attitude, front. (k) Bow to altar front, arms extending sideways, palm down. In allforward bowing, palms should be down and great care taken to have a flat back and hands level with the forearm.

Second Series: (a) Flame attitude, facing front, standing on both feet. (b) Bring arms down, hands held in prayer form on chest. (c) Return to Flame attitude. (d) Again bring arms down,hands held in prayer form on chest. (e) Carry hands in prayer form to right shoulder, bending them gently from the wrist, while bending head to right to rising sun. (f) Return to front, hands as in Position 4. (g) Carry hands in prayer form to left shoulder, head bending and turning gently to left to setting sun. (h) Return to Position 4. (i) Raise arms to Flame Attitude. (j) Hold Flame Attitude of arms and gently sway the body sideways, moving only from the waist, as, one-right,two-left, three-right, four-left. (k)Hold Flame Attitude and circle the trunk at the waist twice around. These latter movements symbolize the flickering and blowing flame. (l) Returning to erect Flame Attitude, bow to altar in front, while sweeping arms to cross form, extending sideways.

Third Series: (a) Return to Flame Attitude. (b) Stand in Prostrate Attitude (courtesy Attitude), right leg behind, while extending the arms sideways, palms up, trunk carried well back, head back. Be careful that the arms form a cross with the trunk, and that the hands are level with the wrist. This is the receptive cross form. (c) Bend forward leg as if intending to kneel as you sway forward on it, while carrying the form to Flame Attitude as the body regains Position 1. (d) Twist trunk to right, Flame Attitude; keep the feet to the front standing on both of them in Respect Attitude. (e) Bend trunk back at waist, while extending arms to cross form, palms up. Keep feet to the front. (f) Return to Flame Attitude front. (g) Twist trunk at waist to left, to setting sun, Flame attitude. (h) Bend trunk back, arms in receptive cross form. (i) Return front to Flame Attitude. (j) Left leg back, receives weight in Prostrate Attitude, while arms extend to receptive cross form as trunk and head are thrown back. Do not exaggerate this. (k) Return to erect attitude as described in position --C-- of this series. (l) Bow trunk forward as arms extend sideways, palms down, prostrate cross form. Keep the weight on both feet and the knees erect.

Fourth Series:(a) Prayer Attitude, hands on chest.(b) Flame Attitude attained by raising hands in prayer form above head as the legs bend, and kneel first on one knee, mx

quickly placing the other knee on the ground, final attitude being on both knees -- the supreme prayer form. (c) Extend arms sideways in prostrate cross form as trunk bows. Strive to have a flat back. Return to-B--. (d) Flame attitude of arms, trunk sideqays bending, one -- right, two--left, three-right, four-left. (e) Body backward bending, while arms take receptive cross form, palms up. Brace your toes firmly against the floor to preven falling. (f) Twist trunk to right to rising sun, Flame Attitude of arms and hands. Preparation for --G. (g) Trunk backward bending, arms sideways extending, palms up, head thrown back, receptive cross form knees to the front. (h) Flame Attitude front. (i) Twist trunk to left, to setting sun, trunk bending backward, arms extending in receptive cross form. (j) Flame Attitude front. (k) Trunk bending backward, arms extending receptive cross form; toes braced. (l) Returning to Flame Attitude, rise and sweep a forward prostration to the altar.

In the foregoing series the pupil should strive for exact positions, firm attitudes, even, straight lines. For development of chest, back, etc., these exercises can not be excelled.

(22) Any close observer of the trend of educational thought in our art of expression will have heard the battle-cry of two opposing forces. First comes, "All should proceed from the mind. Yield to the within. Abandon yourself entirely to mental direction, to the impulses of the heart."

(23) Nothing comes without work. No one is worthy the name of an artist who knows not the technique of his profession.

(24) If you trust entirely to the individual mind, uncorrected by a true technique, you reveal not the signs of universal truth, but only the eccentricities of the individual -- eccentricities often entailed upon him by a long line of abnormal heredity.

(25) In the blended thought of the two, it seems to me lies the truth.

(26) The psychic faculties are throned in the brain, the physiological functions find their seat in the body, and action and reaction betweenthe two swings the great pendulum of life. Thus, when anger or love quickens the circulation and changes the breathing, we recognize the physiological correspondence to the psychic faculty whihc, if unobstructed, is further carried outward into the pantomime. Per contra, the wilful expression of an emotion which we we do not feel generates it by generating the sensations connected with it, which, in their turn,are associated with analogous emotions.

(27) Again the brain must step in and judge of the impulse, remembering it for future artistic use, otherwise the emotional impulse may indicate the wrong road to true art.

(28) Practice in guiding both intellect and emotion when attained, is the sure road to Power.

(29) The Greek Gods are not expressive of individual mind but of universal ideas. They were carved to embody these splendid abstract laws of the universe ---form, power, balance, rhythm, repose -- in one word, beauty. In these statues we see represented the emotions of the Gods. The practice of them gives ease, dignity and calm, removing affectation. Can one affect rhythm, balance and power?

(30) The Swedish system is based on the same premise of the value of slow motion and held attitude as giving time for nutritive changes n the cellular tissues.

GENEVIEVE STEBBINS: SOCIETY GYMNASTICS (Adapted From The Delsarte System)

(1) The great Delsarte principle of action is: Strength at the centre, freedom at the surface.

(2) This gymnastic system will cure nervousness by training the body to habitual poise, and the mind to calm.

(3) Regarding the body only as an instrument, the question arises, How can I, the real ego, best use this instrument? First, all its channels of communication must be cleared; its hinges must work freely. For this purpose, Delsarte arranged the relaxing exercises, which draw back the nervous energies from the surfaces to the centres, as in sleep. Next, the machine being in readiness to receive and to conduct the force, the active power must be introduced, and for this purpose, Delsarte instituted a series of energizing exercise. Finally, the direction of the energy, and its application, are to be considered; and this is to be done by a study of the laws of expression. The Delsarte System is founded on this great principle -- the law of correspondence which is as follows: Every expression of the face, every gesture and every posture of the body corresponds to, or is but the outward expression of, an inner emotion or condition of the mind, be it one of beauty or one of ugliness. A selection of those expressions, gestures and postures which represent the beautiful and harmonious emotions are conditions within, and the training of the body to easily and naturally assume them, cannot fail to raise us toward an ideal humanity, to which we all aspire. This was the method of educationadopted by the Greeks when Greece was in her prime, and from which has come down to our utilitarian age the immortal legacy of gods and heroes representing an ideal humanity.

(4) All the foregoing remarks apply directly to the Voice, as well as to attitude and motion; for voice is but a more subtle physical action.

STEBBINS: (5) These gymnastics are founded on the law of poise, which is here called the law of opposition. It is the outer correspondence of the inner poise. In the antique we always find this opposition of levers, for the subjects were gods and heroes, superbly calm in their inner nature, whatever might be the outer tempest.

(6) The first attitude is normal, and consists in an equal disposition of the weight of the body upon both legs. It is the attitude of the soldier at "attention", without the rigidness.

(7) The second attitude characterizes absolute repose. It is the strongest attitude, and is, consequently, the one drunkenness assumes in order to resist unsteadiness. It is at once the attitude of vertigo and of extreme confidence. It consists in the equal division of the weight of the body on both legs, which are wide apart. It is ungainly, and would be out of place in a drawing-room.

(8) Sitting Poises: Seated in a chair, sway to the right, to the left, forward, backward, and obliquely. Observe the rule of opposition: When the torse leans forward, let the head fall backward, etc. Perform these exercises very slowly, as that will produce self-control in movement. While observing the rule of opposition in the sitting poises, care should be taken not to give a disproportionate movement to the head. Let the movement of the head seem to result from the movement of the torso, and not seem independent of it. Question: What is gained by an observance of the rule of opposition in sitting and in rising? Answer: The preservation of a vertical line of motion by an equal distribution of the mass of the body about that line. Question: In sitting and in rising what should be particularly avoided? Answer: A transfer of the exertion from the legs to the arms.

(9) Exercise I: Walking — Stand erect, feet together, abdomen in, chest up and shoulders firm. Advance the thigh letting the leg from the knee down hang lifeless. Straighten the leg and plant the ball of the foot on the floor in advance, with the toe turned out. Now begin again as in the preceding movement; and, when the advanced foot is placed on the floor, transfer the weight to that leg by pushing against the floor with the backward foot. The advanced leg should be straight before it receives the weight.

Exercise II: Walking -- BEgin as in the first and second movements. When the weight is on the advanced foot, bring the backward foot in advance, and thus proceed, observing the rule of opposition in the carriage of the entire body. Carry the head erect, with the chin drawn well in; and to this end it is well to practice the walk with a book placed on the head.

Walking with the feet bare, and with a erect bearing and a slow step, the ball of the foot will strike the ground first; and, in practicing these exercises, it should do so, although ordinarily the heel strikes first; but care should always be taken that the toes are not lifted high as the foot comes down.

Exercise III: Arm-movements (The Spiral): Raise the arm in front, with will force as yet in the upper arm only. Turn the arm in such a manner as to allow the forearm and hand to hang life-less from the elbow. Then pass will-force into the forearm, raising it and unbending the elbow, but still having the hand relaxed. Finally, by a rotary movement of the wrist, turn the palm upward, with the hand level with the forearm.

In this exercise a gradual development of movement takes place, and unfolds the articulations one after another as the will-force progresses through the arm. The movement should be continous. The practice of these spiral movements, which gradually unfold the various articulations, produces ease and self-control It avoids nervous, jerky motions used in the ordinary light calisthenics.

(10) Question: Why is this movement called the spiral? Answer: Because it traces a line of changing curve. Q: What does the spiral signify? A: The progressof the straight line added to the expansion of the circle.

(11)Practice holding the torso erect, the shoulders well back and the chest inflated.

(Q: What moral attributes are represented in the development of the upper portion of the torso?(A: The higher moral attributes, as courage, honor, patience and ideality.

(12) Q:-- What is indicated by an over-development of the lower portion of the torso? A:-- A preponderance of the animalnature over the intellectual.

Q:-- What care should be taken in the energizing of the shoulders? A: -- That the energy should not extend into the arms and cause a stiff carriage.

(13) Of all the members the hand is the most easily and unconsciously influenced by the thoughts, and is therefore, an index of the mind. Our estimation of acquaintances, our ideas as to how they regard us, whether favorably or unfavorably, are often based upon the character of the first grasp of the hand. Who has not, at some time, been repelled by an opportunity to embrace a single finger, or chilled by having a relaxed, limp, and finny hand slipped unexpectedly into his extended palm? This should be avoided without going too far in the opposite direct, and inflicting pain by a too enthusiastic and crushing grasp.

(14) We do not sufficiently appreciate the power of the smile for working happy results upon the face and body, too; it isatrue "mind-cure."

(15) Here a caution is required, for an attempt is sometimes made to maintain the elevation of the chest at all times. This is wrong. A bow must not be always bent; and, on the same principle, the body should not be always tense.

(16) The lower jaw should move vertically, not laterally, in speech, song and mastication.

(17) Expressions of the face which sink nto the chin, and attitudes of the torso which relax into the abdomen and are accompanied by unsteadiness of the legs, are all significant of weakness and degradation. It is a yielding to a material forces that is figured; while an elevation of the torso and face shows the predominant action of the spirit and mind, and in the extreme a too great exaltation. A centered bearing between the two is healthful and most to be desired. From this is deduced the law of directi on in gesture, viz.: Upward for the spiritual and universal; downward for the weak and bestial; horizonatally expanded for the serene and philanthropic.

(18) The Principle of Opposition of Movements: The observance of this principle is what produced in Greek art that which Winklemann defined as repose in action. It is the law of equilibrium and poise, and must be applied in all idealgestures.

(19) The highest form of the gesture is the spiral. Ruskin says that the line of changing curve is the great artistic line in all nature. All the higher emotions and aspirations find expression in spiral movements. Well-poised expression, showing the individual stronger than the emotions, is by this form of movement.

(20) The Principle of Reaction In Gesture: Extreme emotions tend to reaction to their opposites -- concantration to explosion, explosion to exhaustion, etc.

(21) The Psychological Principle of Gesture: An imitationof the attitudes and movments of another person tends, by reciprocal action, to produce in us feelings and emotions existing in the person imitated. Actor, in creating roles foreign to their own personalities, instinctively search for some individual whose outward expression paints the type of character which is desired to represent. They imitate the facial expression and attitudes, and so produce within themselves, the feelings necessary to color their creations with truth. This psychological principle underlies all successful dramatic "coaching."

(22) Deep breathing is of primary importance. The test of a full inhalation is the distension of the back. Speech or song is but the out-breathing of tone.

(23) As a preparation for tone, we must first see that the lungs are well filled. No great muscular exertion is necessary; we have but to cease the outward effort and air will flow in, filling every tiny air-vessel. The throat-passages must be kept open. We use the diaphragm in expelling the breath. In inspiration the diaphragm falls, causing an outer swell of the abdomen; in expiration it rises, the abdomen sinking in. The chest should be a passive agent.

(24) Exercise IV: (Breathing) -- Relaxing the tongue and opening the mouth, which promotes deep inspiration, allow the air to expand the lungs until the back is distended. Repeat three times.

(25) Exercise V: (breathing) — Inspire as in Exercise IV. Hold the breath an instant (this suspension of breath is necessary in order to take control of the outgoing air), then, opening the mouth as if to say "ah," intone the outgoing breath, keeping the throat and mouth as passive as a tube. Repeat on each note of the scale.

(26) Exercise VI: (Breathing)---Inspire as in Exercise IV., then open the mouth as if to say "ah" and breathe out slowly, expelling the breath b y the rising o f the diaphragm, keeping the chest passive. Repeat three times.

(27) The breath, which has become tone in passing through the larynx by no conscious effort in that locality(a simple volition being sufficient), is poured into the mouth and there takes a mold; each different mold is a separate vowel element. It is of the greatest importance that we should be able to give these vowel-elements exactly and purely.

(28) The English language is peculiar and unfortunate among alphabetically written languages in that one cannot determine the pronunciation of its words by their spelling.The same combination of letters having, in different words, an entirely different sound.

(29) Americans accused by foreigners of having a very monotonous delivery. This is because they lack inflection. There are three inflections: rising, falling and circumflex, but these three may be infinitely varied. The rising inflection defers to the listener. The falling inflection asserts the will of the speaker. The circumflex(a combination of the rising and falling) is always dubious. We should first train the ear to recognize these distinctions. The voice slides up and down, or waves with a mixture of rising and falling inflections. In change of inflection, the voice should leap from one inflection to another, not slide,otherwise the change produces a sing-song. "There must also be a unity of inflection throughout every accentual phrase."

(30) In summing up the best usage of our voices exacts from us, we find it to be: melodious and expressive inflection, perfect vowel molding & consonant articulation; correct pronunciation &an adaptation of the voice to the distance from us to our auditors.

GENEVIEVE STEBBINS: DYNAMIC BREATHING

(1) A deep metaphysical thought abstracts the mind to such an extent that the thinker becomes unconscious to all else than the images and symbols in his mind; for the time being he lives in an entirely different world;

(2) This statement of system is especially needed at this time; partly because many of our former pupils — now teachers -- having but very imperfectly grasped the principles taught and the various exercises which accompany them, have unfortunately, rushed into print and presented the public with a distortion of psycho-physical culture, instead of the living reality, and also because of the excited discussion now agitating the various opposing ranks of Delsartians and physical culturists. In this intellectual battle between the defenders of artistic grace, on the one hand, and the advocates of muscle on the other, good is certain to result. When the present frothy scum has subsided, the pure elixir of truth will rise to the surface.

(3) We are led irresistibly to infer that with the powerful aid of the imagination and a systematic rhythmic breathing we can stimulate the mental powers of their highest capacity, artifically remove much of the discord in life which results from inharmonious mental states and scientifically produce, in a systema tic manner, the most beneficial results. The foregoing facts and conclusions have been the common property of all ages. No one can justly lay claim to any originality regarding them, or aspire to the honor of formulating any original system of mental culture or physical training upon this foundation, since every priesthood of antiquity and of almost every nation enjoyed a peculair monopoly in their day and generation of some special culture, especially suited to the climatic conditions of their country and the temperamental peculiarities of their people. This can be seen in the elaborate rituals, and religious ceremonies, ablutions, mediations, processions, rhythmical exercises, fastings, and inspirational breathing by which they sought to hold comunion with the unseen world.

(4) We will say at the very outset of our discourse that by the term "thought" we mean theaction of the "mind", and by the term "mind" we mean something quite imaterial in itself, an entity rather than a thing but yet dependent upon matter for its manifested expression. The brain, for instance, does not think of itself.

(5) The mind is no more amaterial thing than the organs of the sense arethe senses themselves. The brain is simply the physical organism of the mind, even the body is the organism of the brain; body and brain being mutually dependent upon each other for continued existence, and both in turn dependent upon the soul or mind for life, and thus for functional expression. In return for this serivce the mind acquires through the action of the brain the sum total of all experiences and sensations of matter which we know as knowledge. Hence the physical life is simply one of the soul's educational courses in the infinite university of existence.

(6) These are not idle words; there is something more than mere sentimentalism in them,for the quintessence of all the religions of the past have been, as assuredly the mission of the science of the future will be, to point out to mortal minds here those stepping - stones of the infinite will that lead back to the Father's home

(7) The mere possession of the wealth which we do not use, but which we invest for some dim undefined object in the future, or which we hoard away in vaults of some safe deposit bank, brings no real gain, no real pleasure but that which may be derived from the consciousness of possession.

(8) We are thus brought face to face with the fact that it is to the images in the mind rather than to the so called realities around us that we owe both our pleasure and our pain. It is within the mental chambers of the human mind that we must seek if we would discover the real world in which humanity dwells. Not the external object, but the internal image that the mind forms of the object, is if the real and vital importance, since a wrong impression once made, or a false idea once conceived, can never be wholly effaced from the ethereal tablets of the soul.

(9) The sun, moon and stars appear to rise in the east, culminate on the meridian and set below the western horizon; yet we know, thanks to science, that the reverse of this is the real truth, that rising, setting and culminating have no existence in nature. Nothing seems so stationary as the world on which we live, and yet is is rushing and whirling through the heavens at the rate of nineteen miles persecond.

(10) We are but the conscious entities of eternal being, ever surrounded by the illusion of matter, ever seeking for the real amid the boundless universe of apparent realities. We are the children of the Infinite One, constantly devising new sports and pastimes amid the wondrous nature play of creative life. The only eternal realities to the thinking mind are ether, motion, and intelligence. The soul ego, the thing that thinks and transmitsto the brain the functions of thought, is the all of humanity that is truly immortal and here comes the awful mysterious power of which we can conceive little and know less, viz. the thing thinks, the

creative attribute fo the immortal soul.
(11) Every habit of walk and posture, movement and repose, is susceptible of a high degree of a systematic culture.
(12) George Henrey Lewes, in his "Problems of Life and Mind" clearly defines the difference between the mental image of creative thought or memory and the mental picutre we obtain from physical vision, in words to the effect that the former, being wholly subjective, is consequently, always invisible to the eyes other than those of the creator of such imagery, while the latter, being objective, gives forth sensitive vibrations to a thousand pairs of eyes as readily as to one pair. Apart from the power of hypnotism being exercised, he is quite correct and one is naturally tempted to enter into the consideration of thought-vibrations in their direct relation to objective matter, and find out the realities, if such realities there be, of external form apart from internal mind.
(13) Deep, rhythmic breathing combined with a clearly formulated image or idea in the mind produces a sensitive, magnetic condition of the brain and lungs, which attracts the finer ethereal essence from the atmosphere with every breath and stores up this essence in the lung cells and brain convolutions in almost the same way that a storage battery stores up the electricity from the dynamo or others sources of supply.
(14) The whirling dervishes of Asia, the mantric trance of the Shamans of Siberia, and the inspirational frenzy of certain tribes of Hindostan during their phallic rites, all became clear as noonday to us; each and all the result of breath and motion, the combined result being hypnotic spectrophobia at the command of the officiating magian or priest.
(15) But under a strong desire and clear mental image the force of the imagination is such as to electrify the brain and lungs and make them powerful magnets, like the piece of soft iron when receiving the inductive current from the electric battery. In this state they attract an infinitely greater quantity of the life principle from the air during respiration. This, then is dynamic breathing. It is a mean of giving the weary soul a rest, of rejuvenating the exhausted brain with a finer fire, of energizing the entire nervous system with a strong, exhilarating electricity, and of endowing the whole orgainic being with a grander dynamic potentiality.
(16) The creative power of thought in the aspiration for the attainment of a metaphysical idea, physical vigor, or some sublime ideal accompanied with suitable responsive respiration. To do this perfectly requires, also, a complete system of rhythmic and dynamizing gymnastics.
(17) There are books written and published by the score professing to elucidate this psycho-physical evolution. But the terms "psycho" and "psychic" are all that we can find in them, the writers thereof apparently knowing nothing, not even the merest elements, of psychology, psychic research, or of these ethereal imponderable elements which constitute the real powers by which the various functions of the soul become manifest. For instance, the so-called system of Delsarte in its native, and therefore original conception is simply the law of expression, chiefly useful to those studying for impersonation upon the stage.
(18) The next system which demands brief notice is that of the Swedish poet Ling. This system, which, originally in the idea of its author, attempted to include aesthetic, mental, and moral culture, has now become, in the hands of his modern expounders, a purely physical training. It aims at two objects only, viz., curative effect upon various forms of disease, and muscular development, i.e. physical strength of muscle; consequently it is extremely valuable, but far more suitable to the invalid and the soldier than to the thinker, the brain worker. Neither of these systems, however, is perfect, because they lack that vital principle which expands the mental powers of the brain and stimulates the soul.
(19) It is only just to state that it was not to the principle of Delsarte, or to the supposed instructions of Mr MacKaye, that she was able to evolve such an ideal system of culture; but to the principles set forth in this book, which have become the common property of theages, known however only to a few who have devoted their lives to mystic and antiquarian research.
(20) The system of psycho-physical culture and the various exercises for the same given in this work are based chiefly upon those just mentioned, combined with others more occult and mystic in their nature, which have been taken from those ideal and charmingly beautiful motions of sacred dance and prayer practiced by various oriental nations for certain religious and metaphysical effects,

while the whole is blended with a system of vital dynamic breathing and mental imagery. This perfect combination stimulates to healthy, vigorous action every power and molecule of the brain, to produce by mental reaction a life-giving, stimulating ecstasy upon the soul--the psyche.
(21) We must first clearly realize that every form of creative dynamic energy, be it taht of intellectual effort, of spiritual aspiration, or of physical life, is transmitted by a spiral wave motion. There is no such thing as a straight line in the nascent life of nature. From the majestic but stupendous flight of a planet on its jorney about the sun, to the waves of the ocean beating their rhythmic time to the mysterious attraction of the silent moon, nature works in the spiral wave. A deep metaphysical thinker upon the mysteries of life and death, in speaking of this beautiful motion, says: "This spiral is life; that is, it is the motion of life. *** Chemical force is death, that is,balanced still and motionless." When it reaches the state of drystallization, "the spiral motion is the type of life. It is the spiritual screw, with all the mechanical advantages of a screw in penetrating the universe of matter. These spiral motions of nature vary in their sweep of curve from the infinite, in magnitude embracing an eternity in its arc of culmination, to the infinitesimally small, measuring but the tiny span of a single molecule of matter. Now, between these two extremes we have every phenomenon of life, from that of the tiniest insect to the great cosmic life of an astral universe." From this we can readily perceive that all gymnastics based upon rhythmic motion and the spiral curve are naturally more vital and life-giving than thosebased upon the usual systems of athletic training. The former assists the true motion of nature and generates vital force; while, the latter, though developing muscle, does not, necessarily, add to the real vitality of the organism.
(22) Everyone who has travelled with observant eyes in oriental lands, knows that the sacred rites and dances performed in the temples are accompanied with the slow changing of weight from right to left, forward and backward, which gives that beautiful swaying motion of the whole body without the feet changing position, which, when coupled with the natural balance of head, arm and torso, produces the spiral line from every point of view. A modern teach has calledthis the harmonic poise. /er.
(23) Psycho-physical culture, then, is the perfect unison of harmonic gymnastics and dynamic breathing, during the formulation of noble ideals in the mind. We do not claim originality, but we do claim that we have not knowingly appropriated anyone's special method. Every motion in our exercises is ancient. The system of Ling is found in a more crude condition in the "Cong Fou" of China; the system which bears the name of Delsarte was the common property of every ancient Greek; while the breathing-exercises are probably as old as the history of the human race. Caste alone kept the secret from becoming the property of the common mass, "the profane," as the uninitiated were termed.
(24) A fact which, singularly enough, seems to have been generally overlooked by those who have written works upon physical culture and gymnastic exercises--namely, that culture is work. Not only so, but gymnastic exercise is hard work; and yet, in spite of this self-evident fact, it has been almost universally recommended as a remedy for the worn-out mental worker. To put down his pen or his problem and commence to use the mind and will in gymnastic labor seems a strange method of relieving the exhausted brain! It is about as logical as attempting to put a fire out by using kerosene instead of water. The system we advocate is not presented to the weary, worn out brain a s a gymnastic panacea for the ills which arise from mental overwork. On the contrary, the exhausted brain first needs a perfect relaxation, free from all mental thought. This must be physical as well as mental.
(25) This practice of breathing in oxygen to the fullest extent is of remarkable curative powers. At first, the effort is very trying and

and exhausting to weak, delicate natures; but by plucky effort and a full use of the will, all the other difficultires to its use can be overcome.
(26) Dr. George H. Taylor, in "Pelvic and Hernial Therapeutics," speaks strongly in favor of deep and powerful rhythmic breathing, and says the lungs ordinarily only take in about 20 to 30 cubic inches of air at each inspiration, but that by practice they can be made to average as much as 180 inches; in other words, six times the average quantity inhaled by the average man, which, if it does not give but one-half ~~times as much life force as that of the ordinary mortal, and~~ the vital strength in proportion would give usethree times as much life force as that of the ordinary mortal, and, consequently, a tenacity to physical ofe and a resisting power against disease that seems almost marvelous.
(27)The second principle of oursystem is that of gymnastic exercise with rhythmic harmony in every motion; hence, the term "Harmonic Gymnastics," which we have adopted to distinguish our motions from those of the ordinary gymnasium. These exercises should always, wherever possible, be accompanied with suitable music, to aid the imagination. This principle is based upon the well known physiological law that use and friction of the parts attract thereto a flow of blood and nerve force.
(28) The third, which completes the trinity of vital principles of psycho-physical culture, is that of mental imagery. The creative power of thought in its dynamic effects upon the brain and soul is quite equal, in every particular, to the healing power of thought over the mind and body, and accompanies the exercises as aids to the full and permanent realization of the idea involved. Those who doubt this power, and its wonderful, if not awful, possibilities, should carefully read up on hypnotism, which is simply the dynamic power of positive thought upon the nerve-magnetic brain-centres of a sensitive person.
(29) Nothing, perhaps, has been so thoroughly misunderstood and at the same time grossly abused by the so-called teachers of Delsartism as the subject of relaxation. Delsarte's methods of expression were an art. It was formulated by him in accordance with certain artistic and religio-philosophical principles, as an aid to the students who desired to present an artistic impersonation of character before the public.
(30) The French master never himself taught his pupils anything that could be construed as relaxation. The "decomposing exercises,"as they were originally called, were the natural evolution, the artistic outcome, of such a system of expression, valuable and suitable, however, only as mere rests and preparations for greater mobility of the muscles.
(31) So conspicuous has this failure become, that many deserve the name of devitalizers rather than Delsartians, or physical culturists, seeing that they most certainly are neither one nor the other. Relaxation has been mis-taken for inertia, but this is a very false conception and has given rise to the habit of doing things in a semi-lifeless, easy way in those who do not comprehend its real nature. Relaxation does not mean acting in a relaxed, lazy manner. It means rest after effort; perfect rest after perfect effort. It means the conscious transfer of energy from one department of nature to another, with perfect ease and grace, after an extreme tension of body or brain. True relaxation would mean a complete resignation of the body to the laws of gravity, the mind to nature, and the entire energy transferred to a deep dynamic breathing. The complete relaxation of the voluntary muscles at once transfers the energy to the involuntary parts, so that, strictly speaking, there can be no such thing as relaxation except in the voluntary muscles and brain. But this is quite sufficient. This transfer of energy by voluntary action and involuntary reaction produces the necessary equilibrium for the renewal of strength.
(32) Relaxation means recuperating dynamic power through repose; and in all true graceful action there must be, at all times, an expressed consciousness of force in reserve, and not evidence of a relaxed devitalised easiness.

(33) The statues at first were of gods and demigods exclusively. Those which have come down to us cause our unbounded astonishment at their perfection of form. It is not their resemblance ~~xxxtheirxperfexxxx~~ to living bodies, not their anatomical exactness, that interests us, not their so-called 'truth to nature' but their gracefulness and serentiy--their 'classic repose.' Whether the statues represent gods and heroes in action, or in sitting andreclining postures, there is this repose which means indwelling vital activity and not mere rest as opposed to movement. In the greatest activity there is considerate purpose and perfect self-control manifested. The repose is of the soul, and not a physical repose. Even sitting and reclining figures--for example, the Theseus from the Parthenon, the torso of the Belvedere--are filled with activity, so that therepose is one of voluntary self-restraint, and not the repose of the absence of vital energy. They are gracefulness itself.

(34) First, the use and value of decomposing in artistic expression has been fully described in a very old German book upon the art of acting in which the pupil is taught to lie uppn the floor, and to withdraw all voluntary nerve force from the extremities and thinking part of the brain, and to simulate death. This is strongly recommended as the beginning of all control of the body, and is illustrated by a picture of a man lying limp and helpless. (Practical Illustrations of Rhetorical Gesture and Action," by M. Engel.)

(35) It is a common custom among nomadic Arabs and caravan merchants journeying between Suakim, Berber and Khartoum, in the Sudan, immediately they reach an oasis or other camping place, at once to throw themselves in the shade upon the ground and thoroughly and completely relax every voluntary muscle. They remain in this position from 30 minutes to one hour, according to their state of exhaustion. When they arise they are refreshed and could at once continue on their journey, if necessary. It is a great art to be able to rest at will, an art as well know to the Zingarii of Bohemia, the Romanies of England, and the Zincalos of Spain, as it is to the wanderers of the desert. These nomadic Arabs andgypsies are able to undertake surprisingly long journeys with very little rest, owing to their powers of relaxation which give them the maximum of amount of renewed strength in the briefest time.

(36) The same may be said for massage, which depends, to an almost unknown extent, for its therapeutic advantages upon relaxation.

(37) By rhythmic respiration we mean breathing in perfect musical rhythm--the ingoing and outgoing breath in being exactly of the same duration. This rhythm should always be measured by the normal heart beat of the pupil, to keep time with the vital vibration of the whole organism. This is what we mean by rhythmic breathing; and as people differ in the number of heart beats to the minute, so do they naturally differ in their constitutional rhythm. Under all circumastances and in all cases of rhythmic breathing, the ingoing and outgoing breath must accord exactly with the heart beat; that is to say, a certain number of beats for the ingoing or inspiratory action, and the same number for the reverse process, strong, normal rhythmic respiration being about four heart beats during inspiration and held for the space of two, and exhaled during four, making ten heart beats for one complete respiration.

(38) Exercise I. Normal Rhythmic Breathing. Completely empty lungs. Inhale through nostrils only in a slow, steady draw, allowing the chest walls to expand naturally, while you mentally count four pulsations of the heart. Hold this full breath while you count two beats. Exhale in the same slow, steady rhythm while you count four beats. Keep the lungs empty while you could two beats, and then continue this exercise. The mental idea is to hold the consciousness of indrawing nature's vitality, with the ability to retain it.

Special Note-- When standing, the upper dome of the chest should be raised, and held so. The breathing then engages only the unresisting and elastic portions of the walls of the trunk. The ribs expand and the abdomen is lifted as a final result, although at the beginning of the movement there is a slight outward swell. Distention of the back is proof of complete inhalation. These remarks apply to every breathing exercise in the normal or standing position.

(39) Exercise II. Dispersive Breathing. Lie supine on the floor. Lock hands together with a slight pressure upon the top of the head. Inhale strongly but steadily while you count five heart beats. Hold the breath while you count one beat. Exhale while you count five beats. Keep lungs empty while you count one beat, and then continue exercise. The mental idea to hold is that of complete dispersion of the blood and energy from the brain downward to the feet; the imagination can assist by a clear formulation of its required removal. The air in this exercise is held for the shortest space of time (less than a second) in the lungs. This prevents anfexcessive flow of blood to the cerebrum, while the position of the hands and body renders the exterior chest walls immovable. "This motion of the respiratory rhythm is therefore confined to the only part of the chest wall that is movable, which is the diaphragm." This gives a downward dispersive dirculation, and relieves the overheated brain. It will be found highly beneficial to all brain workers.

(40) Exercise III. Yoga Breathing. So called because of its use by the Brahmins and Yogis of India. It is, perhaps, more clearly defined in English as concentrated will breathing. Lie relaxed inany easy position. Breathe strongly with a vigorous vertical, surging motion, with the same rhythm as in Exercise I, which stretches the whole trunk like an accordeon, and let the mind concentrate itself as follows: (a)Imagine the ingoing and outgoing breath being drawn through the feet as though the legs were hollow; (b) divert the same mental idea to the hands and arms; (c) to the knees; (d) to the elbows; (e) now breathe through the knees and elbows together: (f) breathe through the hips; (g) breathe through the shoulders; (h) breathe through the hips and shoulders; (i) breathe through the abdominal and pelvic region; (j) breathe through the solar plexial region; (k) breathe through the upper chest; (l) complete this mental imagery with breathing through the head and the whole orgainism in one grand surging influx of dynamic life. Special Note: The foregoing exercise has a peculiar force when the imaginative faculty is so trained that it quickly responds to the will. This will reacts upon the parts by strong magnetic action and invigorates to such an extent to merit the name of galvanic respiration, so potent is mind over matter. We must further note that the sixth function of the skin is to breathe, and certainly under this mental stimulation of the whole body, that function must be increased. Maudsley, in "Brain and Nerves", writes to this effect: "Concentraed attention to a given portion of the body through an unimpeded channel will cause the blood and nerve force to go there." But observe, the channel must be unimpeded and the will concentrated.

(41) Exercise IV. Inspirational Breathing. Stand in an easy but upright position. Inhale steadily but slowly while you count seven heart beats; at the same time slowly raising both arms in front as if they were lifted by the breath, and in such unison that they are vertical at the seventh beat; the head should follow a similar motion. Hold the breath while you count four beats. Exhale while you count seven beats, the arms and head following them in unison. Keep lungs empty while you count four beats, and then continue exercise. The mental idea to hold is that of indrawing the powers of Divine Providence during inhalation and launching forth the same power during the outgoing breath. The imagination realizes the influx and directs the outflow.

(42) Exercise V. Aspirational Breathing. Stand upright in a normal position. Hands at sides, raise them slowly to describe a circle, meeting spirelike above head. While hands are in motion, inhale and count seven beats.

STEBBINS: "DYNAMIC BREATHING" (39)

Hold the hands, and breathe in position while you count three beats. Breathe out while you count seven beats. Bring the hands down slowly in unison, pressed together in front of the face in the form of prayer, continuing the motion until they part company at the abdomen. Keep lungs empty during three beats, and then continue exercise. The mental idea for this exercise is that of aspiring for Divine illumination and power, which exalts the whole being. The imagination responds by feeling the spiritual influx of joyous inspiration.

(43) Force in repose, is illustrated in the statues of Greece. This conception proves that they must have been thorough masters of all that relaxation implies.

(44) Relaxation enables the pupil to recuperate his exhausted energy in the shortest space of time; it subdues over-excitement of the nerve centres and stimulates calm self control.

(45) In all ~~xxxxxx~~ recuperative relaxation, the mental idea must produce a perfect consciousness of its power to indraw the life-essence of nature, while the imagination assists by affirming and realizing it.

(46) Exercise VI. Perfect Relaxation. Lie prone on the floor, letting the head rest on the side of the face. Draw up one leg partly at an angle, and spread out the arms in any listless manner, generally with palms up. Completely relax every voluntary muscle and part. Breathe as in Exercise I. Suppose yourself a perfectly independent being, apart from your organism and much superior to it. Do not acknowledge any involuntary sensation you may possess; ignore it completely as no part of your real self. In this state, let the imagination play in an easy, dreamy way with any natural object near you, but under no circumstances allow it to notice any real person or mental problem.

(47) Exercise VII. Recuperative Relaxation. Resume positions described in first two sentences of Exercise VI. Strongly formulate the positive idea that you are able to indraw the living, vital principle of nature to any extent; that, in fact, you are doing so. Let this idea present itself clearly to your mind, until it produces a consciousness of itself within you. Having reached thisstage, which may require some minutes, instantly let the will become passive, and with the imagination produce, in an easy, dream way, a mental picture realizing perfect strength.

(48) These exercises consist of two distinct sets. The first set involve the slow increase of tension upon a held breath, and are to be used in all psycho-physical culture, because theyincrease personal magnetic power as much, if not more, than they do vital strength. Thesecond set are purely aesthetic, giving a graceful control of the body. The flexible action, in lines of changing curve, is what distinguishes the beautiful from the merely strong. Strongly developed athletes are never beautiful and seldom graceful. We, on the contrary, insist on the beautiful in strength and the graceful action of every voluntary muscle; because nature in her natural development is first angular, then circular, then spiral; consequently, always beautiful. The mental idea in the first set of exercises is that of absolutepower possessed apart from the body, and which you direct to the parts.

(49) Exercise VIII. Right Leg. Stand in a normal position. Extend the right leg a little in front; rest all the weight on left leg. Inhale while you count four beats, and as you do, gradually contract every muscle until the leg is quite rigid at the fourth beat. Hold it thus while you count four beats. Then slowly relax while you count fourbeats.

(50(Exercise XIX. Left Leg. Repeat exercise VIII by energizing the left leg, the same as directed for the right.

(51) Exercise X. Both Legs. Repeat above exercise by standing upon both legs and energizing them together, so that in inhaling the breath seems to life the whole body upward till you stand upon the toes. Caution. Do not energize any part of the body but the parts directed. For instance, in the last exercise the trunk, arms, neck and head must not be contracted in any way, but be normal.

(52) Exercise XI. Salaam. This graceful and valuable exdrcise is taken from the formula of Mahomedan prayer as practiced in mosques. A similar form is observed by the Parsee in adoration to the setting and rising sun. Kneel on the floor. Elevate head as in aspirational prayer. Put hands together in front of face as in prayer. Separate hands in a graceful, wavy, outward, obliquely downward motion and slightly backward. At the same time bow the head low and gracefully with the body until the head touches the floor, or nearly so. Gracefully return the hands back by the same motion, as the body recovers its position, to the attitude of prayer, and repeat. The mental idea is that of devout aspiration and prayer to the Great First Cause, in whom we move and live and have our being.

(53) The head is, as it were, the flower of which the body is the stem. We find in it the same zonal signification as in the body, but on a higher scale. In the upper portion, about the forehead and eyes, the nobler meanings congregate; and in the lower parts the grosser attributes find expression. An examination of the Greek statues reveals this principle, for their sculptors represented their gods and heroes with the upper part of the face well developed, while in the baser men and monsters the lower part of the face was more prominent. The lines of exaltation are upward, those of depressions and debasement are downward. As we advance in years the prevalent expressions are settled on our faces in the shape of lines or wrinkles. Since we must have wrinkles, let us strive to have those which stamp cheerfulness and serenity, rather than those of sulleness and ill nature. An upward expansion of the facial lines is to be desired; not a downward and pinched tendency.

(54) The exercises which follow are termed physical culture exercises because they are of special hygienic value, and should, in all cases, be judiciously blended with the psycho-physical, as given in the relaxing and energizing exercises, and with those based upon the laws of harmonic grace.

(55) Exercise XII. The Instep Balance. Stand with feet close together, hands hanging loosely. Raise yourself on the balls of the feet. Gently rise up and down as fast or as slow as you like, without the heels touching ground. (NOTE: THIS SHOUDD BE USED BEFORE EACH EXERCISE FOR 30 SECONDS.)

(56) Exercise XIII. Rotating Foot. Put your leg forward and hold it a few inches above the ground. Rotate the foot at the ankle joint. Exercise both feet in turn.

(57) Exercise XIV. Rotating Waist. Stand normally. Put hands on hips. Let hips and legs remain firm. Now rotate trunk round at the waist by bending it forward and bringing it round in a circular way.

(58) Exercise XV. Crank Arm Motion. Close the hands. Direct the energy into the arms. Commence to rotate them as though turning a crank fastened at each side. Note--in this, breathing must be similar to dispersive breathing in Exercise II, and the mental idea to hold is asthough you were indrawing the life forde through the ground by a vertical surge motion that lifts the whole being.

(59(Exercise XVI. Rotating Head/ Relax throat muscles. Rotate head slowly, as if neck formed a pivot. Now Inspirational Breathing.

WILLIAM H. FLOWER, "FASHION IN DEFORMITY.":

(1) What a miserable, stiffened, distorted thing is this foot when it has been submitted for a number of years to the "improving" process by which our civilization condemns it. Toes all squeezed and flattened against each other; the great toe no long in its normal position, but turned outward, pressing so upon the others that one or more of them frequently has to find room for itself either above or under its fellows; the joints all rigid, the muscles atrophied and powerless; the finely formed arch broken down; everything which is beautiful and excellent in the human foot destroyed--to say nothing of the more serious evils which generally follow--corns, bunions, in-growing toe tails, and their attendant miseries. The causeof this will be perfectly obvious to any one who compares the form of the natural foot with the last upon which the shoemaker makes the covering for that foot.

(2) The great error in all boots and shoes made upon the system now in vogue in all parts of the civilized world lies in this method of construction upon a principle of bilaterial symmetry. A straight line drawn along the sole from the middle of the toe to the heel will divide a fashionable boot into two equal and similar parts, a small allowance being made at the middle part, or "waist" for the difference between right and left foot. Whether the toe is made broad or narrow, it is always equally inclined at the sides toward the middle line; whereas in the foot there is no such symmetry.

(3) The loss of elasicity and motion in the joints of the foot, as well as the wrong direction acquired by the greattoe, are, in most persons, seriously detrimental to free and easy progression, and can only be compensated for by a great expenditure of muscular power in other parts of the body, applied in a disadvantageous manner. The laboring men of this country, who from their childhood wear, heavy, stiff, and badly shaped boots, and in whom, consequently, the play of the ankle, feet, and toe is lost, have generally small and shapeless legs and wasted calves, and walk as if on stilts, with a swinging motion from the hips.

(4) Much injury to the general health--the necessary consequence of any impediment to freedom of bodily exercise--must also be attributed to this cause. Since some of the leading shoemakers have ventured to deviate a little from the conventional shape, thosepersons who can afford to be specially fitted are better off, as a rule, than the majority of poorer people.

(5) Any one who recollects the boots of the late Lord Palmerston will be reminded that a wide expanse of shoe leather is, in this country, even during the prevalence of an opposite fashion, quite compatible with the attainment of the highest political and social eminence. No sensible person can really suppose that there is anything in itself ugly, or even unsightly, in the form of a perfect human foot; and yet all attempts to construct shoes upon its model are constantly met with the objection that something extremely inelegant must be the result. It will, perhaps, be a form to which the eye is not quite accustomed; but there is no more trite observation than the arbitrary nature of Fashion in her dealings with our outward appearance.

(6) It is not only leathern boots and shoe that are to blame for producing alterations in the form of the feet; even the stocking, comparatively soft and pliable as it is, when made with pointed toes and similar form for both sides, must take its share. The continual, steady though gentle pressure keeps the toes squeezed together, and especially hinders the recovery of its proper form and mobility, when attempts at curing a misshapen foot are being made by wearing shoes of rational construction. Socks adapted to the different form of the two feet, or "rights and lefts" are occasionally to be met with at hosiers, and it would add greatly to comfort if they were more generally adopted. For some cases it is well to have them made with distinct toes like gloves. With such socks and properly constructed shoes, a much distorted foot, even of a middle-aged person, will recover its power and freedom of motion to a considerable extent.

(7) The practice of turning out the toes, so much insisted on by dancing masters, when it becomes habitual, is a deformity. Although in standing in an easy position the whole limb may be rotated outward from the hip, so to give a broader basis of support, in walking or unning, the hip, knee, ankle, and joints of the foot are simple hinges, and it is essential for the proper coordination of their actions that they should all work in the same plane which can only be the case when the toes are pointed directly forward, and the feet nearly parallel to one another. Any deviation from this position must interfere with the true action of the foot when raising and proppelling the body.

STEBBINS

GENEVIEVE STEBBINS DELSARTE SYSTEM OF EXPRESSION

(a)(DELSARTE'S ADDRESS IN PARIS)

(1) What passes, then, in the Conservatory? In that school there reign, without control as without contest, arbitrariness and contradiction; there, one finds that the antagonism of masters, each one convinced of his own omnipotent infallibility, because he draws only from himself, and his judgments are without appeal, creates an anarchy, the excesses of which they do not even dream of repressing. There, in effect, all the law rests upon the opinion of the master; all the science dwells in a confused mass of prescriptions and examples that no principle comes to support. Fantasy imposes them, ignorance conforms to them; and the pupils, condemned to mechanically reproduce them, are hardly anything else at the end of their course than the servile copyists of a master without doctrine. No judicious mind will accuse me of characterizing with too much stree such sterile instruction. Slavery is at the root of it; and this slavery opposes the greatest obstacle to that elevation of character and idea, which should belong to the artist. This blind reproduction, which collects the knowledge of men living in frozen art-zones, paralyses, and dries up all which nature and a vocation have given to the artist of instinct, of intelligence, and of heart.

(2) Thus, that which was imposed upon me by one teacher as absolutely necessary, was unpityingly interdicted by the others as ridiculous or injurious, without either the one or the other deigning to support their dictum upon the authority of an established principle. Each one, from the height of his infallibility, claimed your attention as the living law, and posed as the type of the Good, the True and the Beautiful and you dared not let a doubt appear, or even hazard a question. There only remained to the poor student, tormented by the contradictory prescriptions of his master, to make respectfully an act of faith before each individual omniscience.

(3) Thus I went from class to class, wearily hearing the conflicting falsities of my ignorant professors. But the truth,--where was it? Between these conflicting renderings, imposed by men of equal merity and equal authority which was right? From the above experience I naturally drew this conclusion: Since each one in particular says that he alone has the truth, it follows from their own statements all are false. This is evident and their own accord upon that is absolute.

(4) Is it less inadmissable that methods so dissimilar can have the same claim to our approbation? That would be to land us in chaos. As well declare truth contradictory of itself. Now, I do not feels myself enough of a Hegelian to sustain such an enormity. Between these two abysses rises before me an insolvable dilemma. "If these masters are wrong," said I finally, "one must despair of art; for where can be found to teach it men of more incontestible talent; and if they are right what, then, is truth? It is only an empty word. In one of the other case, I do not see any possible solution." Judge of my perplexity between the contradictions, where an arbitrary instruction incessantly plunged me. I confessthat under the weight of these continual alternatives, I had lost the sentiment of the true and the false.

(5) In face of these nothings, and pushed forward by irresistible aspirations, it was necessary to resign myself to seeking the solution of questions which, once asked, left me neither rest nor peace as long as they remained unsolved. And how was I to obtain that peace? How make descend on me this sudden revelation the power of which was to transfigure my entire being? How and by whom was my intelligence illuminated?

(6) How many years of labor, of watchings and of tears the pursuit of these solutions has cost me? God alone knows. But Providence has blest my work, and has not left unfruitful so many and so persevering researches, researches which, certainly, had neither happiness nor success for motive, but to which I was spurred by a profound love of truth, pushed as far as an entire sacrifice of my time, my health, and my repose. In the field of

investigation one does not count years. Time does not preserve what it has cost us no time to create. This truth has every day a new confirmation. Thus, it is not rare to see men consume their lives in sustaining theories more seductive than solid, that a dangerous precipitation has pushed prematurely into the light. The theorist wishes to reap too soon, and so publishes guessed-at propositions, counting, not without some reason, upon the incompetency of the large number of the uneducated many, and the laziness and inertia of the special few, in a matter of experimentation. Henceforth, there is no rectification possible for him. He has advanced and dare not recoil; he must sustain, at all costs, that which he now knows is at bottom unsustainable, for he has built his fame and fortune upon an erroneous theory, and though he comprehends all the evil that he does in propagating error (error of which the consequences are so often lamentable), rather than say "I am wrong," he sacrifices, to prop up this shameful edifice, his time, his repose and even his talent. Thusm more than one life proves barren that a little more patience and maturity would have rendered fruitful. I have not wished to expose myself to the dangers of such a shipwreck. In the course of my explorations, ten times I have had to retrace my steps and rectify my ways, without its costing a single wound to my self-love; and, God be thanked, have been able to do this in an era when the mania to see one's self in print is pushing so many into an unripe publicity. I pride myself upon having devoted to science and art thirty-five years of research, crowned by important discoveries, without one line from me, with my consent, finding its way to publication. These gentlemen, are the reasons upon which I have found the hope that my life will not have been useless to science and art. But my time is limited, and carried away by the richness of my subject I have let my improvisations take unexpected proportions, and have only swept the territory and prepared the way for the complete exposition.

(7) He needs an infallible criterion, which should, like an inextinguishable torch, direct its possessor in the vast field of examination. I have said that, first of all, the artist must have a practical definition; that is to say, a formula which bears the character of a demonstration, and which shall be for him the signal of the thing which he seeks and wishes to realize. At the present speaking, nothing which constitutes art has been determined, and there exists for the artist no definition from which he can draw the least profit in view of his work. A simple example will prove this assertion. Let us suppose that I wish to produce a plastic image. I naturally ask myself how I shall arrive at realizing the Beautiful in this work. And, first of all, I wish to remark that it is not the question here of my personal taste. If I had only that to consult I should not be embarrassed. But my personal judgment would have the force of a law only in my own eyes; and, in matters of taste, the Chinese, the Esquimaux and the negro could, with reason, oppose to me their type as the perfect expression of the Beautiful. Now, the Beautiful, of which I wish to realize the conditions, cannot be subordinated to the variations of taste. It escapes, I feel it, from this sentiment, conceived in the more or less deformed surroundings which a prejudiced education has imposed upon me. The Beautiful is then, or should be, in reason even of its consubstantiality with the True and the Good, entirely disengaged from the capricious influences which attach to taste. In effect, the Beautiful is something sovereign and supernatural, which impresses itself upon our admiration in despite even of our surroundings, because it is in its nature absolute. But what is, definitely, this absolute, unchangeable Beautiful, of which I conceive the existence, but which I cannot explain?

(8) Science is the possession of a criterion of examination against which no fact protests.

(1) (by STEBBINS) Realizing that he had been shipwrecked for want of a compass and pilot, he determined to save others from his fate by seeking and formulating the laws of an art hitherto left t

to the caprice of medicrity, or the inspiration of genius.
(2) These exercises free the channels of expression, and the current of nervous force can thus rush through them as a stream ofwater rushes through a channel, unclogged by obstacles. We name these exercises decomposing.
(3) You cannot in an instant prepare the human body for the translation, through that grand interpreter, art, of the best possibilities of the soul. There is too much imperfection in our nature.
(4) Exercise I. Decomposing. Raise arms above head, decompose them, i.e. withdraw force. They will fall as dead weights. Arms still hanging decomposed from shoulders, agitate body with a rotary movement. The arms will swing as dead weights; now change and swing body forward and back; knee bends in this. The arms will describe a circle in their sockets; they must be decomposed.
(5) You must practice these exercises for me many hours a day; you shall then teach me all this. I shall expect you to show me everything as if you know all and I nothing.
(6) Beware of too much reading on the subject. You may then content yourself with the brain's knowledge; and what we are aiming for is unconscious cerebration, not conscious. The first is only acquired by a patient practice of the technique, as a singer studies her scales.
(7) Exercise II. Harmonic Poise. Stand firm on both legs. Change weight making right leg the strong one. Incline head to right. Incline torso to left. You are now in a harmonic balance. Incline torso to the right also and you become awkward; continue the inclination and you fall, thus proving the lack of equilibrium. Let me warn you not to make the inclination of either head or torso too great; in other words, do not let them "flop"; a certain possession of the two in question is necessary for all dignity of attitude.
(8) Exercise III. Harmonic Poise. Stand firm, weight distributed equally on both legs. Change weight, making left leg the strong one. Incline head to the left, in accordance with the rule that the head must sympathise with the strong leg. Incline torso to the right, in accordance with the rule that the torso should always be in opposition to the head andstrong leg for perfect equilibrium.
(9) They indicate a moral poise which should always be, but, alas! in our fallen human nature, is not always found. S
(10) The slowness, with which the changes are made, taking care that the motion shall be continuous, is one of the principal things to observe after the inclinations of the head and torso are seen to be correct.
(11) Exercise IV. Stand weight on both legs, feet together. Sway gently forward until the weight is on the balls of the feet--the heels must not rise from the ground. The head will incline slightly forward in sympathy with the forward weight. The torso will incline slightly back in opposition to the forward weight.
(11) Exercise V. From the above attitude sway gently back until weight is carried on to the heels--the toes must not rise from the ground. The head will incline slightly back in sympathy with the back weight. The torso will incline slightly forward in opposition to the back weight. Continue it forward and back, forward and back, for some time. Let me again enjoin on you to make the movement as slow as possible. Ah! you feel mesmerized yourself, do you not? You take a long breath; it is a strange sensation "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy."
(12) I have already advised the use of a mirror, so I counsel you to give your reflection these lessons;
(13) You will arrive at no perfection in these and kindred exercises without spending many hours a day in arduous practice. There is no royal road. You should devote yourself heart and soul to this study. Shut the world away for a time; make no visits, receive no calls. A person who fritters away her time in a frivolous ways will accomplish nothing.

STEBBINS: (14) When they try to put them into practice they find rebellious joints and stiffened muscles. Then they cry out: This is unnatural; studied; and so they return to their unconscious awkwardness. A little more practice and patience, and their acquired grace would have become unconscious.

(15)The ancient trinities of the Hindoos, as well as those of the Egyptians, embelmatized the male or paternal principle, the female or maternal principle, and the offspring. The same was done by early Chinese philosophy. The Chinese take the triangle to signify union, harmony, -- the chief good of man, the heaven and earth.

(16) Are you brave enough to stand the fire of criticism? Your walk is full of defects, stiffly projecting the leg, dragging after it the torso, the heel strikes the ground with a thud, jarring the spine.

(17)The system of Delsarte is founded on the universal laws of equilibrium and grace. The three great things to be always borne in mind in every movement are ease, precision and harmony.

(18) Exercise : (Spiral Movement): (a) Bring arm directly in front of body, muscular force acting only in upper arm. A rotary movement of the arm has turned the eye of the elbow(commonly called crazy-bone) to the front. Now follows the evolution of motion. (b) Putting force in upper arm, raise it to level of shoulder in front. The forearm and hand must hand decomposed. (c) At level of shoulder, force flows into forearm and unbends it; upper arm still rising. When are is straight, (d) a rotary movement of wrist turn hand; (e) force flows into the hand, raising it on line with arm, palm in. The arm is now directly over head, fingers pointing up.

(19) The Eyeball: Pupil is mental; White is vital; Iris is moral. Man has more white in the eye than any other animal, showing more life in the mind than any other animal.

(20) There is a converging, a diverging, and a parallel gaze of the eye. The converging is the ordinary gaze; the diverging is the gaze of vertigo, drunkenness, insanity. The parallel havin not appreciable focus, is the gaze of ecstasy. The mind seems to be viewing an object which the eye cannot focus.

(21) Red is significant of love; yellow of intelligence; blue of action or use. Red is thus moral; yellow is mental; blue is vital.

(22) We know time only because we are conscious of a succession of events; we know space only because we are conscious that intervals of something we call distance separates objects; and we know motion only because we are conscious of something which causes such distances to vary. On the other hand, we know life because we exist; therefore, we are. We know mind because we are able to think, and with the powers of thought, to create images which have no existence apart from ourselves; and we know soul only because we have the power to feel. But in reality, we know absolutely very little else, though we are vain enough to think we do.

(23)In physical culture, perfection consists of a judicious blending of (a) relaxation (b) energizing, and (c) deep breathing.

(24) The more ideal and spiritual man becomes in process of soul-development, the more truly beautiful will become the outward form in which he performs the functions of his enviroment.

(25) The teacher impresses on the pupils that all force should come from upper arm. Breath should seem to pass through arm and so inflate forearm and hand that the rise and float on the air like a balloon. She directs them to raise the entire arm solely by the power of the upper arm, and then release the hand with full consciousness of the act, saying, "I can let go and I will." Continued tension results in automatic tension, which is using divine power in a useless way. The fact of letting hand, forearm, or arm go, does not necessarily mean that bodily pwer is diminished. To keep tension always in the arm does not tend to health of that member. The torso must, however, always have some tension in it to support the spine. The internal organs are heavy, and attraction of gravitation tends to pull down the trunk, while dressmakers help it earthward all they can. To overcome this falling tendency, feel as if the breath came through the legs. A good practice is to rise on ball of foot and then let weight down again, holding breath all the time. Try to feel as if the breath were lifting you off your feet. If one is going up stairs rapidly, it should be on a full held breath. Never pull yourself up from one stair to another with empty lungs.

(26) Women need rousing. Why should men amuse themselves at the expense of the few women who, realizing their condition, strive to change it.

Is it humorous to see a blind man groping his way through the streets? Let womem study philosophy, theosophy, morallaw, or anything she will, so that she is taken outside herself. She may make mistakes in the beginning; who does not? Mere fashion does not lead to spirituality, and the average fashionable woman resembles either a well-trained housemaid or a carefully - groomed horse.

(27) "The first motion of being is a verb. Verb means simply word. So I read that verse in St. John, "In the beginning was the verb, and the verb was with God, and the verb was God." The Hindoo name of God, Aum, has great significance. I think it must have been the first word of the universe, being composed merely of an outgoing breath, "au", and a closure, "m". I t is more than a coincidence that the name of God inall languages is composed of a circle and a line. Say "Aum" "dieu", "Gott," "God", or the word in any other language you may know and you will find that the mouth in pronouncing the word will assume the shape of a circle and a line. The ego or being is known only through its verb; the being is the verb, the verb is the word, the word is the universe. The devil is disease, fatigue; God is life; Power."

(28) In the body , harmony is found in perfect balance; it is the power of using all the body at once. It is the one steady, simultaneous action that arrives in poised attitude -- a chord of motion.

(29) Everything is motion. If God had never moved, we should not be.

(30) Messages are waiting for us everywhere, but we cannot receive them.

(31) Teaching, inshort, both repose and action, relaxation and concentration, and that command of reserved force so essential in character as well as in all the arts.

(32) There should be slow increase of muscular tension as the mind directs the flow of nerve-force to the parts, and equally slow relaxation.

(33) I insist that the same physiological effects and consequent physical development can be obtained in a system which evolves grace and beauty as in a system which produces an angular, jerky, inartistic presentation.

(34) Speaking correctly is largely a matter of grammar and accent, but speaking in clear tone, with sweet voice, is largely a matter of proper respiration.

(35) Have but little faith in those Delsartians and physical culturists not a living demonstration of the truth of their principles, unless these living fruits can be seen, depend on it there is something decidedly wrong either with the system or in the teacher -'s ability to apply it properly.

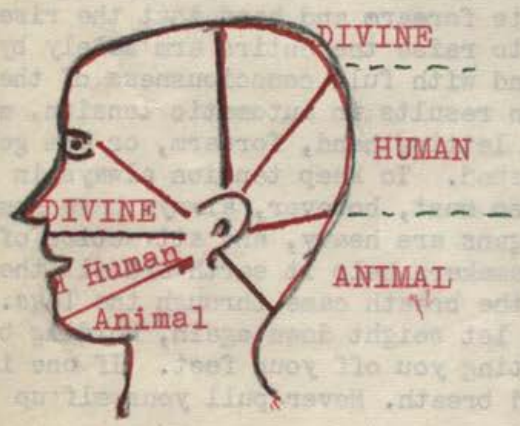
(36)

The EYEBALL in intense consideration of a subject within. The upper lid falls halfway between pupil and bottom of iris.

The EYEBALL in Exaltation:

the upper lid raised,showing line of white above iris.

Divisions of the Head:



According to the LAW of DURATION the span of life of living beings ranges from 5 to 10 times longer than their period of full growth. Man reaches his full maturity at about the age of 25 Hence, his life span should be 150 to 300 years Why does he get prematurely old and dies at the average age of 45? "PSYCHO-PHYSIOPATHY" explains the reason why.

Teófilo de la Torre

Graduate in Naturopathy and Orthopathy.
Editor and Publisher of "EDENIA" magazine.
AUTHOR AND TEACHER OF
"PSYCHO-PHYSIOPATHY"
(A Study Course on the Philosophy and Science of Health and Longevity)

SANTA ANA, COSTA RICA, C. A.

Thirty years of research into the causes of physical degeneration, resulting in disease, premature old age and short life-span, has convinced me that superior health and longer life are possible through an understanding of and compliance with the LAWS of LIFE, and that the teachings of "PSYCHO-PHYSIOPATHY" show the way to a nobler, higher, happier and longer life.

August 22,1954

I thank you very much for your letter of the 18th, in which you enclosed your personal check for $3.00 in payment for the following items:

Copies of back issues of Edenia for 1951,1952 and 1954.

I am sending the 8 issues for 1951 and 1952 together with the 3 issues that have been published during 1954. As they have to go by ordinary mail they will take about 30 days to arrive. I am sure that you will find these back issue of Edenia interesting and of great benefit, especially so the series of lessons on Science of Psycho-Physiopathy, which began with the first issue and will continue indefinitely. This series of lessons will give you a good idea of the importance of the five text books of Psycho-Physiopathy from which they are being taken. By the way, should you want one of the last sets of this five text books, you may still obtain one if you order it soon enough. As explained in the 15th issue of Edenia, only a small number of sets are available which are being offered now at the special price of $25.00, the regular price of which being $35.00.

I am glad to know that you met Barbara Moore Petaleewa. My own experiences have led me to the conclusion that when man has reached an ideal state of purification he can live mostly on the air he breathes. But on the other hand, many persons are led into the false belief that they can live without eating. Many have tried it, all to their sorrow. I have dealt with this subject in the 8th chapter of THE EASY WAY TO FAST, and also in a long article in the 15th issue of Edenia. By proper purification of the body it is possible to live on an insignificant amount of food, possibly on juices only, but from there to living entirely without eating, while we live in a hostile environment, there is a long way to go, which civilized man will fail to reach the desired goal.

I am glad to learn that you are a friend of Dr. Paul Brunton and that he also is seeking a place to live where certain favorable conditions exist. I believe that few places in the world will have such desireable conditions of living as they are found here in Santa Ana. If you and Dr. Brunton ever live in this section of Costa Rica I am sure that you will agree with many others that this is a most favored spot of health and peace in the world. I have Dr. Brunton's book "THE OVERSOUL" but I have not had time to read much of it. Now would be a good time for you and Dr. Brunton to come. This would be an ideal place for a group of intellectuals to get together and establish a publishing business of really good books, like those of Dr. Brunton and others.

Yours for a nobler, happier and longer life,

T. de la Torre

T. de la Torre.

(Send your letter by air mail, especially when enclosing money)

INFORMATION TO READERS OF EDENIA

Those who are new subscribers and have not read Edenia magazine from the first issue will miss knowledge of superlative interest and importance if they do not read the back issues. For as they will see, each issue of EDENIA contains a long and important lesson on the philosophy and practice of the study course on Psycho-Physiopathy and a long article on the Science of Natural Dietetics. These two important series are being extracted from the lessons of the five text books of the study course on Psycho-Physiopathy. They began with the first issue in January, 1951, and will continue for an indefinite period of years.

The back issues for 1951, 1952 and 1953 contain basic vital knowledge which readers of Edenia should not miss, since that basic knowledge cannot be given again. Those who obtain and keep every issue of Edenia will eventually have a comprehensive encyclopedia on health and longevity worth many times the price they pay for them. Inasmuch as these teachings are based upon the immutable Laws of Life will never become old. They will be as useful and as important in the future as they are in the present and as they have been in the past.

If you want the back issues, they are still available *if you order them soon*. The price is only $1.00 for each year. It will not be necessary to make a check for a small amount below $5.00. Just enclose one or more $1.00 paper bills in your letter and *send it by air mail*. It is quite safe to send money by air mail. But if the amount is higher than $5.00 it is wiser to send it by Bank Money Order or Personal Check.

HUMAN SEXOLOGY

HUMAN SEXOLOGY is Book Five of the study course on Psycho-Physiopathy. Dealing as it does with a subject of such vital importance to men, women and children, Human Sexology awoke great interest. Hence, its author received numerous letters requesting that Book Five be offered separately from the other four volumes to those who just wanted this knowledge on human sexology and the natural care and feeding of infants and children.

Therefore, in compliance with those requests the author consented to have a few hundred extra copies of Human Sexology printed to be offered separately from the first four volumes, without having to break up the sets thereby. As a rule, those who purchase Book Five first and see the great importance of these teachings want to obtain the first four books also in order to complete the set.

Unfortunately, only a small number of sets of Psycho-Physiopathy are left which the author is reserving for his students of the Correspondence Course. *Nevertheless, the author feels duty-bound to allow readers of Human Sexology to purchase the first four books on Psycho-Physiopathy should they want them.*

Copies of Human Sexology are still available at the special price of $5.00. You may order your copy, with the understanding that you have the privilege of purchasing the first four books if you order them while still available, or with the right to return the book within 15 days and have your money refunded if you are not pleased with it.

This book will make a precious gift for your sweetheart, friend, brother, sister or son. They would bless you for having brought to them this valuable knowledge.

Remit ONLY by Bank Money Order or by Personal Check, or just enclose a $5.00 paper bill in your letter and send it *by air mail* to the author,

TEOFILO DE LA TORRE
Santa Ana, Costa Rica, C. A.

DR. TEOFILO DE LA TORRE: THE NEW AND EASY WAY TO FAST

(1) Under the accustomed method of fasting, during which only water is allowed the fasting patient, fasting is really a hardship and it requires a strong will power to continue the fast especially during the first three days when hunger is so acute. And even after hunger disappears after the first three days of the fast, that feeling ofweariness and fatigue which usually is present during the day and that state of nervousness during the night, making sleep difficult or impossible makes fasting under the old way highly unpleasant.

(2) Hence, it is this state of weariness, nervousness, lack of sleep, low vitality and great loss of weight during the water fast, that has scared many people and prevented them from submitting to this process of purification.

(3) The use of the alkaline extracts calm the nerves and one sleeps as soundly or even better than before the fast. Except when beginning the fast, it is not necessary to use the enema in the new method of fasting, since the high content of organic salts in the water extracts, keep the bowels active during the fast.

(4) The blood pressure and vitality remains fairly high during the new method of fasting and there is no danger of exhaustion or fainting.

Under the new method loss of weight is much slower during the first few days of the fast, and after a certain period the loss of weight almost entirely ceases, thus enabling even weak and elderly persons to fast much longer than under the old method.

(5) The thirteen enemies of Human Life in the order in which they came into man's existence: Intense cold; Defective Elimination; Unnatural Food; Irritating Spices and Condiments; Alkaloids and Alcoholic Beverages; Drugs, Serums and Vaccines, Impure, Polluted Air, Demineralization of the Soil, Poisonous Spraying of Foods, Misuse and Abuse of the Sex Function; Fear and Worry.

(6) The excessive heat applied to food during the cooking process, disintegrated the natural composition of foods, destroyed entirely someof the vitamins, reduced the energizing power of others and deprived man's food of its life element, as proved by the fact that seeds that have been cooked, do not germinate when planted -- they are dead.

(7) Even what we call clean city or spring water contains so much carbonate and sulphate of lime that it is calculated that a person, drinking an average quantity of it daily would in forty years, have taken into his body as much calcareous matter as would make a pillar of solid chalk as large as a good-sized man. This calcareous matter plus the chlorine added to city drinking water would choke up the system before the age of 20 years were it not that the kidneys and skincontinually throw it off in large quantity. But some of it gradually accumulates in the body, resulting in hardening of the arteries and muscular tissues, thus being a prolific cause of rheumatism and premature old age.

(8) These victims travel fast along the road to vital exhaustion, premature old age and death when they should be in the prime of life. How depleting of vital force seminal losses are, can be judged by the fact that the loss of one ounce of seminal fluid is equivalent to the loss of forty ounces of blood.

(9) The first cause of calcareous degeneration we shall know by the name of Water of Death for hard spring water, as well as the water we drink in our cities, is impregnated with those earthly substances which greatly contribute to ossification of the body tissues.

(10) Instead of drinking the hard water of springs or the hard chlorinated water of the cities it will be to our advantage to drink distilled water or clean rain water, when possible. But there is still a better way to prevent calcification of the body and regainand retain the vigor of youth and prolong the span of life. This better way consists in drinking as little water as possible. By this I mean that we can and should supply our cells with Living Water, with the Elixir of Life as found in the delicious juices of fruits and begetables.

Fruit juices are the best and the only natural source of water for the body. It is proved by the fact that the desire to drink water disappears in those who purify their bodies then live on the natural food of man. I never feel a desire to drink water.

(11)We can and should obtain our supply of water from the vegetable kingdom. In other words, as it is held in fruits and vegetables, pure and organized, and containing in solution the organic mineral salts, acids, sugar, and vitamins. This is the only way in which pure, chemically balanced water (water which is really alive) can be obtained. This is the only live water there is for Nature has distilled it and filtered it in her marvelous laboratory.

(12) The new converts to Natural Dietetics have their cellular tissues saturated with several pounds of waste products and morbid matter which is interfering with the inflow of Vital Force and obstructing the normal function of the organism. They are suffering with long-standing chronic disease.

(13) Dietetics have their celular tissues saturated with several pounds of waste products and morbid matter which is interfering with the inflow of Vital Force and obstructing the normal function of the organism. They are suffering with long-standing chronic disease. It is necessary to purify the body before it is in the proper condition to digest and assimilate the natural foods. The process of purification must precede the process of regeneration, When purification has been satisfactorily accomplished, the organism has the capacity for speedy self-rejuvenation, provided that purification is followed by a properly balanced diet of natural foods.

(14) There are various processes of purification but fasting is the most efficient, rapid, and sometimes the only one, although the most radical of all.

(14) Fasting is a hardship and requires strong will power to continue the fast when hunger is present during the first three or four days. This is specially true in nervous patients and those who suffer from irritation of the gastric membranes, in which case they are nervous and awake at night and always feel that they are in need of nourishment. However, in other cases, after the first three or four days, hunger disappears and they feel fairly well during the day but more or less nervous during the night because of the difficulty of sleeping during the fast.

(15) Pythagoras required that his disciples undertake a fast of 40 days, before they could be initiated into the mysteries of their occult philosophical teachings. He claimed, that only through a forty-day fast could the minds of his disciples be sufficiently purified and clarified to understand the profound teachings of the mysteries of life.

We know that in ancient times the Patriarchs of the Bible fasted frequently. Moses, Elijah, David and others fasted forty days. We know that Christ fasted forty days before he began to teach the great truths of life.

(16) Therefore, necessity forced him to concentrate his mind on his dilemma -- that in order to continue attending to his pressing duties he had to break the fast, and that breaking the fast under acute elimination was wrong and harmful -- the thought came to him that he should make a distilled-water extract from certain vegetables and herbs and drink of that extract instead of the accustomed plain water during the fast.

(17) By the use of the enema during the first three days of the fast, we remove the residue from the previous meals we see that four days after the fast we have lost 5 to 10 pounds of weight without have lost any cellular tissue. After the body gets rid of this surplus waste at the beginning of the fast, it is capable of maintaining what we might call its physiological weight, for many days, simply by the use of the water extracts.

The insignificant loss of weight during the water extract fast, makes it possible for weak and thin persons to undergo a satisfactorily long fast with comparative comfort.

(18) Sound sleep during the night is made possible by absence of nervous irrability, owing to neautralization of acids by the high content of organic alkaline salts in the water extracts.

(18) The high content of alkaline mineral salts in the extracts neutralize the acids in the blood and tissues and convert them into alkaline substances easy of elimination. Hence, the reason why the urine is alkaline during the fast with extracts but is highly acid during the water fast.

(19) As a rule, under the water extract fast, it is not necessary to take the enamas. However, we find it wise to start fasting with a clean colon, for which we use an enema the first and second day of the fast in order to remove the residue of the last meals, which otherwise would remain for many days in the intestines, resulting in the absorption of the liquid part of the fecal matter, causing headaches and other disturbances. But after the colon is cleansed at the beginning of the fast we do not find it necessary to use the enema under the new method.

(20)The water extracts should be free from nourishment in order to prevent return from hunger; it should not have the Vital Principle destroyed by the cooking process in order that they may revitalize the body; it should not interfere with the process of elimination of waste products during the fast.

(21) Formula For Making the Water Extracts: Carrots.....6 ounces; Beets .... 4 Ounces; Parseley ....2 ounces; Celery .....2 Ounces. Since it is important that no nourishment enters into the extract, the vegetables should not be ground nor crushed, in order to prevent their juices from being pressed out. Hence, the vegetables must be simply cut in pieces. Proceed as follows: Thoroughly wash, but do not peel, the carrots and the betts and cut in small pieces with a sharp knife. The celery and the parsely should be well washed and cut in small pieces also. When this is dome, put all the above ingredients into a wide-mouthed glass jar and fill it with one quart of distilled ater or pure clean rain water. The distilled or rain water, being free from minerals possess a strong affinity for mineral salts. Hence, the organic mineral salts in the vegetables, herbs, fruits, etc. pass into the water and saturate it with valuable alkaline organic salts together with some vitamins and predigested sugar and possibly with other not-yet discovered vital elements, resulting in a delicious and energizing beverage.

Let the vegetables seep in the distilled water at least for three hours before using. They may be allowed to stay in the jar. Stir the vegetables with a spoon once or twice while they are seeping. Strain out a glass of extract at a time just before drinking it. Keep the glass jar in a cool place or in the refrigerator to prevent fermentation of the extract. Make it fresh every day:

Quantity To Be Taken: Of this extract take a glassful every two hours during the day. The fasting patient should drink from five to eight glasses of extract during the day. The quantity will vary according to the head of the weather and the desire of the fasting patient for liquids. On should drink a larger quantity if there is a desire for it and it is agreeing with him. But the amount should be decreased or diluted with more water if one feels bloated or if it is unpleasant in any way.

Overcoming Possible Difficulties: As a rule, the water extracts are well tolerated by the fasting patient and he goes on enjoying the extracts all along the fast. But it may happen that obstruction occurs in the intestinal tract in which case the bile enters the stomach and causes nausea. When this is the case lemon juice should be added to the glass of extract, just before drinking it and a leaf or two of peppermint should be added to the vegetables in the glass jar.

The Enema During The Fast: Of great importance to prevent possible entrance of bile into the stomach, resulting in nausea, is the use of the enema two or three times during the first three days of the fast. This will evacuate the dontents of the lower part of the intestinal tract and leave there a vacuum, into which food residue in the upper part of the intestines will rush, thus preventing possible regurgitation of bile into the stomach, as well as reabsorption of gases and toxins. However, after the colon is emptied during the first three days, the enema should not be used again, since, as a rule, the extracts will make the bowels function.

Modification Of the Water Extracts: During the water fast a great deal of discomfort was caused by the generation of acetonic and other acids, which, not being neutralized or oxidized, caused a good deal of trouble. Acetonic acid is the greatest offender during the fast. It arises when the supply of sugar in the body is exhausted. Then this acid circulated in the blood and is partly forced out of the body thru the kidneys, making urine acid and irritating the nerves. Hence, in order to prevent this kind of acidosis, it is necessary to introduce into the body a certain amount of fruit sugar to oxidize acetonic acid as it arises. Therefore, after the storage of blood sugar in the body is exhausted after the first two days of fasting, a teaspoon of honey or fruit sugar should be added to every glass of vegetable water extract drank during the day. This will supply the means for the oxidation of acetonic and other acids, while the organic alkaline salts in the extracts will neutralize acid and render it easy of elimination. By these means, the body is in a high state of alkalinity during the fast, as manifested by alkaline urine and calmness of the nerves.

Improvement of The Extracts By The Addition Of Herbs: For each herb or group of herbs of the same medicinal virtues must be used in certain cases and not in all cases. Therefore, it will not be possible to tell what herbs to add to the extracts until one knows the condition of the patient. So I shall not go into any explanation about the use of medicinal herbs with the extracts. However, the extracts can be made much more effective yet by adding certain non-poisonous medicinal herbs to the water for the extracts while the vegetables are seeping. However, it is not possible to tell before hand which herb a certain patient should have added to this extract.

(22)During the first two days of fasting take the extracts plain without the addition of anything. After the first two days it is advisable to add to each glass of extract a little honey at the time of drinking it. The predigest sugar in honey will be used in the body to oxidize the acetone which is formed during fasting. Acetone is produced when the supply of sugar in the body is exhausted/ For without sugar the body cannot oxidize the fats that are daily being disintegrated into fatty acids suring the fast.

(23) The water extracts supply a great amount of energy and one feels a desire to be active during the fast.

(24) Owing to absence of irritation by circulating acids the cellular tissues of the body do not wear out so fast. Hence, a state of tranquility and plenty of sleep make loss of weight very small and it comes to a standstill after the first few days and remains without further loss for many days.

(25) Although hunger is also absent during the water extracts fast, on e feels that he is in a condition to eat and begin to digest food without any difficulty, should it become necessary to break the fast before the desired end, and when the fast is broken, one finds it easy to digest natural food soon after the fast is broken.

(26) When I remember the ravenous hunger I used to undergo during the first three days of the fast under the old method , the sleepless nights, turning from one side to another and anxiously waiting for daylight, the feeling of anguish and depression and the slow recuperation after the fast during those thirty-four years of fasting under the old method. I feel that I should never again recomend it to others however good the results I derived from the old method of water fasting, since the new method possesses the same advantages without the hardships of the old method.

(27) They will say that by using those water vegetables and herb extracts we are not fasting. To those who advance this criticism, let me say that the water extracts do not contain any of those factors that are considered food substances, such as protein, fat and starch. The water extracts consist of only water-soluble organic mineral salts, vitamins and some directly assimilable fruit sugar. These do not interfere with the process of fasting at all, as proved by the fact that hunger is absent during the fast as is the case with the water fast.

(28)I fast to preserve my youthful vigor, to prevent disease, to develop my mental faculties to prolong my life and for the greater joy of living which I feel after I have submitted to the process of purification.

(29) When the patient has a good supply of overweight he naturally can fast much longer than one who is underweight.And one who still possesses a high degree of vitality will be able to fast much longer than one whose vitality is low. Hence, it is wrong to say"I am going to fast 30 or 40 days." It may happen that before the twentieth day your vitality is so low that there is danger in continuing the fast. On the other hand, one may say that he is going to fast only for a week or ten days. But, as usually happens, justat the end of that short fast the patient is undergoing a crisis of elimination, his digestive juices are absent and and hisdigestive tube is busy handling waste products constantly being poured into the intestinal tract for elimination. To break the fast under these conditions is wrong and even harmful. We shall deal with this subject under the heading "When to break the fast."

(30) We cannot very well tell how long an unknown person should fast. Ten days may be too long for a certain person, while 60 days may not be enough for another person. Low vitality may make it necessary to break the fast long before we had planned. Or, a healing crisis may make it necessay to continue the fast beyond the time we had planned. Hence, when some one asks me: "How long should I fast?" I reply:"Let us leave it to Nature. She knows better and will indicate to us when the fast should come to an end."

(31) Failure to cleanse the colon the first two or three days will result in the putrefaction of the contents of the colon a solid, hardened mass of facal matter, which, in many cases becomes too difficult to eliminate. After the residue from the last meals has been removed from the intestines by the enema during the first two or three days of the fast the enema should be discontinued.

(32) As I write this I am on the fourteenth day of fasting and I have been writing pages for this book since 6 a.m. and it is now 3 p.m. I feel as strong and as well as when I began to write this morning. Being in a hurry to finish this book I shall continue writing until I go to bed at 8 p.m. I know I shall as well as now at that hour, since I have been doing this all along during this and other fasts.

(33) During the fast it is well to bathe at least every other day with hot water, using soap to remove from the pores of the skin waste products which nature is forcing out through them.

(34) Such patients who fast until hunger returns lose so much muscular tissue that their digestive organs find it most difficult to resume their functional activity. Such patients, although they survive, take many months to regain their normal weight and strength. Hence, complete fasts until hunger returns should not be taken by those whose bodies are heavily encumbered with waste products, nor by those who are under normal weight, nor by those of low vitality.

(35) Short fasts are safer and more beneficial in the long fun. One can repeat the fast as often as is necessary, keeping on increasing its length as one becomes stronger and much ofthe encumbrance has been removed by previous fasts.

In conclusion, the length of the short fast should be between 10 to 12 days duration. Less than 10 days will do little good, inasmuch as by the time Nature is beginning elimination in full force, feeding is resumed at a time when there are no difestive juices available and the stomach and intestinal tract are being used as a sewerage to cast away a large quantity of the morbid matter being dissolved and removed from the body. Real elimination does not really start until the sixth day of the fast. It subsides about the 10th day to increase again on the thirteenth day. After the sixth day, every seven days usually comes a crises. The fast should not be broken during the crises days. The very short fast should be broken between the 7th. and the eleventh. If continued, it should be broken between the fifteenth and the 17th. day. If fasting still a longer time it should be continued until the 21st. day at least. It will be better to continue it to the 24th. day.

De La Torre:

(36) Fasting patients are usually affected by dizziness when getting up suddenly from the lying position. Get to the standing position gradually. And should you get dizzy some time, close your eyes and sit down or lie down for a few moments. It will pass immediately. No danger in those dizzy spells, except you fall down and hurt yourself.

(37)Underthe old method of water fasting, and especially when the fast was longer than 10 days one had to be very careful in breaking the fast in the proper way. Hunger was absent, digest -ive juices were not available and the intestinal tract was more or less saturated with the mucus, bile and morbid matter which nature was pouring in during the fast. Hence, it was dang erous to put into such human sewerage any kind of solid food. It was necessary to begin to feed the patient gradually and only with the diluted acid fruit juices for a few days until digestive juices were manufactured, as manifested by an abundant flow of saliva and the sensation or hunger. Those who ignorantly failed to follow this precaution and ate solid food when digestive juices were absent paid for this indiscretion -- some underwent digestive disturbances for a few days and were forced to renew their fast; others even lost their life.

In view of these facts the breaking of a fast longer than seven days should be gradual and on the proper liquids and solid foods. However, under the new method of fasting on water extractsfrom vegetables no such danger is present.

(38) Break the fast with the following mixture of juices and water: Liquid Mixture To Break The Fast --Half a glass of orange juice; one teaspoonful of lemon juice, One teaspoonful of honey and enough water to fill an 8-ounce glass.

(39) Alternate the acid fruit beverage with the following stimulating and invigorating alkaline vegetable hot broth. Formula For Vitality Broth To Be Used While Breaking The Fast : Carrots...4 ounces; Beets ...6ounces; Parsley...2 ounces; celery...4 ounces, Tomatoes..8 ounc. water...4 glasses.

(40) As a rule, one to four days on this liquid regimen is sufficient to give the body the materials for the manufacture of digestive juices and one will begin to feel that one can take substantial food. Hence, you may now eat oranges or grapefruit for breakfast, grapes, pears, peaches, figs, at noon, melon in the middle of the after noon(if more food is needed) and a salad of lettuce, grated carrot beat and apple in the evening.

(41) Especially after a short fast crises come to complete the elimination of waste products which got loose during the short fast. Hence, digestion may be disturbed now and then. For these reasons the real benefit of the fast is not felt until two months after the fast.

(42)For what causes enlargement of the intestinal tract is the extra large amount of cooked food which we have to eat in order to supply a sufficient number of living cells, since a large percentage of the cells in cooked foods are dead, having been destroyed by intense heat. When food is supplied in its living state we are able to nourish the body on one half or less the accustomed amount of food which we need when we eat cooked food.

(43)Unless this abnormal hunger which comes after the fast is naturally appeased by means of a properly balanced diet that contains a generous amount of adequate protein the patient may not have the will power to control his abnormal appetite, may overeat and thus nullify many of the good results of the fast. Hence, the importance of adopting the unfired food diet after the fast, and of eating small amounts of food at each meal.

During the fast the stomach contracts to one half or less its former size. It is for this reason that one fills up with one half the amount of his accustomed food. But the more the stomach has contracted, the stronger it is. Therefore, do not again weaken it by eating large amounts of food at one time. Eat as often as necessary but eat small amounts of food each time. The abnormal hunger will disappear when you have gained your normal weight.

(44) When one gives up the use of animal protein foods, such as meat, fish, eggs, milk and cheese they have no substitute left unless they add oleaginous seeds and nuts to their fruits and vegetables.

(44) We shall see the great importance of balancing the natural diet by mixing the high calory and high protein foods with the low calory and low protein foods so that we may get adequate nourishment without having to overload the stomach with an excessive amount of food. It is for this reason that in my system of natural dietetics I have introduced balanced menus calculated according to the composition of human milk, which is our safe guide.

(45) Wheat and Beans:(Representing the two families of cereals and legumes) also contain much more protein than human milk and an excessive amount of phosphorus(an irritant of the nerves in large amounts) and have the disadvantage that they have to be cooked and salted to make palatable and edible. Hence, though they are not so injurious as meat they should be eaten in sma ll quantity and only occasionally when one wants a cooked meal for a change.

Sweet Fruits:(Dried dates, figs, and raisins: By comparing the elemental composition of sweet fruits with that of human milk we immediately see that they are the most natural foods for man.

They also are the most delicious and the more easily digested, their fruit sugar being ready for absorption and assimilation. Sweet fruits contain less protein than human milk but that is as it should be, because, in the first place, the human adult, having ceased growing, does not need as much protein as the growing infant and child.

(46) The fact that one can go on indefinitely fasting on tinctured water, still proves that all the theories of food values, such as adequate proteins, carbohydrates, fats, etc. are false and that the body is not built out of food.

(47) It is true that Lovewisdom may have been able to live seven months and seven days on tinctured water; it is true that I also have been able to live on water extracts that contain no protein, no fat and no starch and that we have been able to plenty of mental and even some physical work during this time, but although incredibly slowly, we were losing weight as the fast proceeded and it would have been a matter of time for our bodies to wear out to the skeleton conditon, unless the miracle happened and our bodies could live on atmospheric air, which thing is not likely to happen. Hence, my advice is that we should use the new method of fasting on water extracts as a means of body purification for the purpose of regaining and maintaining a higher degree of health and youthful vigor and for the prolongation of the span of life but not as a means to live without food.

(48) At that rate of loss of body weight, Lovewisdom could have lived at least two years without reaching the skeleton condition and die from starvation, if that ever took place. However, though the loss was incredibly small, a time would come when complete emaciation would take place. Hence, so far, Lovewisdom's experiences have not proved that he can live without food indefinitely. That will become possible only when his bodily loss of weight can be permanently stopped. An equilibrium between the tearing-down and the building- up processes must take place before we can be assured that we can live without eating.

(49)The diet of regegeneration after the fast must be one hundred percent unfired food diet, at least until the body has been rebuilt with vital cells from vital foods. Failure to take this into conscideration rebuilds the body with partially dead cells, subject to disease and premature decay. Let me quote again from Lovewisdom:

..."freedom from muscular fatigue comes from body alkalinity, not from a heavy burden of protein, and that the protein or nitrogen we need comes from the ether, not from foods...."

Comment by de la Torre: "I cannot entirely agree with our good brother Lovewisdom when he days that the nitrogen or protein we need is derived from the ether and not from foods. Let him eat only nitrogen-free foods and he will see that his body begins towear away, nomatter how much food he eats."

(50) However, I agree with Lovewisdom when he says that freedom from muscular fatigue(consequently) ability to perform work) comes from body alkalinity and not from a heavy burden of protein foods. But we must distinguish between "a heavy burden" of protein foods and the physiological requirement of protein food. For according to general experience, protein food is the strength-giver. Without the required protein in the daily diet, it is not possible to have endurance to do heavy work, and furthermore, loss of weight is continous, no matter how much protein-free food one eats. But,remember this, the protein used must be adequate protein and be eaten with the proper amount of alkaline foods and only in the right proportion in order to aboid acidosis. Too little protein in the diet is just as bad as too much of it.

(51) I can not agree with what follows in condemnation of all kinds of nuts being the "Forbidden Fruit", producers of tumorous growth and acid-forming. I do not see any reason for his belief that the Biblical legend refers to the nut tree as the tree with the forbidden fruit. We know that it was an apple tree, not anut tree, of which Adam and Eve ate and sinned. But this, we know, is allegorical, the "forbidden fruit" being the use and abuse of the sex function, and not the eating of any kind of fruit.

(52)I have depended on nuts for my source of protein for the past 37 years. Yet(unless I have not noticed it) I have not yet become"nutty", nor am I a victim of psychic dreams, nor have I been losing potence, nor have I been takin on the non-responsible person's psychosis, nor mental inconsistency, nor, finally, have the use of nuts brought to me a state of acidosis. Neither have those hundreds of persons that have come under my observations become victims of any of the above alleged evils by adding to their diet a normal amount of nuts. I make this comment not to critize my good friend Lovewisdom's otherwise most excellent work but to prevent many who read his writings from depriving themselves of one of the most natural, delicious and energizing foods of man — the nuts. They are not acid-forming when used in combination with the highly alkaline fruits and vegetables. But even by themselves, only three kinds of nuts have an excess of acid. These are :Pecans, have 5 degrees of acidity. Walnuts, have 5 degrees of acidity, and peanuts, having 6 degrees of acidity.. All other nuts have a high degree of alkalinity, ranging from four degrees in the almond, to 13 degrees in the case of chestnuts and cashews. All fruits and vegetables have a high degree of alkalinity, between 1 degree in the case of watermelon to an average of 20 degrees, some vegetables and fruits going as high as 25 to 30 as in figs, apricots, and beet greens.

De La Torre:

(53) My experience is that nuts may revitalize the sex function but not degenerate it. However, it is true that due to this energizing power of nuts, they may not be advisable for those who want to live the celibate life, like Johnnie Lovewisdom. If you want to live his way of life, it might be better to eat less energizing food. It is a question of How you want to live. If you live the average life of man, you will be better off by adding nut protein to your diet. But if you want your sex function to life dormant or die out, do not use nuts nor other high protein foods.

(54) Others have asked whether under the new method of fasting elimination of waste products takes place as fast as under the old method of water fasting. My experience is that the body purifies itself as fast or faster.

(55) But it would not be a fast if instead of the tined water extracts we used fruit and vegetable juices even if they were highly diluted. For in that case hunger would soon come, meaning that the use of even diluted juices is not a fast. In fact, under the new method, when we want the fast to come to an end we add fruit juices to the extracts. When this is done, hunger soon appears and the patient is ready to break the fast.

BIRCHER-BENNER: "FRUIT DISHES & RAW VEGETABLES"

( )Fruit eating or fruit juice fasts have the same effect as complete fasting while at the same time avoiding incalculable consequences. Complete fasts feed the body on its own material.which leads to autointoxication and deficiency of alkalis.

HARRY CLEMENTS: THE STRUCTURE OF THE SPINE

(1)The chief supporting structure of the body is the spinal column. This is, as we all know, a series of bones, placed one above the other and joined by the discs-- compressed elastic rings. All of these structures are firmly bound together by powerful ligaments which make the spine into a strong and resilient column, capable of giving support and, at the same time, allowing for movement in many directions. The normal spine has well-devoloped curves which add to its efficiency in many ways, and particularly in that of weight-bearing -- a very important function in relation to the erect position of the body.

One of the most important of all the weight-bearing functions of the spine is the balancing of the head. The wieght of the head, which is considerable, has to be borne during constant movements and this places considerable strain on the neck and other parts of the body connected with it. The correct balance of the head on the top of the spine is of the utmost importance to the well-being of the whole body and the fact that the upright body is constantly beset by the force of gravity increases the need for proper equilibrium at all times. Once this balance is disturbed considerable stress is placed upon all the structures concerned which involves not only ligaments and muscles but vitally important blood, lymph and nerve pathways. When this balance is changed into a strain there is no limit to the undermining influence which it may have upon the entire system. (see over for Para #2)

(3)Then the badly balanced positions of the head and the upper spine becomes noticeable to the ordinary observer. The head is held too far forward. the shoulder girdle is dragged down upon the back and the spinal curve at the lower neck is very much exaggerated. An observant person may notice how many such badly strained people may be seen standing and walking around, especially those who are of middle and later life.

The exaggeration of the spinal curve brings certain changes in the structures, especially in the spinal discs. The first result is that the formation of a greater curvature tends to rigidity and the loss of the flexible response to movement. This rigidity compresses the elastic discs between the bones, and their shape is changed to conform to the curve. The loss of the elasticity of the discs leads to considerable thinning because there is not longer any need for their resiliency in a rigid curve. In short the structure is conforming to the loss of function, a rule which applies to all parts of the body.

The compressed and ill-used discs become a constant source of danger because they are they liable to upse t the integrity of otherstructures and to undergo the deterioration which precede conditions like the so-called slipped discs. These changes may allow pressure on the surrounding parts and set up direct irritation on adjacent nerve trunks and blood vessels. Certainly all the parts

of the body that may be supplied with blood and lymph and nerve impulses from the part of the spine where the rigidity is most pronounced will suffer in some way from the derangement.

(2) The irritated nerves will carry their disturbed function to the adjoining parts, the hands, the arms, the scalp and so on. If we consider the daily habits amd the general usage of the body in ordinary civilized life we realize how great the tendency is to place excessive strain upon this part of the body. In almost everyoccupation a position is assumed that tends to do this and we have only to think of a few of them to see how frequently it operates.

(4)This brings us to the idea of exercise as a treatment agent, and here we must observe that there are two forms, that which occurs as a result of a more or less unconscious effort in the performance of our daily tasks and that which is applied for the specific purpose of correcting structural derangements as they arise through misuse or overuse.

(5)There are a few interesting tests in regard to bad positions of the spine which the reader may make for himself. And as they are corrective in themselves they are worth while investigations. The first is a very simple one and yet there are many people of middle and later age who find it very difficult to perform. It is to stand against a wall so that the buttocks, the shoulders and the back of the head is brought into contact with it. In many cases it will be found that the top of the head rather than the back of it will touch the wall which will emphasize the bad position of the neck. The othertest is to lie down quite flat on the back and allow the spine in its whole length to come in contact with the hard floor. Here again it will be found that the top rather than the back of the head will rest on the floor and this will be a good indication of spinal strain during the standing and sitting position. It is interesting to notice that many people whose neck is fixed in this way tend to feel very dizzy when they lie flat on the back and that it disappears when the neck is straightened out.

If this condition is found before changes have taken place in the shape of the bones and the discs, then assuming these positions and straightening out the neck by pulling the chin back down to the chest will help to restore the balance so that the head may then be carried as it should be without strain. The best time to do this corrective exercise is just be fore retiring because at the end of the day the position will be at its worst and by restoring the muscular balance the adjusted muscles will have the benefit of a long resting period during sleep. In many cases of neuritis where pain and the irritation interferes with sleep there is no better way of giving relief and inducing a good night's rest. If the trouble has persisted over a long time and is regarded as a more or less chronic condition the corrective movements may be practiced several times a day.

JAMES McEACHEN: HYGIENIC FASTING

(1)By toxemia we do not mean constipation but the more serious condition of excess toxins in the cells and blood. What can we do to help the body rid itself of these toxins? The most efficient method known is a fast; abstinence from food, drinking only water, and rest in bed.

(2)When one is eating three or more meals a day much of the body's energy is used in digestion, assimilating, and excretions. On e authority states that there is as much energy expended in these three functions, as would be used by the average man in eight hours of work. Therefore when we stop eating, and rest in bed, the energy of the body, not being needed to handle the days supply of food, is used to eliminate the body's toxins and make repairs.

(3) Many people say that they have an empty feeling and otherdistress, if they are a few hours late for a meal. These people have toxemia. Their symptoms were caused not by hunger, but by the lack of the accustomed stimulation which they receive from their food. Withdrawal of stimulation always causes distress for a while. The proof of this is that these ill feelings usually will pass away. A drink of water will often cause them to go.

DR. R. ALSAKER: ON MILK: Nature did not plan milk for adult consumption but milk is good for those who are free from catarrhal tendencies; it is bad for those who have catarrh, very bad/

BARBARA MOORE-PATALEEWA: I AM A WOMAN FROM SOVIET RUSSIA

(1) After witnessing many failures of the orthodox medicine with its inevitable reactions of disappointment --I was incidentally met in India with, quite a new to me then though in fact a very old, science of healing. One that had its principle mainly in dietetics, special breathing exercises and physical exercises, and the application of a Universal force.

(2) I eat only once a day, my diet consisting of raw vegetables, fruit, nuts and honey, and I drink nothing but water. This "meagre" food keeps me strong and healthy; my weight is constantly the same-9½ stones. I sleep not more than four hours, but often less. I am never tired, though I work hard, and I am never ill, being no longer subject to colds and chills.

(3) From adopting one meal a day my life became so much easier and in so many respects, that I have even evolved a saying that : to eat more than one meal a day is sheer waste of time, money and health. Now, if I can do this, I do not see why others should not, if they wished it. To begin with, many have wanted to know the time of the day at which I usually take my one meal. It is usually between 2 and 3 p.m., lately more often between 3 and 4 p.m. I have noticed that the stomach is the most obedient of all organs of the body as it "sticks" to the ruling one may subject it to. I will agree readily that it is difficult to acquire any good habit, but once acquired it is the easiest thing to possess! This applies also to feeding. In the space of a few years I omitted gradually from my diet such things as tea, coffee, cocoa, bread, pastires, and all cooked foods,etc. Each of these items I missed for a while, but as soon as I got into the habit of eating and drinking the proper things, my craving for them disappeared. I would insist also that a little will-power should be used in cases where temptation is stronger than convinction!

(4) I am only too often asked now -- how can one live one one meal a day? Invariably I reply that it is easier on one meal a day than on three or four, provided it is a proper meal.

(5) All grasses contain cane sugar, which is sweeter than grape sugar. It cannot be absorbed directly but has to be converted first into mono-saccharides in the process of digestion.

(6) The primary conversion of certain rays of the sun for making the complex substances of protoplasm takes place in the green leaves of a plant, hence the green pigment of chlorophyll seems to be a starting point of life. Chlorophyll is chemically related to the colouring matter of blood, haemoglobin. Which means that inorganic iron is taken from the soil and carried to the leaves(in this case the blades of grass), where it takes part in the formation of chlorophyll granules, which in their turn build up the complex organic compound of it. Eventually, this green stuff, when eaten by animal or human, produces the haemoglobin. In other words, if we wish to have rich red blood we should eat plenty of greens.

(7) I eat the grass uncooked, as a salad. I also drink any juice extracted from it. Of what use could it be to me If I ate it cooked, since cooking destroys all of the vitamins and converts the organic iron into inorganic matter. To maintain perfect health and possess an abundance of vitality, both of which are the necessary prerequisites to longevity and perpetual youthfulness, I must, therefore, consume varied vegetation in its natural state.

(8) I prefer chickweed, dandelions, and clover leaves, but I eat what I can get. My daily diet consists of fruit, nuts, honey, raw vegetables, but mostly grass.

D.W. SCHEISCHEIMER: ON HOT AND COLD BATHS

( )Relaxation is a very difficult art to achieve. The simplest way is to spend a half hour to an hour lying on the bed each afternoon, endeavoring to free the mind from all worrying thoughts. Stretch out all the muscles, and then lie loose and limp on the bed. Folding the hands on the abdomen sometimes helps to induce relaxation. A warm bath(temperature 90-92) lasting for from twenty to thirty minutes is of infinite value in encouraging proper relaxation.

( )There is nothing more effective in taking away the feeling of fatigue than a warm or cold bath or shower. This produces a changed distribution of blood through the body. The blood is drawn away from the over-active tired brain to the vessels of the skin which are dilated by bath and shower, and the feeling of weariness quickly vanishes. A shower is better than a bath because the mechanical stimulation of the onrushing water to the skin is stronger.

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BARBARA M. PATALEEWA: "I LIVE ON GRASS"

(1) (4) I often think that my funny habit of eating wild vegetation might have been responsibl -e for my phenomenal, horse-like strength.

(2) (10) Grass is a complete food. It contains body-building proteins and the fuel carbo-hydrates. Analysis of the freshly-grown blade of grass shows: - -

Carbohydrates	8.9 o/o	
Protein	5.3 o/o	
Mineral Matter	2.1 o/o	
Oil	1.1 o/o	
Fibre	2.6 o/o	
Moisture	80.0 o/o	100 o/o

(3) (15) If my one meal a day had consisted of cooked food, bread, tea, etc., probably I should be unable to write this article. No, I eat only vital foods, such as raw vegetables, green-leafy stuff, fruit(mostly dried now), and occasionally jacket potatoes with butter. It is a hearty meal, too, as my stomach is quite empty after a day of fasting(now every day of my life) and it is ready for more food than the traditional "salad" consists of.

Since I am not a theoretical dietician but prove in a practical way on myself everything that is of value to my diet -- I have come to the following conclusion. All cooked foods are dead foods, as temperature definitely destroys vitamins. Does not cooking convert the organic salts of raw foods into inorganic salts? This is proven by experiments of physiological chemistry. It is also true that cooked foods only nourish and do not eliminate, while raw food performs both these functions. The result is clear. I know not one person, living entirely on raw food, who is ill or tired; but I know too many enjoying cooked food and bad health.

There is another fact I must also mention. One ordinary, cooked and starchy meal a day would preclude bowel evacuation. On very rare occasions now, when I happen to have such a meal (when invited out for lunch) I invariably have difficulties in natural evacuation afterwards. Therefore I drink a copious amount of hot water until the desired result is achieved(no laxatives). Normally I have two evacuations a day after only one meal!

What more is there that can prove to me the absolute truth and logic of my dietic regime? I am inclined, therefore, to believe that one meal a day is Nature's law for the human being. My belief is strengthened by my observation of humanity's ill-suffering. I feel that I ought to relate here an unusual experience I had in India, in 1937, which made a great impression on me.

Wandering on my motor-cycle on the southern slopes of the Himalayan region, I came across a pair of remarkable people. In a kind of cave or stone hut there live two young men who had"retired" from life and the world and dedicated themselves to a simple life in the mountains, growing their own vegetables and fruit near their hut, also looking after the flowers, birds, and some animals around them. One of them spoke some English They cordially invited me to partake of their modest meal which, feeling hungry, I accepted. Mutually, we asked questions, and I soon learned that those two "young" men had eaten only one meal a day during the last 80 years! I was so perplexed by that utterance of theirs that I swallowed a large piece of coco-nut without chewing, and choked myself. They helped me out of this trouble and we continued our meal and conversation. Thus I learned that eating less means living longer. Eating less gives one more energy, as we spend much of it in digestion, assimilation, and elimination. One should not eat flesh foods, nor cooked foods, nor take stimulating drinks like tea, coffee, etc. My mentors also stressed breathing as a most important factor. As I stayed near them,in the village below, for a few days, they taught me this special breathing, which is the most exhilarating thing I ever experienced. One can get much food from the air.Before one can assimiliate the necessary elements from the air, however, one must cleanse one's system, otherwise the process is impossible. One should drink much water before and after the meal, but never together. I asked them their ages. One was 116 and the other 119. Peasants take them coco-nut and some fruit. They revere those two and go to them for advice and moral help. I do their breathing and that is why, when I have to stay for two to three hours in a smoke-filled carriage during travelling, I am so poisoned that it takes me a day or so to eliminate the filthy smoke from my system.

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Since I am not a theoretical dietician but prove in a practical way on myself everything that is of value to my diet -- I have come to the following conclusion. All cooked foods are dead foods, as temperature definitely destroys vitamins. Does not cooking convert the organic salts of raw foods into inorganic salts? This is proven by experiments of physiological chemistry. It is also true that cooked foods only nourish and do not eliminate, while raw food performs both these functions. The result is clear. I know not one person, living entirely on raw food, who is ill or tired; but I know too many enjoying cooked food and bad health.

There is another fact I must also mention. One ordinary, cooked and starchy meal a day would preclude bowel evacuation. On very rare occasions now, when I happen to have such a meal (when invited out for lunch) I invariably have difficulties in natural evacuation afterwards. Therefore I drink a copious amount of hot water until the desired result is achieved(no laxatives). Normally I have two evacuations a day after only one meal!

What more is there that can prove to me the absolute truth and logic of my dietic regime? I am inclined, therefore, to believe that one meal a day is Nature's law for the human being. My belief is strengthened by my observation of humanity's ill-suffering. I feel that I ought to relate here an unusual experience I had in India, in 1937, which made a great impression on me.

Wandering on my motor-cycle on the southern slopes of the Himalayan region, I came across a pair of remarkable people. In a kind of cave or stone hut there live two young men who had"retired" from life and the world and dedicated themselves to a simple life in the mountains, growing their own vegetables and fruit near their hut, also looking after the flowers, birds, and some animals around them. One of them spoke some English. They cordially invited me to partake of their modest meal which, feeling hungry, I accepted. Mutually, we asked questions, and I soon learned that those two "young" men had eaten only one meal a day during the last 80 years! I was so perplexed by that utterance of theirs that I swallowed a large piece of coco-nut without chewing, and choked myself. They helped me out of this trouble and we continued our meal and conversation. Thus I learned that eating less means living longer. Eating less gives one more energy, as we spend much of it in digestion, assimilation, and elimination. One should not eat flesh foods, nor cooked foods, nor take stimulating drinks like tea, coffee, etc. My mentors also stressed breathing as a most important factor. As I stayed near them,in the [redacted] village below, for a few days, they taught me this special breathing, which is the most exhilarating thing I ever experienced. One can get much food from the air.Before one can assimilate the necessary elements from the air, however, one must cleanse one's system, otherwise the process is impossible. One should drink much water before and after the meal, but never together. I asked them their ages. One was 118 and the other 119. Peasants take them coco-nut and some fruit. They revere those two and go to them for advice and moral help. I do their breathing and that is why, when I have to stay for two to three hours in a smoke-filled carriage during travelling, I am so poisoned that it takes me a day or so to eliminate the filthy smoke from my system.

(1) Whether the massage exercises are done five, ten or fifteen times each, or more, the time allotted for the deep breathing at the intervals indicated should not exceed fifteen seconds. Practicingall the exercises from five to fifteen times each in the manner noted will require from twelve to twenty-five minutes (i.e. one performance), which will be most suitable to all who are using them as a daily course.

(2) The massage exercises not only may be regulated and made more or less vigorous by increasing or decreasing their number and speed, but also by increasing or decreasing the pressure of the hands while stroking the body. Thus can they be practiced fifteen times wach with a light pressure and not tire as much as if they are practiced five times each with a stronger pressure.

(3) Using different degrees of pressure for one exercise is not only quite practical, but also as effective as using the same pressure for one performance. For instance if an exercise is practiced five times, the first time a light pressure may be exerted, the second time a moderate, the third time a strong, the fourth also a strong and the fifth a moderate pressure.

(4) If any exercise should provoke fatigue, the fifteen seconds deep breathing between that and the next will probably serve to eradicate this. If not, the pause between the massage exercise and the breathing may be prolonged.

(5) While it is well to do exercises in the morning, the magority do not feel inclined to exert themselves vigorously immediately upon arising. Neither is it scientifically correct, since the body has been inactive and in a prone position for several hours. The following procedure is advisable: Upon arising, practice the general and special breathing exercises without strain, about two times each. This will benefit the heart action and the circulation. Subsequently, or after the bath, practice all the massage exercises from five to ten times each. If there is no time for all, practice exercises No. 7 or 5, or both. Get the habit of proper breathing from early morning. If a bath is taken every morning, a warm shower gradually getting cooler is preferable. The afternoon or evening, about half an hour before dinner, is also a desirable time for exercising.

(6) If the skin is moist, a bath should be taken or the body wiped with a wet, cool towel and thorougly dired before the exercises are commenced. If the body and the palms of the hands become moist while exercising, some talcum powder should be sprinkled on the skin.

(7) Exercise I: Massaging (stroking and pressing) the temple, head, neck and throat; at the same time bending the head forward and backward. Effects: exercises muscles and nerves of hands, arms, shoulders, upper back, sides and chest. They also stretch muscles and nerves of latter two. It influences the muscles, vessels, nerves and tissues of the temples, scalp, neck, throat, and likwise the glands in the neck. It is beneficial for singers and public speakers.

(8) Exercise II: Massaging (stroking and pressing) each arm, side and directly across the lower chest alternately; at at the same time exercising the arms and shoulders. Effects: Exercises muscles and nerves of hands, arms, shoulders, upper back sides and lower chest. Influences muscles, nerves, blood, and lymph vessels of arms, shoulders, sides, lower chest. Stimulates action of liver and strengthens heart action. Beneficial forstiffness in arms or shoulders.

(9) Exercise III:(or IIIa from a lying position): Massaging with both hands, first right leg, from ankle upward, and straight across abdomen to left side, then the left leg and straight across abdomen to right side; at same time bending and stretching the legs and also bending and raising trunk. Effects: Exercises the muscles and nerves of the hands, arms, shoulders, back and sides of body, chest, abdomen and legs, liver other digestive organs and have beneficial influence on heart. Stretch nerves in spine in a natural way. Influences muscles, nerves and vessels of legs and abdomen, also lower part of liver, pancreas, stomach, intestines, different abdominal nerve - plexuses, appendix and organs of the pelvis. Heart is indirectly influenced by circulation of the blood. Beneficial for pain and weaknesses in legs, caused by diseased conditions of nerves, as in sciatica, partial paralysis. Good for disorders in digestive system, such as chronic constipation, gas in the stomach. Beneficial to generative organs in women.

EXERCISE IV: Massaging each side of body, from side of thigh, at knee upward and straight across the lower chest, alternately, with each hand; at the same time bending the trunk from side to side. Deep Breathing. Effects: Exercises muscles and nerves of arms, shoulders back,sides, lower chest, breast, abdomen. Influence slightly liver, stomach, intestines kidneys. Influences muscles, nerves and vessls of outer side of thighs, hips, lower sides of trunk, lower chest, liver, heart.

(10) Exercise V: Massaging each leg from behind, simultaneously with each hand, upward over each hip, straight across the lower chest (from the left side with left hand) and at same time straight across the abdomen (from right side with right hand) to opposite sides, from there inward and upward across chest, outward to armpits, then downward on each side of lower back and buttocks; at same time bendingand raising trunk. Effects: Influences legs, muscles nerves and vessels of abdomen, hips,sides, chest, and breast, lower and upper back, especially spine and buttocks. Influences heart, liver from both front and behind, and kidneys. Influences digestive organs directly in front and indirectly through nerves in the back.

(11) Exercise VI: Massaging each side of lower back and buttocks, simultaneously with each hand; at same time turning trunk to right and left. Effects: Exercise muscles and nerves of arms, shoulders, upper chest, upper and lower back, hips, and sides of body, kidneys, nerves and muscles and vessels of lower back and buttocks, kidneys, bladder and liver, and through the back, the nerves leading to abdominal organs.

(12) Exercise VII: Massaging the right leg and straight across abdomen, as in Exercise III then the right arm, down right side and across lower chest, as in exercise II; then left leg and across abdomen; and left arm, side and across lower chest; then from each opposite side simultaneously, inward and upward across chest, outward to armpits; then downward on each side of back and buttocks; finally swinging arms around to the frong and vibrating or pushing skin and underlying tissues sideways on each opposite side of lower chest; at same time bending and stretching legs more or less, and also bending and raising trunk. Effects: Exercise muscles and nerves of whole body, except those of head and neck. Influences all internal organs of body. Influences muscles, nerves, glands, vessels and organs of whole body except those of head and neck, the middle of the uppermost part of the back and feet. Deep breathing profoundly influences lungs, blood, nervous system, digestive system, heart, liver and respiratory muscles.

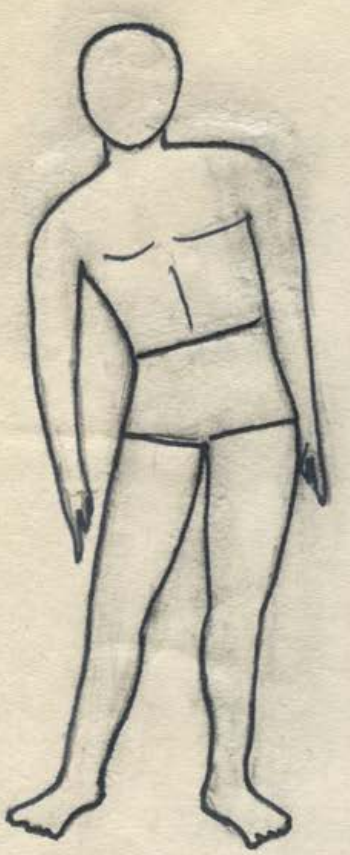
(13) Exercise VIII: Massaging down each side of lower back alternately with each hand; at the same time turning the trunk to right and left. Effects: Exercises muscles and nerves of arms, shoulders, upper chest, upper and lower back, hips, sides of body, kidneys. Influences muscles, nerves, vessels of lower back, bladder, liver, nerves leading to abdominal organs.

(14) Exercise IX: Massaging(stroking and pressing) from each outer side of opposite thigh, upward over opposite hip and inward and upward across chest, outward to armpit, alternately with each hand; at same time turning and bending trunk slightly forward and also bending it from side to side. Effects; Exercises muscles and nerves of arms, shoulders, back chest, lower sides and diaphragm, liver heart, digestive organs. Influences muscles of outer side of thighs, hips sides of body and chest and breast.

(15) Exercise X: Massaging transversely over left shoulder, downward over upper left chest with right hand; then across right shoulder and downward over upper right chest, in same way, with left hand and so forth, alternately. Effects: Exercises muscles and nerves of arms, shoulders, upper back and upper chest. Influences muscles, vessels and nerves of shoulder and upper chest. Increases flow of blood to muscles surrounding the lungs. Especially beneficial for stiffness of shoulders or upper chest resulting from over-exertion in sports.

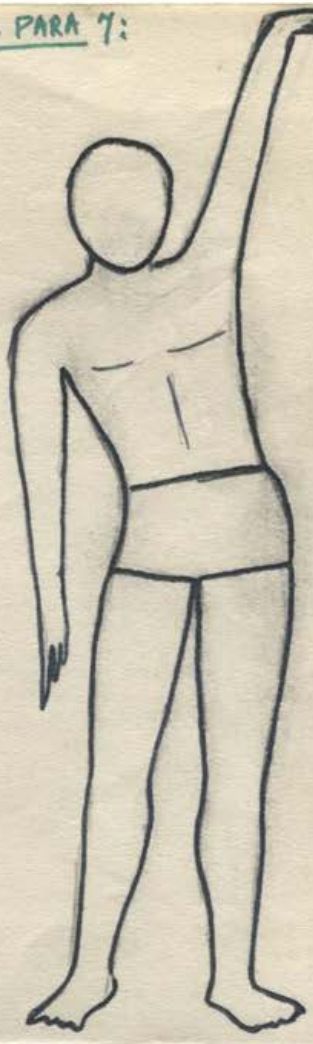
GEORGEN: PARA 5:

Balance
Ex. II

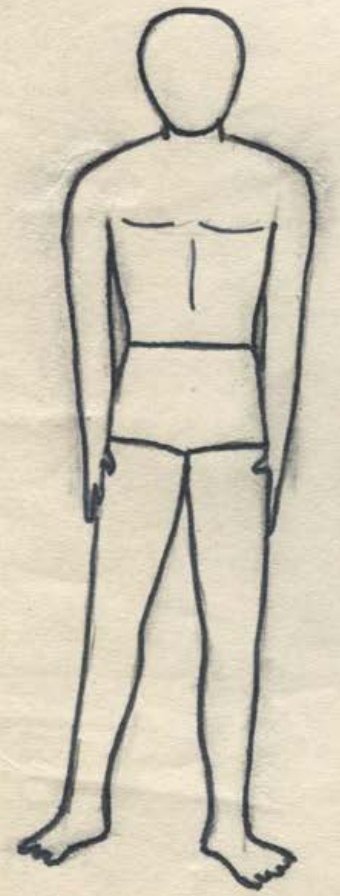


GEORGEN: PARA 7:

Balance
Ex. III



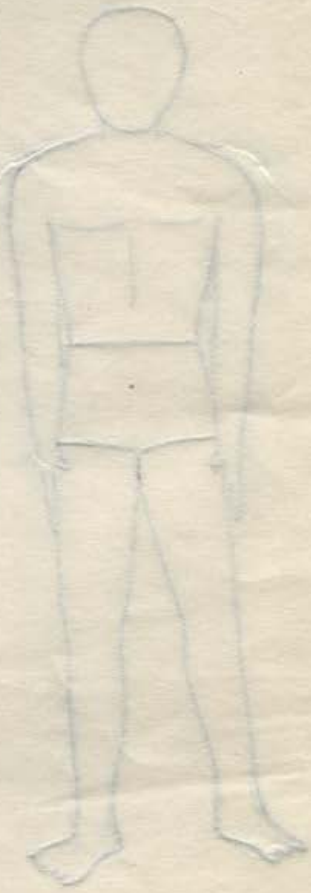
Ex. 5



ALBRECHT JENSEN
PARA 10.

Ex. 8

ALBRECHT JENSEN
PARA 13



ALBRECHT JENSEN: MASSAGE & EXERCISES COMBINED

(16) By this combined application of the massage movements with the movements of the body, there is also obtained the benefit of the essential characteristics of the Indian Yogis system of concentration exercises, so-called after the old Hindus,--the Yogi. For example, one of their exercises consisted of placing the backsof the hands on the back, and by concentrating the mind on the muscles of the arms a stationary pressure was exerted on that part of the body. Another c nsisted of clutching the hands firmly (with arms at sides) and rising up on toes, at the same time concentrating the mind on the muscles of the arms and legs. The Yogis also practiced other exercises, in which the hands exerted a stationary pressure on other parts of the body and against the wall. The few more or less fantastic systems of exercise presented during the last fifty years, which consist mainly in producing an imaginary resistance to the muscles by will power only, originate from the Indian Yogis.

In exercises in this booka natural, better and more agreeable resistance to the muscles of the legs, arms , and trunk is secured by stroking and pressing with the hands on the body and limbs. Here the pressing is not stationary, as in the Indian and similar exercises, but it is done while the hands are stroking. This stroking and pressing is done in such a manner that it is identical with scientific massage movements.

(17) The benefit of the essential charac teristics of the concentration system originated by the Hindus is secured and in much more effective facile and agreeable manner.

SANFORD BENNETT: OLD AGE--ITS CAUSE AND PREVENTION

(1)The human anatomy is compsed of millions of minute microscopical bodies which science terms cells. These cells come into being through the air you breathe, the liquid you drink, and the food you eat, and then by the marvelous process of digestion and assimilation are converted into cellular tissue Having come into being, these minute cells live their brief life and then die just as you and I must die, and having become dead matter must be eliminated from the system.

(2) With every muscular contraction and its alternate relaxation you are expelling the wornout and dead tissue which is the real cause of physical age.

(3) In gymnasium work, over-exertion greatly accelerates the pulse and a consequent strain upon the heart often results. This is very injurious, as enlargement of the heart is a serious matter.

(4) An objection to exercise as a health method is the way that it enroaches on one's time. Under the usual hurried conditions of modern life this is often true, although your health is far more important than your business. But with this system of exercise, this need not be an objection. In my own case I pradtice the exercises at a time when I am absolutely idle.

(5) My summary of the matter is that the difference between systematic fasting,i.e., xxx voluntary abstinence from all food with a definite curative object in view, and the enforced involuntary fasting(that is starvation) lies wholly in the mental attitude.

(6) The only danger in the fasting system, if not of too long duration, seems to lie at its termination. Taper off gently and don't gorge yourself. Do this and no harm will result. Varicose Veins:

(7) Relief is obtained by friction, with the palm of the hand, daily and persistently. This exercise will relieve the congestion, strengthen the minute muscles that support the venous walls, and if persisted in systematically and methodically, will finally restore the distorted venous valves to their proper position, when the trouble will disappear.

(8)As to the time of practice--commence as soon as you are awake, and before you arise.

(9) Liver Ex:Lying on your back, place the ends of the fingers of both hands over that region of the liver at the right side of the abdomen, above the angle of the right hip bone, and below the edge of the lower rib. Then press the fingers upwards and well under the rib. The abdominal muscles, being in a relaxed condition in this position, will readily yield to the pressure,

and the liver can easily be moced or agitated. Press under and upward and then relax the pressure, commencing with twenty movements, and increasing up to one hundred when your condition will warrant. The effect of this agitation of the organ is the same as that obtained in riding a trotting horse, and an exercise universally recommended by physicians when the liver is sluggish.

(10)Hips and Loins Ex: Lying upon your side throw the upper hip forward. As you do so bend your arm and draw it back as far as possible. This action will place an additional tension upon the loin muscles, as well as upon the muscles of the contracted arm. Relax and repeat. Three-five movements will be sufficient to commence with, but as you increase in strength, double that number will not fatigue and will be of benefit. This is an excellent and perfectly safe exercise. It will strengthenand give elasticity to the loin muscles. It also brings theabdominal muscles into action. The movement of the upper hip should be simultaneous with the back movement of the elbow.

(11)Pulling Ex. for Strengthening the Muscles of the Back and Loins:Lying upon yourside, clasp your hands over the upper knee, as shown in illustration. Exert your full strength in a steady pull; then relax. Commence with ten movements (that is, alternately pulling steadily a few seconds upon the bent knee and then relaxing the strain). As you gain strength, increase the movements.

The tension will come principally upon the back muscles of the shoulders, but this is also an excellent exercise for the development of the loin muscles which are brought into action by the effort.

(12) Single-Arm Pulling Exercise: Lying upon your side, as in the preceding exercise, clasp one hand only around the ankle of the upper leg, as in the illustration on preceding page. In this position, pull with your full strength holding the strain for a few seconds; then relax.

Commence with ten movements(that is, alternately tensing and relaxing by the pulling exercise described*), and increase, as your physical condition improves, to twenty-five movements.

You will find the tension of the shoulder muscles in this effort different from the preceding exercise, the strain being across the shoulders as well as downward. This, like the pulling exercise, is perfectly safe; the muscles specially brought into action are those which make up the "neckyoke" and those immediately around and bracing the shoulder sockets. It is designed to strengthen and generally develop the muscles of the back.

(13) Ex. For Strengthening the Loins: In that system of military drill familiarl-y known as the "setting-up drill," there is an exercise especially designed for the development of the loins and side muscles. Standing erect, with the hands upon the hips, the men bend the upper part of the body as far to one side as possible; then reverse, bending to the other side, thus alternately tensing amd relaxing the muscles of the loins. It is an excellent method of strengthing the body at this point, as well as a remedy for constipation.

This exercise can be easily performed while lying in bed. Resting upon your back, with your arms folded across the chest, raise the head and shoulders slightly, so as to clear the pillow. Commence with ten movements; that is, five upon each side; as your physical condition improves, increase to twenty-five. (use this as part of Dorr torso bending, fingertip to shoulder, etc)

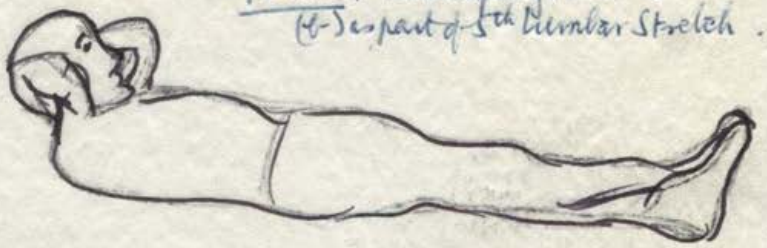
(14) Ex. for Muscles of the Back of the Neck and Abdominal Muscles: Lying upon the back, as shown in illustration, when you raise your head you will find that a tension is placed upon all the muscles of the neck, but particularly those at the back of the neck. The large flat muscles which brace up the abdomen are also brought into action.

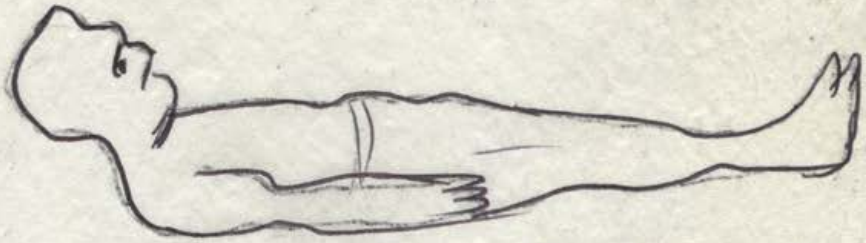
To exercise and strengthen both of these very important sets of muscles lie upon your back and alternately raise and lower your head. Five movements will be sufficient to commence with, but as your strength increases ten times that number will not tire you and can do no harm.

(use this as part of Alexander Spine Strengthener R.)

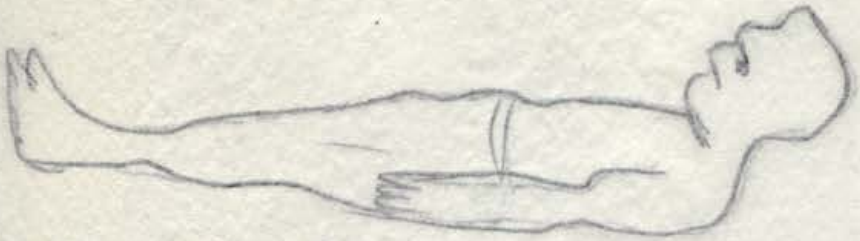
BENNETT

Para 15: (a) Developing Neck Ex
(b) See part of 5th Lumbar Stretch.





PARA 14: Back of Neck Muscles



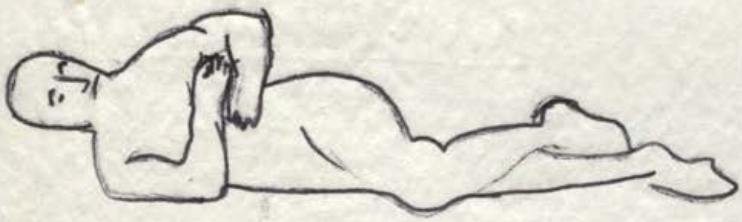
Ex. For Developing and Strengthening the Neck:

(15) Clasp the hands firmly back of the head, as shown in illustration. Raise the head clear of the pillow; then press it backward, exerting at the same time a strong forward, or resistance, pressure with the arms. Commence with not more than five movements; that is, alternately raising and lowering the head, at the same time keeping up the full strain of the arms. At the end of a week increase one or two movements, as your condition may warrant.

(16) Tensing Exercise for the Whole Body: There are many deep-seated minor muscles which are not called into activity by the special exercises previously described. The capillaries which should nourish them, and the microscopic veins, by this inactivity, may become clogged, losing their elasticity and efficiency, just as the larger arteries, veins and muscles will deteriorate under like conditions. It is therefore necessary to bring this dormant machinery into action. To effect this, lie upon your side, fold your arms across your chest, grasp your elbows with the hands, throw your head well back, and stretch your body to its full length, as shown. In this attitude, exert at first but half of the strength of your folded arms -- the pressure coming upon the elbows, over which your hands are clasped. As you do this, stretch and tense your entire body until it becomes rigid. Hold this position but two or three seconds, as the effect is as though you were lifting a heavy weight. Relax for a few seconds; then repeat the effort. Three or four movements -- that is, alternate tensing and relaxing of the muscles -- as described aresufficient. This exercise will set the blood"tingling in every vein" and, most probably, will be followed at first by perspiration.

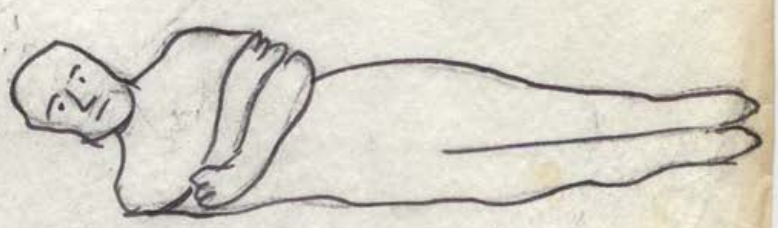
Commence the exercise cautiously; exert only half your force in the pressure of the folded arms, and gradually increase, as your strength increases. Commence with not more than three or four movements; increase slowly until you have reached ten, which will be sufficient. (S. Bennett Cont. in 8½ x 5½ Typed Excerpt Physical Body Regimes Notebook Page 2)

PARA 10: HIPS & LOINS EX



Para 12: Single Arm Pulling Ex

Para 11: Muscles of Back & Loins Ex



Para 16: Whole Body Tensing Ex

(53)

Ex. For Developing and Strengthening the Neck:

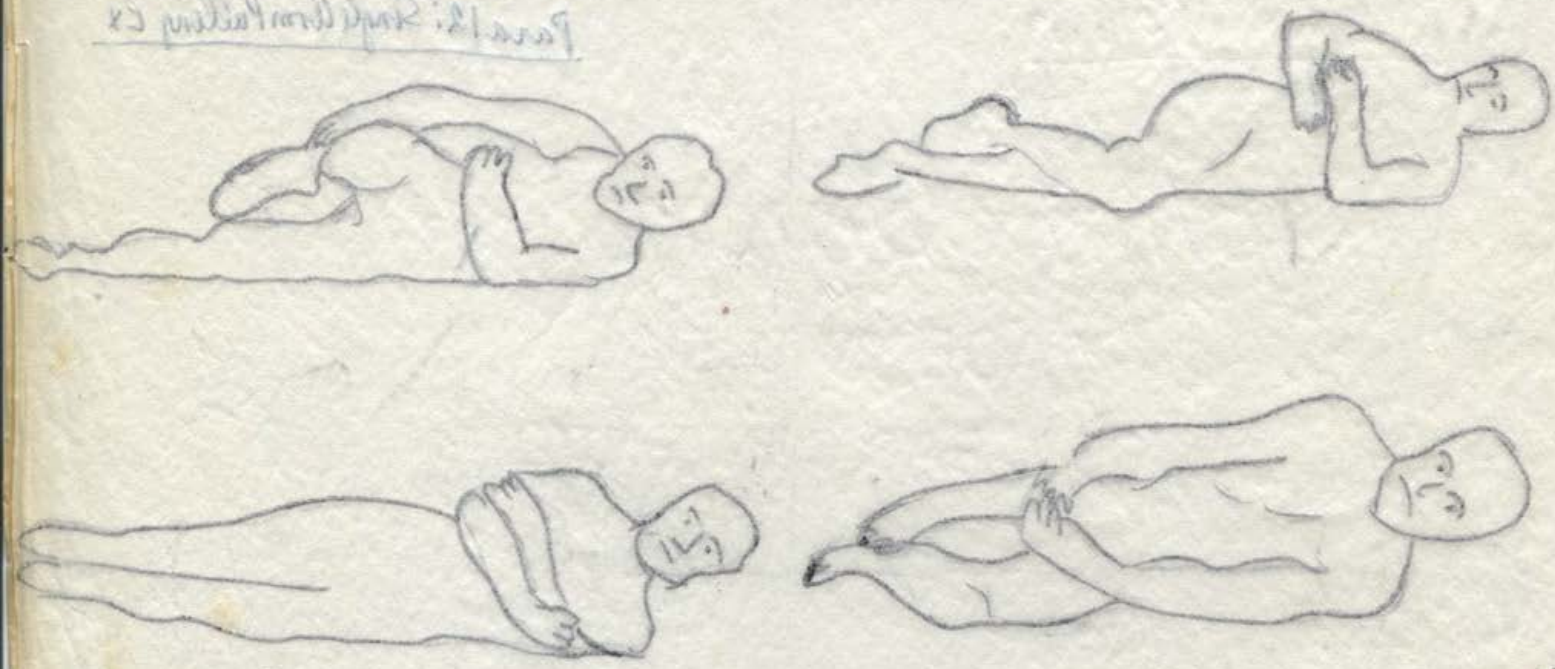
(15) Clasp the hands firmly back of the head, as shown in illustration. Raise the head clear of the pillow; then press it backward, exerting at the same time a strong forward, or resistance, pressure with the arms. Commence with not more than five movements; that is, alternately raising and lowering the head, at the same time keeping up the full strain of the arms. At the end of a week increase one or two movements, as your condition may warrant.

(16) Tensing Exercise for the Whole Body: There are many deep-seated minor muscles which are not called into activity by the special exercises previously described. The capillaries which should nourish them, and the microscopic veins, by this inactivity, may become clogged, losing their elasticity and efficiency, just as the larger arteries, veins and muscles will deteriorate under like conditions. It is therefore necessary to bring this dormant machinery into action. To effect this, lie upon your side, fold your arms across your chest, grasp your elbows with the hands, throw your head well back, and stretch your body to its full length, as shown. In this attitude, exert at first but half of the strength of your folded arms -- the pressure coming upon the elbows, over which your hands are clasped. As you do this, stretch and tense your entire body until it becomes rigid. Hold this position but two or three seconds, as the effect is as though you were lifting a heavy weight. Relax for a few seconds; then repeat the effort. Three or four movements -- that is, alternate tensing and relaxing of the muscles -- as described are sufficient. This exercise will set the blood "tingling in every vein" and, most probably, will be followed at first by perspiration.

Commence the exercise cautiously; exert only half your force in the pressure of the folded arms, and gradually increase, as your strength increases. Commence with not more than three or four movements; increase slowly until you have reached ten, which will be sufficient. (S. Bennett Cont. in Rest & Tiredness Exercises Body Begins Relaxing Page 2)

Pose 10: Hips & Loins Ex

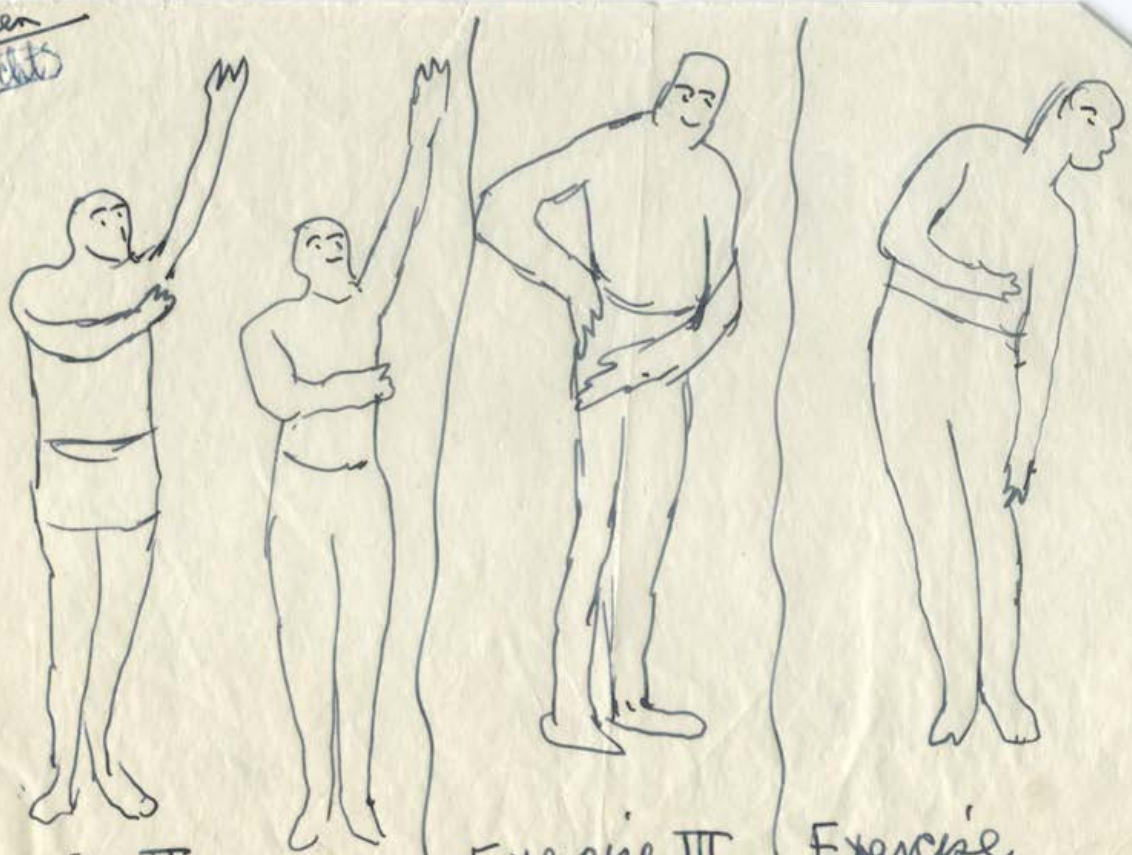
Pose 12: Rapid Turn Falling Ex



Pose 11: Muscular Back & Loins Ex

Pose 14: Whole Body Tensing Ex

Jensen
Albrechts



Exercise II

Exercise III

Exercise IV

Упражнение II
Упражнение III
Упражнение IV

GEORGEN: (6) Special movements are given to slow the action of the heart after any consideralbe acceleration, and a lesson invariably ends with deep respiratory movements. (For Exercise I see para 5, second next sheet) (Paras I to IV withdrawn)

(7) Exercise II: To Produce Balance and Harmony Between All Active Parts: Repeat the movements just described in Exercise I; but as the hip is moved to the left side raise the left arm directly from its normal position at the side to the side of the head, with the elbow straight and firm, the hand pendent from the wrist and the fingers pointed outward to the side, as shown in Fig. 2. Then move the right hip to the right, carry the right arm up to the side of the head in the manner just described, and at the same time, carry the left arm down to its normal position at the side. Be sure to keep the elbows straight throughout the movement and to allow the hands to follow the wrists -- thatis, when the wrist is moving upward the hand should point downward, and when the wrist is moving downward the hand should point upward, as illustrated at figure No. 3. In this way the wrists and hands will be found to move in opposition, which is one of the great laws upon which the Delsarte System is based. By this combination of the action of the hips, arms and shoulders the head will gradually be taught to unconsciously follow the strong hip, or, in the other words, the hip bearing the weight of the body; because as the arm is carried to either side of the head, the latter must move from left to right, or vice versa, to rest against the arm. Ex III

(8) Children of lymphatic temperament and delicate constitution are most liable to spinal curvature. This temperament is frequently accompanied by mental languor, and it is therefore difficult to arouse the necessary spirit to assist in the cure. For the will of the patient must be actively exerted in order to realise the importance of the case, and by constant care, to overcome the habit of lounging in bad positions, and to substitute the adoption of correct attitudes.

(9) In beginning the movements be not discouraged if the knees tremble, the muscles ache because they have been in such sad disuse, and the action is tottery generally. The hips will insist on going in any direction but the right one, and the shoulders will show an inclination to follow the hips, with the result that at first the figure will be all awry, somewhat as show in figure No. 4. The elbows will not remain straight, the hands will not move correctly, and altogether the result of the attempt will be most discouraging; but persevere, for by diligent practice the desired end may certainly be attained. Stand before a mirror, and see that every member is doing its work correctly.

(8) Exercise III: Oblique Poise: Stand with the weight well poised or resting upon the left leg and with the right foot advanced as if about to take a step. As in the previous exercise, keep the hips well drawn back, the chest expanded and the head easily resting at the top of the spine; and the center the mind as before on the hips. Think now of moving the right hip in an oblique forward line toward the toe of the right foot. Do not bend the knee of the right leg in moving forward, as there may bean inclination to do so, but keep it strong and straight when bearing the weight of the body. When the hip has been thrust as far forward as possible the shoulders should be leaning well back toward the left leg, obliquely opposed to the right hip, and the left foot should be resting easily upon the floor without any strain upon the leg. (See fig. 5) Now reverse the movement by thinking of drawing the left hip obliquelybackward until the weight is fully poised upon the left leg, the knee of whic h should be perfectly straight, while the right leg should be entirely free from the weight of the body, the shoulders leaning well over toward the right leg, which should be resting easily in front, as indicated at fig. 6. Repeat this exercise a number of times, being very careful not to twist the body.

(9) Exercise IV: Heel-To-Toe Poise: Stand with the weight equally poised upon both feet, the toes on a parallel line, but not turned too far outward, the hips well drawn back, the chest predominating, and the head resting easily back upon the apex of the spine. (Refer to Fig. 7) Now carry the weight slowly and easily forward until it rests entirely upon the balls of the feet(do not rasie on the toes), being very careful while making thetransition not bo bend at the knees or at the waist, or to thrust the head forward to keep the balance. The posture is indicated by the dotted line at figure 7. The movement must simply be in the ankles. Now, still preserving the same careful poise of the body, drawthe weight slowly back upon the heels. Do not sway the shoulders back, but draw the weight slowly back upon the heels. Do not sway the shoulders back, but draw the body back as though it were one firm, unbending mass, until the entire weight

is resting upon the heels, confining the action to the ankles as before. In practising these movements avoid such postures as are shown by the dotted lines at figure no. 8. Repeat this forward and backward movement a number of times at such practice going through with it very slowly, as described.

This exercise will be found to give a person greater equilibrium in the movements and more repose of manner in the actions of daily life. It is moreover, soothing to the nerves, as it takes the mind from the cause of nervousness by concentrating the attention upon the special feat of keeping the balance; and the subtle movement produces a very soothing effect.

(10) Exercise V: Relaxing -- We must take up a series of exercises in relaxation, in order to remove all the tension in the muscles throughout the different memebers of the body, and so save the vital energy by permitting the muscles to rest when not called upon to act. By so doing, we gain command of the muscles and make them plastic and capable of resonding to artistic dictates of the mind. In our study of relaxation we always begin at the extremities and work inward toward the center, learning to relax each set of muscles in turn. It may be as well to mention here that it is not advisable to begin at the hands and practise relaxing all the muscles of the arms, one set after another, without immediately afterward taking up an exercise to control the muscles and bring them back to their normal position, devoid of all nervous tension; and the same is true of all parts of the body, except when relaxing the muscles to induce sleep.

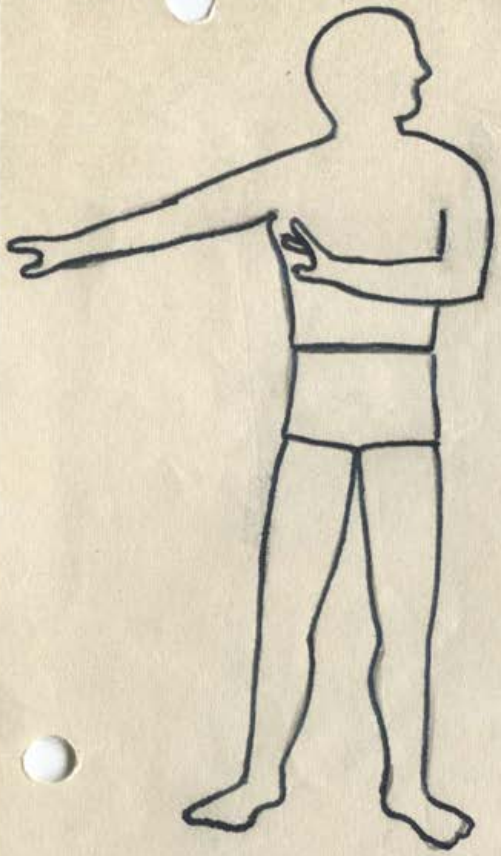
(11) Exercise VI: Relaxing (hands and fingers): First to be considered are the hands and fingers; so while in a sitting posture raise the right fore-arm from the lap straight upin front, simply bending the arm at the elbow until the wrist is level with the chest, and allowing the hand to hang utterly relaxed from the wrist; then by a strong action of the fore-arm up and down, toss the relaxed hand, without the slightest energy or appearance of life in the hand. Be very careful not to assist the movement by an unconscious action in the hand muscles, allowing only the muscles in the forearem to toss the hand. By the same action toss the hand from side to side and in a circle, as well as up and down. Go through the same exercise with the other arm; and when the fingers and hands have been released from all sense of will, so that they will flap about as if simply attached by strings, try both hands together. If this exercise cannot be accomplished at the first attempt, do not despair, but try many times; for it is often difficult to relax muscles, especially if one is naturally of a nervous temperament or very energetic. Treat the hands as though they were simply attached to the wrists by strings and could only be moved by some action of the arms.

(12) Exercise VII: Relaxing(Wrists): Now stand and endeabor to attain full relaxation of the wrists. This is a very beneficial exereise. It develops the muscles of the upper arm and expands the chest, while accomplishing its purpose of relaxing the muscles of the wrists. Stand with the weight equally poised upon both legs, the heels nearly together and the hips drawn back; then raise the arms straight out at the sides until level with the shoulders, with the palms downward and the hands hanging utterly relaxed. Be sure the elbows are straight. By a strong action of the arm muscles only from the shoulders to the wrists, toos the relaxed hands up and down, at first slowly, them more rapidly,being careful to keep all sense of will out of the hands. Do not forget the idea of the string attachment. This will prove veryfatiguing at first, because the muscles are all so weak and unaccustomed to this kind of action; and the pupil will doubtless be glad to take the first shoulder exercise.

(13) Exercise VIII: Relaxing (Shoulders): The shoulders are usually the most difficult portion of the body to relax, probably from the fact that from early childhood we have been made conscious of them by being continually begged or ordered by relatives and teachers to hold them back, which is wholly erroneous. It is, therefore, necessary in many instances to employ three sets of exercises to releasethe shoulder muscles from all sense of will(a)Raise the arms from the sides as if they were almost too heavy to lift, until they reach the altitude of the shoulders; then release them from all will power and allow them to drop to the sides as if paralyzed -- perfectly dead weights from the shoulders to the tips of the fingers, being careful not to hold them at the shoulders after they fall. Perhaps they will fall ina relaxed condition, but after they reach the sides they will very likely rebound as if mounted on wires, so the exercise shouldbe repeated a great many times, especially if the shoulders are inclined to be stiff.

OPPOSITIONS

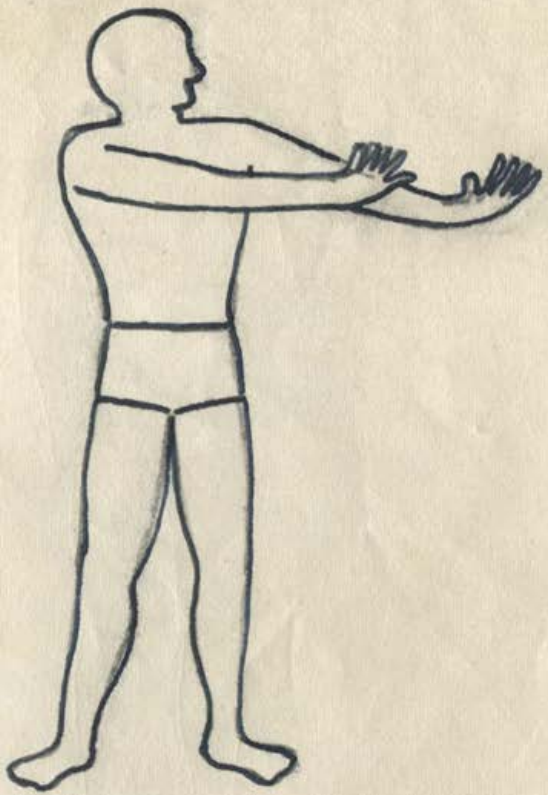
Ex. 17



GEORGEN: PARA 21.

OPPOSITIONS

Ex. 18



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Ex 18

Обратно

Ex 17

Обратно

(b) Stand with the weight equally disposed upon both feet and the heels nearby together or normally placed. Then by a swaying action from the ankles only, first to the right and then to the left, toss the relaxed arms about the body, being extremely careful that there shall be no unconscious assistance in the movement from the muscles of the shoulders. The arms must hand as if they were simply attanct by strings and could only be tossed about by the action of the body from the ankles. Be a child again, and give up the entire will to the enjoyment of the action. It is so restful to be able to relax especially if the shoulders are inclined to be stiff. The arms will feel better after the very first trial of the exercise.

(14) Exercise IX: Relaxing (Elbows): This may be found rather difficult, but the exercise is just as necessary as any of the others to give a free, graceful movement to the arms. The elbows are frequently very aggressive in appearance, standing out at the sides and giving a very angular and ungraceful contour to the arms; but when one has learned to relax the shoulder and elbow joints, the arms will learn to hang easily in their proper position. To relax the elbow(the right elbow), stand with the weight resting upon the right leg, the right hip well thrown out to the right side and the elbow joint upward on a level with the shoulder, in which position the palm of the hand should face backward. Then drop the fore-arm, wholly relaxed, and allow it to swing for a few moments from the natural vibration caused by the fall.

(15) Exercise X: Relaxing (Knees): Sit in an ordinary chair, place both hands underthe midway between the hip and the knee of the right leg, and with them raise the leg sufficiently to leave the foot swinging a few inches above the floor; slowly raise the fore-leg until it is on a line with the hip and knee directly in front of the body, making the knee as straight as possible; then let go the muscles of the fore-leg completely, and allow it to fall at the knee in a relaxed pondition, swinging like a pendulum by its own weight. Repeat this movement at least nine times, and then exercise the left leg in the same manner. Persons obligedto sit a great deal will find an occasional practice of this exercise to afford decided relief from the strain of holding the knees a long time in one position.

(16) Exercise XI: (Spiral Radiation): Stand in easy poise upon the left leg, with the right arm hanging at the right side in normal position, as in figure 8. First Action: Turn the right fore-arm at the elbow until the palm of the hand faces directly forward. (Fig.19) Second Action: Bend inward, being careful not to bend the elbow. (See fig. 20) Third action: Bend the elbow, without thrusting it out at the side, so that the tips of the fingers will touch the forward part of the shoulder as shown in figure No.21. Fourth Action: Raise the elbow to a level with the shoulder, without thrusting the latter upward; and at the same time turn the fore-arm until the hand falls pendent at the wrist as if the raising of the elbow had caused the hand to fall. This is illustrated in Fig. 22. Fifth Action: Lower the elbow to the side, but keep the wrist level with the shoulder and while lowering the elbow, permit the hand to turn upon the wrist until the fingers point directly forward from the shoulder, with the palm facing downward.(see fig. 23). Sixth Action: Straighten the arm out in front exactly level with the shoulder, and at the same time twist the fore-arm upon the elbow, keeping the fingers pointed forward, until the palm of the hand faces straight upward, as seen at figure No. 24. Now reverse the movement as follows:

First Action: Lower the elbow close to the side, without thrusting it outward; and while performing this action, twist the fore-arm upon the elbow and keep the fingers pointed straight forward until the palm of the hand faces downward, the wrist being level with the shoulder, as at figure No. 23 in the previous movement. Second Action: Raise the elbow until level with the shoulder, and at the same time allow the fore-arm to turn until the hand hangs pendent from the wrist, with the finger tips pointing downward, as pictured at figure No.22 the previous movement. Third action: Lower the elbow to the side; and while doing so turn the fore-arm upon the elbow until the tips of the fingers touch the forward part of the shoulder. This position is represented at figure No. ~~22~~ 21 of the previous movement. Fourth Action: Lower the fore-arm to the side until the elbow is straight but do not drop the hand at the wrist. Fifth action: Turn the hand downward until the palm faces directly forward. Sixth Action: Turn the hand to the body, taking the normal position, as in figure No. 8.

(17) To walk well, it is necessary, first to pay attention to the deportment. Draw the hips well back, hold the chest high, but not in a strained position, and draw the chin well in without straining, so that the head rests easily at the apex of the spine.
(18) Exercise XII:(To Give Spring To The Feet): Stand in proper poise, with the left foot advanced as f about to take a step, and the weight upon the right leg behind. Raise the right foot from the heel to the ball, and from the ball to the toe(Fig. 61) just enough to throw the weight forward in easy poise upon the left leg, the knee of which should be straight when bearing the weight of the body, while the knee of the right leg should be resting at ease. From this attitude sink back to the first position by simply lowering the heel of the right foot to the floor, being careful at the same time to keep a correct poise. Repeat the movement nine times; then poise the weight forward, and repeat the exercise nine times raising and lowering the left foot as described for the right one. The first step should be taken with the free or advanced foot. This assumes that the learner now stands in correct poise, with the weight upon one leg and the other slightly advanced as in figure No. 62. Throw the advanced leg forward in a straight line from the hip, as in figure No 63; and almost simultaneously raise the foot at the back (as in figure No. 59) to carry the weight upon the forward leg; At the same time carry the chest forward, as if the body has received an impulse by being pressed forward between the shoulder-blades. Now throw the back foot forward as described in the second exercise, and repeat the movement of raising the foot behind. Continue in this way until theroom has been traversed several times.
(19) We have now learned through various exercises perfect freedom and control of all the muscles of the body, and have thereby attained two strong elements of grace; but grace cannot be wholly acquired without perfect harmony, and to obtain harmony we must have balance or opposition of movement.
(20) By the term opposition we mean a simultaneous action made by two or more members of the body in opposite direction, whether toward or away from each other.
(21) When we make a d irect movement of the arm, the opposition of the head must be correspondingly direct; and similarly, when we make a curved movement, the action of the head must be curved to correspond with the movement of the arm. The opposition between two members must begin and end simultaneously. If the arm or hand moves quickly, so must the opposing member move; and if either proceeds slowly, the same law of correspondence must be observed. The student should endeavor to creat for herself as many different oppositions as possible.
(22) We cannot too strongly emphasize the importance of the practise of opposition. It is one of the most necessary factors of the artistic expression, and without it one cannot possibly be graceful or eorrect. We should advise the learner to practise opposition of different members of the body until the law becomes a rulinghabit.
(23) It is wholly wrong to compel children to sit with their arms behind them or folded in front. The former position throws the shoulders forward and has a decided tendency to contract the chest, besides causing the head to be thrust forward ungracefully. The result in many cases being rounded shoulders and a very angular action of both the neck and the shoulders; and the folding of the arms in front contracts the chest, and also induces a habit of stooping the shoulders. Neither position is natural.

R.F. LEDGER: CORRECT WALKING--Many of us do not know just how to walk correctly and our feet bother us. You should place the back part of your heel firmly on ground so that body weight is evenly distributed on the great heel bone. There is a fleshy pad on that part of your foot to take the shock of the step. As you press forward, the weight of your body should be shifted along the outer part of your foot where the bones are strongest and can do the job. The next point of strain is on the ball, and your body weight should be evenly transmitted acroos this firmly padded part. Examine your shoes and not whether the inside of the heel cup of your shoe juts out over the place where it joins the sole. If so, you are walking incorrectly. Practise walking in your bare feet at home. Place your feet with some sort of straight line between them, make sure your toes are pointing straight ahed, and keep them that way. Then walk with ease, placing the weight of your body upon the parts of your feet built for that purpose-- the back of the heel, the outer border of your foot, and evenly across the ball. That's the way to walk into good health.

(14) OPPOSITIONS

Georgen (3)

Noise

Ex III of IV

Georgen (4)

Radial Exercises

(5)

- The end -

Geoyen Spinal Radial exercises

(8)

(7)

(9)

(10)

(11)

Geoyen

(19) sitting


(7)
(8)
(9)
(10)
(11)

(24)Mind and physique are closely allied. Noble impulses, high aspirations and unselfish character are indicated by a high chest, well poised head, elastic footstep and expansive movements, while the opposite qualities are indicated by a sunken chest, protruding chin, heavy step and general contraction of movement.

(25) Very few people understand the art of making a thoroughly graceful exit. One should never leave a room with the back turned toward the occupants; yet to be able to walk to a door, turn easily, and back naturally and gracefully out of the room is an accomplishment that cannot usually be acquired without some practice. If the door is closed and the handle is on the right side, grasp the knob with the left hand, open the door, pass out, catch the outside knob with the right hand, and close the door. This method will turn the face toward the occupants of the room while the door is being closed. In the handle is on the left side, reverse the order of movement.

When the door is open, walk directly toward it, and when within one or two steps of it, turn easily with a pivotal step backward, take as many backward steps as are necessary to cross the threshold (two, or, at most, three should be sufficient), and then proceed in the desired direction. Many people will require practice to perform this action naturally and well, for unless the turn is made easily and without a pause, and just far enough from the threshold, it will appear awkward or affected.

(26) To Sit Gracefully: Learn to locate the seats in a room without appearing to do so. Observe a chair or sofa before walking to it, and do not look at it before sitting down; but place the leg bearing the weight firmly against the front edge of the seat, bend the body slightly forward and the head back, allow both knees to bend, and sink easily into the center of the seat as illustrated at figures Nos. 115 and 116.

(27)A man should sit with both feet upon the floor, one in advance of the other.

(28) To Rise Gracefully: Draw the retired leg back close to the chair, bend the body forward and the head back (see fig. 118) throw all the weight upon the retired foot, and rise by the force of the muscles in the legs and feet alone. Step out with the advanced foot,which has been kept free.Do not place the hands upon the knees, upon the arms of the chair or upon anything else to assist you in rising. The action should be confined wholly to the lower limbs, with an imperceptible upward spring of the body.

(29)To Ascend Stairs: Hold the body erect and the head well poised, with the chest predominating; and breathe deeply. Place the advanced free foot upon the first step, raise the heel of the retired foot, and so spring the weight upon the advanced foot, at the same time straightening the knee of the advanced leg. Place the retired foot, just released from the weight upon the next step, repeat the action just described, and continue to use the feet in alteration until the top of the stairs is reached. Be careful not to bend forward at the shoulders or waist, but keep the body erect.

(30) To Descend Stairs: As in seeking a seat, learn to locate the stairs without apparently looking for them. Hold the body perfectly erect, throw the straight, free leg forward from the hip directly over the first step, and then bend the knee of the leg bearing the weight until first the ball of theadvanced foot and then the heel, strikes the step at the same time transferring the weight upon the advanced leg. Repeat the action with the other foot, and so alternate to the bottom of the stairs.

ON PHYSICAL EXERCISE, excerpt from a magazine:
Eight middle-aged professors with physical training gained 51.5 percent in the time they could run on the treadmill before they were exhausted. These were sedentary professors, unaccustomed to great physical exertion before they began training in the laboratory. The explanation is that exercise opens up the tiny blood vessels(capillaries) of muscles and heart tissues, increases the blood flow of arteries, and allows nutrient to reach the muscle and tissue where it is needed.

ELEANOR GEORGEN: (Cont.)(5)Exercise I: For Strength, Harmony, and Grace of Movement:

Stand erect, with the hips drawn well back, and the chest high, and not strained; the head drawn back upon the spine without tilting the chin, the toes placed on a parallel line, the feet set somewhat farther apart than would be the case when standing naturally, and the weight resting equally upon both legs. Centre the mind upon the left hip, and move the latter in a direct line as far over to the left as possible, until the right leg is entirely

of the weight of the body. If this is properly done, the shoulders will be found to lean well over to the right side, to provide a balance for the action. (Figure No. 1) Next center the mind upon the right hip, and with the same action move the hip as far as possible to the right side, freeing the left leg entirely ofweight, and causing the shoulders to lean toward the left side. Repeat these movements a number of times, being careful that the knee of the leg bearing the weight of the body is held firm and straight, while the other is naturally and easily bent without the slightest strain upon the muscles.

[redacted] THE UNIVERSAL CONSTANT IN LIVING by F. MATTHIAS ALEXANDER (70)

(1) One ordinarily considers that rising from a sitting position in a chair to a standing position is a simple process perfectly understood by every adult. But his pattern of behavior is not natural. It was introduced into our behavior very late in our racial development with the invention of the chair, the most atrocious institution hygienically of civilized life. Primitively man sat on the ground or squatted when not standing. Primitive man does so still, and the ease and apparent comfort of the squatting position is witnessed among the less privileged classed, who rest in that position for long periods. This posture requires extreme stretching of the extensor muscles of the legs and abduction of the thighs. Habitual use of the chair, on the other hand, prevents this stretching of the extensor muscles and tends to produce adduction of the thighs, even to the extreme of crossing one leg over the other. This unnatural posture tends to stimulate reflex responses which antagonize the normal total pattern of rising toa standing position.

(2) Habitual use of improper reflex mechanism in sitting, standing, and walking introduces conflict in the nervous system, and that this conflict is the cause of fatigue and nervous strain which bring many ills in their train. Mr Alexander, by relieving this conflict between the total pattern which is hereditary and innate, and the reflex mechanisms which are individually cultivated, conserves the energies of the nervous system and by so doing corrects not only postural difficulties but also many other pathological conditions that are not ordinarily recognized as postural. This is a corrective principle that the individual learns for himself and is the work of the self as a whole. It is not a system of physical culture which involves only one system of organs for better or for worse of the economy of the whole organism. Mr. Alexander's method lays hold of the individual as a whole, as a self-vitalizing agent.

(3) Unfortunately some of those who in their writings and speeches have given support to the concept of the organism-as-a-whole (The Whole Man) do not appear to have understood what is logically implied in putting this into practice, and so are attempting to help others to solve a problem which needs for its solution knowledge in a field in which they have had little or no experience.

(4) A great deal of the confusion and perplexity in the world today is due to the acceptance and spreading of theoretical concepts which have not sprung from the personal experience of those who advocate them.

(5) A knowledge of anatomy or physiology or both does not, and cannot, help a person to rid himself of a harmful manner of use, or indeed to know whether someone else's manner of use if harmful or the reverse.

(6) As their knowledge had not brought them to a recognition of the value of a proper use of themselves(let alone the understanding of how to gain such use for their own benefit) it would be a waste oftime at the stage Ihad reached in my career to study subjects which, as they had not been ahelp to them, seemed hardly likely to be a help to me in my search for a means whereby I could improve my own use and that ofothers.

(7) It seems that this power within me, which identifies itself with me, and cal ls itself "I", and willsthe body to stand upright, and the body does so, or wills the body to sit down and the body does so, does not know how the body does these things. For all its effort, and for all the attention it can give, it does not seem to be able to get inside the at which it yet assumes it does. It cannot think itself into the "how" of the body's doing these things.

(8) All three factors are essential to the upbringing of the young. They cannot all be in the hands of one and the same preceptor for each boy, and yet, to secure the grand result, there must be somewhere that supervising , guiding influence which will, in the light of some clearly seen ideal, attune the separate treatments to one another and so mix the elements that the final verdict will be "This is a man."

(9) Body, mind and spirit are all obviously present in the individual. But the individual is something more than the sum of all three. There is a virtue in their combination which vanishes under dissection. Every man has to admit that if he undertakes an honest self-examination. He may find it pleasant -- most of us do -- to pay special attention to the needs of his body, that insatiable element whose appetite seems to grow the more it is indulged. Or he may, as some few do, make the clamins of mind paramount and become a dry-as -dust highbrow with a starved and withered body.

Worst of all , he may fail to see any need to labour at developing the powers and possibilities of that third partner, the spirit, which seems to direct the activity or decree the inactivity of the other two, and to have the mysterious faculty of brooding over thought and deed and passing judgment upon them and upon itself. It is noteworthy that moral verdicts proceed from that third partner. To body and mind thangs may be pleasant or painful, desirable or undesirable, but it is the spirit which says that they are good or bad. Even that high privilege does not make it independent of its coadjutors. A body wasted and mortified may impair both intelligence and psiritual perception. A misdirected or morbid mind may sap the foundations of right judgment. Each must contribute in its kind of its very best, but alwasy to a common fund.

(10) The importance of the psycho-physical approach to man can scarcely be exaggerated; it gives that unification, which, in the process of knowledge, the human mind must always seek. In this it is to be compared perhaps with recent development in physics where, in the theory of relativity, scientists have succeeded in passing from the abstractions of space and time to the unifying conception of four dimensional space. This analogy, although interesting, does not, however, illustrate the enormous practical importance to the human race of psycho-physical approach.

(11) The fact is that neither teacher or pupil knows with precision what he is doing. Since our judgment of the correctness of what we are doing depends on feeling, and since there are no adequate means of communicating the sensory experience of the performance of a given act by the whole man, the pupil is in the position of being unable to perform an act correctly until he has had the experience, and unaware of the experience until he has performed the act. The accepted way out of this impasse is to lay down the end to be achieved and trust to luck that the infinitely complex means will be learned by trial and error. The sort of result produced by this method will be familiar to any teacher who has everwatched a class consciously "concentrating". It is not surprising that we appear to many to be physically deteriorating and spiritually bankrupt and that there is in the average mind a growing impression that life has "got out of control."

(12) My life's work has deomonstrated that by means of this reconditioning process conditions in man can be changed gradually from the abnormal to the normal, although at certain times and in certain circumstances he will have to surmount impeding experineces in his psycho-physical activities. Over andabove this he can reach a standard of self-awareness and self-confidence which is denied to those who still continue to depend upon the guidance of instinct in living.

(13) Only when human beings are in possession of this knowledge and are able to put it into practice, can Dr. Carrel expect as a result a civilization which will show any fundamental change for the better; only then can we hope for the coming, not of one superman, but of a large proportion of men and women who, profiting by change in their outlook and approach to the conception of the unity of the living organism and the philosophy of truth, would refuse to bolster up any plan (or examine the results of its practical working) unless they were convinced that their deductions were made from complete premises.

(14) My basic contention that man living under modern conditions, p ossesses a distorted sensory appreciation that is thorougly inadequate and unreliable" so that what is wrong in the use of ourselves has come to "feel right."

(15) This is indeed to put the cart before the hrse. Throughout my writings I have tried to make it clear that in my technique the emphasis is laid first and always on the consideration of the right manner of use of the self, and that only on having reached a point where on is able to command the "means whereby" of a satisfactory control of use of the self, can one sagely go on to apply this satisfactory control of use to an outside occupation.

(16) The artist trained in this way goes on to the stage or platform with a definite specific idea of "how to breathe" whilst singing or acting. The bad results of this method are too mch in evidence today to need inlarging upon, and where they are present they make it impossible for the singer or actor to maintain his highest standard of functioning as an artist. The idea underlying such methods of training arises from the belief that it is possible to give specific help to separate parts of the organism, as if breathing mechanisms of the artist for instance functioned separately and apart from his vocal mechanisms or his general use of himself, and

What is more to the point as if the use and functioning of these mechanisms could be sepexated from the use and functioning of the organism as a whole, whereas they are as closely associated and as dependent upon one another as are the parts of our mental and physical make-up. It can be doemonstrated that the person who learns to use himself properly by relying upon the correct employment of the primary control of his use of himself will breathe to the best possible advantage in singing or speaking, as well as in all the other activities of life. He will not need the help of specific "breathing exercises" for doing anything that is necessary in carrying out his activities, even though these may include the task of putting into practice the procedures of a technique such as is employed, or may in the future come to be employed in osteopathy or the like.

(17) Re-education means a gradual restoration of something that has been previously experienced; something which we have been educated in, but for some reason have lost as for instance when a person whose use of the self has been gradually interfered with over a period of years manifests, as time goes on, more and more harmful effects of this interference in his general use and functioning. Re-education is not a process of adding something but of restoring something.

(18) His diagnosis of cause and effect in considering my technique as an aid in helping his colleagues or patients was, therefore, incomplete. This however is not to be wondered at, seeing that his previous experience and training did not enable him to realize, any more than did that of the original founder of the method of osteopathy, the far reaching influence of use upon the functioning of the human organism, nor the impeding and harmful effect of the constant lowering of the standard of general functoning in a patient by reason of the bad habits of use of the self which are responsible for this lowered standard of functioning. This applies equally to his diagnosis of the manipulator's shortcomings, defects and individual peculiarities in his use of himself during each manipulative act, for without a knowledge of the right employment of the primary control in the use of himself, a reliable diagnosis f the manipulator's defects or those of his patient is not possible.

(19) Osteopathic treatment, like all other forms of treatment, is impeded by the fact that the patient who is being treated is beset by a constant influence for ill, because of the harmful effects of his wrong habitual use of himself upon his general functioning - - ~~harmful effect~~.

(20) I have a keen appreciation of Mr. Allen's attempts to help his coleagues, and hence it is with reluctance I am forced, in justice to my work, to try to correct the impression of my practice and theory conveyed to his colleagues in his article. Above all, I am anxious to impress on them that in trying out procedures which are new to them, they have to depend upon the guidance of their sensory appreciation which Mr. Allen points out is too prone to be defective, and that it is throughtrusting to this guidance that they have been led into errors in the use of themselves that they desire to change.

(21) If we do not continue to gain new experiences, or if the same conditions are present in our organism next year as obtained this year, then we can conclude that we have not succeeded in making progress, or in furthering our growth and development.

(22) This would not be so if we really stood for progress, development and truth, for then the mention of something unknown to us would immediately stimulate our interest. The unorthodox would be welcomed and investigated with the same sense of responsibility as is aroused by any great opportunity for service, for opportunity is a great thing.

(23) T he thought and action necessary for the establishment of these influences for good call for the discarding of cherished beliefs, the giving up of familiar ways and the learning of unfamiliar ways of doing things.

(24) As the Oxford Group has been much to the fore of late, it may be both helpful and interesting to relate some experiences I have actually had with friends and pupils connected with the group who have come to me for lessons. I have found them particularly difficult to teach because of their over-excited fear reflexes and of their habit of instinctively seeking the easy way, even when admitting that it is not the best for their purpose. The are self-hypnotic to a high and harmful degree, and find the in hibition of habitual reaction much more difficult than most other pupils. Until their manner of use has been improved, which means that some reconditiong has been effected, it is almost impossible to get them to use their reasoning processes in trying to

understand new "means whereby" to their ends. One of them actually said: "I don't want to understand what I am doing!" He really meant that he had no desire to use his will to do in carrying out consciously the new procedures he had decided were to his advantage. The projection of messages necessary to the carrying out of new procedures is inseparable from previously unknown sensory experiences of use and functioning, and tend to excite unduly the fear reflexes in all people who are faced with the difficulties of the pupil we are discussing.

(25) His conception and practice of prayer, in particular, was restricted to the repetition of requests for some sort of divine intervention, and as a means of evading personal responsibility for his actions.

(26) Hardly one in a hundred would take the trouble to go through the process necessary to change his habit of use even if he were convinced that it would improve his game. The majority prefer to go on with their trial and error attempts, and in consequence fail to make a success of their game (their end). This would not be serious but for the fact that it brings about a condition of affairs which causes emotional disturbance and disappointment. And that is true of games is true of man's activities, in life in general. If the thousand and one activities involved in the business of living are to be performed without exerting unknowingly a constant harmful influence upon the organism, there is just as much need for the average modern person to change his habits of use of himself as for the golfer, tennis star or any other skilled player of games. The time has come for realizing that by means of a conscious employment of the primary control of use we can with confidence ensure the best possible manner of use of ourselves at all times and in all circumstances, and that by this indirect means our psycho-physical self can be energized and controlled to the best advantage, not matter what our activities may be. In this way "trying to do our best" becomes a practical reality instead of a pious hope.

(27) Miss Thompson's "remarkable teacher" bucked up these misguided young men, but in the light of my experience in teaching people who were said to have been "changed" by such methods, I cannot find any reason, for instance, for supposing that despite the change brought about in his "intellectual convictions" for the time being, the one young man will not again "come near to the edge of a nervous breakdown," because the general working of his organism and the associated conditions remain unchanged. It is just in this failure of the professor to take into consideration the influence of use upon functioning in "bucking up" the depressed young men we may appreciate the inadequacy of the educational system itself.

(28) Whereas Hitler, according to Miss Thompson, appealed to "their confused unconscious longing for faith merely by affirming the barbaric standard of blood and soil," the professor appealed to the same "unconscious longing for a faith" merely by affirming the loftier standards of "power and beauty," intellectual convictions regarding character" and "the survival values of history," andthe fact that the objectives (ends) of the dictator and those of Miss Thompson's teacher are as the poles apart does not alter the fundamental point, to wit: that in neither case were the youths given any standard of self judgment.

(29) Certainly there is no evidence that the young men who came under the influence of the inspriing teacher, any more than those who came under the influence of Hitler, were given any means by which they coyld confidently evaluate the ideas, convictions, standards, etc., presented to them, and therefore, in making their judgment, they were forced to rely upon their obviously unstable emotions and untrustworthy feeling characteristic of their habitual reaction which in all such situations had tended to block off the operation of the processes we call reasoning. Ideas and ideals were merely affirmed and believed, but the underlying, psycho-physical use and functioning, I must repeat, remained unaltered, so that the fundamental change affecting the whole man could not have taken place. The world just now is overriden by conflicting ideologies, plans, ways of life, all "ends" which lie in ambush to trap the confused and rudderless youths of the world. Millions, the hightly endowed and the average alike, are left to find their way out of the "utter confusion" the best way they can by drifting to which ever leader appeals most to their organic instability.

(30) In my technique the procedures are carried out by indirect mens which lead the pupil from the known (wrong) to the unknown(right) in experience, the first imperative in the employment of these procedures being to provide for the child, adolescent, or adult the "means whereby" or standard, by which, first to judge and direct his own psycho-physical mechanisms in the activities of life, and then, in accordance with this standard, to judge the value of ideals and suggestions proposed to him in experience.

(31) Unfortunately those responsible for the selection of subjects to be studied by medical students have not yet investigated the new field of knowledge and experience which has been opened up through Alexander's work, otherwise we believe that ere now the training necessary for acquiring this knowledge would have been included in the medical curriculum.

(32) The use of the anti-gravity muscles was so misdirected that the working of these muscles tended to lessen the anti-gravity influence which is of vital importance in maintaining equilibrium. Any attempt to move the head involved movements of other parts of the organism which should have remained passive. This meant a misdirection of energy and a spasm or overaction of muscle groups, and the greater the desire to turn the head, the more energy was expended in misdirection and consequent overaction of the muscle groups.

(33) H ence the futility in such cases of exercises which tend rather to raise the degree of muscle tension than lower it. This applies equally to methods of "relaxation" which in my experience bring about under certain conditions a form of collapse, while in others there occurs with the collapse ofcertain muscular groups, a compensatory overaction ofothers, tending to increase the irritation and pressure already present.

(34) Suppose that, through faulty coordination and wrong use of self -- Alexander leaves us in no doubt about this -- we get a general shortening of the trunk so that cavities are distorted, organs dropped, respiratory function hampered, and the abdomen made to bulge and sag. Is it not fantastic to expect normal functioning, or anything approaching easy and pleasant functioning where such a state exists? And yet Alexander tells us, and has been telling us for over thirty years, that such conditions a re almost universal in modern urban people?

(34) The pupil who, with the aid of his teacher, learns to employ these procedures as the means of gaining the end he desires, begins a process of change by starting with the inhibition of the misdirection of his habitual employment of the primary control associated with his harmful functioning. In this way, he influences for good his manner of use and indirectly raises his standard of general functioning, and in the process, he gradually modifies the deformity, the wrong axis of the head and the overaction of the muscle groups(reflex spasm) and with this the irritation and pressure, headache and pain associated with the condition disappears.

(35) Individuals who are equipped with this knowledge of their own psycho-physical tendencies towards unduly depressed or excited emotional reactions, together with that of the means whereby they can hold such tendencies in check, cannot easily be influenced by others to the extent of becoming mere puppets,andanger to themselves and to their fellows.

(36) The individual so educated(or re-educated in the case where something lost needs to be restored) can be developed to the point where he will be able without confusion to inhibit his tendency to be "carried away" by his desire to gain his "end" before he has set in motion conscious impulses in the laying down of new lines of communication in the use of the self (his instrument). In this way he will learn how to "think in activity" even at moments of greatest stress.

(37) By the means of destruction and disaster that are now placed within the reach of the irresponsible through the labours of scientific man, who, in gaining his ends, has been little concerned with the solution ofthe porblem of how man could be prevented from making harmful use of the products of his rexearch, although only too well aware that without these, the present devilish orgy of murder and cruelty, unprecedented during man's long and chequered career, would certainly not have been possible.

(38) When around the council tables of the nations sit men with slumped and shortened spines contracted thoracic regions, crowded vitals, unhealthy paunches, with poor circulation and breathing wrongly, monuments to the instinctive incorrect use of their bodies and of which they are blissfully unaware, how can the world hope for any solutions of its problems from such sources. He further explains that the present physical exercise revival, which is an acknowledgement that something is seriously wrong with man, will not help matters, because it is a case of the blind leading theblind, and that while these exercises will correct some physical faults they will only accentuate others, as no exercise can benefit a body as a whole in which instinctive control is wrong and where there is a lack of proper co-ordination. He has, however, in his thirty years' work discovered a method by which man can obtain the conscious control of his psycho-physical being and bring about perfect co-ordination of all his bodily acts.

(39) When our instincts are unreliable, what seems correct to us is often wrong and Alexander states that we have to relearn the simplest acts and obtain a new sensory appreciation of ourselves before these faults can be remedied. Unfortunately, this new sensory appreciation and correction comes slowly as each person needs individual attention from a properly

trained teacher for a month or more and at present there are few of these available. More efficient results are obtained by training children in school or at an early age in these methods as more individuals can be handled in this way.

(40) Alexander believes that man's evolution will never be complete until conscious control of himself has replaced the instinctive or subconscious. He has given a new outlook and a new hope to the harassed human race.

(41) Invariably, this re-education is accompanied by the disappearance of maladjustments and usually of their associated symptoms of disease. In order to understand the importance of Alexander's discovery and its significance, together with the perfection and simplicity of his technique, one has to remember that in no text-book of Anatomy or Physiology, or Physical Culture, is there any hint of using the Cranial Globe as the organ or key to play such an important part as the apparatus for rectifying defects of posture as such, or to connect such widely differing conditions as Asthma and Flatfoor, or even Neurasthenia, with the manner in which the Cranial Globe is poised relatively to the Vertebral Column.

(42) We ape the machine. Our bodies were not made for such movements. The result of this fantastic mimicry is movements of sharp jerks, plucking wrenching movements of the limbs. See the overstrung man or woman, child indeed, with the tense rapid jerking walk. Seewhat the novelist calls the "quick nervous gestures." Every movement destructive of nervous tranquility. But vastly more destructive, the quick jerky movements of the head and body -- of the head relative to the body, of the body relative to the head.

(43) Let it suffice to say that the correct relation ofthe head to spine can be obtained, when the head continuously and progressively obeys the injunction "Forward and up."

(44) We all know how difficult it is to change habit and to keep newly made resolutions which involve our reacting in a different way from that which is habitual to us.

(45) If a person habitually manifests undesirable emotional or other reactions, such as outbursts of temper, irritability, lying,drunkenness, stealing, etc. it is assumed that, except in special circumstances, these reactions can be controlled by that person, and he is advised or urged to exercise control, or he may decide to do this independently.Strange it is that this belief in control as such, still exists, seeing that few people are intentionally uncontrolled and that throughout man's experience in civilization the need and value of self-control has been advocated by all moral, educatinal, and religious teaching. Those who accepted the teaching have met with small success however, and this must be evident to any unbiased observer of individual or mass reaction today.

The truth is that so far man has failed to understand fully what is required for changing habit if the change is to be a fundamental one, because he has not realized that the establishment of a particular habit in a person is associated in that person with a certain habitual manner of using the self, and that because the organism works as an integrated whole, change of a particular habit in the fundamental sense is impossible as long as this habitual mannerof use persists.

True, we have all heard of people who claim to have succeeded in "curing" habits by following the precepts of some teaching method, just as others claim that they have made changes in themselves by "willing" themselves to do, or not to do, on the trial and error plan. Yet is is a demonstrable fact that control of manner of use and control of all that prevents interference, with the raising of the standard of functioning. Therefore, if people beset with defects and bad habits try to make changes in themselves without first making that change in their use which raises the standard of their general functioning, the constant influencefor ill associated with their wrong habitual manner of use remains, and any change claimed to have been made may justly be deemed merely a matter of transfer.

(46) The attitude of most people towards learning to do things which they hope will bring about the changes they desire, is one leading to more or less anxiety and tension which in many reaches a stage of emotional disturbance, particularly if they are being assisted by a teacher. This is not to be wondered at when we remember that under orthodox teaching methods, the teacher expects his pupil to try to be "right" from the start in carrying out whatever is asked to be done, and the pupil ~~in carrying out~~ also believes in this idea and acts accordingly.

In expecting this of his pupil, the teacher is not only asking him to overcome at one stroke the influence of long established habits of use, but also to accomplish this fear while being guided by the unreliable feeling which had led him into his wrongness.

(47) Hence common sense dictates that changes such asthese can not be made in a single lesson or in a month of lessons. If therefore at the first lesson or indeed at any lesson, a pupil visulaizes the position of standing or sitting which is advocated on that day asthe right one, and henceforward continues to adopt it as right for good and all, hecannot make further improvement. He will be adopting for all time a posture and conditions of functioning which were advocated as right at a certain stage of his progress, and which he has visualized and worked for at that stage, but he will not get past thatpoint.

(48) A satisfactory technique for making the changes we are considering must be one in which the nature of the procedures provides for a continuous change towards imporving conditions, by a method of indirect approach under which opportunity is given forthe pupil to come into contact with the unfamiliar and unknown.

(49) My observations as a tegher however have shown me that a pupil with the best possible intentions is at first incapable of carrying out a decision which runs counter to all his earlier experiences in the use of himself, because the carrying out of the decision would cut him off from ways of reacting which are familiar to him (habit). To begin with, the methods of training and education in which he is versed, have developed in him a habit of end-gaining thru atoo quick andunthinking response to stimuli, andhence at the moment when in order to carry out his considered decision, he is obliged to depend upon procedures which are unfamiliar to him, his habit of responding too quickly overrides his new decision, and he relapses once again into doing what he has habitually done to gain his end, repeating experiences known to him.

Another incentive to end-gaining on the pupil's part is his desire to gain in a given time he maximum benefit from his lessons irrespective of the conditions to be changed. Unfortunately forhim, in view of the nature of his educational training, this very commendable desire causes him to make a special will-to-do effort in his desire at all costs to be"right." But as his "right" is wrong, this merely means a stronger effort in the wrong direction and an exaggeration ofhis habitual way of "doing" the very things things he must get rid of if he is to gain the improvement he desires. Only time and experience in the working out of the technique will convince him that where the "means whereby" are right for the purpose, desired ends will come. They are inevitable. Why then be concerned as to the manner or speed in their coming? We should reserve all thought, energy and concern for the means whereby we many command the manner of their coming.

(50) Man's interpretation of his own and other people 's experience in living is too often faulty andillusive, and he is laible to arrive at false conclusions, and to form erroneous judgments, especially where the motives forhis own and other people's behavior and general activities are concerned. These tendencies, combined with that of a too quick and unthinking reaction on his part due to his becoming a confirmed end-gainer, must continue to block his way to success in his attempts to make changes, and to control his reactins. His success in developing his potentialities to a stage where he is able to translate into practice the ideals of good will and peach which he now sees "through a glass darkly," will depend upon whether ornot he can reach a plane of living where he substitutes conscious guidance and control of the use of himself for that instinctive (automatic) self-guidance and control that met his needs in primitive life.

(51) According to the conception of change most generally held in the past and which still persists today, "creative power," "willing" and "wishing" are

expressed in the words, "I will" or "I will not" are means whereby change can be brought about, and those who favour methods based on this conception employ them as an aid to their accomplishment in all fields of activity. In doing this they depend upon instinctive guidance.

(52) Those who claim personal success for theirmethods must be able to prove that their experience is sufficiently comprehensiveto provide a trustworthy basis forsound judgment, before they can expect their judgment to be accepted at face value. All judgment is based upon experience, and a person with limited experience is hardly qualified to judgethe reactins of a person whose experiences have been widened by exploring new fields. Man still relies upon an undue proportion of limited and deceptive experiences as a basis for judgment in toomany shpheres of activity and in regard to too many problems; and this can account in a great measure for theposition in which he finds himself today, a position which would seem to show that he has long since been in need of something more than "wishing" or "willing" on the trial and error plan.

(53) But when it has been demonstrated to him that any specific "doing," such as indulging in a particular habit, is always associated with a particular manner ofuse of himself, he will appreciate that it is futile to try to control this specific "doing" (habit) directly, because this would mean leaving unchanged the manner of use and conditions of functioning associated with this "doing". He does not, therefore, try to suppress his desire to indulge his habitual manner of use in reacting to the old stimulus. Thus he gives himself he opportunity of making a new decision which calls for new and unfamiliar psychophysical experiences inthe carrying out of new and unfamiliar procedures. And if he adheres to this decision, and employs the procedures which should be employed for bringing about the required change and improvement in his manner of use, the new reaction he desires is made possible, and the by-product, repression will not be present.

(54) During recent years a steadily increasing number of people have come to appreciate that the end-gaining and unreasoned procedures inherent in our present plan ofcivilization have had harmful effects. But although they may have become convinced that it is what they themselves are doing that is responsible for the wrong manner of use they are anxious to change and that as a first step in acting on this conviction, they must learn how to stop this "doing," there is little to show that in learning their intellectual grasp of the theory furnishes them with the assistance they need for putting it into practice.

55)

F.MATHIAS ALEXANDER: PREFACE TO SECOND EDITION OF MAN'S SUPREME INHERITANCE

(1) "What is the correct standing position, and the position of mechanical advantage?" I think the average man is very apt to forget that he cannot assume a position of stable equilibrium,and a position which ensures a perfect mobility, unless his feet are so placed as to furnish at once a stable pose and a ready pivot and fulcrum. The most perfect base is obtained by setting the feet at an angle of about forty-five degrees to one another. In all other erect positions(the defects becoming exaggerated as this angle is decreased) it will be found that there is a tendency to hollow and shorten the back and to protrude the stomach, and if any effort is made to aboid these serious faults in posture, such effort will only result -- unless the feet are moved to the correct position -- in a stiffened, uneasy and unstable attitude.

(2) Continual re-adjustment of the parts of the body without undue physical tension is most beneficial, as is proved by the high standard of health and long life of acrobats. It is a significant fact that the very reverse is the case with athletes, showing that undue muscular tension does not conduce to health and longevity.

(3) The primary principle involved in attaining a correct standing position, is the placing of the feet in that position which will ensure their greatest effect as base, pivot, and fulcrum, and thereby throw the limbs and trunk into that pose in which they may be correctly influenced and aided by the force of gravity. The weight of the body, rests chiefly upon the rear foot, and the hips should be allowed to go back as far as is possible without altering the balance effected by the position of the feet, and without deliberately throwing the body forward/ This movement starts at the ankle, and effects particularly the joints of the ankles and the hips

(3-cont.) When inclining the body forward, there must be no bending of the spine or the neck; from the hips upwards the relative positions of all parts of the torso must remain unchanged. When the position is assumed, it is further necessary for each person to bring about the proper lengthening of the spine and the adequate widening of the back.

(4) This standing position as now explained is physiologically correct as a primary factor in the act of walking. The weight is thrown largely upon the rear foot, and thus enables the other knee to be bent and the forward foot to be lifted, at the same time the ankle of the rear foot should be bent so that the whole body is inclined slightly forward, thus allowing the propelling force of gravitation to be brought into play.

(5) It is really resolved into the primary movements of allowing the body to incline forward from the ankle on which the weight is supported and then preventing oneself from falling by allowing the weight to be t ken in turn by the foot which has been advanced. This method, simple as it may appear, is not, however, theone usually adopted. The mechanical disadvantage displayed in what is known as a "rolling gait", for instance, a gait which is common enough -- is absolutely impossible when the instructions given are completely followed. And the effect upon the whole mechanical mechanism of the person concerned is shown by the fact than when the cor-ordinating principles brought about by this method are established, there is a constant tendency for the torso to lengthen, whereas the usual tendency -- due to faulty standing positionand the incorrect co-ordinations which follow -- is for the torso to shorten.

(6) If you ask a friend to sit down, you will, if you observe his actions closely, note that in nearly all cases there is an undue increase of muscular tension in the body and lower limbs; in many cases the arms are eactually employed. As a rule, however, the most striking action is the alteration in the position of the he d, which is thrown back, while the neck is stiffened and shortened. Now I will describe the correct method, but it must be borne in mind that it is useless to give what here call "orders" to the muscular mechanism, until the original h bit and the principle of mental conception have been eradicated. If, for instance, before giving any orders, which follor, the experimenter has already fixed in his mind that he is to go through the performance of sitting down, as the performance is known to him, this suggestion will at once call into play all the old vicious co-ordinations, and the new orders will never influence the mechanisms to which they are directed, because those mechanisms will already be imperfectly employed, and will be held in their old routine by the force of the familiar suggestion. Firstly, then, rid the mind of the idea of sitting, and consider the exercise and each order independently of the final consequence they entail. In other words, study the "means" not the "ends." Secondly, stand in the position, with the back of the legs almost touching the seat of the chair. Thirdly, order the neck to relax, and at the same time order the head forward and up. (Note that to "order" the muscles of the neck to relax does not mean "allow the head to fall forward on the chest." The order is merely a mental preventative to the erroneous preconceived idea). Fourthly, keep clearly in the mind the general idea of the lengthening of the body which is a direct consequent of the thrid series of orders. And fifthly, order simultaneously the hips to move backwards and the knees to bend, the knees and hip-joints acting as hinges. During this act a mental order must be given to widen the back. When this order is fulfilled the experimenter will find himself sitting in the chair. But he is not yet upright, for the body will be inclined forward, unless he frustrates the whole performance at this point by giving his old orders to come to an upright position. Sixthly, then, and this is of great importance, pause for an instant in the position in which you will fall into the chair if the earlier instructions have been correctly followed, and then after ordering the neck to relax and the head forward and up, the spine to lengthen and the back to widen, come back to the chair and to an upright position by using the hips as a hinge, and without shortening the back, stiffening the neck, or throwing up the head.

The act of rising is merely a reversal of the foregoing. Draw the feet back so that one is slightly under the seat of the chair, allow the body to move forward from the hips, always keeping in mind the freedom of the neck, and the idea of lengthening the spine. Let the whole body come forward until the centre of gravity falls over the feet (that is, until the poise is such that if the chair were removed at this point, you would be left balanced in the position of a person performing the "frog dance"), then

by the exercise of the muscles of the legs and back, straighten the body at the hips, knees, and ankles, until the erect position is perfectly attained. (77-B)

If you care to experiement of a friend in this act of rising, you will observe that in the movement as performed by an imperfectly co-ordinated person, they are the same bad movements tending to stiffen the neck, to arch the spine unduly, to shorten the body, and to protrude the abdominal wall.

(7)To regain normal health and power in such cases, what I have called "re-education is absolutely imperative. This treatment begins, in practically all cases, by instructions in the primary factors connected with the eradication of erroneous pre-conceived ideas connected with bad habits, and the simplest correct mental and physical co-ordination; the displaced parts of the body must be resotred to their proper positions by re-education in a correct and controlled use of the muscular mechanisms.

(8)We can control directly the muscles of the abdominal wall which encloses the viscera, and in reducing a protruding abdomen we can control many other muscles, notably those of the back, which when they are properly employed and co-ordinated will, by widening and altering the shape of the back, make place for the protruded stomach, allow it to occupy the natural position from which it has been ousted, and so give free play once more to the natural functions of the viscera that have been distorted and pinched by the forced position they have had to assume.

(9) Take either the officers or the soldiers. In a greater or less degreethe unduly protrudded upper chests(development of emphysema), unduly hollowed backs(lordosis), stiff necks, rigid thorax, and other physical eccentricities have been cultivated. It is for these reasons that heart troubles,varicose veins, emphysema, and mouth breathing(in exercise) are so much in evidence in the army.

(10)The deep breathing and physical exercises in vogue are doing far more harm than good, and are laying the foundations of much graver trouble in the future. The truth is that all exercises involving "deep breathing" cause an exaggeration of the defective muscular co-ordination already present, so that even in one bad habit is eradicated, many other -- often more harmful -- are cultivated.

"In this connexion it is only necessary to point to the serious effects of "deep breathing" and physical culture exercises in the causation of throat and ear disorders, following upon the undue and harmful depression of the larynx -- the crowding down of the structures of the throat -- such depression occurring with every inspiration, and as a rule with every expiration. This disorganization and consequent strain in the region of the throat is always found exaggerated, and tends gradually to increase in people who are subject to asthma, bronchitis, and hay fever, and the removal of the factors causing such strain and disorganization means great relief and gradual progress towards the eradication of these disorders; but, of course, all organic troubles should be removed in such cases.

(11)Attention must first be given to straightening and lengthening the curved and shortened spine. This can be done by an expert manipulator. If the correct guiding orders are given to the pupil by the teacher, and the pupil makes no attempt to hold him or herself in the lengthened position, such use of the muscular mechanism will, nevertheless, be brought about as will ensure that the torso is held in a correct position. Formerly, the consciousness in regard to the correct action has been erroneous, a mere delusion, and the muscular mechanisms have worked to pull the body down. The truth of the matter is that in the old, morbid conditions which have brought about the curvature, the muscles intended by Nature for the correct working of the parts concerned had been put out of action, and the whole purpose of the re-educatory method I advocated is to bring back these muscles into play-- not by physical exercises, but by the employment of a position of mechanical advantage and the repetition of the correct inhibiting and guiding mental orders by the pupil, and the correct manipulation and direction by the teacher, until the two psychophysical factors become an established psychophysical habit.

(12)Many defects lead, by way of stiffened neck and throat muscles, to an alteration in the quality and power of the voice. There, too, the mode of movement and the failure to express purpose in muscular action, the fumbling, indirect attempt to perform a simple act, are an aid to diagnosis, whether of the original defect, or by their reversion to natural, easy functioning, of the progress of the cure.

(13)In the average civilized man of today who stands as a rule with the palms of his hands towards his body, his elbows to the back, his thumbsforward. In the third, stage, the properly co-ordinated person stands with the back of his hands forward,

(13-cont.) the thumbs inwards, and the elbows slightly bent outwards. This is a curious but little known test, which in my experience, has never failed as an index to imperfect muscular co-ordination.

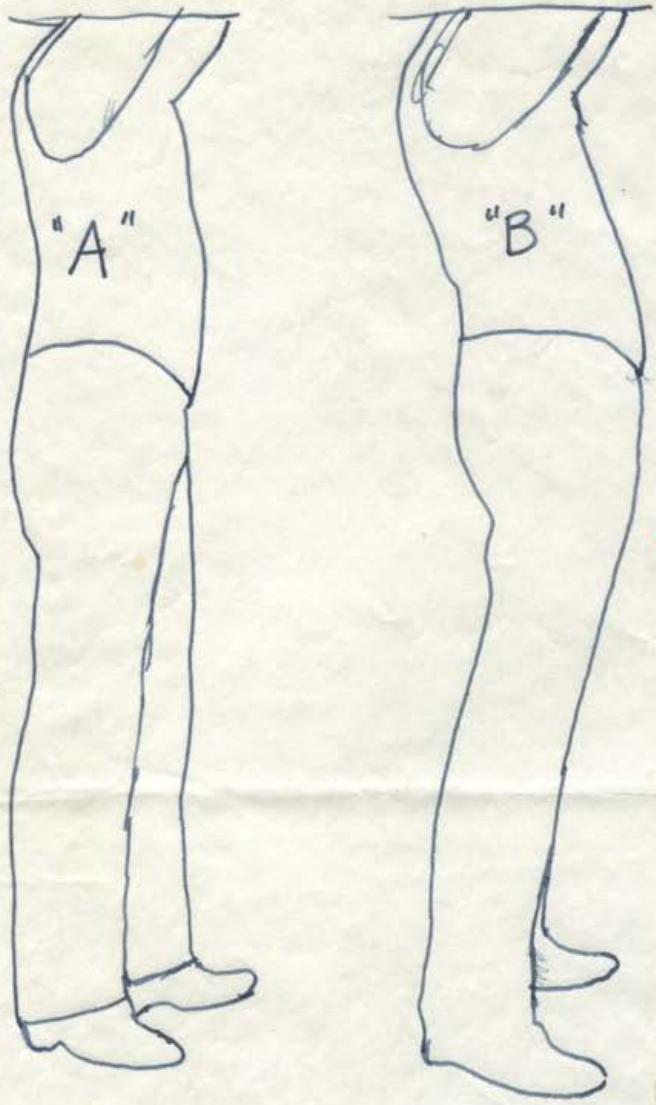
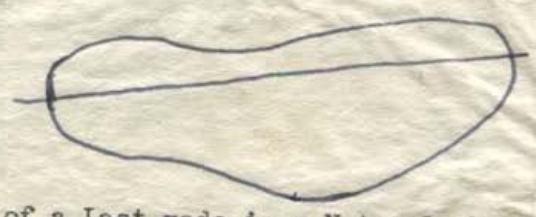


ILLUSTRATION "A" Here the feet are placed in the ideal position for obtaining perfect equilibrium of the human machine, and for permitting maximum activity of function of the whole organism. Either the right or the leff foot may be in advance without affecting correctness of the pose.

Illustration "B": Here the feet are placed in a position which compels imperfect adjustment of the whole organism in order to secure even an imperfect equilibrium. This position results in minimum activity of the vital functioning.

(See pages 78–84 for following illustrations to EUSTACE MILES.)

EUSTACE H. MILES



The Sole of a Last made in a Natural shape

(1)-cont.) the thumbs inwards, and the elbows slightly bent outwards. This is a curious but little known test, which in my experience, has never failed as an index to imperfect muscular co-ordination.

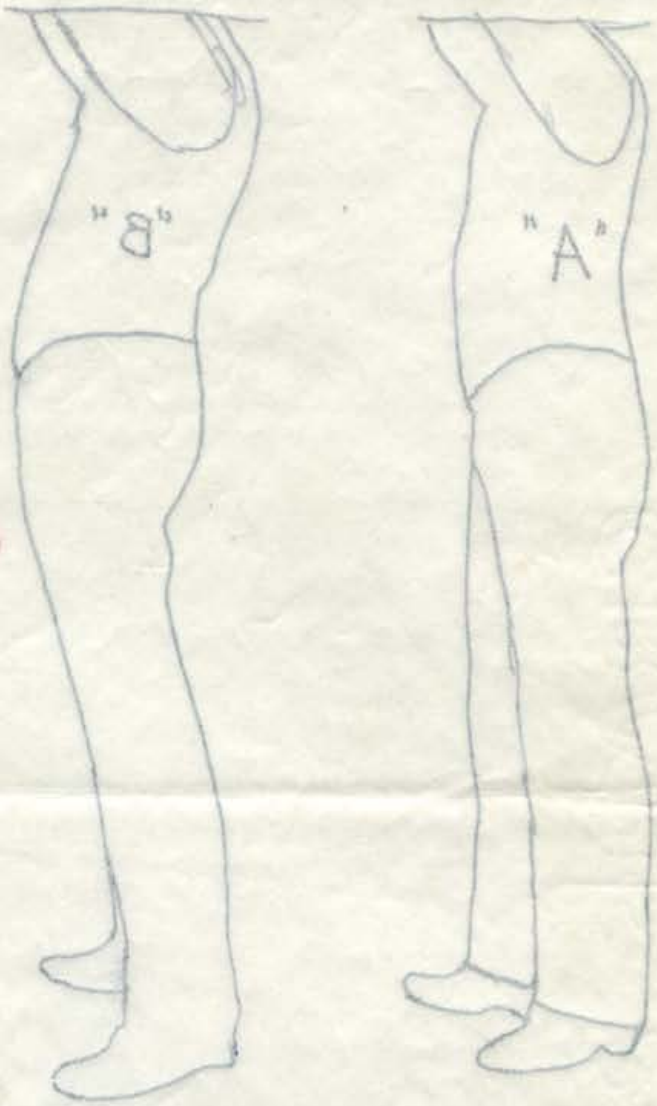


ILLUSTRATION "A":Here the feet are placed in the ideal position for obtaining perfect equilibrium of the human machine, and for permitting maximum activity of function of the whole organism. Either the right or the left foot may be in advance without affecting correctness of the pose.

Illustration "B":Here the feet are placed in a position which compels imperfect adjustment of the whole organism in order to secure even an imperfect equilibrium. This position results in minimum activity of the vital functioning.

(See Pages 78-84 for Continuing Illustrations on Equilibrium Muscles.)

F.Mathias Alexander: PRACTICAL EXERCISES (As Critically Revised By M. Flood) (77d) (INT)

WHY HE wrote them in turgid style

(1) Mathias Alexander was personally a mercenary man. For this reason he kept clear practical instructions and fully detailed exercises out of his books, and also why he made personal pupils study with him far longer than they really need to. F.M.A. had limitations to his outlook and hence to his system. He did not allow enough importance to psychological and spiritual factors.

(2)Zone Therapy — treating nerve ends in the sole of the foot for conditions in the organs — is correct and worthwhile. It was discovered by Dr. Fitzgerald who wrote some highly valuable booklets on the subject.

(3)Alexander would never reveal where he got his knowledge from. It may have been from the Indian teachings.

(4) William James "Lectures At Harvard" has a chapter on Oriental exercises which gave me the key missing from Alexander's system. The book is out of print.

(5)There is danger in the Tahra Bey technique of pressing pneumogastric nerves on each side of the throat to induce coma. If pressure is maintained too long, a person may die. (

(6) A jiu-jitsu defence technique is to plunge the first and second fingers into the throat of an attacker, points foremost, just below his Adams Apple and press hard . He will suffocate and die.

(7) What I try to bring about is a correct co-ordination of the muscular mechanisms of the whole body.

(8)P.B. said: "In the Swedish system of bodily training, the practicer pulls the flexor against the extensor muscles. He does this by lifting imaginary weights with ever increasing efforts of the will." M. Flood replied: I started my career by learning this system and although it yielded some good results, they were limited. For it is based on rigidity, tension and imprisonment. I gave it up when I found Alexander's system, which is based on the very opposite idea."

(9) A basic principle of my work is stretching the body. To elongate a muscle is to render it more active, more supple and stronger, and to give it life.

(10) Hatha Yog postural exercises may not only directly injure the body thru their excessive strain if started by persons who are no longer young, but may even indirectly cause other bodily troubles which may seem to have independent origin. If started when young and before the bodily structure is set, as Indians often do, they are harmless. The cross-leg full lotus posture is particularly dangerous.

(11)Do not perform the exercises on a hard floor. This creates friction which harms the body. Do them on a matress, bed or couch. For the same reason it is injurious to sit, oriental fashion, on such a hard floor. My opposition to hatha yoga corpse posture is because it requires lying on the floor, not to the posture itself.

(12)It is a great error to force, to use violence in these exercises. That belongs to gymnastics, not here. Do all movements gently.

(13)Most people and some teachers of the system confuse "Collapse" with "Relax". Thus it is harmful. The muscles, and nerves should always be under control. They should become accustomed to obeying your commands. The muscles will respond to commands. If you want to relax them order them to do so, do not collapse them. flop and

(14)Walking: Tread lightly on toe and ball of foot. Move from the hip joints. Keep the ball in the knee joint "free". Walk on toes, not heels, with light springy step.

(15) Standing: There are three positions: (a)Abnormally stiffened leg, keeps knee ball tight. (b) Knee sagging forward excessively; leg bent forward — wrong position. (c) Correct position: Midway between (a) and (b) positions. This leaves the ball "free".

(16)(Sitting and Rising: (a) Sit down. Keep feet "free". Never cross them. Let them rest on the floor some distance beyond vertical point. As you rise and as you sit down, your head is being lifted up by some force, as you rise, do not push it up.; let the rest of the body go up with the head. Feel free, and to let head and neck be lifted up do not push them up. As you begin to get up widen the back.(b) When at your desk, do not lean small of the back against the chair. Sit up straight so that the top of the back may touch the chair. Settle your weight lightly into the pelvis. Do not forcibly tense lower back muscles or hold them stiff.

(11) The objects of this exercise are: (a) partly to force the practiser to breathe more deeply than usual, thus expanding lung capacity and, incidentally, strengthening the voice. (b) to develope better breathe control (c) partly to clear out all toxic stale air from the lungs. This is assisted by the hissing sound made by expelling it (d) to improve standing posture, as the arms and shoulders are forced backward thus straightening the entire body and spine (e) to strengthen the diaphragm. (f) to improve general vital force.

Alexander: (Flood): To avoid writer's cramp, do not hold the pen between thumb and forefinger. Hold it instead between the fore and middle fingers.

For sitting at desk use a stiff flat pad or pillow resting on seat against the small of the back.

(c) In sitting do not press knees together as this presses the two main arteries and inhibits circulation. For the same reasonnever cross the legs when sitting.

(d) Right foot should be a little way in advance of the left. Exhale, widening the back as you do so. Rise, pushing the knees forward and out pushing the shoulders forward and up. (e) In rising from chair there are three distinct phases of movement. First: Knee -left , Secondly: Knee right , Thirdly: Head Upward.

(17) Coordination and Relaxation of Arms and Knees: (a) Sit on chair with palms up bending elbow, and let it drop again lightly on knees. Do not force or press up. (b) Sit as before. Raise right knee, bend it and let it fall lightly. Repeat with left.

(18) Alexander took any criticism, however constructive as a personal insult. He was completely immune to the idea that his techniques could be improved or added to. Admittedly they were excellent but I saw some points where this IMPROVEMENT was needed. He would never allow it to be done.

(19) Mensendieck was not an Alexander pupil. On the contrary, her method involved the very opposite principle to his, it created rigidity instead of relaxation, tension instead of freedom.

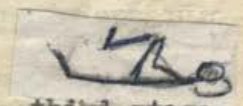
(20) For F.M.A's own description of some of the following exercises, see 8½ X 11 loose-leaf binder "Physical Exercises and Regimes," Pg. 77. (a) In doing these exercises it is important to breathe correctly all through them. Inhale 3 short sniffs but take care not to draw in too much air. Exhale in 25% longer time than inhaling. Thourough and complete emptying of the lungs is essential.

(21) Exercise To Relieve Tension Or Ache In Small Of Back: If ache is on left of lower spine stand up, reach up and over with right armstretched beyond left shoulder, then dropping arm down by instalments, like "cat's back ex." If ache is on right side, use left arm beyond right shoulder.

(22) EXERCISE I:
THE ROCKING CRADLE.


first stage: preparatory


second stage: rocking


third stage: relaxing

MRS MARGARET FLOOD: Exercise 1. (All exercises based on F. Mathias Alexander)
THE ROCKING CRADLE. (a)Lie flat on back, feet outstretched, hands on chest, slowly draw right leg up, scraping foot along bed until leg is bent inward and knee raised and foot resting on bed. (b)Repeat with left leg. Lightly clasp palm of right hand over front of right knee. Repeat with left hand on left knee. Keep both knees close together. (c)Now tip both knees back toward chin, elbows pointed and stretched out like wings, lifting feet off the bed and breathing gently, and create a fast but gentle to-and-fro motion like a rocking cradle's. (d)Lengthen heel up, out and down, and relax the foot: that is, stretch out right leg, raising foot about 3 inches, stretching and lengthening heel at the same time and bending toes inward. (e)Finally bring one foot at a time to rest position. (f)About fifty rocking movements complete the exercise which should be done again in the evening. The object of exercise is to stretch and strengthen the muscles in the small of the back. Caution: avoid practicing cradle movement too quickly.

Exercise 2. (a)Leg is raised about three inches in air before heel stretching, same as in first exercise. Pick up one leg at a time, free it. Then relax to lengthen the heel, up, out and down. Free each foot at a time. Do the exercise three to seven times each leg.


(2)


(1)

(b)Lie flat on a couch, palms on the diaphragm. Repeat exercise 1, minus the "cradle." (c)Assume position of first exercise with legs bent, knees in the air and feet on the bed, but place both palms on chest, elbows outstretched like wings. Slowly stretch out right leg until it is flat on the bed. Bend heel while doing so until toes are drawn inward and muscle extending throughout back of thigh and leg is stretched out. Keep feet together. Repeat with left leg. Give extra stetch to left leg because it is shorter. Caution: a)Keep lower spine and buttock flat, down and firm on bed, not arched. b)Keep shoulder-joint "free."

Exercise 3. (a)Lift one leg straight, lengthen heel, all the way until you put it down, then relaxthe foot. Alternate each leg 3 to 7 times.

(b)"THE WINGS". Lie on back, place one palm over the other and both palms on the diaphragm with elbows outstretched like wings. Repeat "A" but keep legs rigid and straight, not bent at the knee. (c)(To prepare way for Ex. 4) Simply stretch heels, raise foot about 12 inches. Put it down and free it. Repeat with other lef. Do not unfold legs or bend knees.

Exercise 4. "THE CRESCENT". (a)Hands flat, stretch heels, arms and fingers. Exhale. Then only, not before, raise shoulders. (b)Inhale and use arms as wings to help free or relax the chest and widen the back. Exhale and be free in the wings. Lengthen heels well, but do not try to lift them. Raise head up a little from the pillow.

(I)  (ii)  (iii) 

Go through all these three stages shown on diagrams 3 to 7 times daily.
(c)Breathe in quick sniffs, but avoid inhaling too much air. (Diaphragm is to expand outwards with the inbreath and depress inwards with the outbreath. Then raise slightly at the shoulders from horizontal, stretching both arms rigidly. At the same time turn toes inward and heels outward, to tense all the muscles down the body. Caution: (1)Avoid raising the shoulders themselves. (2) Avoid deep breathing as this takes in too much air. (3)Avoid drawing lungs and chest upward to shoulders.

Exercise 5. "CAT'S BACK". Stand on feet. Bend head over and let arms hang down, increasingly lowering both by three stages. Exhale after each installment to squeeze out last drops of air. Repeat two to three times but no more as it flushed brain and may cause faintness. Beneficial to professional men occupied with desk work.

LEG MANEUVERS (LOOS): Exercise 1. (All exercises based on F. Mathias Alexander's THE ROCKING CRADLE. (a)Lie flat on back, feet outstretched, knees clear. Slowly draw right leg up, scraping foot along bed until leg is bent inward and knee raised and foot resting on bed. (b)Repeat with left leg. Lightly clasp palm of right hand over front of right knee. Repeat with left hand on left knee. Keep both knees close together. (c)Now tip both knees back toward chin, elbows pointed and stretched out like wings, lifting feet off the bed and breathing gently, and create a fast but gentle to-and-fro motion like a rocking cradle's. (d)Lengthen heel up, out and down, and relax the foot: that is, stretch out right leg, raising foot about 3 inches, stretching and lengthening heel at the same time and bending toes inward. (e)Finally bring one foot at a time to rest position. (f)About fifty rocking movements complete the exercise which should be done again in the evening. The object of exercise is to stretch and strengthen the muscles in the small of the back. Caution: avoid practicing cradle movement too quickly.

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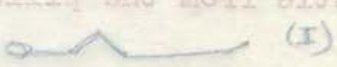

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EUSTACE H. MILES, and F.A. SCHMIDT: THE TRAININGOF THE BODY

(1) Most of what we do we do through the body; through it we feel, and think and speak, and act. Hence, the importance of studying health and the means to health.

(2) It was difficult to treat Dr. Schmidt's great work satisfactorily. First of all, I had difference of opinion, which were based on personal experience. For example, I could not agree with him that skill cannot be increased after the age of thirty, nor could I agree with him that flesh foods are necessary for health or training.

(3) Which are the best exercises? Are the same exercises good for us at different times of life, at different times in the year, atdifferent times in the day?

(4) To take two extremes, the very young need many short exercises of speed, and not exercises of strength or endurance. In middle life we need some exercises of strength and endurance, and not so many of speed. Exercise tends to increase the number of heart-beats. The heart pumps the blood more quickly through the body, and the blood carries with it more nourishment and force, and repairs the tissues of the body more quickly, and it also carries off the Carbonic Acid and the "Waste-products" more quickly.

(5) In reading or writing, the desk should be sloping, we should sit straight up and straight in front of it, and the paper should be also straight in front of us, so that we do not curve the Spine.

(6) Exercise is often tiring, quite apart from considerations of bad air and bad health, when it only affects a very small muscle area which is little used.

(7) For the questions of detail -- a stroll is apt to be fatiguing, and even to bring headache, partly because the blood settles e.g. in the legs, as it does when one stands. It does not circulate as freely as it circulates when one takes a brisk walk or when one makes "full contractions", by the Macdonald Smith system. Runners often turn in their toes, partly because ordinary boots and shoes turn out the big toe unnaturally.If you look at your boot or shoes, you will see that this is the case. The big-toe inside the boot or shoe does not point straight forwards, but turns outwards. Now the big toe does much to lift the body as one walks or runs. It differe from the thumb in coming flat down on to the ground, and to get the best leverage the big toe must come down perfectly flat and pointed in the direction in which one wishes to move. The only way to get it flat on the ground and in this direction s to turn the whole foot inwards, so as to make up for the big toe being turned outwards by the bad shape of the foot.

(8) If one thing is more important than another, in Practice, it is Interest. You should think of all the Motives which may induce you to practise, all the advantages to be gained from Practice. This is no mere piece of advice. It is really worth while to think of all the good results before you do a thing. It will certainly not make you do it any worse; it will probably make you do it better. By this means you will be able to Concentrate your Attention and to focus it upon the matter in hand; you will be able to apply your will-power to thin and to this alone. Effort will be essential, but it will become far smaller when you are interested in this exercise. Sandow rightly advises people to throw their whole will-force into the movement; and the morewill-force and energy you throw into it at the outset, the sooner the habit will be formed, the quicker and easier the movement will become and the less effort you will have to use afterward. Afterwards you will need far less nerve-force, and the action will be carried out practically automatically. The time and the energy, which you can save in this way, you will then be able to devote to other things. Gradually increase the effort and the strength of your movement. This you will perhaps do almost automatically.

(9) A method of practice very little know is Imagination. If you imagine yourself to be doing a thing rightly, it will considerably help you when you come to do the thing itself.

(10) Having first found the correct idea of the Movement, try it before the glass, or with someone looking on, so as to make quite sure that you are really doing what you now know to be the right Movement. Begin bery slowly.

(11) The first thing to do before correcting a fault is to find out precisely what the fault is. It is not enough to say "I do that thing wrongly". It is necessary to find out what part of it or what parts of it you do wrongly. You can only find out this by aking advice by watching, the best players.

(12) A principle often neglected is this, that where there is most Enjoyment, here there is least fatigue. In school gymnastics the principle is almost absolutely ignored.

If there is no actual enjoyment, mere interest in the Exercise makes it less fatiguing. To do an thing of which you do not see the point, and which bores you, is ever so much more tiring than to do a thing in which you are interested even if the Muscular exertion itself is not nearly so great.

(13) The Fatigue is also less if we stop before it reaches a certain point, and then rest or have a change; afterwards we can come back to the Exercise almost or quite fresh. The amount that could be got through in a day if it were done in short spells, with rest and changes in between, would perhaps be five times the amount which could be done if we went on continuously. This is not a universalrule, for an hour's practice may help us to do a thing better and better, and it applies very little to certain kinds of Brain-work, but to many kinds of bodily Exercise it applies with great force.

(14) That "Practice makes Perfect" is a grand Fallacy. One may go on practising Rackets for years without any very appreciable improvement, if one Practises in the wrong way. And the same would be true in thousandsof cases. Practice must be of just the right kind if it is really to improve the Practiser.

(15) The Spinal Canal, which contains the Spinal Column, is connected with the Brain-Cavity of the Skull, in fact, part of the Brain may be said to run down right through the many Bones of the Spine. In this Canal are important Nerves: as we walk along, we do not as a rule direct our legs and their movements from our Brain, but from our Spinal Column. Hence cold water down the Spinal Column is a very powerful tonic if rightly used.

(16) A burden carried on the Head can be safely balanced by a faultlessly upright position, which again means that the spine-muscles must be powerfully stretched.

As a matter of fact, those who habitually carry burdens on their heads, such as peasant-women who carry vegetable baskets on their heads, as in the Rhine-Province, or the women who carry water in the mountain-districts of Italy, are remarkable for their graceful and upright carriage, even when their heads are not burdened. The centre of Gravity is raised, when we put a weight on the head. Heavy cushions, books, and the German Gymnastic "crown" may be used for this purpose.

(17) Exercises in Balance strengthen the Muscles of the Back/ and the carrying and Balancing of a weight upon the head is especially valuable if the object to be carried (e.g. a high cushion or small squat vessel) is set well forward rather than on the crown of the head. The mechanical supports, which have found much favour, are almost useless without rigorous Exercise too. For not the very best instrument can remove the cause of evil, the slackness of the Muscles of the back and shouldersin consequence of a defect of will. Such instruments as the Chinrest of Söennecken, or the Forehead-rest of Staffel or Kellman (37) may help to preven a stooping posture inreading or writing.

(18) In writing, people often let the elbow of the left arm rest on the table, while the right hand lies upon the surface of the table; this may also be bad.

(19) We have seen then, that an habitually incorrect position in writing(both at school and at home) is generally regarded as the exciting cause.

(20) One incorrect position in writing is when the head is turned to one side, e.g., because the paper slants or is laid too far to the right. This naturally causes the upper part of the body to move round, i.e. the column is twisted, while a slight Curve is formed in the lower (Dorsal) part, and a corresponding Counter-Curve is formed near the Loins.

(21) Curving of the Spine, as well as twisting, is even more easily started, in Writing, by letting one arm (generally the right) rest higher up than the other. The body usually rests at the same time on the left side of the seat, so as to give more freedom to the right arm.

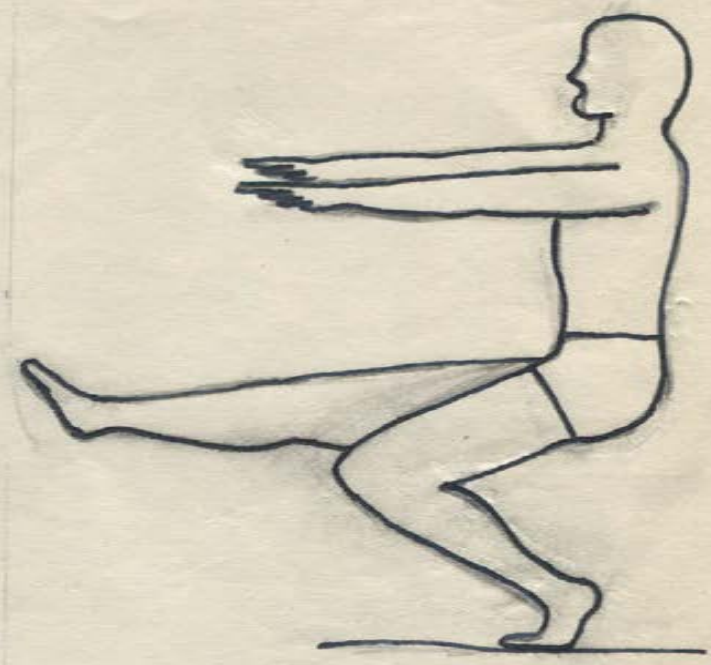
(22) These evils are often aggravated by long sitting, which wearies the Muscles of the Back, and so makes the Spinal Column more liable to sink together. This is chiefly the case where the forms have no backs or have backs of the wrong kind. Briefly, then, prolonged sitting in an incorrect position on bad forms brings on, at first for the time being, then permanently, the sideways or Lateral Curving of the Spine.

(23) During school hours a proper position in Reading and Writing should be constantly insisted upon. The desk and seat must therefore be of the right kind. We need the following characteristics: -- (a) Correct height. The seat should be made so that the whole sole of the foot naturally rests upon the floor. The porper measure has been given as three-elevenths of the height of the whole body. Since children of the same age vary very greatly, every calss should be given seats of different sizes.

Ex. 20

EUSTACE MILES & F. SCHMIDT.

Ex. 21



EUSTACE MILES & F. SCHMIDT

EX. 50

EX. 51

MILES: The children should be arranged on the seats according to size; the habit of placing them in Classes with uniform desks must be abandoned. (b) The form must be of the right width; the thigh should rest on it almost to the bend of the knee. The form is easier to sit on if it is not quite straight , but slightly inclined backwards or hallowed out behind. (c) The desk should be slightly inclined towards the pupil. This brings print or wiriting more comfortably within the range of the Eye, and there is then less temptation to bend the head forwards. (d) The relative positions of desk and seat are of importance. A uniform distance is often preferred, both for reading and for writing. The height of the slanting desk above the seat is to be notised. The shoulders should not be lifted up, nor the head or arms lowered. (e) So as to relieve the Back Muscles at intervals, the bench should have a properly shaped back. (f) No less important than the arrangement of form and desk is the position of the paper and perhaps, the direction of the writing. The paper should certainly lie in front of the middle of the body not towards the right side. If the writing slants, the paper should slant too, if the writing is upright the paper should be upright too. An upright hand such as was universal at the beginning of the 18th. century, and is still practised by some people, has found many advocates of late, because it helps an upright position, and, more especially, because it is less trying to the eyes. It has been introduced as an experiemtn into a number of German Schools. Whether it is better than slanting hand is atpresent an open question. (g) A number of special appliances are in use to help the right position of the head, especially when children are preparing lessons at home. The simplest is the movable writing-prop of Soennecken, which gives support to the chin; Kollmann's arrangement of an iron ring which is covered with indiarubber, and the Forehead-rest of Staffel. (h) The best desks and seats of any type, are nearly worthless if the child is kept sitting in them too long; for then the Back Muscles become overfatigues and cannot hold the Column upright. (i) The Sitting and Standing Desk) introduced by Turninspektor Herrman of Brunswick in 1882,and since improved), make it possible to sit or stand at work, alternately. In writing sometimes as much as 12 hours a day, this standing position is often a great help. It encourages one to walk and kick about at intervals, whereas constantly sitting down one would be less liable to go in for this variety.(j) Change frequently from a Sitting to a Standing position during Lessons. This should be done both because of the relief to the muscles of the Back, and so as to keep up a bright and alert attention. It is good, too, to let the children do some Exercises while they are standing, in order to quicken the Circulation of the blood; they might swing their arms upwards and forwards and round and round, flap with their arms,twist and bend their body, and so on. We shall later speak on the injury to the Breathing and Circulation, caused by prolonged sitting. But the Exercises in Breathing should be avoided if the air of the schoolroom is bad.(k) The Soulder-blade of the side towards which the Column curves stands further out than the other, and its apex and inner edge are particularly well marked. In very thin children this can be seen without difficulty.

(24) At first the high shoulder and the unequal Waist-triangles give the surest warning of a Curved Spine; at that time the Column may still seem straight to theeye or to the finger.

(25) These one-sides Exercises can be supplemented by the use of a slanting ~~xxxxx~~ seat; a book or cushion may be thrust under the side opposite to the Curve, or a seat raised on one side may be tried.

(26) The ordinary Breathing is deficient also; the lower half of the Thorax is narrowed,and thus the Lungs are reduced in size and surface-extent. The result is that Gases are less freely exchanged,and the blood does not get enough Oxygen; it becomes poor in it most important element, the red corpuscles, in a word, anaemia is a result.

(27) It is not possible to make properly fitting Shoes by average measurements. Ready-made Soes, and Shoes modelled on the lines of the shoemaker's "average" last, fit only in exceptional cases. Shoes in the Nature-shape, or better still, in the case of grown-up people, a last in the nature-shape carefully designed once for all, should be made by exact measurement of each individual case.

(28) While more perspiration is sent out by theskin, less urine is sent out by the Kidneys. Perspiration will thus often relieve the Kidneys.

(29) Advantage ought to be taken of this: we ought to give up certain space of time at intervals every day, so as to practise various kinds of Breathing, especially the taking of long and deep breaths. Apart from improved health, the improved "Wind" in exercise is extraordinarily marked.

(30) Frequency Of Breathing: The number of breaths per minute is subject to variations similar to those of the Pulse. A breath occupies the time of 3 or 4 beats of the Pulse. Quetelet give the following figures with reference to the frequency of respiration at different ages. In young people with well-developed chests and in good training the figures are lower for the years between 20 and 30, and average in repose (i.e. while they are sitting or standing) from 12 to 15 per minute. The number is considerably increased during muscular exertion. Of the two acts which together make up Breathing that of In-Breathing is rather shorter.

(31) Breathing Exercises; (a) Simple Breathing-Exercises. These are done in the first Position, the upper arm lightly laid at the side of the chest, the lower arm bent at a right angle at the elbow, and the hands clenched. Such exercises are:
(b) voluntary deep Breathing, quick or slow, and with an even rhythm of In-Breathing and Out-Breathing: (c) the same with the In-Breathing prolonged and the Out-Breathing shortened and quickened, or vice-versa; (d) occasional holding of the breath for as long as possible -- intermittent In-Breathing; (e) Breathing with certain parts of the Lungs, such as upper-chest Breathing, flank-breathing, or abdominal Breathing. The employment of this kind of exercise is of remote antiquity. It is said to have been cultivated in a complicated fashion by the Chinese long before our era. Being Intentional or Voluntary, however, it is more tiring that "Unintentional" lung-exercises, especially Games, in which we forget that the Lungs are being exercised.

(32) So close are the relations between Breathing, the Circulation of the blood, the formation of blood, the expulsion of Waste-products etc., and other Changes which go on in the body, that its correctness and its proper develpment in the very early years of life up to the very latest cannot be too often insisted on.

It is true that without proper Breathing life may still continue, but it is really rather existence than life. No human being, no part of a human being, neither his "physique" nor his brain, can develope as God intended, unless the Breathing be right.

(33) As soon as the Lungs grow weary and the power of Breathing is exhausted, the most powerful muscles of the body give way.

(34) We have already seen that our volume of Breath while we are in a sitting posture is small, very little above that in a recumbent posture: if we set it in the latter at 1, in the former it will be 1.18. At his desk, therefore, or on his form, the child breathes with only a small portion of the Lung-surface. The upper parts, more especially, are hardly ventilated at all; and this is the case particularly in the posture assumed in writing. Hence the obligation of sitting in School forces the growing child with his exceptionally great need of active changes in the body, to breathe inadequately for many hours together.

(35) Business-men, who do so much sitting, might well bear this in mind; they are wont to go home and sit still more, and at night to lie. If they insisted on Exercise (or special Exercises) in the early morning, in the evening, and perhaps at mid-day too, their work as well as their Health would be twice as good as it is.

(36) Particularly effective in almost every case is Voluntary deep breathing with positions and movements favourable in In-Breathing or Breathing-out. Of these we add a brief Summary. While Breathing IN: Military carriage, head back, Trunk stretched backwards. Soulders raised. Soulders set back. Arms Akimbo, elbows set back. Arms horizontally stretches out sideways, palms upwards. Arms stretched out sideways and then raised. Lifted arm brought to back of head, palm turned upwards. Stick raised high with both arms and brought down behind the shoulder-blades. Rising from bent knees. While Breathing Out: Head bent on chest. Trunk bent forwards. Shoulders lowered. Shoulders drawn forwards. Arms akimbo, elbows drawn forwards. Arms horizontally stretched out forwards, palms together. Arms depressed. Arms brought down in front and pressed tothe Chest; the trunk slightly bent. Arms lifted over the head and brought down in front. Bending knees low.

(37) From this it is sufficiantly evident that several layers of thin material, with a layer of air beneath each one, will be likely to "conduct" worse, and therefore to keep you warmer, than a single garment, however thick, worn over the bare skin.

MILES: (38) But even the best woollen underclothing may be more or less irritating to the skin, even to the point of producing an itching rash; it may keep the skin in a constant state of perspiration, and makes it very sensitive to chill, i.e. it may be enervating. Thus both linen and wool have their advantages and disadvantages. Cotton excels linen in its capacity for absorbing moisture: it does not cool so rapidly by evaporation, and, again, it has not the irritating effect of wool, and does not take so long to dry; and for these reasons under-clothing of porous cotton material is by far the mot commonly used. Habit, power of resistance, and suitability to the particular occupation, make on or other material the pleasanter and more healthy to wear. A good mixed material, not purely wool nor yet purely cotton, is to be had in Germany and elsewhere.
(39) Full length baths of rather warm water are enervating to the nervous system if used for any length of time Curiously enough, the effect of one kind of very Hot Bath, the Japanese (mid-day) Hot-Bath, is the exact reverse of this. It is very invigorating.
(40) Bathing:: (a) Do not take a cold bath when you are yourself cold, get warm first, either by warm water or by Exercise or by warm air(e.g. Turkish Bath)
(b) Do not take a cold bath when you are out of breath or tired. In this case, a tepid (or, in some conditions, very hot) bath will be better, at least to begin with. (c) Do not begin at once with the plunge, if you are at all weak; you can lead up to it by weeks of wet-towelling or (better still) by this together with partial Cold baths; e.g. for the feet, Hips, etc. (d) The cold jet of water (tubing can be fixed to a bathroom tap) is most excellent for local applications. (e) Alternate Hot and Cold or(if you are weak) warm and cool, wather-baths are worth trying. (f) Bare-foot wa lking in wet grass is also worth trying, if you dare do it, in the very early morning or late at might. (g) After Cold water, always take exercise of some kind. It is not necessary to dry the body first, though personally I generally prefer to dry once, and then to get wet again before putting on my chother. The cold bath should not last too long. If it does the skin remains pale and the lips are bluish, a sign that the supply of Oxygen in the blood is insufficient. Use and habit can do much to decide what is beneficial. A good general rule is this: the colder the bath is, the less time you should stay init.
(41) Far more suitable, and easy to use at all times and under all circumstances, is friction of the whole body with cold wet towels. This is best applied in the morning, immediately one gets out of the warm bed. It is valuable to remember this when one is travelin (as, alas, one often is) in places where baths are hard or impossible to get. For, wherever one goes, one is always liberally provided with towels.
(42) Many movements of ordinary life, at first intentional and voluntary, are at length performed mechanically. Since it is performed every day, the spinal cord retains an exact memory picture of the gait with all its peculiarities, and lets loose the walking motions without taxing the will. Not every kind of gait is so reproduced, but only the habitual gait; the general rhythm, the pace, and the force employed are wont to be reproduced, unless you make a specail act of will, and thus bring about certain changes, e.g. quicker or slower, longer or shorter steps. Each person has a particular gait of his own, according to his character, education, etc.; this forms a feature of his whole personality. In one it will be hasty and restless, in another indolent and easy; one advances with an erect, self-confident, difiant carriage; andther with a limp, feeble, and sliding movements and etc. Thus the gait becomes a sign of character.
(43) The spinal cord is not a critic; if a movement is invariably done with the same faults these faults become familiar and semi-automatic. It becomes more and moredifficult to overcome such habitual faults, such semi-automatic faults, and to impress the whole movement on the Spinal Cord in a new and imporved form as a new memorypicture.
(44) Continuous looking at objects near at hand, or close work, like reading, writing, drawing etc., require a continuous effort on the part of certain special Muscles (called the Ciliary), and may finally weary it; so that looking into the distance will be a relaxation for it.
(45) The demands which should be made of the authorities are: Large light Schoolrooms with the windows to the left of the pupils; good desks adapted to the pupils, and assigned to themaccording to their height atention to a faultless attitude in reading or writing, and to the right position of writing papers and books; and a large clear handwriting(many consider upright characters to be the best); the use of those School-books only which are in large clear print; sufficient intervals between Lessons.
(46) If we keep the trunk erect and the knees apart, we strain certain Muscles very greatly and even painfully.
(47) Hanging Head-downwards disturbs the body considerably; the Viscera in the Abdomen press upon the Diaphragm and push it into the position ~~of~~ for breathing out, and so

stop it from Breathing at all. The Veins of the Legs become emptied, those of the Head, Brain, and Neck become fuller. Giddiness follows. Such an Exercise is hardly a Health Exercise, and of course is not one for those who are liable to a rush of blood to the head.

(48) Mr. Macdonald Smith, of Steinway Hall, London, has discovered an entirely new principle which is the utmost importance to all athletes and indeed to everyone. His excellent paper read before the International Congress of Physical Education, Paris, 1900.

(a) Exercise of Latissimus Dorsi: On Right Side; The movements are very much like those made in putting the hands to the bottom of the tail pockets of a coat. Stand erect, twist the body a little to the right and somewhat backwards, as if for the movement described, and bring the right arm round in such a manner that the fingers of the hand are made to project round and beyond the left hip as far as possible, the back of the hand being of course against the body. The criterion of the exercise being done properly must be a feeling of strong contraction in the broad muscle of the back situated below the right shoulder-blade. On Left Side: The corresponding exercise for the left side produces symmetry. Make these movements thoroughly once with the right and once with the left arm alternately, eight times each.

(b) Exercise of Trapezius: Right Shoulder Blade: Place the right hand behind the back, keeping the palm turned towards the body, and brace the right shoulder-blade towards the spine. The hand must be kept behind the back and the shoulder-blade braced to the spine throughout the whole of this exercise. Now push the right hand straight downwards as far as is possible, which is effected by the full contraction of muscles that pull down the shoulder-blade (first position)/ Now keeping the arm still behind the back, and the shoulder-blade braced, raise the shoulder-blade as far towards the neck as possible, bending the head backwards till it feels to be meeting the top of the shoulder-blade (second position). You will observe that this second position is precisely that made by a child on being tickled in the neck. Pass quickly from the first to the second position and back again, and repeat the double movement eight times. Left Shoulder Blade: When you are quite familair with the above exericse, it will be found easy to perform it similarly with the left shoulder-blade, repeating the movement twelve times as before. This muscles has, I believe, never been satisfactorily dealt with by any apparatus or drill hitherto, used,and if military men have ever acquired good development of it this is due to the fact that they are constantly thinking of holding themselves straight, thus training the nerves of the trapezius, and indirectly at the cost of much time and trouble, improving the muscle. The system can be most heartily recommended for many reasons, not the least being that it demands only a few minutes of exercise, and involves no strain. The brisk Full-Contraction are a fine nerve-tonic. They remove the waste-products that clog the blood and tissues, and frexh blood flows in to feed the tissues. Mr. MacDonald Smith rightly holds that muscle is healthy, not according to the amount that is exercised, but according to the amount that it is nourished.

The pushing and pulling exercises need not be touched upon here. They are important, but not in early life. One can push against a wall, and one can pull against a rail or a solid piece of furniture. Balancing has been mentioned above. It is scarcely less important than any other large movement in games. It should be done in the correct position, at first with exercises(such as the extended arms) that help the balance, and then with exercises that actually hinder the balance. A good test of balance is to walk along in a straight line, or to wlak along a narrow piece of wall.

We come now to a foundation-exercise which hitherto has been almost entirely neglected in training -- namely, the exercise of relaxation; this should be used at intervals in nearly all forms of games and athletics. Instead of this, we see people exert themselves and strain every nerve, and look restless and anxious long before the crisis comes. I have described this exercise elsewhere, for an exercise certainly it is, although it seems to be a rest. It is an exercise becuase it is a change. The book called "Power through Repose" should be studied for further details. It is sufficient here to mention the value of relaxation for endurance and for success. A person should smile contentedly, should relax his legs at the knees, and should let the arms and hands and fingers hang down heavy and limp. These are but a few of many movements and positions but they will show a new line of inquiry.

(49) When each movement is easier by itself, the movements may be combined -- at first two at a time. Afterthis, exercise in promptitude should be attemtped. At word of command, or at one's own word of command, one should immediately start a movement -- now this movement, now that. This is not the same as doing a thing quickly when once it has been begun. A football player who rus quickly is often less valuable than a football player who starts quickly.

MILES: (50) Emerson and others have shown how night and day, black and white, heat and cold, etc. are halves of nature, each of which supplements the other. The same may be said of exercise and repose of body and brain. If we neglect to exercise our body or brain, we lose the full blessing of repose, as large numbers of the Indians do. The take so little exercise with their bodies, that they cannot fully appreciate what rest menas. For we must learn by contrast. If, on the other hand we exaggerate the exercise of our body or brain, we also err. Nevertheless, the best cure in this case is to exaggerate the other half, viz., relaxation and repose. It is by such exaggerations alone that we can restore the balance. I cannot help thinking and contagious disease of New York, would be a year spent in India and in imitation of the Indians. But, you will say, "How can we exaggerate relaxation? Relaxation is a negative thing, meaning the absence of movement or strain." This is a fallacy. Relaxation is something positive;

(51) It is interesting to look at people in church, or while they are sitting elsewhere, or while they are walking, or while they are taking exercise in other forms. They will use many muscles where they might use a few. The same applies to sitting, especially to sitting in a cab. People will use many muscles where they might use practically none. They will not let their full weight rest on the seat. They will not leave their nerve-channels open, so that the blood may flow quickly from them. This state of the body in its turn harms the brain and the mind. I have met many people in New York who simply could not rest. They have not the will-power to throw aside the worries of money-making. They have enough money and to spare. They have no real cause for worry. And yet they are perpetually restless and dissatisfied

One cure for this has been found in Christian Science or Mental Science or whatever we like to call it. This begins with the mind. For example, a person asserts and affirms to himself or herslef some such sentences as the following: — "I have a right to be calm and quiet, for God is everywhere and He is perfect and therefore perfectly calm and quiet. I am one with Him and His own son or daughter." The speaker must realise the truth of this as far as possible The world and the universe are the expression of God, and therefore in them there is nothing to worry about. The assertion must be often repated with full concentration of thought. Or the assertion may take the more positive form, viz., "I am calm and quiet." Christian Science prefers this to the negative form "I must not worry," since the positive is more easily understood than the negative. But this method is exceptionally hard for the great majority, at any rate of the "Anglo-Saxon" race. They want to be doing something with their bodies. Hypnotism or suggestion by another might be employed, but "Angle-Saxons" naturally object to this; they want to do something for themselves, they will not submit to another. Besides, their body, that is to say their nerves and muscles, are at full tension, and will not untie themselves. It is possible therefore that there may be a better beginning. They may start with the body and practice exercises of relaxation, knowing that the feeling of relaxation will be bound to follow

(52) After constant practice you will be able to get into position when you are tired and miserable, and the feeling of repose and contentment will follow immediately.

(53) Sandow advises people to throw their will into their muscles when they take any form of exertion. It is equally important to leave the will to go or to make the will go into various parts of the body while they are relaxing them. Stand with the legs slightly bent, with a smile on the face as if you were watching little children at play, that is to say a smile of quiet contentment and enjoyment. Let the arms hang down loosely, the upper arm hanging down like a dead weight from the shoulder, the lower arm hanging down similarly from the upper arm, and the hand from the lower arm, and the fingers from the hand. Everything must be quite limp, and you must imagine thatall the arm is a dead weight. The fingers are a heavy weight handing to the hand, the hand a heavy weight hanging to the lower arm, and so on. After a short time, shorter or longer according to the individual, a feeling of quiet and contentment will follow the position and expression of the face.

(54) Anyhow, the relaxing position, which of course is very different from mere laziness, is the right position in which to study nature, or art in the form of pictures or music, or in which to listen in church or elsewhere, or to talk, or to pray. It is also the right position for intervals between times of exercise, and between times of work, and even during work.

(55) For most Anglo-Saxon people — we cannot repeat it too often — it may be next to impossible to remedy the want of faith, and the habit of worrying, by means of the will alone. The body must be the starting-point and then the mind will follow. This does not apply to exceptional cases; it is only a general statement, for in almost every nation there are individuals who are not typical of it. (See page 77-C for illustrations Figures 13, 21, 22, 23 and SOLE OF FOOT)

JOSEPH A. KENNEDY: RELAX AND LIVE

(84a

(1) In my relaxation classes, students are not told to try to relax, but are shown just how to go about the simple business of releasing individaul muscles and muscle groups. When they concerned themselves with this simple business, many of them reported that they relaxed without realizing it.
(2) Relaxation is not something you do; it is something you don't do. Doing requires effort, and effort makes tension. You relax when you stop doing, when you stop making efforts.
(3) Most tense people are impatient. They want results directly and immediately, but they do not want to bother with the simple steps that lead to the results. In sports, they are the fellows who want a fine backhand drive in tennis, but never willing to go through the hours of slow, patient and relaxed practice necessary to develop it. As a consequence, they play a mediocre game all their lives.
(4) Try giving yourself instructions to relax. Repeat the instructions to yourself mentally, and follow them. You will find you can relax and obey the instructions without effort, just as if someone were reading them to you. After a still longer period of practice you will find that you can forego the instructions altogether. You will have learned relaxation, and will be able to relax almost instantly, at will. However, do not be too impatient, and expect to reach this stage too soon.
(4) Lie on your back, hands at your sides, with or without the wrists supported bu a light padding of any soft material; the back of the knees may also be supported. Or, you may choose to lie prone or simi-prone with one leg flexed. In either of these positions you may have a pillow for head support. Do not extend your arms overhead. They will have a tendency to go to sleep and cause tension in hands or fingers. No part of the body should be supporting another part -- don't lie on an arm, or have one leg crossed over the other.
(5) The Formula: Close your eyes and turn your eyeballs downward as if you were looing at a black spot on the tip of your shoe.

Slowly close your right fist tightly . That muscular contraction that you feel all the way up to your shoulder is ...tension. Remember this definition -- tension is muscular contraction. Also, remember the feel of it. Now, slowly unclasp your fist and ...let go. That muscular limpness that you feel is ....relaxation. Rember this definition -- tension is muscular contraction..relaxation is muscular limpness. That is all there is to relaxation.
(6) Direct your attention to.. the forehead. Frown -- you experience tension in the forehead. Let go -- the brow smooths out and the muscles become limp.

Direct your attention to...the shoulders. SHrug your shoulders as though you were saying: "I don't know". Here you have tension in the muscles that help support the head, and also tension in the shoulder girdle. Let go - - drop the shoulders down with a sigh.
(7) Direct your attention to ... the legs and feet. Bend your feet at the ankles and bring the toes upward toward the knees without bending the knees. Hence you have tension in calves and feet. Let go-- by lettingthe feet extend downward away from the body, as a dog or a cat does for body-stretching and relaxation.

We have now covered the front part of the body contracting the muscles from head to foot so that you could feel tension, and then feel relaxation. These parts will continue to relax as we direct our attention to the back of the body.
(8) The breathing cycle of the normal adult ranges from 18 to 20 respirations a minute. One respiration is an inhalation, an exhalation, and a period of rest. We will endeavor to lower this respiratory cycle to from 10 to 14 inhalations and exhalations a minute. If we pay conscious attention to the breath entering and leaving the nostrils, this will lower the breathing cycle automatically and make it smoother. Do not try to force yourself to breathe slowly all at once. But begin now consciously to breathe gently and smoothly. Notice your breath as it enters your nostrils on each inhalation. Let your breathing grow a little slower. In doing so you lower the oxygen intake and this automatically slows down nerve function, and the function of the body in general.
(9)Do not try to blot out your worries, obligations or duties by force. Instead, just say to yourself;"Training in passive relaxation is important to me. There is nothing else in the world that I ought to be doing at this present moment." Dare to relax, let yourself relax. For complete passive relaxation our goal should be the obliteration of all imagery from the mind. However, we do not do this by trying to make the mind a blank, or by trying to think of nothing. Trying to think of nothing is trying to think of something, and to make it more difficult, a something that is not at all clear in your mind.

(Cont on p 88)

WALTER B. PITKIN: MORE POWER TO YOU!

(1) Cold showers in the morning bath seriously lowered my mental activity for several hours of the forenoon. I gave them up and was immediately rewarded. My next experiment was the end-of the day baths. I used to finish off with a cold shower; but I tried dispensing with it and was more than pleased to find myself fresher through the evening and more fully relaxed for later sleeping.

(2) When working at desk or table keep close to the desk, sitting well back in the chair. Lean over from the hips, not the waist. Never bend the head from the neck at a sharp angle when reading and studying. You strain muscles unnecessarily, and tax the eyes severely.

(3) People in arm chair pusuits often stand under a chill spray on arising, in order to start circulation. While this practice is harmless for many, it is a danger to others; and, if not a damger, then at least a waste of human energy.

(4) Never try to use up sexual energy in intellectual work unless there is associated with it a great deal of gross muscular activity.

(5) Everybody sees too much of everybody else, Hence a diffuse, continual erotic stimulation, which is reinforced by the movies, the theater, and the newspapers, all of which cater to the herd for porfit's sweet sake. I suspect that thousands of people have been made mildly neurotic by this state of affairs. Could all such get away by themselves and, at the same time, do plain, hard physical work, they would regain their balance in a jiffy.

(6) Many people have much trouble in paying attention to what they are reading because they read under excessively bright lights. The pupils of the eye contract, and muscle tensions are set up in eyelids and face which cause fatigue, pain, and headaches. You attend to reading best, so far as light is concerned, under indirect lighting from a fixture so constructed that the opaque undersurface in indirectly illuminated with a not-too-high candle power lamp. Direct light rays should not enter the eyes. If the rays are brighter than the object viewed, you feel eye strain.

(7) Never allow your attention to be disturbed by disorderly or inadequate tools for the task at hand. You waste precious energy every moment you are distracted while you search for a pencil, a knife, or a misplaced dictionary. Every such disturber not only shifts the focus of attention, sometimes seriously, but requires additional energy to "get set" or warmed up to the task again.

(8) People of low energy must barricade themselves thus from all but the most imperative engements, for they gain in effective work what they lose in informal good will.

(9) The older he is, the more he should pull in on games and exercise which drain his energies heavily. After forty, he should give up tennis, and play golf only moderately if at all. If greatly fatigued by an more or less strenous exercise, he should give it up at once.

(10) If the intellectual ability is lacking, then some exceedinly simple set of attitude or pseudo-ideas becomes the object of fixation, while the coarse efforts are suspended, as before. Thus with the Yogi, whome James parades as his model. True, the Yogi does succeed wonderfully in a certain kind of relazationand narrowing of activity -- all of which is excellent. But it is absurd to say that he taps new reservoirs of energy. Fact is, he does not burn up nearly so many calories as a common laborer; and a high school teacher, in the course of her day's duties, probably consumes more than fifty cultists who, in best Yogi fashion, look at their noses, breathe slowly, sit motionless by the hour, speak to nobody and keep their minds blank. In all the annals you will find not a single well-authenticated case of such people achieving anything comparable to the deeds of voluminously energetic men. True, they often deceive themselves into thinking that they are doers. But let their works speak for them.

Meanwhile, like all other domains of twilight, this field is the happy hunting ground of quacks, cultists, religious fakirs, and sincere but blundering amateurs. The quack whoops gleefully,"I told you so!" -- and then proceeds to make all sorts of wild assertions about tapping "immense reservoirs of energy" by simple meditation, prayer, or the blank contemplation of his toes.

(11) Behind the grotesquely oversimplified teachings of Coue I find deeply buried a priceless technique of tapping energies. When he errs, it is because he fails to push his analysis far enough and in all toohuman fashion, he leaps to the airless peaks of whopping generalities. He is entirely correct in his discrediting of the kind of will about which he talks. To set up strong tensions of body is a poor wayof accomplishing anything. As we have shown elsewhere, we must first learn exactly which acts carry us forward to our goal most smoothly; and during this stage we must be compliant toward the situation. We must not be aggressive and self-assertive for the simple reason that we thereby increase the chances of making the wrong moves at the wrong tempo in the wrong directions.

Here is the hugs advantage of will-less imagining. We rid our bodies of muscle strains of all sorts. We relax utterly.

(12)It is not to be denied that absolute relaxation is the beginning of the swiftest cures of mind and body alike. But it cannot be attained if the craving which we call a wish is permitted to dominate the muscles. any good physician will tell you that nine ailment out of ten cure themselves without medicine. What you cannot learn from most physicians,is that the firststep in such a self-cure is to give the body a fair chance by opening all the channels of recuperative activity.
(13) Even then, t is important to alternate freely between action and relaxation. The will is a menace at the first stage of adaptation. Its place is in carrying out a lesson well learned.
(14) No more general remedy for fatigue as well as for many diseases exists than rest.
(15) No matter what you do, you tap your energies best by short, frequent periods of rest. These allow prompt recovery from muscular contraction, and from the tiny tensions that occur in mental fatigue.
(16) People differ greatly in the angles at which they relax best. If your margin of free energy is relatively low, you will have a nor al tendency to lie down.
(17) You use up more energy when lying flat on your back than reclining at the angle of a steamer chair. And Amar finds that the position most favorable to complete rest is lying on the stomach, preferably inclining toward the right side.
(18) Seashore had been feeling tired through the day and went to the director for advice. The director told him that a "Christian fentleman always took a nap at noon". Seashore tried it and found that it worked beautifully. He increased his efficiency and good spirits.He suggests the following rule."Cut short the long, light sleep of the late morning hours and substitute a short sleep at some favorable time during the day. Fifteen minutes of sleep after the heaviest work and the main meal of the day will count for efficiency than five times fifteen minutes of sleep in the morning.
(19) There are no universalsleep habits or rules, with the single exception that sleep follows complete muscular relaxation.
(20) Begin as early in life as possible to form the habit of taking many short rest from your work but no very long rest. In the course of a single day, you may pause for a breathing spell of five or ten minutes at least once every hour or so.
(21) Experiment to find out what positions you can hold for several hours at a stretch without fatigue. For example, William Beebe discovered that he could squat on his heels for hours without weariness if his chin rested on his knees, or flat-footed with his armpits on his knees or on the balls of the feet with elbows on knees.
(22) Few have achieved such useful results in the study of relaxation as Edmund S. Jacobson, who practised first on himself and later on many others. The average person does not know when he is tense. How, then can he learn to identify the tension in order to relax it? Jacobson finds that relaxation is often prevented by too close observation of the muscles, which keeps them tense, setting up at the same time tensions from sheer attention. On the other hand,the tense person must locate the region of the tension. So, says Jacobson, "a happy medium is reached when , with a minimum of attention, the disturbance is located and then relaxed."
(23) Practice an hour or so every day. Begin as follows: Lie on your back, or if you wish, sit in a chair, with your arms at you sides. Do not cross your legs. The room must be quiet. Begin making tense the large muscle groups. To bring out the sensation of any one of these clearly contract the part steadily while someone retards the movement. As far as possible, keep all other muscles relaxed so that you clearlyidentify the tnesion in the muscle you are studying. For example, when the forarm is flexed, the upper arm should rest upon the bed so that shoulder muscles are not in play; the fingers and hand must also be limp. Sometimes it is easier to identify these sensations if you close your eyes. (a) Practise in this order: Contract the muscles of the forearm, upper arm, hand flexors, hand extensors of the left arm and hand. Do the same with the right. Now contract flexors and extensors of the left foot; then the left leg. Do the same thing with the right foot and leg. Follow the sam procedure with the major muscles of the body.
Next contract the muscles that raise the shoulders, and then those than bend the head to the right, to the left, forward, and backward. Finally locate the tensions in speech muscles -- tongue, lips, jaws, and throat.
At first you will experience what is called "residual tension." The clinical signs here are the following: reflex swallowing, slightly irregular respiration and pulse, slight activities such as wrinkling the forehead, frowning, moving the eyeballs, winking rapidly, reacting to any sudden noise, and an active mind.
(24) In many cases, ita takes fifteen minutes progressively to relax a single part, such as the arm, leg or foot. If practice at relaxation makes you nervous, your method is wrong. Probably you are making various efforts instead of really relaxing. You must never make an effort to relax.

(25) After you have clearly identified a given tension, practise at inducing it in a weaker form. Weaken it progressively as far as you can. AS you technique imporves, you will note the following characteristics: You mind is decreasingly active; for thought control really rests on muscle control. You emotions die out as relaxation progresses. Next, practice at relaxation while you are up and at work. This involves selective relaxation. You must learn to do the essentials and omit the non-essentials, make necessary movements and omit all others.

(26) Proper voice placement depends largely on proper relaxation. So does skill in sculpture and so does dancing, which is ruined by by rigid tensions.

Years ago I learned a trick of relaxation which has prevented all strain in public lecturing, talking and the like. The approximate focus of this is the diaphragm. It extends up to the larynx, and when established, speech is maintained only by very deep breathing. The mouth seems to drop almost entirely out of the picture. It feels lax, while the lips are mere rags flapping in the breeze of my discourse.

(27(Do not imagine that you accomplish this merely by lying down. Serious tensions persist even then, as you have just seen. Do not expect to master these at the first try. It may take weeks or even months to develope the trick of easing down.

(28) If you must relax quickly, for some special reason, try a tepid bath -- that is, one at blood temperature or a trifle below. If this fails try a mild sedative.

(29) Practice relaxing often. At least five or six times during your working day, either lie down or sit in an easy chair; then relax your feet and limbs. Next relax the throat andeyes. With careful drill you may learn to relax all over in a few minutes. Then you will find that ten minutes in this condition rests you as much as an hour of ordinary sleep;

Experiement with yourself to find the easiest position in relaxing. Nobody can tell you which way is the best. Begin the tests when next you go to bed. Watch carefully the relative ease with which you go limp in each of the main resting postures, namely, lying flat on your back, lying on your face, lying on the right side, lying on the left side, and lying curled up on either side. Experiement with the positions of your arms. Try stretching them out straight beside you, then folding them across your breast, then stretching them up above your head, and finally resting your head on them in cradle fashion.

In connection with each position, make a test with slow, deep breathing. Notice to what extent it speeds up complete limpness in each position. The effect is likely to differ greatly according to position. This may surprise you.

When sitting in a chair, especially while working, see to it that your lower thigh muscles come in contact with the chair bottom throughout their entire length. Even pressure along them relaxes them best and does not tend to cut off the blood flow.

At the same time, rest your feet on their edges or else on the heels, so as to relax the sole muscles. Some people dislike the tingle that often developes in the soles, but this can usually be overcome simply by attending to one's work. If it cannot, it is possible to adopt another foot position nearly as good. Place one foot over the other so that one is tilted sidewise and so pretty well relaxed.

Do not misconstrue this rule to mean that you must hold any of these positions fixedly. Shift about somewhat from time to time, but always return to the relaxed position often and remain in it until some slight tension developes. To relax best of all you will probably find that it takes less energy to recline at the angle of a steamer chair than to lie flat on your back.

(30) Never work hard for at least one full hour before going to bed. Thus you avoid establishing tensions and muscle sets that are broken down with difficulty and prevent complete relaxation.

(31) Once in bed, practise the technique of progressive relaxation just described.

(32) Sleep in a wide bed. You thereby reduce muscle tension. Donald Laird suspects that the narrow bed induces a faint fear of falling out of bed which results in unconscious holding on and secondly that it is more likely to be cold because the covers loosen easily. I add a third factor: movements of the body in sleep tend to put the hand, foot, and other parts over the edge of the bed, thus setting up equilibrating reflexes and resulting tensions.

(33) Don't sleep rolled up in a ball. This increases muscle tensions. Nor should you stretch out absolutely straight. Your leg muscles then become tense.

(34) Dodge all the work you can dodge without interfering with your success and happiness.

(35) Save energy and wasted motion in even such simple acts as rising from a chair. The best method here, is to draw in your feet close under your body, bending your trunk slightly forward. You will then rise almost automatically.

(36) If you must lift a heavy object from the floor, make your thighs do part of the work. Place your feet as close as possible to the objects, bend your knees, and stoop or squat to life it. When carrying a heavy load on your arm for some time, place it as near your elbow joint as you can. Thus you fatigue less easily.

(37) When typing hold your body upright. Strike the keys lightly and rapidly. Many people achieve easily a speed of six to eight strokes a second. Work steadily and at as regular a speed as you can.

(88)

J.A. KENNEDY: RELAX AND LIVE(Cont.) (from p. 84a)

For our purpose, we may say that mental imagery is obliterated from the mind when we are visulaizing, imagining, or remembering black perfectly. Just as the perfect color black is the absence of all light relection or objective imagery, when we think black, there is no mental imagery, no effort made to look or see mentally. When you remember black, in effect you turn out the light on mental activity.Remember how it would look if you were in a completely light — proof room and drew thick black velever drapes over the windows. Imagine yourself standing before a wall or screen painted the blackest black you can imagine.
(10) You cannot relax tension, if your can't recognize it." Most of us simply do not realize the fact that in practically all of our everyday activites we are driving with the brakes on. We have worked and played in a tense condition for so long that we have come to regard it as more or less normal. We have developed a blind spot for tension, Yet,until we have learned to recognize our real enemy and deal with him it is practically impossible for us to achieve the calm, collected state we desire. When we try to be calm, we make a generalized effort which usually results in making us more tense. It is only when we cometo recognize that we must deal with tension, the cause, and not nervousness, the effect, that we begin to have some success. We then direct our attention specifically to dropping the tension th t is present in our brows, jaws, arms, and other parts, ratherthan to trying to fight fear, overcome nervousness, or make ourselves calm. We begin teaching your muscles what tensionis. As they learn tension and begin to let it go, your muscles get the experinece of relaxation — which is merely the sensation that accompanies the absence of tension.
(11)If you watch a baby when he is first beginning to use his arms and legs, you will observe that his hands do not always do what he wants them to do. He soon finds that he cannot control them by sheer will power. If he reaches for a rattle, he is apt to miss it; if he tries to move his hand to the right, he may move it to the left instead. Yet, instinctively, he keeps thrashing about. Finally, by trial and error, his hand does go where he wants it to go. He remembers the feel of the successful attempt and begins to build a link between his mental images and his doing. He then tries to reproduce this success. After more trial and error he is again successful. The tie-in between mental image and doing is strengthened, and after much more practice, he begins to learn the skill of playing his physical instrument — or learning to make his muscles obey his mental images.
(12)No physiotherapist would be so foolish as to tell one of these patients to use will power, or to move his leg simply by making an effort to do so. Instead, the physiotherapist seeks to rebuild the link between mental image and muscular doing. He moves the patient's limbs in the sesired direction. The patient concentrates on the sensation, or feel, when the limb goes where it is supposed to.
(13) You have to do something to feel afraid, to worry, to be nervous, to be anxious, to be mentally upset, and to be emotional; In short, you must make an effort. Any time you make an effort, muscles contract. Relax your muscles and you are not making an effort. When you are not making an effort, it is impossible to worry or to be impatient or anxious. There is an old Hindu saying:"He who cannot control his muscles cannot control his mind.
(14)At this moment, your body is receiving many impressions which you may not be consciously aware of. There is the weight of this book in your hands, the pressure of the back of the chair against your back, the touch of the clothes upon your body/ A clock may be ticking. And, unless you have been trained in relaxation, I can almost guarantee that there is a sensation of tenseness in your muscles.
(15) Most nervous people hyper-ventilate. They breathe too fast and too deeply. They take into their bodies an excess of oxygen which, in turn, causes the metabolic fires of the body to burn too brightly. This hyper-ventilation gears up the body's physiological process to a high pitch which adds to the feeling of nervousness. Hyper-ventilation is good just before, during and immediately after muscular exercise. At other times it is just like building a fire under the boiler when there is no outlet for the steam pressure. Keeping the body continually geared up for action is a tremendous waste of energy and vitality.

Full breathing is necessary for health, and as long as the rhythm is smooth, and not too fast and jerky, so called deep breathing can actually have a relaxing effect upon the body while we are active. But full, relaxed deep breathing is different from forced deep breathing. Breathing deeply and smoothly, with a relaxed rhythm, aids the circulation of the blood, and helps the muscles and physical sense organs to relax.

(Conton p 90a)

Dr. ROMAN OSTOJA: FOODS AND THEIR RELATION TO HEALTH

(1) Aside from accidents, injuries, and the like, there is no sickness in the human body unless there is "inharmony" — a lack of balance within the elements of the body and the thousand named diseases may be boiled down to four general phases resulting from food combinations that have produced too much heat, too much cold, too much fatness, or too much dryness(deficiency of fat) — with still more general classification into two general phases of body inharmony — too much "acidity" or too much "alkalinity."

This brings us up to the modern idea of natural methods of handling disease by many of the systems that are classified as "nature cures," the purpose of which is to subject the patient to a regimen of food, diet, exercise, ets.,as nearly as possible sumulating the original habits of mankind, in sharp contrast to the modern modes of life that may or may not be responsible for the development within the individual of the particular phase of disease or abnormality evident. "Acidity" and "Alkalinity" are the two conditions usually most stressed in connection with these systems.

The lessons on breathing are very important in connection with diet. By proper vibration of the cells and tissues of the body, especially as taught in class or individually, all functional activities of the body will be stimulated so the digestive system will be a ble to take care of practically any ordinary foods.

In this connection we might add that it is reasonable to suggest that the body be supplied with sufficient variety of all kinds of foods to supply it with the proper working materials, and that the better way to supply the variety is not to group a great many of them into one so-called "well-balanced" meal, but rather to let the variety come day after day, or meal after meal, with simple menus at each meal, thereby simplifying the work of digestion, and avoiding inharmonious food combinations that can be expected when a food requires only a short time for digestion is eaten at the same meal with other foods that require a much longer period for digestion.

Instead of a conglomeration at each meal, this will be the wiser method to follow. Aside from that, each person who has a special problem will need to have that problem handled by an individual analysis as to his or her own particular needs.

(2) Eat no raw vegetables except — celery, lettuce, parsley, melons, watercress, spinach onions, garlic, tomatoes, or cucumbers(cutting ½ inch off each end of the cucumber and rubbing the ends together until milk comes out.) Other vegetables should be cooked like mush or gruel, or baked into biscuits.

(3) HOw To Eat Fruit: All juicy fruit is 95 o/o acid. It should not be eaten by those who are underweight, or have weak lungs, or weak kidneys, or acid blood. If the fruit eaten turns to sugar, the persons will grow too fleshy. If it turns to acud, the person becomes too thin. I eat the fruits, but I cut them up fine and sweeten with honey, which neutralizes the acid.

(4) Vegetables: Carrots contain iron and sulphur, with very little gas. They may be eaten raw, but are better cooked. Cucumbers and radishes have lots of gas. Onions, garlic, parsley, green peppers, watercress, horseradish, and tomatoes are neither a fruit or a veg and if taken raw should be used with honey. Cabbage when raw has a great deal of gas. If boiled in water, the life is killed. Cut large pieces and fry in butter or oil in a covered fry pan, so steam will fall back and cook the veg. Beans of all kinds should be pre- [illegible] soaked and cooked slowly. Cover everything with lid of kettle so the power of the steam will drop back into the food.

(5) Cereals: Cook cracked wheat and eat like mush. This neither adds to nor takes away from weight, but is wonderful for power. Use honey and cream with cereals, no sugar.

(6) Home-Made Candy For Regulating Elimination: Get 2 pounds of raisins, seeded or seedless and 8 ounces of senna leaves. Mix well and grind through food grinder. Roll a piece of the mixture, the size of a marble, lightly flower to make a smooth surface. Let it dry for 2 or 3 days. Keep in a covered dish in a cool place. Eat one piece, or two if necessary, followed by a glass of warms water, every other night for as long as needed. You will find that your elimination is normal again.

(7) If Constipated:For elimination press lightly with the finger tips under the eyes the parts that puff out, and on the lower border of the orbits. Press from 3 to 5 minutes daily until results are obtained.

DE LA TORRE: On THE COCONUT (Edenia)

My experience has convinced me that however good as a means of purification a certain juice or fruit or herb tea or juice may be, it is very wrong to continue for a long period of time on just one juice, fruit or vegetable. For the body will eventually get saturated with an excess of certain elements found in greater smount on a particular food and will rebel against its continued use, demanding a change to some other food or juice. In view of these facts, it is betterto alternate from one depurative food to another as soon as the instinct indicates a change. Greater results are obtained in this way than by forcing oneself to continue on the same food even after nature rebels against it. I have found that the laternating diet of depurative foods or juices is better than tostick to the grape diet or to the cocowater diet or any other diet which forces one to stay on it after the natural instinct has indicated "Stop".

I know that those who read this article and are living in civilized countries of the temperate zone, will not be able to get a sufficient amount of coconut water to dilute the coconut flesh to the consistency of milk. Hence, in those cases the coconut cream can be diluted with distilled water, clean rain water or even with the city water where the other kinds of water arenot available. I have obtained satisfactory results even when city or spring water is used for its dilution.

Another way in which we canbalance the coconut is by diluting it to the consistency of human milk and adding a sufficient amount of honey or brown sugar or molasses. (Replace these by dates)--P.B. In this way we reduce the proportion offat and increase the proportion of carbohydrates and bring it close to the proportionate amounts of human milk. At the same time, the amount of sugar or honey added will increase the oxidation of the fat of the coconut thus preventing the formation of aceton bodies. You can make a delicious coconut milk by liquefying in an electric mixer the meat of a coconut in about two or three pints of water and squeezing the liquid part thru a porous cloth. After it is strained in this way adde the sweetening.

Health For All advice

(90)

Friction + Cold Bathing — by Health for all

DRY FRICTION AND COLD SPONGE-DOWN.

I want to especially impress upon you the value of the dry Friction Bath in your case.

Dry Friction Baths are a very superior means of exciting to great activity all the functional processes lying at or near the surface of the body. Activity of the pores of the skin is absolutely essential to the enjoyment of a high grade of health. If such a bath is taken regularly, one is assured of the possession of a healthy skin, as the pores are then sure to be active.

This bath can be taken with a rough dry towel, although I would advise you to take it with a moderately soft bristle brush. If you are going to use a brush, the best way to test the bristles of a brush for this purpose, is to rub it over the back of the hand, and if the sensation is not unpleasant you can usually depend upon it being satisfactory to use on the body, after you become accustomed to the friction. Naturally the skin will be a little tender at first, but it will gradually become toughened. If you use a brush, take it in one hand and begin with the face, neck and chest. Then brush one arm beginning at the wrist and brushing towards the shoulder. Now stoop down and brush one foot, then the ankle and leg. Same with the other foot and leg, then the hips and central portion of the body, continue brushing each part until the skin is pink from the exhilaration of the circulation through the influence of the friction. Use the brush quickly back and forth on every part of the body. The whole process does not take very long, about a minute or so.

If you use a towel instead, it should be fairly rough, and the same process should be gone through as above explained.

This should be followed by the Cold Sponge-Down, which is taken in the following way. Wring a towel in cold water and rub the whole body in the same manner as described in the Friction Bath. If, during process of the rub the towel becomes too dry, it should be wrung out again.

Cleansing hot baths should be taken regularly. The above bath has been advised chiefly for its tonic effects, but it is not sufficient for a cleansing agent. When following these instructions it is advisable to have a hot bath every six days. The bath should be taken, if possible, immediately before going to bed, and unless the sensation is extremely unpleasant, it is advisable to dash cold water over the body immediately following the bath. After that you should rub with a rough towel, continuing even after the skin is dry.

The Dry Friction Bath should be taken after the exercises and before the Cold-Sponge-Down in the morning.

Prove this to yourself sometime when your eyes feel strained and the print your are reading becomes blurred. Close your eyes, and take a deep breath, and let it out with a relaxed sigh. Then open oureyes and you will find that the print has cleared — unless there is something actually wrong with your eyes.

(16) It will help you to learn to breath correctly if you recognize that your body has two seperate breathing patterns. Nervous breathers breathe high in the chest by expanding and contracting the rib box. This particular breathing pattern was engineered for fast and furious breathing. It is the way you breathe when you are all out of breath from running a race.

Non-emergency breathing is done from the diaphragm. Most of the movement is in the lower chest wall and the upper abdomen. While the diaphragm muscle is used in all breathing, this non-emergency breathing is usually spoken of as breathing from the diaphragm, or belly breathing. It is virtually impossible to feel nervous and tense when you breathe hibitually from your diaphragm. As the disphragm gently, smoothly and rhythmically contracts and lets go, a gentle massage is applied to the whole abdominal area. You cannot hold your abdominal muscles tense and rigid and do belly breathing. Practice belly breathing until it becomes habitual.

(17) When you are practicing passive relaxation, be willing to give up the desire to be doing something. Trying to relax when you are in a hurry, or when you have a sneaking suspicion that you ought to be up and doing, presents two conflicting mental images, both your muscles try to obey.

(18) In our hours of rest and recreation, and especially before retiring, we should emphasize the pleasant. Don't be afraid of being called an escapist. Sleep itself is an escape, and has been wisely provided by nature because we need it.

(19) Anything that relaxes the eyes also relaxes the mind, and helps to bring mental imagery under control. A movement that is very valuable for teaching rhythmic relaxation to the eyes is called "the swing".

St nd in the center of a room, with feet approximentely 18 inches apart, and with the hands haning loosely at the sides. Do not turn your head upon your neck, and don't twist your shoulders during the entire movement. All the movement is from the hips and the waist. Slowly turn your whole upper body to the left, until you are looking at the left wall of the room. As your turn to the left, raise your right heel from the floor, and bend the right knee slightly. The hands are a lowed to hang loosely at the sides as if they were two dead weights tied to the shoudders by ropes. When you have completed the left turn, slowly turn back to the righ until you are facing the right wall, lifting the left heel from the floor as you turn, and bending the left knee slightly. This is not a calisthenic exercise. It is not to be performed energetically, but smoothly, rhythmically, and even somewhat lazily. As you turn back and forth, your hands should flop back and forth without any will on your part. Do not attempt to focus on objects as they go by you. Do not try to see individual objects clearly; let them go by in a blur. After a few swings, you will get the sensation that the objects in the room are going past you in the opposite direction of your swing. When this happend, it means that your eyes are no longer staring, and are letting objects flow by. From 60 to 100 complete swings should be performed at one practice session, at the rate of about 16 swings a minute.

This exercise forces the eyes to give up their strained trying and to move with rhythmic relaxation.

(20) Dr. Bates discovered that as long as his patients were either visualizing, imagining or remembering a small black period, their eyes were relaxed, there was no effort or strain, and refractive errors that might be present were temporarily corrected as long as the eyes and mind remained relaxed.

(21) The reason for visualizing a black period which brings mental and eye relaxation is this: you cannot remember or mentally visualize anything perfectly when the mind or the eyes are tense. Both memory and vision work at their optimum when the mind and the eyes are relaxed. The black period does not make you relax. But while you are visualizing or remembering it you are relaxed. If you succeed in visualizing it, you know your eyes and your mind is relaxed.

(Cont on p 91a)

WHEN AND WHAT TO DRINK. by "Health for All" - London

Drinking with meals should always be avoided, as it has a harmful effect upon the digestive processes because of the dilution of the gastric juices which takes place.

Always drink at least half an hour before a meal or about three hours after.

A glass of hot water, or fruit juice diluted with water, on rising or before retiring will be found very helpful in cleaning the body of waste matter and toxins, and would be especially beneficial in conjunction with the natural treatment you are now undergoing.

The best drinks are water (either hot or cold) and fruit juices. (with or without water).

Strong tea and coffee should be carefully avoided, as both of these drinks have a bad effect upon the digestive and nervous systems, also on kidneys and heart. A cup of weak China tea, without sugar, may be taken during the afternoon, however, by those who desire it, this will do no harm at all. No food should be taken with this drink, though.

Milk is not a drink, but a food, and is best taken in conjunction with fruit.

For sweetening a drink of hot water and lemon juice, the best thing is honey.

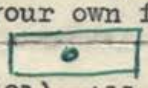
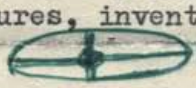
The desire for excessive drinking should always be regarded as a sign of disturbance of function - or a disease condition.

Never drink because you feel you ought, but when you really want to do so. On a diet such as is being prescribed for you, very little drinking will be found necessary, as most of the food is already in a diluted condition, for all natural, uncooked foods contain a large percentage of water in their composition.

KENNEDY: RELAX AND LIVE (Cont.) (from p. 90a) Fig D (91a)

If the average patient is told to relax his mind, he has no idea what he is supposed to do. If he is told to remember a small black period, he is given something definite to do, that is easy to do, and in doing it he brings about the mental attitude that is necessary for relaxation. Do not try to see a black period. Do not try to imagine that you see one objectively on some physical object such as a sheet of paper. Just remember having seen one, you will be visualizing it correctly Remembering any black object is relaxing to the eyes and the seeing mind behind the eyes.

(22) Do not expect to be able to do this perfectly at first, and do not become discourage when you fail. Just keep it in mind as your ultimate goal — and little by little you will approach it . Have a relaxed attitude about this, as about everything else. Be more or less indifferent to results and you will progress better The fate of the world does not hinge upon your being able to do it the first time or the fith. Persistence wukk eventually bring success. Approach the whole subject in the spirit of a game, not as if it were a life or death struggle. Try drawing your own figures, invent new ones, and see if this helps you to remember them better

Fig(1)   FIG(2) see fig 2.

(23) All you had to do was look at the man's hands. If they were folded quietly in repose, he would make a good patient. But if they were tense, fingers extended and stiff, or balled into fists, we always had a fight on our hands to get him to sleep.

(24) Most people grip a pen or pencil with about ten times the contraction that is required for the job. We hang on to things for dear life as if we were hanging over a precipice by our fingertips. A stenographer told me that typing made the back of her neck hurt and gave her headaches. I watched her type and noticed that she held her hands and fingers tense -- as if her fingers were claws and she were about to attack the typewriter. She herself had never noticed this, until it was called to her attention. What she noticed was the ill-at-easefeeling, the ache in the back of her neck and her headaches. By consciously and deliberately recognizing the tension in her fingers and hands and dropping it, she not only found her work less tiring, but her headaches and neck aches disappeared.

(25)Learn to relax your hands a little when you find yourself in a tight spot. It will take the pressure off -- and give you the feeling that you are master of the situation.

(26) With the brow relaxed it is practically impossible to feel worried = Most people do not realize that they could relieve themselves considerably of feelings of pressure and difficulty by the simple expedient of relaxing the brow and forehead

(27)Determination is not required of us every minute of the day, in every task or movement. When your jaw is tenses, you rmid-brain, which is constantly receiving nerve messages from your muscles, feasons something like this: "We must be in difficulty, we must be facing insurmountable obstacles, we must have a terrible job to do, and victory must be somewhat in doubt, otherwise, why all this iron-jawed determination?; ~~you mid-brain xxxxxxxx~~ The mid-brain is convinced you are in a difficult situation. Then you become conscious of a feeling of anxiety, of inadequacy, of pressure. Just as soon as you relax your jaw muscles, ease up on youriron-jawed determination your mid-brains says:"Ah, we are out of the difficulty now. We are well able to handle this situation. The obstacles that face us must not be so great after all." You get a feeling of confidence -- the pressure, hurry, and sense of immediacy and emergency subside, and you find yourself more the master of the situation. Every time you feel hurried, every time you feel inadequate, every time you experience self-doubt or anxiety about results, stop and deliberately notice that you are contracting your jaws; then stop doing it.

(28) I know that no amount of planning and foresight can rule out the possibility of some unexpected bad news. But to over respond to trouble, and to be continually over-mobliized against it, is as bad as no preparedness at all . If we could maintain some basic trust in life that would enable us to relax our over-defensive ness, we would be better able to deal with the difficult situations when and if they do arise.

HOT AND COLD PACKS.

Hot and cold packs afford one of the very best means of relieving inflammation and pain. They are applied as follows:

One or more towels (according to the size of the area) should be wrung out in hot water, and applied over the area being treated. A dry covering is then applied to retain the heat of the hot towels. As soon as it cools down, a towel wrung out in cold water should be applied, and allowed to remain for two minutes only. This alternation of hot and cold packs may be repeated as necessary, but no more than ten times. The effect will be to equalise circulation of fluids within the region being treated and thus relieve congestion; for it is congestion that causes inflammation and pain.

THE EPSOM SALTS BATH.

The value of this bath lies in the great assistance it renders to the body in eliminating acid poisons through the skin.

The skin is computed to perform about one-third of the body's total eliminating work. It will be realised, therefore, that when the tone of the skin is below par, much extra work will fall on the other organs of elimination - the bowels, kidneys and lungs. In most cases where such a thing happens, the latter organs are already occupied to their greatest capacity, and unable to cope with more work, then the result is a retention within the body of toxins, which brings about a host of different ailments.

In conjunction with dietetic and other natural methods of treatment, the Epsom Salts Bath is an excellent aid to elimination through the skin.

The bath is simple to carry out, and one should proceed as follows:-

Obtain two or three lbs. of Commercial Epsom Salts and dissolve in your ordinary hot bath. Remain immersed from 10 to 20 minutes. This bath should be taken just before retiring and care should be exercised not to get a chill. If you are in the habit of taking a cold splash after your bath you may do so in the usual way.

In order to restore normal tone to the skin, attention is directed to instructions for the Dry Friction and Cold Rub-Down.

(29) To obtain the most goodfrom relaxation, you should have at least one period each day of passive relaxation, with someone to read the formula to you. This daily practice is very important. You are in effect learning a new habit -- the habit of relaxation. Continual daily practice in passibe relaxation will set up a habitual pattern that will carry over unconsciously into your daily activities

But this habitual relaxation can be facilitated by your making regular checks at other times during the day on your key points. Don't try to watch yourself continuously. Don't make a project out of it.Check over your key points quickly at mid-morning, just before lunch, and in mid-afternoon. At other times, forget about them , unless you catch yourself tensing up in some act, such as gripping the pen you are writing with, or because something unpleasant has happened. If something has made you angry, if someone keeps you waiting for an appointment, or if you miss your train(or think you're about to), or you have to wait a while for service in the restaurant at lunch time, you'll no doubt begin to tense up at some or all of your key points. Check them, then. Even the act of checking over them will help you to relax, because you'll be thinking about your muscles, and about untensing them, instead thinking about the thing that upset you.

(30) The chances are about 99 in a hundred that instinctively you are going to make some sort of effort when you try to relax by yourssl f. If you do make an effort to relax, you will defeat your purpose. So we take that old enemy, effort and use him for our own purposes. We will make a conscious effort to tense the key points. We will make a conscious effort to tense the key points which are: The Hands, the Brow; the Jaw; the abdomen; --It is a sort of ju-jitsu principle that we use -= employ the strength of your enemy in order to make him throw himself.

(31) Become conscious of your tension andreminding yourself that you are the one who is causing your muscles to tense. Say something like this to yourself: "My jaws are not clenching themselves. I am doing something to make my jaws clench. I am now going to practice consciously what I have been doing unconsciously. "

Then proceed, consciously and deliberately, to clench your teeth together. Make an effort to tense your key areas and pay attention to what you are doing when you tense them. Say to yourself:"This is what I have been doing to make me so tense". Tense the key areas from ten to twenty-five times -- each time tensing them a little less and a little less, but still paying conscious attention to what you are doing. Then, when you are thr ough making efforts to be tense, you just say to yourself: "Now I have finished that exercise -- I am through doing that for this time."

(32) Tension is a habit with most people. It goes on unconsciously and without our volition. If we begin to practice it consciously, we bring it out of the habit class and begin to practice controlling it with our voluntary nervous system -- our will. And when we have learned to control tension, we can turn it off or on at will. When we have learned perfect control, we just never bother with it any more. When you tense a muscle because you want to,you experiencenone of the unpleasant subjective effects of unconscious tension, such as nervousness, fidgety feelings, or restlessness.

(33)Hurry is not necessarily characterized by the speed with which you move or do things. Hurry is your subjective attitude. You can hurry while sitting down, apparently doing nothing. You can hurry while waiting for a bus. You can even hurry while lying in bed at night when you should be relaxing. It does no good to walk slowly if you are going to be running mentally.

(34)Many of use need to be told to remember that there is such a thing as time, and that anythingwe do in a space of time must be done one moment at at time, one step at a time. We cannot do all the steps instantaneously, anymore than we can play a whole musical composition by striking all the notes in it at once.

As a physical organism you can function only in the present moment. You cannot function in the future or in the past. But by trying to do so can make you tense and nervous. Plan for the future. Learn from the past. But if you want to function properly, reduce your area of trying to the present moment.

When you are thinking about your work, break it up into small parts and cope with each part one by one. Writing this book could easily have become a tension making situation. But I made up my mind that I was not writing a book. I will never write a book. I shall write only one page. When that is finished, I shall write another. There is no job or task that this principle cannot be applied to. If you are an executive signing your mail say to yourself:"I have noticed that many men grip the pen and tighten up their jaw muscles as if they were faced with a job requiring tremendous muscular effort. One man became so habitually tensed that he even tensed up when trying to sign just one letter. Let us say his name was John Doe. "If all you had to do was to ma a "j", do you think you could do it without any sense of strain?" I asked him. I then asked him to write a "J" for me. As soon as he had finished, I asked him to make an "o", and so on until he had written his full name, "John Doe". In a short while he was signing his name automatically again.

(35) I have found that the athlete who pulls a boner and tries to convince the coach and himself that he is sorry, or that it wasn't his fault, is much more likely to make another costly mistake, than the boy who accepts his mistake withou undue self-recrimination and studies it objectively to see what he did wrong so that he can avoid making the same mistake a second time. In the first instance, the focus is on the self. The boy who suffers from the mistake is concerned primarily with his own ego; the boy who learns from the mistake is concerned primarily with the situation and the way of correcting it.

(36) There are certain things we can do to bring sleep. But before we can make them work we must give up the idea that we can will ourselves to sleep by trying. Acknowledging that sleep is beyond our direct conscious control enables us to stop trying, and puts us in the right frame of mind to learn how we can bring sleep, not directly and volitionally, but indirectly, by preparing the ground for it.

Sleep comes when the body is more or less relaxed and the mind is not being stimulated by impressions from the five sense organs. Quiet and dark aid sleep, because such conditions cut out stimulations to the mind from the eyes and ears. On the other hand, a continuous monotonous noise, rain on the roof, the chirping of crickets, or a dull sermon, puts us to sleep. So does continuous staring down a straight highway. The reason for this is that the mind refuses to allow itself to be bored. When the scenery or the sound gets monotonous and dull, the eye may continue to see and the ear to hear, but the mind just doesn't bother to look at or to listen to their incoming signals any more.

(37) Natural sleep breathing is done with the diaphragm, not the chest. Lie on your back and breathe in and fall as you breathe out. Your chest should rise and fall slightly, if at all. Breathe in slowly thru yournose --not in the front part of yournose, but way back where the nasal chambers join the throat -- in the nasopharynx. It may not be scientificall -y correct to say that one can breathe in at the front part of the nose, orat the back of the nasal chambers, but if you will experiement a little -- remembering how a sleeping person's breathing sounds -- you will soon find that by breathing in a certain way, you get the sensation that your breathing is far back in your head. The sound of the breath coming in will not be a sniff at the end of your nose, but will come from your throat and will sound something like a basketball bladder being inflated.

After you have breathed in slowly, retain your breath for just a fraction of a second, and then let the air out by relaxing the diaphragm.

(38) Ben Hogan always makes a shot mentally before actually making it. He makes a perfect shot in his mind, then steps up and lets his muscles carry out his mental images. Hogan calls this "muscle memory", and says that his muscles remember what to do in order to make a good shot.

(33)Hurry is not necessarily characterized by the speed with which you move or do things. Hurry is your subjective attitude. You can hurry while sitting down, apparently doing nothing. You can hurry while waiting for a bus. You can even hurry while lying in bed at night when you should be relaxing. It does no good to walk slowly if you are going to be running mentally.

(34)Many of use need to be told to remember th t there is such a thing as time, and that anythingwe do in a space of time must be done one moment at at time, one step at a time. We cannot do all the steps instantaneously, anymore than we can play a whole musical composition by striking all the notes in it at once.

As a physical organism you can function only in the present moment. You cannot function in the future or in the past. But by trying to do so can make you tense and nervous. Plan for the future. Learn from the past. But if you want to function properly, reduce your area of trying to the present moment.

When you are thinking about your work, break it up into small parts and cope with each part one by one. Writing this book could easily have become a tension making situation. But I made up my mind that I was not writing a book. I will never write a book. I shall write only one page. When that is finished, I shall write another. There is no job or task that this principle cannot be applied to. If you are an executive signing your mail say to yourself:"I have noticed that many men grip the pen and tighten up their jaw muscles as if they were faced with a job requiring tremendous muscular effort. One man became so habitually tensed that he even tensed up when trying to sign just one letter. Let us say his name was John Doe. "If all you had to do was to ma e a "j", do you think you could do it without any sense of strain?" I asked him. I then asked him to write a "J" for me. As soon as he had finished, I asked him to make an "o", and so on until he had written his full name, "John Doe". In a short while he was signing his name automatically again.

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(46) Though Dr. Dunlap's method may seem radical at first glance, it is consistent with the laws of learning. In fact, it was through his study of the laws of learning that Dr. Dunlap hit upon his method. We have control over our conscious acts, but no direct control over our involuntary nervous system. As any behavior pattern becomes conscious and voluntary , it becomes less subconscious and invuluntary and vice versa. By making a conscious effort to stutter, we atuomatically abandon all effort not to stutter. Thus Dr. Dunlap's negative practice is really a positive technique for relaxing our resistance to a certain behavior pattern.

(47) Adolph Jost, German psychologist, who found that by going to sleep immediately after hearing a lecture or reading a book he couldlater recall more of what he heard or read than if he had stayed awake, and had tried to remember it all right away.

Max Sherover, President of "The Linguaphone Institute, has carried this idea one step further. Several years ago, Mr. Sherover invented what he calls the "Dormophone" a phonograph with a time-clock. Material to be learned is recorded on special phonograph records. With the aid of the time-clock, the material is played while the listener is just dozing off to sleep, after he has gone to sleep, or just as he wakes up. The Dormophone has been tested by several universities, and the results have been rather amazing.

The learning of thi gs as foreign languages and Morse code can be greatly facilitated by the use of the Dormophone. Later experiments have shown that the Dormophone workds just as well if the listener is awake, but completely relaxed.

The Dormophone is based upon the known psychological fact, established by earlier experiments, that learning is easier, and the things you learn stay with you longer, if you remain absolutely passive, make no effort and attempt to make no response during the early stages of learning. Children learn to speak by first listening to adults speak, and their speech mannerisms, inflections, and idioms, will reflect the sppech they have listened to.

(48) The trouble is not that we have no will power, but that we use it ineffectively and direct it into wrong channels. Our will is not wholly conscious and voluntary; like our muscles, it obeys our mental images. When the average person makes a resolution, he depends entirely upon effort, or conscious will, to carry it out. He then makes the task many times more difficult by picturing to himself the struggle he will have, and the trials he will have to endure. The images of difficulty and failure arouse in him the determination to make a still greater effort, because in the back of his mind is another image— of the personal pride he can take in his will power if he does triumph over these imaginery obstacles. A vicious cycle is set up.

(49) Most of us, in deciding to give up a bad habit, resolve to quit for all time. This is a big job. The mere contemplation of it tends to keep us from attemptingit. Our will cannot function tomorrow, and next week, or next month. It can only function now — in the present moment. Relax and do your living in the present.

(50) You cannot force your subconscious by will, but you can lead it with mental images. Relaxation helps you to forget old habit patterns. You can then really turn over a new leaf, both physiologically and psychologically. You can start over and build new habits, in the same way that you learn nay skill — through visualization, mental imagery, and relaxed doing.

(51) See yourself actually achieving the desired behavior pattern. See and realize just how you would feel and how you would act if the new behavior pattern were already an accomplished fact. At theis stage make no attempt at all to do anything to accomplish your goal. Until you know what your target is, any shots you make are just shots in the dark.

Do not attempt to force yourself into the new role by will power. Instead, begin to imitate some person who has achieved the goal you want to attain. Imitation does not require effort, will power, and consciously contrived doing. It is relaxed doing. It is more subconscious than conscious. When you imitate something you just let yourself do it. Imitation also forces you to keep your ideal goal in view, because you must imitate something. It is impossible to just imitate generally . Truly to imitate you must become the thing you are imitation. It is more a process of being than of doing.

Realize that your attitude about what you do is just as important as the things you do. Keep your ego out of it. This is the only way you can profit by your mistakes instead of being devastated by them. Conceive of your progress toward your goal as a learning process. This takes the pressure off and allows you to begin relaxed doing toward your goal.

Plateaus, where no apparent progress is made, are typical of all learning. Errors advance you as much as successes, as long as you keep your goal in view. Realize this and do not feel any more guilty about an occasional fall if you were learning to ski.

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Some years ago, Johnny Bulla wrote an article for for Golfing magazine in which he said that a clear mental image of the ball going just where you wanted it to go, and the calm assumption that it would go there, were more important than form. He said that the most important thing was to hold the completed act as an image in the mind. The subconscious(the automatic functioning level of the mind) would then, after sufficient practice find a way to fulfill that image, in spite of errors in form.

(39)He may try hard and use what he thinks is will power and effort. But his muscles don't know about this. All they know is to obey images. It is not their job to choose the images. They take it for granted the golfer will think where he wants his ball to go, not where he doesn't want it to go.

(40)The perfectionist feels that he ought to be there already and he is impatient of the intermediary steps that could carry him there. He is somewhat ashamed of himself for not being there, and because he does not want to admit to himself or to others that he is not there, he refuses to take the steps that could carry him closer to the goal, and at the same time worries about it.

The perfectionist is tense because he must be forever on guard lest someone discover his imperfection. He has an egotistical mental image of himself as a perfect person, and he must avoid all situations that might prove his image false. Defeat or failure would destroy his perfection image, so to protect himself he just never begins.

Relaxed living -- working without fatigue -- requires a certain amount of self-acceptance, self-respect, and self-approval. It helps remarkably in your work, and ultimately brings you nearer your goal, if you can bring yourself to surrender the desire to be perfect in everything now, and be willing to accept yourself as you are, and work in a relaxed way toward your goal.

(41) Perhaps the best way to work without fatigue is the use of rhythm -- alternate periods of work and rest. A tired worker puts forth more effort and the rested one. Rest should not be considered a remedy for fatigue. It should be thought of as a preventive. When rest is used properly, there is no need at all to be tired.

(42)The rhythm of rest and work is different for each job and each person. No one can decide what your own best rhythm is but yourself, and you'll never know until you experiment. I you are working behind a desk, even two or three minutes of passive relaxation taken every 30 minutes or every hour can have a remarkable effect.

(43) If you must do a lot of writing with a pen or pencil, become conscious of the drag of the pen on the paper, and the pressure of your fingers on the pen. Try to guess just how many pounds of pressure you are using to hold the pen. This kind of practice teaches us to function with a minimum of effort. It also teaches us how to localize effort, teaches us which muscles are involved in a particular task, and thus enables us to relax those muscles which are not used.

(44) Disorder is a distraction that tires us far more than we realize. A disorderly desk makes for fatigue. Don't try to make an impression by having your desk piled high with things you won't be working on until tomorrow or next week. Get everything off the top of the desk except the immediate job, and you'll find that the job will go more easily and more quickly.

The housewife who has no order or plan is tiring herself without realizing it. It takes much less energy in the long run to haveaa place for everything and to put everything in its place.

(45) Whatever your work is, learn to schedule it so that you can give your full attention to one job at a time. Don't allow a great many things to be pulling on your attention at the same time. Remember that the real villain in fatigue, as in most other personality ills, is excess effort. Whenever you find yourself getting unnecessarily tired, look for the excess effort you are putting into the job at hand.

(45) The late Dr. Knight Dunlap made alife-long study of habits. His conclusions, though radical, were proved clinically in hundreds of cases. Dr. Dunlap found that the use of effort to cure a bad habit only made it worse. The more you try consciously to manipulate a subconscious process, the less likely you are to succeed. The more effort you make to go to bed and sleep, the more likely you are to stay awake. Dr. Dunlap found, through experiments, that if you employed effort to forget, you increased your chances of remembering. If you made yourself consciously worry on purpose, you would be less likely to worry habitually. For years, he had made the error of of writing the word "the" and"hte" on the typewriter. So he sat down and deliberately wrote "hte".several times, saying to himself all the while,"This is the way I don't want to write it" . He never made that error again.

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And if you decide in advance that you are not going to feel guilty about it, even if you fail, you increase your chances of not failing. Do not make a moral issue out of the learning of a new behavior pattern. You must realize that the undesirable habit is undesirable, but you should think of it as being undesirable in the same way you think a runny nose or chronic appendicitis as undesirable.

The laws of learning are the same for any behavior pattern you wish to learn. Approach the learning of a desirable personal habit the same way that you would approach the learnin -g of a skill such as swimming or panio playing. Keep your efforts, or your conscious will, pinpointed on the things you can do right now. Don't worry about whether or not you will do them tomorrow. You can't live tomorrow today.

(52) We already use this method unconsciously when we are forming or maintaining an undesirable habit. No one says to himself:"I am going to drink excessive amounts of whiskey for the rest of my life." Instead, he says: "I'll just take this one" or "This one won't count."The unconscious efforts we make to form bad habits are always specific nver general. And so we form these habits because we are following the laws of learning If we want to be successful in breaking the habit, which in effect means learning a different behavior pattern, we must follow these same laws of learning.

(53) Fear is catching, adn relaxation is juzt as contagious as tension. If you can stay relaxed yourself, you can make yourself immune from the fear and tension of those around you, and help them to catch your relaxation. William James said once that if you achieve harmony and calmness in your own person, you maybe sure that a wave of imitation will spread from you, as surely as the circles spread outward when a stone is dropped into a lake.

A relaxed person makes you feel better. You subconsciously catch some of his relaxation. His relaxation seems to tell your subconscious that he is a friend instead of a foe. An enemy is tense and agressive when he faces you; a friend has his defenses down.

(54) He carried his shoulders so tensely that he often complained of aches and pains at the end of the day.

(55) Without any word to communicate his feelings. There is an atmosphere; there is an unexpressed thought, and apart from that, there are those psychological influences which are conveyed from mind to mind by some mystic method of which we are at present unaware. There is, none the less, no doubt whatever that from one person to another a very definite influence is conveyed. Confidence is imparted or fear is awakened, and although the patient may enter the consulting room in a state of anxiety — as indeed all patients do to a greater or lesser extent — it is that mystic something which the physician conveys, not only in his manner, but in his personality, which formulates the end result of the consultation.

(56)Margaret Corbett, Dr. Bates' principal disciple, taught thousands of soldiers to see better during the last war.

Contrary to popular belief, Dr. Bates' system did not include exercises to develope eye muscles. His whole technique was aimed at relaxing the eyes and taking the strain off the seeing mind behind them. Two of the techniques he used to achieve this were the swing, and the mental visualization of black objects.

(57)We need to get over the idea that we are called upon to do all our "living" by the power of our thinking forebrain, and realize that fully ninety per cent of the business of living is unconscious and automatic and beyond our direct, conscious volition. Aldous Huxley in"The Art Of Seeing" tells us that most of our troubles arise by reason of the interference of our "conscious I" into processes that it would do better to leave alone. When John Gunther asked Vincent Sheean to tell him just how he went about the business of writing, Sheean replied: "Writing is not something that I do, itis something that is done to me. When I am writing well, it is almost as if I were taking dictation.. The material is poured through you." Nearly all good writers have testified to the same sort of thing.

(58) In order to have a relaxed attitude about life a man must somehow arrive at a philosophy which assures him that the heart of the universeis friendly toward him, that there is some order and plan beneath the surface of things upon which he can trust,-- in short, that he does not have to stay continually on the defensive against life.

Strangely, my own faith in God was strengthened by the study of anatomy -- which is supposed to have convinced others that man is a physical machine and nothing else. The more I studied the workings of the human body, the more impressed I became with the fact that there is s system, a plan, in short an intelligence working in us for our own good

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(58) In order to have a relaxed attitude about life a man must somehow arrive at a philosophy which assures him that the heart of the universeis friendly toward him, that there is some order and plan beneath the surface of things upon which he can trust,-- in short, that he does not have to stay continually on the defensive against life.

Strangely, my own faith in God was strengthened by the study of anatomy -- which is supposed to have convinced others that man is a physical machine and nothing else. The more I studied the workings of the human body, the more impressed I became with the fact that there is a system, a plan, in short an intelligence working in us for our own good

An order that not only works without our taking any thought in the matter,but of which we are for the most part totally unaware. If you cut your finger you do not have to order the cells to form scar tissue nor the blood to clot. After exertion you do not have to worry about directing your heartto beat faster. These are but a few of the more obvious workings of the human body which are carried on for us without effort, volitio -n or thought on our part. The deeper one digs into the study of anatomy, the more of these complicated mechanism and balances one discovers.

(59)The forebrain, or the thinking part of our brain, is an important part of our mental machinery, but it is, just a part. I like to think of it as comparable to an enginee -r on a train. The engineer must use judgment, give orders, make decisions. He does not furnish the driving power that turns the wheels. He is not responsible for laying out the tracks ahead of him. He does not have to worry about the very existence of his destin- ation.

(60) Nor do I believe that a man should sit and hold his hands when there is work to be done, with the consolation that he will be taken care of. What my own relaxed attitude has done has been to relieve me of a vast load of care and responsibilities about out- comes and results.

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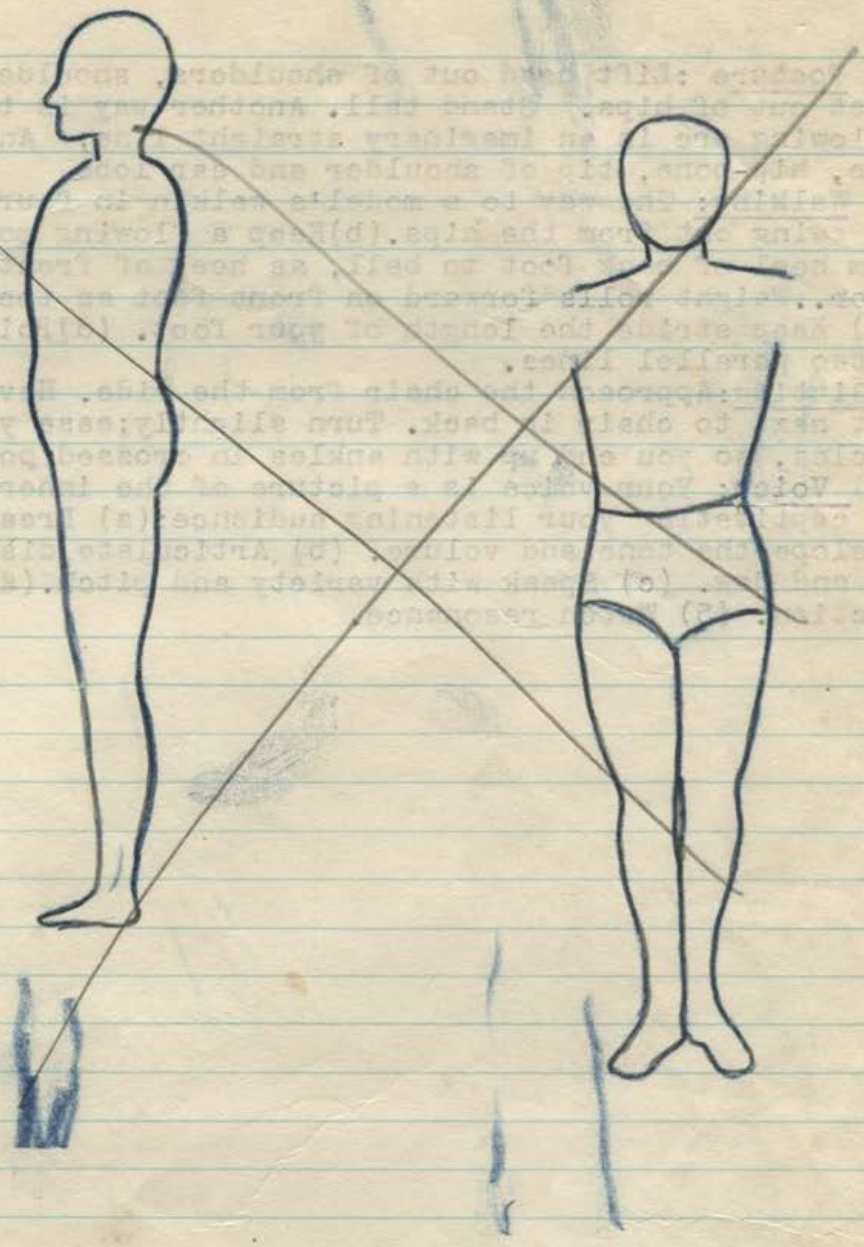

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JOHN R. POWERS:

(1) Posture :Lift head out of shoulders, shoulders out of waist, waist out of hips. Stand tall. Another way is to see that the following are in an imaginary straight line; Ankle-bone, centre of knee, hip-bone, tip of shoulder and ear lobe.
(2) Walking: The way to a model's walkin in four steps: (a)Let your leg swing out from the hips.(b)Keep a flowing motion. Weight transfers from heel of back foot to ball, as heel of front ~~frnnk~~ foot touches the floor..Weight rolls forward on front foot as toes give a little push.
(c) Keep stride the length of your foot. (d)Point feet directly forward in two parallel lines.
(3)Sitting:Approach the chair from the side. Have foot forward, the foot next to chair in back. Turn slightly;ease yourself down with thigh muscles, so you end up with ankles in crossed position.
(4) Voice: Your voice is a picture of the inner you. Here are five rules for captivating your listening audience:(a) Breathe from the diaphragm to develope the tone and volume. (b) Articulate distinctly with the lips, tongue and jaw. (c) Speak with variety and pitch.(d) Work for a rising inflection. (5) Watch resonance.

On Posture

* May I call your attention to m y theory that the superior development of the human brain and with it the gradual upstart to loftier hights was primarily caused by the continual change to the e r e c t posture,which again caused the u p s i d e d o wr p o s i t i o n o f t h e f e t u s with its i n c r e a s e d b l o o d s u p p l y t o t h e b r a i n! —A. von Boroczin

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~~3 copies~~
2 in file copy

DR ARNOLD LORAND: For the liver a sweat-bath is of great benefit, since by means of it toxic products may be eliminated which would otherwise be carried to the liver.

Of frsh fruits grapes and pineapples have the best laxative qualities. Of stewed fruits, rhubarb, prunes & apples.

If we are not able to procure a sunbath, it would be advantageous to remain exposed naked to the air once or twice during 24 hours, each time for 5 to 10 minutes. To avoid catching cold, rub the entire skin of the body and in winter the room must be warmed. While rubbing--which is best done with a brush--we can also move about.

Wool is the most suitable material for warmth for underwear, as it can best retain the natural heat of the body. It is best for aged persons. It has on the other hand serious drawbacks. It becomes easily saturated with perspiration but, soon losing its porosity by washing, does not freely give off the moisture. It is advisable to wear a large-meshed cellular linen garment next the skin under the woolen underclothing. There will thus be a cushion of air between skin and wool, while the linen rapidly gives off the moisture.

It is a great mistake to have underwear too tight. There should always be air between it and skin. As air is a bad conductor of heat, if the clothing is worn loosely and is porous, we shall not feel cold. At the same time the porosity allows for the free passage of harmful exhalations and evaporations from the body.

Socks which do not fit light too tightly but fairly loosely, and which are made of porous material, such as good wool, will also be the warmest. It is quite unnecessary toadopt heavy doublethick sox which fill up all the space in the shoes.

Linen possess the great advantage of easily giving off moisture, but it gives off heat also. It may most advantageously be utilized in warm weather; and also in winter under wollen garments. It can be washed much more thoroughly than wool, which easily retains dust and dirt. It is the most prous substance.

Silk underwear retains warmth and absorbs moisture but it is too expensive for ordinary use and can readily be spoilt by indifferent washing.

Cotton gives off moisture it has absorb-edalthough not quite so efficaciously as linen. If made from the best possible material and loosely woveh, it can compete successfully with wool as a material for warm underwear. In order to keep warm in winter, however, cotton should not only be of the best make and quality but also of a certain thickness.

It is of utmost importance that underwear should not fit too closely around the body.

It is of primary importance to change underwear every day, so as not to leave the products of perspiration on the skin for several days. Before putting on clean underwear ascertain that it has been aired and is dry, otherwise, if damp, we may easily catch cold.

ON HYGIENE

It is much better to be clad too lightly than too warmly, for thus we avoid perspiring and thereby catching cold. The sensation of feeling cold does not imply catchingcold.

Catching cold is best avoided by hardening the body thru aerating the skin and cold baths.

Preference should be given to soft and very light hats, not to those hard ones which prevent the circulation of blood. In summer straw hats are better.

The ridding of the body from toxic products is performed even more actively during the night than the day. It logically follows that sufficient aeration is even more necessary. Heavy feather beds & heavy coverlets are not beneficial. It is also imprudent to use woollen nightwear.

In order to fall asleep the brain must be at complete rest. If the brain is roused by anything exciting, sleep is out of the question. A hot head prevents sleep too; keep it cold. Anaemic condition of the brain must be sought and this is best attain-ed when nothing may cause an afflux of bloodto it. We must exclude light and noise from the sleeping chamber. If it is too warm we may be prevented fromsleeping. The air must not be oppressive, so not to invite

(94)

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Socks which do not fit too tightly but fairly loosely,and which are made of light porous material, such as good wool,will also be the warmest. It is quite unnecessary toadopt heavy doublethick sox which fill up all the space in the shoes.

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The parts which perspire most freely--neck,armpits and toes of the feet should not be tightly enca-sed in clothing.Collars should never be starched but soft,& low. It is obligatory on all who wish strictly to follow the rules of health not to prevent free access of air by impermeable rubbers or heavy boots.Leather is not porous. It is advisable to wear only low shoes . The best would be those of canvas,with leather soles. In severe winter weather spats or gaiters could cover them. Rational wear would be sandals. Shoe toes should never be pointed.

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The older we get the less sleep we require.
The deeper the sleep, the shorter will be the time we require for it. The essential thing is to feel rested in the morning and it does not matter if we have slept few hours. If not, the time must be made up the following night.
People who go to bed early, some hours before midnight, enjoy the soundest sleep, because sleep is always deepest at about midnight.

Persons suffering from sleeplessness should take exercise and produce some fatigue before going to bed. It should be done in the open fresh air.
Whereas the Talmud lays down once a week as permissible or working laborers to copulate, it lays down only once a month for mental workers.
The best safeguard against sexual desires in those who cannot get married is to avoid rich food and a sedentary life, to wash the parts with cold water, to take a purge regularly, and especially much outdoor exercise, and to drown the desires in a flood of useful and busy occupations. The surest kind is strenuous mental work, but it should not occupy all the time as to be exaggerated beyond ordinary limits.
The drawback to hotbaths is that so many easily catch cold afterwards. To prevent this, the bathroom should not be left while the skin is hot. Either let cold water run into the tub or take a cold shower,; follow by energet friction with a rought towel until the skin becomes red. Not sufficiently drying the skin will also cause a cold. Since the head and feet are the parts most easily liable to catch cold they should be dried first. Snd since the evaporation of water frm skin surounded by cold air is a cause, the process of drying should be delayed but not quickly done
Cold footbaths act beneficially in cases of headache and insomnia. They contract the bloodvessels in the brain, which induces sleep.
Cold baths generally should not be too cold or too prolonged.
Nature warns us first, for hardly ever do we get ill without there being some premonitory symptoms. By a timely defense and hygienic measures the disease may sometimes be prevented.
Scholars often do not present a healthy appearance Intellectual activity should if possible be suspended a full hour before and after meals. The morning hours are best of all for mental labor. Not to work to excess, to permit oneself to rest--this is the chief precept in the hygiene of the mind. One should not work more than a few hours at a stretch/It is best to work in the garden, whenever possible. In the sun the eyes and book or paper should be shaded.

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BERNARR MACFADDEN'S

(98)

PARAGRAPHS THAT CAN BE USED FOR ANSWERING"YOUR AILMENT" QUESTIONNAIRE

No. 1 Sitz Bath: A hot sitz bath may be taken ( ) for 5 to 15 minutes - depending upon one's tolerance to hot water and on8s vitality. This is not a cleansing bath but a special bath for affecting certain regions of the body. It is taken by sitting in the water with the knees bent and having the water come up as far as the navel or just over the hips. It is usually best to splash or spray cold water on the parts which have been bathed, unless one has the facilities for taking a one-minute cold sitz bath following the hot sitz bath.

No. 2 Spinal Compress Spinal compresses may be employed ( ) to help stimulate the nerve centers. They are applied by rinsing a large bath towel, folded lengthwise, in very hot water and placing this over the entire length of the spine. These compresses can be applied for 10 or 15 minutes and usually must be renewed every three minutes to retain sufficient heat. One could also employ spinal massage after the hot spinal compresses have been removed.

No. 3 Spinal It is also suggested that spinal exercises be taken each day as they help to invigorate the body and also help to lengthen life. A simple way to exercise the spine is to lie on the back and bring the legs up and over toward the head, with the feet over the head with knees bent -swing back until the entire weight of the body is on the back of the head.

Another beneficial exercise for stretching the spine is to grasp anything overhead that will bear your own weight -- hanging there for a few seconds once or twice or more frequently every day.

No. 4 Relaxation Bath for Nerves A neutral or body-temperature bath is usually beneficial for producing relaxation and insuring sound sleep. It may be prolonged for 30 to 60 minutes in a full tub of water, and can be taken 3 times a week.

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No. 5 Fasting: It is well to begin with a short fast of 1 or 2 days duration - drinking generously of water throughout the day and taking the juice of 6 to 9 oranges or the equivalent in other fruit juices, particularly prune juice.

We suggest that a fruit fast of one day each week be taken. It will be beneficial and will make fasting easier if 2 cans of water are added to a can of grapefruit juice (unsweetened) - then add strained honey sufficient to make it a pleasant drink, being careful not to make too sweet. Drink this mixture instead of water and use it alone on the one-day fast each week.

No. 6 Milk Diet: When taking the exclusive milk diet one would begin with a glassful of milk every hour for about 8 hours the first day and then increase one glassful of milk per day until about 4 to 5 quarts of milk are taken daily. The milk should not be taken oftener then every 30 minutes and should never be taken very cold. It should be sipped slowly and mixed with saliva before swallowing.

When terminating the milk diet, it is necessary to gradually take more solid food in small quantities and masticate it thoroughly.

No. 7 Basic Diet: Breakfast: a large glass of fruit juice (orange or grapefruit) and all that is desired of any fresh fruit in season that appeals to the taste. A glass of milk or buttermilk can also be taken with this meal.

Noon Meal:
Baked white or sweet potatoes with generous amounts of cooked green and yellow vegetables and also a generous raw vegetable salad. If any dessert is taken, it would be best to have fresh fruit, baked apple or apple sauce.

Evening Meal:
This can be similar to the noon meal, except one may take beef, liver, lamb, chicken, turkey, fresh ocean fish, eggs or cottage cheese in addition.

All products made with white sugar and white flour; also, tea, coffee, tobacco and alcoholic beverages should be avoided; at least be temperate in the use of tea and coffee.

Be careful never to eat unless the food tastes delicious. It is the enjoyment of food that simulates the stomachic juices, and when food is eaten without appetite, one feels as though there is a heaviness in the stomach.

No. 8 Vapor Baths Either vapor baths or hot water baths can be taken twice weekly to induce heavy perspiration to help eliminate toxins from the body. These baths are usually followed by a quick, cool shower. The vapor or hot water bath may be prolonged for about 10 or 15 minutes.

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STANDARD REPLIES FOR DIETARY QUESTIONNAIRE

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No. 9 Water & Walking: It is important to drink generously of water every day and at least 6 to 8 glassfuls of water can be taken every 24 hours. If I were to select one exercise as the most valuable for health - building, it would be walking. There are numerous examples of healthy people who attribute much of their vitality to their practice of considerable walking. Consequently, I suggest taking long walks every day - gradually increasing the length of the walks and even the speed of the walk. During walking one will breathe four times as much air as when standing or sitting. The beneficial effects of this additional intake of air are obvious. The general circulation is, naturally, greatly accelerated and in fact all parts of the body are given a better supply of blood through the practice of walking.

No. 10 Bowel regularity A valuable practice for improving the regularity of the bowels is to drink comfortably hot water after rising in the morning and then immediately taking abdominal exercises while lying on the back for 5 to 10 minutes by raising the legs, singly and alternately, then together, and by raising the knees alternately up towards the chest. A small glass of prune juice after the noon or evening meal would be helpful.

No. 11 Dry Friction Rub It would be beneficial to wet the skin with tepid water and then with open hands rub every part of the body until the skin is dry. Just before dryness appears, the rubbing is more difficult and becomes a vigorous exercise. Also, to further stimulate the skin -every part of the body could be rubbed with a very rough Turkish towel.

(100)

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1. Natural foods richest in alkaline elements - Spinach. All leafy green vegetables rich.(b) Mineral acids may cause an acid condition - Such acids cannot be oxidized and must be eliminated through the kidneys. They combine with the alkaline elements in the blood and if there is superabundance of them present will cause Acidosis Pgs. 566-567

2. Practice of using sulphur on fruit which leaves in them sulphurous acid contributes to production of acidosis.
(b) Both alkaline and acid minerals are needed to sustain life. But in the process of metabolism we are always freeing the acid minerals by the destruction of proteins.
(c) High protein diet very greatly increases the acid elements
(d) No: it is not a wise diet Pg. 567-569

3. Acidosis may be corrected by the use of either less acid-forming foods or more alkaline elements. If condition has been one of mineral deficiency then obviously more alkaline minerals are needed. If diet has been rich in minerals and is still acid-forming, then what is indicated is cutting down the Source of acid minerals.
(b) Sugars and starches contain no mineral elements: and so are not acid-forming. (However, a diet largely made up of these demineralized foods does tend to produce acidosis as it does not provide the elements needed to neutralize the sulphur phosphorus and other acid products being continually freed from our own protein tissues. Pg. 570

4. Only mineral not found in natural foods in any part of the world is - Iodine
(b) Foods that contain minerals usually contain vitamins - the similarity of the sources of good mineral combinations and good vitamin stores is marked. 575

5. Glucose: simple sugar - the simplest carbohydrate which we are concerned in our good supply also called fruit-sugar - also dextrose and blood sugar.
(b) Physical Function- The energy of the sunlight is thus caught and bottled up in sugar and that energy is again released in the muscles of the animal to make heat or to do physical work.
(c) Vital function of a living plant to a living animal or person: The water of the plant has been given back to the air in the breath of the animal and will ultimately fall again as rain to water the plant while the oxygen given off by the plant may again be absorbed by the animal. The waste product of the animal is the food for the plant and vice versa. The balance of nature is such that if the animal were shut in an airtight glass house with plants of equivalent capacity, each would purify the other - the air for each other-and with the proper handling of other elements through the soil, each could completely each other. Page 577-79

6. Monosaccharides (simple sugars) contain - Six atoms of carbon and six molecules of water.
b) Most commonly known monosaccharides - Glucose, Fructose, Galactose.
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"INSTRUCTIONS TO LICENSED PRACTITIONERS IN THE WATER THERAPY TECHNIQUE"

Heretofore, all Hydropathic treatments of high temperature was rarely used above 105 to 106 degrees, and then, they were limited to 15 minutes. Now, in this process, the practitioner must be quite sure that the heart can endure a temperature of 108 to 110 degrees. The query is: "How are you definitely going to determine that a patient can endure this high temperature at the part of the body which is to be treated?" The answer is: A temperature can be endured in a part of the body which would be dangerous if the entire body was immersed. For instance: A Sitz bathtub in which the Pelvic region alone is being immersed, can ~~easily~~ usually endure the temperature required.

¶ Where the patient is very strong, (a vital type generally) the treatment can be given after one or two tests, but usually, the test must be completed as follows: First, a thorough examination of the heart and vital condition; generally in the morning after the patient has ommited breakfast. Then, another examination in the afternoon of the next day after his regular meals have been eaten. The examination should be the proof that the heart is dependable ~~in~~ by its normal regularity, ~~and~~ Some rather vigorous exercises can be taken during the EXAMINATION ~~in the afternoon~~, in which the heart beat will substantially increase - but it should be regular. There should be no lapse of one or more beats.

¶ Now, those who pass the first tests, should begin the Immersion under the supervision of a Doctor, when their temperature is at blood heat of 98 to 99 degrees Farenheit. The temperature should be very gradually raised up to 104, to 105, to 106 degrees, and the patient should be able to retain an Immersion of from 25 minutes to one half hour. After this test, (which should be endured without irregularity of the heart, or dizziness or weakness,) two or three days should elapse, - after which, the patient should be tested in the regular treatment - in which he is required to remain immersed at a temperature in which the water is ~~of~~ AT 108 to 110 degrees Farenheit, - for one half hour. This temperature is necessary to destroy the malignant character of the disease, after which, a recovery of the unpleasant symptoms will go on in the regular way: just as the healing of a cut or a wound of any kind CONTINUES in which no maligant character has developed.

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Here the patient is very strong, (a vital type generally) the treatment can be given after one or two tests, but usually, the test must be conducted as follows: First, a thorough examination of the heart must with a competent physician in the morning after the patient has eaten. Then, another examination on the afternoon of the next day, after the regular meals have been eaten. The examination should be the proof that the heart [illegible] can be [illegible] in which the heart beat will substantially increase - but it should be regular. There should be no lapse of one or more beats.

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Research in many phases of this treatment has been extremely limited. It is my belief, that if carried out as prescribed, it will destroy the malignancy of almost every disease.

Leprosy was tested first by this treatment about ten years ago. Very recently, a foot had developed gangrene and an operation was advised and arranged for the next day. The Water Therapy Treatment saved the patient's foot.

A malignant swelling in which the calves were almost twice the size, was given one treatment, after which, the swelling gradually subsided to normalcy.

Prostatitis was treated successfully; also, Gonnorhea; and an inflammation of several months standing in the chest region was removed entirely in one treatment.

We are of the opinion, that in Tuberculosis cases, in which the heart is strong enough to endure this treatment, that a complete recovery is possible after one or two immersions at this temperature. We might say, however, that we are anxious to hear the details of all efforts that are made beyond the tests to which we have referred.

—Bernarr Macfadden

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Herman Muehlhauser

From a physiologica viewpoint, sleep is the result of the gradual withdrawal of blood from the brain. It follows then, that sleeplessnes (usually, at any rate) is due to the brain being supplied with an undue proportion of the vital fluid at a time when such normal supply should be at a minimum. The nervous tension to which allusion has just been made produces this condition and we have insomnia. There are mechanical as well as mental methods of overcoming such a condition. So far as the former is concerned the best and easiest method is to devote five or ten minutes to moderate exercises just prior to going to bed, giving specail attention to such movements of the back and the neck as assist in inducing a free and regulated circulation. By these means the pressure of blood in the head may be lessened and at the same time a more relaxed condition of the nervous system created.

Sitting in bed, clasping the fingers underneath the knees and pulling vigorously, from fifty to one hundred times or until the muscles in the small of the back are thoroughly stretched and relaxed, often is an effective remedy. Sitting in bed and reaching steadily beyond the toes is a valuable movement having similar effect. Another exercise consists in relaxing the muscles of the neck, pulling the head forward, throwing it back and continuing the movement until the muscles of the back are thoroughly fatigued. Indeed, any of the movements that bring into action the muscles of the neck and the spine and produce increased breathing will insure good results. Lying either on the back or on the abdomen and contracting all the back muscles, as if endeavoring to telescope the spine, will be beneficial in nearly all cases, especially if followed immediately by the spine-stretching movements mentioned above. The following relaxing exercises are especially recommended by certain chiropractors: Head far back, chin in. Now allow the hed to fall far to the right (keep chin in), then far to the left. Repeat forty to fifty times. From the same position allow the head to fall far backward the same number of times. From the same position allow the head to fall, turning first far to the right, then far to the left fifty or more times.

Another remedy is to wring a towel out of cold water and wrap it snugly around the neck. See to it that it fits closely at the back of the neck. Or use a girdle pack as follows: Wet a towel with cold water, fold it lengthwise until it is four to six inches wide, wring it out and pin it around the wasist next to the skin. Place a dry towel over it. The soothing influence of this girdle usually is satisfactory. A cold shower or tub bath of four or five minutes' duration just before going to bed often induces sleep. In some instances a prolonged neutral bath will be more effective. A mild ultra-violet treatment is of aid, especially if followed by a cold shower.

Among various other worthwhile mechanical methods of banishing insomnia may be mentioned cold cloths to the head, the hot water bottle to the abdomen or feet, the flowing cold foot-bath with friction, the ice-bag to head or heart, mechanical vibration of spine or lower extremities and infra-red irradiation of the spine; also massage or osteopathic or other spinal manipulation. (See Specail Exercise Treatments, in Vol. VI, Sec. 3; also Massage, Vol. VII, Sec. 4.)

So far as mental methods are concerned, it is suggested that the patient, by an effort of substitution, divert his mind from the subject which disturbs his slumbers. Many people take their business worries or social perplexities to bed with them and sleeplessness follows. These disturbing bed-fellows must be botten rid of and their place filled with thoughts of a pleasant subject and soothing nature. Concentrating the mind on some pleasant subject often is of value, but probably the best plan is to make he mind as nearly blank as possible. Pay

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no attention to any thoughts which may enter consciousness. Some may succeed better by concentrating on the word "nothing", or by visioning a high blank black wall.

Many people "fight" insomnia. If they but realize hat fretting and fuming and counting sheep jumping over a rail, etc., merely serve to deepen the impression of wakefulness upon the subconscious mind, also that the full relaxation of the body and mind will refresh them greatly even if sleep does not come - in other words, if they adopt the don't-care attitude - they will find sleep coming to them much more readily.

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It need hardly be said that opiates of any kind must be religiously avoided. They simply aggravate the condition and make the cure more difficult.

In many cases, if the sleepless one will take sufficient exercise through the day to leave him muscularly tired at night he should have no trouble in sleeping. Long walks will solve the problem in some cases. A drink of hot water, or perhaps a half a glass of warm milk, often will serve so effectually to draw the blood to the stomach and away from the head as to enable the sufferer to go to sleep almost immediately. In case of much mental excitement a hot footbath, combined with cold cloths applied to head and back of the neck, often will be effective. Pain, digestive disturbances and other troubles serving as causes must be given due attention. Often m ld doses of ultra-violet light prove highly sedative.

LUCIUS M.BUSH : HOW IS YOUR SPINE (from Health Culture MAg.)

( ) Combines with the brain at its upper end, the spinal cord is like the headquarters of an army. The body would be simply a mass of bone and meat without nervous control from these parts. All thought, planning and control of action depends upon the brain and the control wires which we call nerves passin -g down through the spine and out through openings between the vertebrae to the various parts of the body. With the exception of a few nerves which pass directly from the brain through openings in the skull every function of the body is controlled by these nerve tracts passing down the spine. Without such nerves one could not breathe or digest the plainest food and could not even lift a finger. Thus it is easy to see how important it is to keep the spine in perfect condition.

M.V. Newman:VITAMIN C IN ORANGES

( )The orange contains a necessary amount of vitamins, being an excellent source of vitamin C, essential to normal complete nutrition. And it is rich in organic salts, with the alkalies predominating. So it is an alkaline food, although acid in taste. The citric acid of the orange is oxidized and soon disappears, when the fruit is eaten. The acid portion is thus destroyed in the body, leaving the alkali; and the ultimate effect of eating the orange is to increase the alkali of the blood and the tissues. In fact, the orange, by building up the alkali reserve, is one of the most potent correctives of acid-osis.

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One of the commonest faults in the feet of young people is the tendency to bear the weight of the body with the feet turned slightly outward. The result of this is that the weight of the body falls not on the proper weight-bearing part, but on to the spring of the foot, thus compressing the joints and curtailing the functional activity of the foot. Not only that, but the whole leg will swing outward, shirting the pelvic bones, so that the abdominal muscles are relaxed in the forward position and provide poorer support for the contents of the ab-domen. Walk with the feet held quite straight, and to exercise the weaker muscles by walking with well turned [redacted] in on set occasions.

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YESUDIANS YOGA & HEALTH

(1) Really knowing my body, however, means something quite different. It means, assuming I know, for example, where my heart is, that I can also go down with my consciousness into my heart; that I can feel its shape, auricles, ventricles and valves.
(2) When he reaches this point, the next step is to direct his consciousness united with his will power, to the minutest fibres of his body.
(3) He practises how to lead his consciousness into every part of his body.
(4) He learns that there are two life currents active in his body and that the complete equilibrium of these two forces means perfect health.
(5) The positive pole is in the top of the skull, at the spot where our hair forms a whorl. This point is easily located on a child's head. The negative pole is in the coccyx, the lowest vertebra. Between these two poles there is a current of extremely high frequency and short wave-length. This tension is LIFE! # The carrier of life is the spinal column.
(6) The pupil comes to the realization that everything that lives in time and space is alive because it carries within itself polarity and rhythm. He begins to see the secrets of creation. In that moment when the creative principle leaves the absolute and splits in two, the negative and positive pole, i.e., polarity, is born. Between the two there arises a pulsating connection, rhythm is born and there begins the manifestation of LIFE.
(7) Man carries within himself the positive-sending and at the same time the negative - receiving - resisting characteristics of his being. Within his personality which is woven of contrasts he must preserve complete balance, join the opposites together, supplementing each by the other, and reconcile them within himself. Only then is he perfect.
(8) Inasmuch as diseases always arise from the fact that one of the two life currents has the upper hand over the other, we divide them into two major groups, positive and negative diseases. # If we overstrain the body's life force, either through exaggerated sexuality or through excessive mental work, this causes increased combusion. The body is exhausted and falls into a negative condition. Its resistance is too low. Such negative diseases are tuberculosis, chronic inflammations, allergic disorders, stomach and intestinal ulcers, etc. Convalescence, neurasthenia and depressions are also negative conditions. # The opposite happens when for any reason, life energy is reduced or withdrawn so that the cells of the body, lacking a concentrated force, start to go wild, forming tumours and cancerous growths.
(9) In Hatha Yoga schools experience has shown that when a patient succeeds in disciplining his thoughts, he can, without any violent suppression, live in complete continence, parallel to the treatment he is getting. Thus, in very many seemingly hopeless cases, healing can be attained. Western physicians have also recognized a connection between tuberculosis and excessive sexuality. They suppose, however, that the erotic condition is the result of tuberculosis, whereas actually the opposite is true. People who are over sensual are thus more disposed to tuberculosis. If occidental medical science would compile statistics on the mental condition which precedes various diseases, it would soon realize the truth of what Hatha Yogis teach, namely, that all disorders, even infectious diseases, are the result of mental causes.
(10) Yogis prevent the disease through maintaining the equilibrium of currents, or if this has been disturbed and a disease is already present, they restore the balance between the two currents. In this way, the organism conquers the disease through its own power and returns to permanent health. The balance between the two currents is perfect when our mental equilibrium is perfect. Therefore, we must begin by setting the mind in order. # If I bite into a hard crust of bread and break a tooth, does this have a mental cause? Yes! #Through the nervous system the mind penetrates into the body. The nervous system directly affects the glandular system. Hence the production of hormones within the system of ductless glands depends directly on the mental condition of the individual.. We know very well that the calcium or lime content of our bones - and consequently the hardness and resilience of our teeth - depends on the quantity and quality of the hormones circulating in our blood. If a tooth is decayed and brittle, this likewise has mental causes! #But how about accidents? If someone falls down a stairway and lands at the bottom, battered and bruised, does this also have mental causes? - Yes! But the causes lie deep below the conscious mind. # Every accident is a self-punishment of the individual. Every decision, every act, every movement has its point of origin within us.

(11) The seemingly marvellous results of hypnotism become comprehensible if we understand the connection between thought and prana. The hypnotists collects and controls the prana in the medium with the air of spoken thoughts. Indian Yogis, however, make no use of this power they have; for they believe that no one has the right to interfere with the self and freedom of action of another person. They likewise do not use hypnotism for healing purposes, because the results are not permanent. If the person who has been healed by anothers intervention continues to make the same mental mistake as before, and if he continues to think wrong thoughts, the disease reappears with renewed vigour.

(12) Most disorders of the vocal cords and the respiratory organs are the result of deficient breathing. This is the easiest way to catch cold.

(13) About the damaging effect and the reprehensibleness of shallow breathing, I can give him the following advice. Standing upright at attention with hands rigidly at the sides, lift the shoulders a little and breath deeply. Then throw back the head and drop the shoulders, and immediately you see that you can breathe in still more - at least as much more as before. # Second test. Let us sit at our desk leaning over forward a bit just as we do while working. Our breathing again will be shallow, as our shoulders are in an unnaturally high position.

(14) Abdominal breathing is also called deep breathing or diaphragmal breathing. Most men breathe this way when lying down or resting. This is the type of breathing advocated by European and American health lecturers, whereas actually it is only part of complete Yogi breathing.

(15) In shallow breathing, the upper part of the lung fills up with air; in middle breathing, only the middle and a bit of the upper part; and in deep breathing, the entire lower and middle parts. Hence, this kind of breathing is better than the two forms just discussed.

From the foregoing it is obvious that the most perfect method of breathing is that which fills the lower, middle and upper part of the lungs in the same way, thus supplying the organism with the maximum amount of oxygen and prana.

(16) The complete and perfect Yoga breathing contains all the advantages of abdominal, middle, and upper breathing, and none of their disadvantages. It brings the entire respiratory system - every cell and every muscle - into action.

(17) The basic exercise for complete Yogi breathing is as follows: Standing erect in normal, restful posture, we exhale vigorously and then breathe in, our inhalation being composed of the following three interconnected phases: 1. By moving the diaphragm, we slowly push the abdomen outwards. That is, we arch out the abdomen without consciously breathing in. In so doing, we make the surprising discovery that merely expanding our abdomen has caused air to flow into the lower part of our lungs. It is a good idea - at least in the beginning - to put the palms of both hands on the abdomen in order to note its movement.

(18) In the second phase of this breathing, we spread our lower ribs and the middle part of our thorax, so that little by little the air streams into our middle lungs. This phase corresponds to middle breathing.

The third rhythm in the inhalation is the full arching-out of the chest. With this motion we draw in as much air as we can get into our expanded lung. In this last phase, we draw in our abdomen so it can act as a support for the lungs and at the same time, the upper lobes of the lungs can fill up full of air. The last rhythm is thus a completely perfxxxd -formed upper breathing.

At first glance it seems as if Yogi breathing consisted of three rhythms of movement. However, this is only theoretically so, for in performing this breathing we must glide from one movement into the next, without a break or interruption. Seen from the side of the body, the perfect Yogi breathing appears to be a single, slow wave-like movement from the abdomen upwards. With a little practice, we are able to draw in the air evenly, with a smooth transition as we pass from one phase to the other.

Now we begin exhaling slowly through the nose so that we force xxxx the air out in the same sequence in which it was admitted. First we draw in the outer wall of the abdomen thus pressing the lower ribs together, and finally we lower the collar bone and the shoulders. In exhaling we press the abdominal and rib muscles together to such a degree that as little air as possible remains behind. Naturally we must not be violent about it.

A half hour before each of the three main meals we practise this simplest form of pranayama, at least one minute on the first day. Each day for the next five days we increase the dose by 1 minute.

(19) In many cases complete healing can be achieved in a short time if the patient breaks his habit of shallow breathing and begins to breathe deeply and thoroughly. Deep breathing also changes his mental attitude, - for how can a person who has a broad, well expanded chest and who breathes slowly and deeply, be fearful?

(20) Why should we do breathing exercises when we can get the same effect through sports? When we run, fence, row or play tennis, our lungs function to their full extent; we are automatically forced to take deep breaths and thus, indirectly, we achieve the beneficial effects of Yogi breathing! # This is not true, however. During vigorous sports, the lungs actually do work to their full capacity, but unsystematically, with spasmodic jerky movements and the increased oxygen intake is immediately consumed as a result of the constant loss of energy.

(21) Rhythmic exercising of Yoga breathing either in restful exercises or exercises involving only little bodily movement has an incomparably greater and more beneficial effect on all our organs than indulging in sports just for the sport's sake. # It must be added that western sports are dynamic, active, whereas the bodily exercises of Hatha Yoga are passive. In active sports we expend our strength and then have to lie down to rest. In the passivity of Yoga exercises, however, we collect a gigantic amount of energy which we store up within us.

(22) No matter how tired we are when we come from work, we can easily do passive Hatha Yoga exercises, as they cause no further fatigue. On the contrary, after doing them we are remarkably refreshed.

(23) The miraculous effect of retained breathing can also be partly explained in that way. The reader will notice that in doing the pranayama breathing exercises described in the Practical Part of this book, the Indians always combine them with the retention of the breath over shorter or longer periods. This is actually breathing control which has a most astonishing biological effect on the organism.

(24) If we watch a javelin thrower, a discus thrower, a swordsman or tennis player, we can see how just before the supreme exertion of his decisive movement, the athlete holds his breath and often makes a whole series of movements before exhaling. The greater the muscular work or the power he is required to exert, the deeper will be his inhalation preceding it and the longer will he hold his breath.

(25) The Yogis made this discovery thousands of years ago and recognized the fact that pranayama practised in connection with retention of breath, stores up large quantities of prana and is therefore of extraordinary beneficial effect, not only for the organs of breathing and digestion, but also for the blood and the entire nervous system.

(26) Breathing itself is actually an alternation between positive and negative conditions. In inhaling we are in a negative condition - we are receiving, drawing in the life-giving element. While exhaling we are positive - we distribute the power we have taken in to all parts of our body; we are giving, radiating. One who thinks logically will already realize that if we consciously control the regularity of our breathing, this in itself sets up an equilibrium between the positive and negative energies. In holding his breath, a person is forced - at least for a time - to focus his consciousness in the centre of his SELF and to unite both energies. As a result he achieves a condition of complete equilibrium, both mentally and physically. It is the same as if I were to stop an oscillating balance at the very moment when the pointer is at the centre, that is, when the balance is in complete equilibrium.

(27) When I take a sick person who has got out of equilibrium and, in a similar manner, bring him back to equilibrium his healing is greatly aided. The alternating breathing exercises - such as 'Bhastrika' for example, that is, alternating breathing through the right and the left nostril - force the person to an even greater extent to establish equilibrium between the positive and negative forces in his body.

(28) By holding the condition of equilibrium - that is, by retaining our breath, we thoroughly clean all the little air sacks in the lungs and stimulate them to increased activity. In this way the stagnating impurities and toxins in the blood are vigorously expelled. The retained breath has somewhat the same effect on the lungs and the blood as a laxative on the organs of digestion. For this reason those who regularly practise Yogi breathing never suffer from disorders of the lungs, stomach, liver, gall or heart, nor do such persons include any asthmatics or sclerotics.

~~(29)~~ Rhythmic exercising of Yoga breathing either in restful exercises or exercises involving only little bodily movement has an incomparably greater and more beneficial effect on all our organs than indulging in sports just for the sport's sake. #It must be added that western sports are dynamic, active, whereas the bodily exercises of Hatha Yoga are passive. In active sports we expend our strength and then have to lie down to rest. In the passivity of Yoga exercises, however, we collect a gigantic amount of energy which we store up within us.

(29) Swimming is a natural exercise, not an artificial one. Secondly, even today it is the only sport in the world which, because of the peffectly rhythmic movements required, forces us to breathe deeply in the pranayama manner. #Thanks to these characteristics, swimming when practised regularly and in moderation is extraordinarily beneficial to the health.

(30) I have placed such a great emphasis on swimming, because it is the only basic exercise which forces everyone to control his breathing. One must hold his breath for a certain length of time if he does not want to swallow water.

(31) Ice cold food and beverages have an injurious effect as soon as they are in the mouth. The enamel of the teeth becomes cracked and loses its ability to fight off mouth bacteria

(32) The most dangerous thing, however, is ice cold fruit. Fluids are more quickly warmed to body temperature than pieces of ice cold fruit, especially when they are not thoroughly chewed. Such pieces of badly masticated ice cold fruit lie for a long time in the stomach, not only cooling the mucous membranes of the stomach walls, but also all the organs in the vicinity.

(33) He only eats when he is actually hungry and chews each bite ten times as long as the occidental - until it is thoroughly insalivated, and he does not swallow it until it has been chewed into a milky mush. From the viewpoint of the prana current, this is extraordinarily important.

(34) Let us therefore assume that food contains prana, as explained by the ancient Indian science, and that this prana is liberated by thorough mastication.

(35) Meals should be eaten slowly, with attention, and concentration on the food. If we come home tired, we should rest at least ten minutes or a quarter of an hour; for a tired body has a tired stomach and cannot digest as it should. Moreover, let us not forget that food gives strength and that we should never eat when we are angry or dominated by another negative emotion. If we eat while in such a mental state, the energy derived from the food will serve to strengthen our anger and our baser instincts.

(36) One who understands the meaning of leading consciousness also understands the advantages that are connected with being able to cause a flow of blood to any desired part of his body. If someone suffers from a lazy colon, he concentrates on his colon and feels as if he himself were the colon. This in itself is sufficient to cause a flow of blood and to set the colonic activity in motion. This is increased when the person imagines that he imself is the colon and moving.

(37) During inhalation we must concentrate on storing up prana within ourselves, and in exhaling we must think of sending forth the fresh prana intentionally to all parts of the body or to the part which is concerned in the particular exercise. This in the exercise called Viparita- Karani we concentrate on the thyroid gland. This means, that we send our SELF into the thyroid gland - through constantly thinking of it - and simultaneously at every exhalation we send the quantity of prana we have inhaled to the thyroid, much as if we were 'pumping it there'. #Similarly we can send prana to any desired part of the body with the firm intention of strengthening or healing it. Prana collects wherever the consciousness is concentrated. ~~Thanxxthexlightxxhinxxx~~

(38) The blood vessels can be strengthened by exercises such as Sirshasana, Sarvangasana, and Viparita-Karani which, because of the inverted position of the body, enable the blood to flow back to the heart without effort. These postures which reduce pressure on the veins for several minutes every day tend to lengthen the life of the veins to a considerable degree. Their effect is astonishing. The short rest which these blood vessels obtain during the exercise of the asanas is fully adequate for their regeneration. With daily asana exercises of several minute' duration, even varicose veins can be cured.

(39) The second prerequiste for the health of the tissues is the complete elimination of wastes: carbon dioxide, uric acid, urine, faeces, and perspiration. If for any reason these toxic substances remain in the body longer than necessary, they can cause serious disorders. They can only be efficiently eliminated when the organs of breathing, elimination of water and digestion function perfectly.

(40) Exercises involving retention of the breath, when such retention is begun gently and gradually prolonged, are beneficial, but excesses in this regard can lead to dilation of the lungs or heart. # One yogi pupil in India, for example, was told by his master - by way of introduction - to do seven full Yogi breathings in the morning,, at noon, and in the evening. "Seven exercises are not enough for me,' thought the pupil. 'Seven probably won't even have any effect at all!' In order to progress more quickly he did the exercise fifty times. By the next day, his body had broken out all over with a red rash. The teacher explained to him that his strained breathing had resulted in a rapid stirring up of all the impurities and toxins in his body and this toxic matter had been driven into his skin in the form of a rash. For a day or two he suffered from a high temperature and an excruciating itch until his condition returned to normal.

(41) The most important prerequisite for regulation of breathing is to control the rhythm. For this reason we must always remember to breathe regularly, counting out exactly the prescribed rhythm. To measure the time, Indian Yogis count their pulse beats. The best procedure is to take our pulse and determine the rhythm of the heart beat before beginning the exercises. This rhythm is the basis of our counting. Every breathing exercise is begun with a vigorous exhalation.

(42) Exhalation: the abdominal wall is drawn in tightly, forcing the air out of the lung -s through the nose. In abdominal breathing, only the lower lobes of the lungs are filled with air and thus only our abdomen executes a wave-like movement, while the chest remains motionless.

(43) MIDDLE BREATHING- Execution: - Standing, sitting or lying. Our consciousness is directed to the ribs. After exhaling, we inhale slowly, through the nose while expanding our ribs to both sides. In exhaling we contract the ribs, thus forcing the air out through the nose. In middle breathing the middle part of our lung is filled with air, while the abdomen and shoulders remain motionless.

(44) UPPER BREATHING - Execution.- Standing, sitting or lying. We direct our consciousness to the top of the lungs. After exhaling, we breathe in through slowly lifting the collar bone and the shoulders, letting air flow in through the nose and fill the upper part of the lungs. In exhaling - we slowly lower the shoulders and press the air out of the lungs through the nose. In upper breathing the abdomen and the middle part of the chest remain motionless.

(45) Execution: Standing, sitting or lying. By means of our consciousness we animate our entire trunk always following the wave-like movement of our inhalation and exhalation. In this way we experience complete equilibrium. After exhaling, we slowly breathe in through the nose, counting up to eight, and combining lower, middle and upper breathing in a wave-like movement (Puraka). First, we expand our abdomen, then our ribs, and finally we raise the collar bone. At this point our abdominal wall is already drawing in slightly and we begin the exhalation (Rechaka) in the same manner as the inhalation, that is, by first drawing in the abdominal wall, then contracting the ribs, and finally lowering the shoulders, while we let the air out through the nose. In complete Yogi breathing, the entire breathing mechanism, i.e., the lower, middle and upper lobes of the lungs are in uniform movement. Between the inhalation and the exhalation we can retain our breath for as long as is comfortable

(46) KUMBHAKA -Execution. - Standing, sitting, or lying. The consciousness is concentrated on the heart. Kumbhaka is actually nothing other than complete Yogi breathing extended through the retention of the breath. We inhale through the nose during eight counts as in the case of complete Yogi breathing (abdominal, middle and upper breathing), retain the breath for eight to thirty-two seconds (beginning with eight seconds, we add one second each day until reaching thirty-two seconds without effort). No one should hold his breath longer than thirty-two seconds unless his heart is in perfect condition. If, while we gradually increase the rhythm of this breathing, we feel any

strain on the heart, we must stop at the number os seconds which we can reach without exerting our strength. We exhale through the nose while counting up to eight seconds just as in the case of full Yogi breathing. Therapeutic effect.- Balances the positive and negative currents, has a splendid calming effect on the nervous system, slows down the heart activity, and consciously regulates the pulse in case the latter is irregular. Kumbhaka is the most effective exercise to discipline the nervous system and make it conscious. Psychic effect. - Develops the will power and determination.

UJJAYI: Execution. - Standing, sitting or lying. The consciousness is directed toward the thyroid gland. We inhale through the nose as for the complete Yogi breathing, counting to eight; then retain the breath (Kumbhaka) during eight pulse beats. Exhalation - As in the full Yogi breathing but while counting to sixteen and expelling the breath thru the mouth, we make a long drawn out 'S' sound until the air has been completely expelled from the lungs. Then we immediately begin the next inhalation and continue the cycle. Therapeutic effect. - Through the induction of a strong positive current, the endocrine glands are greatly stimulated. This exercise has a particularly powerful effect on under-active thyroid glands, and thus increases the function of comprehension. Abnormally low blood pressure is raised.

KAPALABHATI: Execution. - Standing or sitting. The consciousness is concentrated in the inside of the nose. We do not exhale by a slow contraction of the abdominal muscles, but by tensing them suddenly and quickly, so that the air is expelled through the nostrils in a loud blast as if from a bellow. After this rapid exhalation, we do not pause even a second, but let our abdominal muscles relax, which, almost of itself, slowly fills the lower and middle part of the lungs with air. It is immaterial whether the upper part is filled or not, as this exercise is actually a pranayama of the diaphragm. These rapid bellows-like exhalations must be made in quick succession through a vigorous tensing of the abdominal muscles; inhaling should be made very slowly.

SUKH PURVAK (Comfortable Pranayama) Execution. --In Padmasana (Lotus Seat'), we place the right index finger on the centre of the forehead between our two eyebrows. After a vigorous exhalation we hold the right nostril closed with our right thumb, inhaling through the left nostil during four pulse beats. After retaining the breath during sixteen beats, we release the right nostril, place the middle finger on the left nostril and exhale through the right nostril during eight beats. The fingers remain as they are. After inhaling through the right nostril during four beats and retaining the breath 16 beats, we close the right nostril and exhale through the left during eight beats. Then, with the fingers remaining as they are, we repeat by inhaling through the left nostril 4 beats, retaining the breath 16 beats, exhaling through the right nostril during 8 beats, and so on. Therapeutic effect. Positive and negative currents are brought into a powerful equilibrium. This exercise should be performed very consciously and never repeated more than three times! Persons with weak lungs should perform the exercise in a rhythm of 8-8-8- instead of 4-16-8 given above, or practise the exercise to a count of eight beats without retention of breath. Psychic effect. - Extraordinarily strong. The mental functions and our alertness are greatly increased. One of the most important exercises to facilitate mental Yoga (Raja Yoga) in order to reach the condition of trance.

(47) 'HA' BREATHING, STANDING: Execution. --Standing, with feet apart, we inhale as in complete yogi breathing. During inhalation, we raise our arms slowly vertically over the head, hold our breath a few seconds, then suddenly bending forward, we let our arms hang down in front while simultaneously exhaling through the mouth and pronouncing the soud 'Ha'. In exhaling, the 'Ha' sound is made by the rush of air itself, not by the throat. Inhaling slowly, we straighten up, raising our arms again vertically over our head, then exhale slowly through the nose while lowering the arms. Therapeutic effect. - Freshens the blood circulation, thoroughly cleanses the breathing organs, combats the tendency to feel cold. Psychic effect.--We feel cleansed. When we are in cheap tawdry surroundings the unclean atmosphere clings to us and, even when we have left the area, causes a depressi-ion and mental nausea. In such cases the 'Ha' breathing effectively purges us from the mental poisons and quickly dispels our depressed feeling. For policemen, detectives, specialists, treating neuralgic or neurotic patients, and others whose occupation brings them into contact with the mentally deranged or persons of low character, this exercise is a blessing as it preserves their mental health and enables them to resist outside influences.

(48) 'HA'BREATHING, LYING: Execution.--Lying flat on our back, we inhale, as in full Yogi breathing, simultaneously raising the arms slowly until they reach the floor behind our head. For a few seconds we retain the breath, then quickly raise our legs, suddenly flex our knews, put the arms about them, press our thighs to our abdomen and simultaneously breathe out through the mouth with the 'Ha' breathing. After reposing a few seconds, we begin breathing in slowly, raising our arms over our head. At the same time we stretch our legs upward and slowly lower them to the floor; then after a few seconds' pause, we slowly exhale through the nose while lowering the arms to the side of the trunk. Then we relax completely. Therapeutic Effect. Similar to that of 'Ha' breathing, standing.

(49) ASANAS: Although on the one hand Hatha Yoga exercises have a physiological effect, their main aim is to take advantage of the reciprocal relationship between the body and mind. In order to increase the mental effect, it is recommended that most exercises be performed with the eyes closed. # Hatha Yoga exercises should be done on a hard floor, not on a soft sofa or mattress. Indians exercise on a small rug or mat which is never used by anyone else.

Padmasana(Lotus Seat): Execution.--Sitting on the floor, we put the right foot on the left thigh and the left foot over the right one on to the right thigh. The farther back we bring the foot towards the abdomen, the easier this exercise is to do! The lotus flower in India is the symbol of mental purity and the completely developed consciousness. # This posture preserves the equilibrium of our positive and negative currents and heightens the effect of breathing exercises. Padmasana is the most suitable posture for the breathing exercises which are performed sitting. We hold our consciousness in the heart; breathing regularly and sitting immobile, we do not allow our thoughts to run freely, but force them to obey our will. In this way we consciously store up a tremendous amount of creative energy. The effect is comparable to that of a great river which is duddenly dammed up. In the rising waters lies tremendous power. Precisely in apparent inactivity and in disciplining his thoughts, the Yogi controls and retains the out-flowing creative energy. Through not thinking, not speaking, and not acting, a powerful positive force is stored up. Therapeutic effect. Mental and physical stability and general calming of the nervous system. The effect varies depending on the breathing exercises with which the lotus seat is combined.

Sidhasana Persons who find Padmasana too difficult should practise Sidhasana. This posture is suitable for meditation(sit on floor, cross legs tailor fashion, then place the right foot on the left thing.).

(50) VAKRASANA I & II:(Twisting Posture) Variation 1.--Execution.--We sit on the floor with our legs stretched out in front of us. Drawing the right leg towards us so that the thigh and the knee are pressed hard against the abdomen and the chest, we lift the right foot over the left and place the sole of the right foot next to the left thigh on the floor. The palms of both hands are placed flat on the floor, fingers outward. The consciousness is led into the backbone, and we experience equilibrium and self-confidence. After three full Yogi breathings, we change feet and repeat.Therapeutic Effect.--The positive and negative currents are brought into equilibrium. Variation II. Execution.--The posture is the same as that for Variation I, that is, the right leg drawn in and put over the left. The entire backbone including the head is turned as far as possible to the right. The right arm is stretched out behind the back, and we put the left arm in front of the right knee such that the left armpit presses the right knee backward. We concentrate on the backbone. After three full Yogi breathings we change feet and repeat.

(51) PASCHIMOTANA:Execution.--Lying on our back on the floor, we raise the arms, while inhaling deeply, until the arms are flat on the floor behind us. Then, while breathing out calmly, we sit up slowly, bending forward until our fingers touch our toes or until we can grasp our ankles. The knees must remain completely stiff. The head is bent forward until it touches the knees, and our elbows rest on the floor. While breathing in deeply again, we sit up and lie back slowly on the floor, our arms at rest next to the body. Exhale and relax. The consciousness is held in the solar plexus. # This exercise has a very powerful effect on the nerves of the small of the back. The functions of the organs of the lower extremities, the loins and the pelvis are controlled by the Lumbo Sacralis nerve centres and two minor plexi. Paschimotana stretches and strengthens these nerves.

(52) PADAHASTASANA:(Stork Posture)Execution.--Exactly the same as Paschimotana, but standing. Therapeutic effect.--The same as that of Paschimotana, but here the blood is forced to the head in a stronger stream and therefore the effect on the brain is intensified.

(53) UDDIYANA-BANDHA:(Drawing in the Abdomen) Uddiyana means 'upward flight' upward climb'; Bandha means 'drawing together' or 'blocking'. Execution.-Standing with feet apart, trunk bent slightly forward, we hold the arms straight and place the hands upon the slightly bent knees. After a full Yogi inhalation, we slowly exhale and draw the abdominal wall in tight by raising the diaphragm as high as possible just as if our internal organs had disappeared. This'sucking in' of the abdomen can be even better achieved if we arch the small of the back and press with both hands on the knees. In this position the rectus muscles of the abdomen relax as if the abdomen were being pushed in by compressed air. # The contents of the intestines are compressed, peristaltic action begins, and the waste matter collected in the convolutions of the colon is set in motion. The nerves which govern intestinal movements, are practically 're-born' after the Uddiyana exercise.

(53) NAULI: Nauli is one of the most difficult exercises, because in this movement the rectus abdominis and the other muscles are pushed forward while contracted so that they form a ridge in front of the abdomen. In this exercise, too, these muscles must be made responsive to our voluntary control. Execution.-- We stand in the same position as for Uddiyana. We breathe out vigorously and perform Uddiyana. At the same time we contract the abdominal muscles - the two recti - and arch them forward with a strong push. When isolating the right or the left rectus, we bend to the right or the left. Through the pressure of our hands on our knees we can assist in isolating these muscles.

(54) Uddiyana and Nauli, when exercised alternatingly, stretch the spinal column, particularly in the lumbar region. In addition to their other advantages, both exercises are a great help for those who concentrate their entire energy on mental development and for this reason lead a life of continence, as these exercises prevent nocturnal emissions of semen.

(55) TRIKONASANA:(Triangle Position) Execution.--Standing with feet apart, we raise the arms sidewards, palms upward, as far as shoulder height. Throughout the exercise we hold our arms out in a straight line with the shoulders. While raising our arms to this position, we make a full Yogi inhalation. While exhaling, we bend the trunk t to the right until we touch the right toes with the fingers of the right hand. In this position we stretch our arms vertically and turn our face upward. As we straighten up, we inhale and then, with only a moment's pause, we slowly bend to the left and exhale. After a short pause, we straighten up again as we inhale, then slowly lower the arms sidewards while breathing out. The consciousness is held in the spine. # The backbone is made resilient, and the bones and muscles of the hips are put in order. After infectious diseases, this exercise accelerates complete healing, as it aids in dissolving the toxic accumulations in the organism. Numerous latent infections are expelled from the body.

(56) BHUJANGASANA:(Cobra Posture) Bhujanga means 'cobra'. This asana was so named because it gives the body a similarity to the cobra with its head raised. Execution.-- Lying face down on the floor, we put both hands, palms down, on the floor below the shoulders. With a full Yogi inhalation, we slowly raise our head as far as possible. Then by tensing the muscles of the back, we lift our shoulders and trunk higher and higher and farther backward without helping with our arms. The arms are only used to prevent us from sinking back on to the floor. While performing this exercise, we feel how the pressure on the vertebrae in our neck gradually spreads lower and lower down the spine. In the last phase we can also use our arms to help bend our trunk backward. However we must pay attention to keeping the navel region near the floor. After remaining in this position and holding our breath from seven to twelve seconds, we breathe out slowly as we gradually return to the prone position. Durying the exercise, we first hold our consciousness in the thyroid, and then, as our backbone is flexed more and more our consciousness shifts lower and lower until it finally reaches the lower part of the spine near the kidneys. As a variant the onseciousness can also be guided into the entire spine.

(57) Every vertebra, ligament, and tendon is tensed and forced to work. When we remember that thirty-one pairs of nerves leave the spinal column and that the two main cords of the sympathetic nervous system are embedded in the muscles on both sides of the backbone, we can easily understand the beneficial effect this posture has on the entire nervous system.

(58) ARDHA-BHUJANGASANA: Execution.--We kneel on the left knee, putting our right foot forward, so that the shin is vertical. We make a full Yogi inhalation. While exhaling, we shift our weight from the left knee to the right foot, slowly lowering the trunk until our hands, hanging downward, touch the floor. The backbone must be hold upright. We remain thus from three to seven seconds without breathing and then slowly rise again during a full Yogi inhalation. We repeat this three times and then change feet. # Here is another variant: Just as in the first exercise, but during the shifting of the body weight on to the right foot, we twist the body to the left, also turning our head to the left; with our arms somewhat spread, our palms forward, we touch the floor with our fingers. After repeating three times, we change feet and o the turn to the right. # Our feeling of equilibrium is enhanced.

(59) SALABHASANA: (Grasshopper Posture) Salabha is Sanskrit for 'grasshoper). In this posture we raise the legs like a grasshopper; hence the name. Execution.-- Lying face down, with the nose and forehead touching the floor, we place our fists on the floor beside our thighs. We make a full inhalation, retain the breath, and by pushing our fists against the floor, we raise our outstretched legs as high as possible. After remaining thus for a few moments, we return to the original position and exhale. This exercise requires a great effort but its effect is astonishing. The consciousness is held in the pelvis and the lower vertebrae. # It puts an end to even the most persistent case of constipation. # ~~The other effects are the same as those of Bhujangasana.~~ Nerves in the region of the small of the back, the loins and the lower vertebrae are strengthened. This exercise is one of the most excellent movements for the muscles of the back.

(60) ARDHA-SALABHASANA: Execution.--Just as for Salabhasana, except that we raise one leg and then the other instead of both together. Therapeutic effect.-- Same as that of Salabhasana, but less intense. This exercise requires much less exertion.

(61) DHANURASANA (Bow Posture) -Dhanur is Sanskrit for 'bow'. Execution. - Lying on the floor, face down, we inhale slowly, reach back, and grasp both ankles, arching our back and remaining in this posture as long as possible. During this exercise we breathe slowly and hold our consciousness in the pelvic region.

For persons with a sedentary way of living, this exercise is a blessing, as it banishes fatigue pains. Dhanurasana should not be performed in cases of hyper-function of the thyroid or excessive growth of any of the other ductless glands. The exercise should be begun very cautiously, and only little by little should we increase the length of time we hold the posture. The solar plexus is recharged with vital force.

(62) SARVANGASANA: (Pan-physical Pose or Candle Posture) In Sanskrit 'sarva' means 'whole', 'entire', while 'anga' means 'body'. Sarvangasana is thus the 'asana of the entire body.' In this posture we receive opposite currents. It is well known that the earth emits negative currents, while we receive positive currents from universal space. In our normal upright posture, we thus receive negative currents through our feet and positive ones through our head. In the next three exercises, Sarvangasana, Viparita-Karani and Sirshasana, the effect is the opposite.

Execution. - Lying on our back, with our arms extended next to the body, palms on floor, we slowly inhale and lift our extended legs without bending the knees until our legs are vertically above us. As soon as we reach this position, we raise the trunk so that our hips rest upon our hands. From here we push our trunk upward until it and our legs are in a straight line vertically above us. Our chin is pressed firmly against our chest. We breathe abdominally and remain in this posture as long as we feel it is comfortable without exertion. Beginners should only remain in this posture briefly and gradually increase the time. To conclude the exercise, we slowly lower the trunk and then our feet to the floor. Never drop down like a sack! Then we remain for a few seconds, breathing smoothly, uniformly in

order to allow the blood circulation to return to its normal channels. Don't jump up suddenly! This is very injurious for the heart.
While in this position the force of gravity also has reversed effect upon us. Those Those organs which in normal life are in the upper part of the body and therefore receive a smaller flow of blood(as the heart must overcome the force of gravity in order to pump the blood to the head and the organs in the neck region) are now below. This means that the blood pours into these organs of its own weight without the least exertion on the part of the heart. Thus the burden on the heart is reduced, and as long as we remain in the Sarvangasana posture, the heart gets a rest, initially brief and later increasing gradually in duration. This relaxation for the heart is even more beneficial than that obtained while we are lying down.

At the same time the lungs and all organs about the region of the neck are flushed and cleansed by a fresh flow of blood. By pressing our chin against our chest, we prevent an excessive rush of blood to the head.

People with excessive thyroid function are always in a hurry, breathe hastily; their pulse is too quick, their intestinal activity forced, and their manner of speaking is often incomprehensible chatter. These irregularities are adjusted and normalized by the exercise of the three inverted physical postures.

These exercises are a great aid to juveniles during puberty as well as to all persons wishing to live a continent life. The undesireable abundance of blood is led off from the sexual organs, the blood is distributed in a beneficial manner to the chest and the organs of the neck, and the individual's thoughts and desires are diverted from erotic channels. The danger of nocturnal emissions which menaces boys during puberty is completely banished if these exercises are practised before gong to bed

Long lost youth, vital force, and once-dissipated energy stream back abundantly even into the bodies of elderly people who all feel as if they were newly born.

(63) VIPARITA-KARANI: Viparita in Sanskrit means 'inverted', while Karani means 'effect'. The name of this asana thus points out three things: 1. the fact, mentioned in the discussion of the asana above, that we receive radiations from the earth and from cosmic space in an inverted position; 2. the posture of the body; and 3. the reversal of time. When standing on our feet, we grow old whereas in Viparita-Karani posture, we become younger! Execution. - Lying on our back, we slowly inhale, raise our legs upward and supporting our hips withour hands, gradually raise our trunk until it is resting on our shoulder-blades. Our legs and feet are inclined slightly slightly beyond our head, and precisely this is the difference between Viparita-Karani and Sarvangasana. Another difference is that our hands support our hips, not our trunk. By slow abdominal breathing we prevent an excessive inflow of blood. We remain in this posture as long as it is comfortable without exertion. In between times we exercise Jivabandha three to four times.(See Simhasana.) We then slowly return to our prone position on our back;

(64) SIRSHASANA: This posture is the third most important asana. 'Sirsh' in Sanskrit means 'head', and we can thus speak of this as the Yogi head stand. Execution - We kneel, interlace our fingers and put our hands before us on the floor. Leaning forward, we place the head on the floor with our interlaced fingers supporting the back of the head. With the help of our feet we raise our hips up in the air. Then we also lift our feet and bend our knees until we are in the equilibrium standing on our head. By slowly straightening the legs, we bring the entire body into a straight vertical line. In this position we remain as long as we can do so without effort. Our breathing is calm and slow. To come down from this position, we first bend at the hips and the knees until we reach a kneeling position on the floor. In this position we assume a resting pose by placeing the fists one over the other on the floor and the forehead on top of the upper fist. It is important that we do not suddenly fall over, as such a shock can nullify the benefits of the exercise. For the same reason, once we have reached the resting pose, on the floor, we should not suddenly jump up again, but remain in this position for a few seconds in order to allow the circulation of the blood to return to its normal channels. Therapeutic effect: This asana differs from the two previous asanas in that the emphasis here is on the brain which is supplied with blood and prana.

(65) During our normal activities, the heart has to work hard to overcome the pull of gravity in pumping blood up to the head. By merely lying down, we make its work much easier. Here too, however, civilization has spoiled man and led him away from the ancient natural way of living. Civilized man sleeps with his head atop a pile of pillows thus preventing his neglected brain from receiving the rich flow of blood it so urgently needs. Most of the nervous disorders which plague our civilized world are caused by inadequate nourishment of the brain.

(66) After much persuasion the neurasthenic begins sceptically and indifferently to practise 'Sirshasana'. In his first attempt he does not succeed in standing on his head and is only able to lift his hips; his feet seem as heavy as if they were nailed to the floor. But nevertheless somehow or other he already feels better. He feels refreshed. 'Coincidence!' he tells himself. The next day he tries it again, at first against the wall, and this time manages to raise his legs off the floor. He still cannot get them straight, even though he tries and paws the ground like a balky mule! -Finally he gives up, gets to his feet again, and...what a wonderful sensation he feels! He e laughts! And so day by day with increasing diligence he practises until some evening he succeeds in standing on his head for a few seconds!

(67) Now, however, he sees splendidly and read the finest print without any effort and without glasses.

(68)I cannot do a head stand; I might burst a blood vessel in my brain!' they say. Don't believe it! There is no experience of any kind to back up this baseless fear.

(69) Indians frequently practise an exercise involving concentration on the point of the nose with both eyes. People in India practise this exercise without a second thought and no one has ever had his eye 'get stuck'; on the contrary, the muscles of the eye are straightened and made more alive by this exercise. In Europe people are afraid of such a thing, and tell children 'don't look cross-eyed-your eye might get stuck! I have asked many people whether they had ever seen anyone whose eye had taken on a squint because of standing on his head.

(70) But one thing is certain: persons suffering from high blood pressure <u>must not perform asanas in inverted positons</u>. First of all they must bring their blood pressure back to normal through pranayama exercises and other asanas.

(71) Finally we must not neglect to mention that these three inverted exercises, in addition to their miraculous effect on the health, have a further advantage which makes them rate as important exercises among Indian Yogis.

Occidental medical science has confirmed that our brain contains nerve centres which are not used by people of average development. In such persons these nerve centres are lying dormant, and medical science has not as yet discovered their purposes. These centres are very well known to Indian Yogis, as the latter have found out through thousands of years of research how to awaken and activate them. All exercises of Hatha Yoga, particularly Sarvangasana, Viparita-Karani and Sirshasana, whether we wish it or not, tend to awaken these centres and give us possession of faculties which are generally unknown. Such faculties include telepathic communication, clairvoyance, viewing the past and future, and other so-called occult powers.

(72)HALASANA: This asana is called 'plough posture' as it resembles the Indian plough. 'Hala' is Sanskrit for plough. <u>Execution</u>: Lying on our back with out-stretched arms, palms down, beside the thighs, we exhale slowly and lift both feet just as in Viparita-Karani, but carry our feet on beyond our head until our toes touch the floor. Our arms remain flat on the floor, palsms down. This is the first phase of Halasana. In the beginning, we remain in this posture from ten to fifteen seconds while breathing slowly and regularly. The second phase is more difficult. Whereas the first exercise we put our toes on the floor, quite near our head, this time we push our feet much farther backwards. We breathe deeply and must constantly pay attention to keeping our knees stiff. In this second phase our weight shifts more toward the top of the spine. In the third pha -se, our weight is supported by the vertebraw of the neck, so that our entire spine takes part in this exercise. In the thire phase we push our feet -knees still stiff!-farther behind us, draw our arms and clasp both hands behind the neck. We remain in this position a few seconds, as long as possible without exertion, and then slowly 'unroll' until our feet return to our starting position. #

(73) We can banish fatigue or exhaustion instantly through Halasana. We immediately feel refreshed and in full possession of our strength again. This splendid exercise

not only benefits the nerves of the spinal column but also the vertebrae themselves. Persons whose vertebrae have been pulled out of position through a sedentary way of life can restore their spine to normal by means of this posture. Children with spinal deformities can be brought to normal in an almost miraculous manner. Body symmetry is enhanced to the point of perfection, and simultaneously the production of negative and positive currents is balanced. The tensing and flexing of the back muscles has a regenerating and strengthening effect on them

(74) If we remember that young people have a flexible spine, whereas a stiff back is generally one of the characteristics of old age, we can immediately understand the excellent effect of this asana. #People with an excessively stiff backbone should be cautious when beginning this exercise. We should bend backwards slowly and cautiously, not all at once, in order for our muscles to meet the unusual demand without too much exertion and without damage. With a few weeks' diligent practice, even the stiffest spine begines to limber up.

(75) BRU-MADYA-DRISHTI(Fixation between the eyebrows): NASAGRA-DRISHTI (Fixation of the Nose Tip): SWINGING THE EYES - ROLLING THE EYES. Here are four excellent eye exercises to preserve normal vision and to develop the faculty of concentration.#The first exercise is performed as follows. Sitting in the Padmasana posture we inhale deeply, then breathe regularly and look at a spot between the eyebrows, i.e., we direct the eyes towards a spot ~~between~~ above the bridge of the nose. If we feel the slightest fatigue, we pause and rest for a moment, then repeat the exercise, but this time look at the tip of the nose. In this posture, we remain breathing regularly until we feel fatigue. Then we exhale and rest.

Immediately after this exercise it is good to perform to further exercises which strengthen the eyes in a most extraordianary manner and which, if practised daily, help preserve the youthful fresh resilience of the eyes until a ripe old age. These movements are swinging and rolling the eyes.

Eye swinging is performed as follows: In the Padmasana posture, we first look straight ahead. Then while inhaling deeply, we turn our eyes to the right as far as possible. While slowly exhaling, we then return our eyes to looking straight ahead. Next, while breathing in deeply and slowly, we turn our eyes to the left as far as possible; then, slowly exhaling, we bring them back to the centre. This is repeated three times. Eye rolling is executed as follows. First we look straight ahead; then while exhaling, we look downward. Now while slowly inhaling, we start to describe a circle with our eyes to the right and upward until they have reached the top centre. At this point we begin to exhale and continue rolling the eyes towards the left and downward until we reach the bottom centre again. Here we begin again with the inhalation and continue to the right and upward until we have completed the circle three times. Then after a short rest we begin the roll in the opposite direction. After a few weeks of such exercise, weak eyes are regenerated. Persons who practise these excellent exercises from their youth onward need not wear glasses until far on into old age! *It is highly important that we perform these exercises conciously with our full attention and concentration, and very slowly. Only in this way are they of real benefit.

(76) SAVASANA:(Corpse posture)-'Sava' in Sanskrit means 'corpse'. This asana is called the 'corpse posture' as it is the last and serves for rest and relaxation after the other exercises. Execution.- We lie on our back, with both arms extended near our body. Our feet are together and our legs likewise stretched out to their full length. Without exertion we slow down our breathing as much as possible. We rest. Beginning with our feet we relax all our muscles. One after the other, we concentrate on the muscles of the entire body, the feet, shins, knees thighs, abdomen, arms, shoulders, neck, and head; then we consciously leave them so that all are completely relaxed and remain so. The entire body is so relaxed that we do not feel it. We withdraw our consciousness to the heart and experience only the deepest rest and peace which brings perfect health. Therapeutic effect.- The nervous system gets complete rest. This is the most perfect exercise for relaxation, for we should realize that the relaxation of the muscles is just as important for their development as their activity! The circulation of the blood pressure declines rapidly. The heart is relieved, as its work of pumping is made many times easier. Ten minutes' rest in this posture, with our breathing slowed down and our thoughts concentrated on entire and perfect rest, is more valuable than a full night's sleep. Savasana could also be called 'active passivity', as we consciously and intentionally with-

draw ourselves from all parts of the body into the heart and achieve the same condition s as in sleep --except that we are awake.

(77) As a rule occidentals are even in a hurry when they have nothing to do and when - in their opinion - they are resting. Even when they are lying down and apparently resting somewhat, their muscles are at least half tensed. The current of prana and flow of regenerating forces within the organism, however,does not begin until we are at complete rest for a few minutes.

(78) They do not know that sunshine is only a powerful therapeutic agent when taken in small doses. If we get more sunshine than our nervous system can stand, it is a deadly poison! But vanity demands that we have a becoming tan!

(79) A half day in the hot sun at the beginning of the summer season is as hard on your heart as if a new untrained cyclist were to pedal a bicycle for fifty miles. If only you knew what damage is done to your endocrine glandular system, expecially the thyroid, by an overdose of sunshine!

(80) The rays of the sun which filter through the clouds will give us just as good a tan as the direct sunrays would do.

(81) Lying on our back without any heavy or constricting clothing, we let our arms lie, palms upward, at our side; we relax all our muscles, and think of nothing in the world; that is, without identifying ourselves with them, we let our thoughts run freely until they tire, their running slows down, and our brain runs 'empty.'

(82) This relaxing, liberating, resting exercise performed on our back for five, ten or fifteen minutes is called Savasana. # Whenever possible we practise this exercise out-of-doors in the forest, under trees, or on the beach, as well as in the morning and evening in bed - but not when we are propped up by pillows! If we remember the remarks about the spine in Chapter I, we will understand why it is so important for the spine to lie flat.

(83) The oldest muscle-building Indian 'Dhandal and Bhasky' exercises differ from western gymnastics primarily in that they do not consist of thoughtless repetions but of exercises performed with great interest. While exerting our will power or imagination, we observe the moving muscles and send a flow of prana to them. # In exercises performed consciously and purposefully, we use our faculty of imagination and conquer the inhibitions of the subconscious, our doubts and scepticism. If for example we slowly bend our right arm, constantly watch this movement, and imagine that at this very moment, a large quantity of prana is flowing into our biceps and simultaneously supplying our whole arm with blood.

(84) The secret of the tremendous effect of 'slow motion exercise' on the muscles and the entire organism lies in the constructive work of the consciousness. As discussed in the chapter on the control of consciousness, the tiny nerve ends that penetrate all the tissues of the body are charged with power by the conscious will.

(85) The Indian system 6 slow-motion exercises accomplishes miracles if we practise it diligently every day. No equipment is needed; for Yoga prescribes simple, natural, movements in imitation of the daily 'sports' of primitive people. As an example, let us describe the first exercise. Javelin Throwing: We close our right fist as if we were grasping a spear or a javelin. Standing with legs apart and our left arm stretched sidewards, we draw back our whole body as if we were going to throw the javelin. We draw back our right arm and bend our trunk back slightly. This is the basic position.

(86) It is very important that we perform all these exercises nude or in a bathing suit, if possible in front of a full length mirror. When exercising in a room it is very important to have a mirror, as it enables us to concentrate our thoughts on the harmony of our movements and the play of our muscles.

(87) The movement must be so slow that the exercise which, under normal circumstances would take two to three seconds, takes from thirty seconds to a full minute.

(88) After completing the movement we remain in the last phase for a full minute and then return to the basic position just as slowly. The exercise is repeated two or three times. Finally, with quick shaking movements, we relax all the muscles used. The exercise is concluded with a few deep breathings.

(89) The consciousness 'draws' or 'paints' the forms of the new powerful muscles in accordance with our desire, when we consciously send our energy to the body with our full attention. There is no lung, however weak, that will not respond to the power of consciousness and show signs of development, even in adults. Everything depends on our imagination our will, and on whether we have faith.

(90) Fencing.- We assume the stance of a fencer. As if holding a sabre in our hand, we spring forward and backward, dealing out blows to the left and right - but all as slow as a snail! Weight Lifting. - We bend forward, grasp with both hands an imaginary heavy weight and snatch it up to our shoulder height. Flexing at the knees and jumping into the weight lift stance with feet apart, we then push our 'weight' up over our head with outstretched arms. Standing before the mirror and watching our movements, we perform this exercise so slowly that it takes a full minute.

(91) Crawling on all fours for only five minutes has the same beneficial effect on the circulation, the brain, and the endocrine glands as the asanas in inverted position. In crawling on all fours we must naturally not slide about on our knees, but move forward with outstretched arms and legs so that our head hangs down. The physiological effects of this position have already been discussed in earlier chapters. For one or two minutes we crawl about with our arms and legs as stiff as possible; then again, but more slowly, with arms and legs bent; finally we end by crawling on our elbows. This is the so called 'Indian crawl'.

(92) We must not forget that the emphasis is on keeping all our movements as slow as possible in order to direct each phase with our consciousness. Our movements must be completely harmonious.

(93) Now and then, in between the various holds, we practise Kumbhaka. In this latter exercise, our breath should never be held for more than seven seconds.

(94) Go to bed by ten o'clock at the latest; for the cosmic position of the earth before midnight offers the nervous system the most favourable radiation for regeneration.

(95) As often as possible liberate your feet from the unventilated prison of shoes; walk barefoot over the ground of forest, meadow, river bank, or lake shore. Through the soles of your feet you absorb terrestrial radiations which strengthen and refresh your organism in an extraordinary manner. City-dwellers tire so easily because shoes, concrete and asphalt separate them from this wholesome source of energy. Out in the country, people can walk many miles without fatigue. Oft-times they take off their shoes and carry them over their shoulders. Before going to bed, exercise your toes. Move them individually so that they become animated and conscious. Practise picking up twigs and pebbles with the.

(96) If you wish to achieve serious results in Hatha Yoga you should avoid tobacco, alcoholic drinks, and the evil habits of other dangerous vices, as all these vices deaden the very nerve centres which Yoga aims to animate.

(97) It is of great value to spend one day each month, preferably at new or full moon, in complete fasting and complete silence (Maunam). The sluice gates you close in this way enable you to accumulate energy and your will power and health to be strengthened.# If ~~p~~ possible, practise Yoga in a special room. This room should always have pureair. Do not practise Yoga in a room filled with tobacco smoke or alcoholic smells where cheap conversations have recently been carried on! When you enter the room to practise leave outside, with your coat, all your troubles, anxiety, reluctance, and worries. Then your home will radiate happiness and consecrated purity.

(98) We focus our attention on our heart and feel as if we were 'going into' it. ~~leaving~~ ~~our troubles at the threshold, we radiate perfect~~

(99) With peace in our hearts we lie on our back and always conclude our exercises with Savasana. #Those who practise Hatha Yoga should adapt their exercises to the goals which they wish to achieve. # For very busy office workers who practise Yoga to preserve their health, it is advisable to perform the following exercises every evening before supper - never with a full stomach!

P.B's OwnHEAD STAND YOGA EX:(1)Practise at night ~~before~~ retiring. (2)Place crown of head on(but not beyond) far end of cushion.(3)Shoulders should not rest on pillo Correct position is certified when chin lock is easiest.Latter stops blood flow to brain and creates vacuum mind,wit suspension of thinking principle.(4)Alternate orthodox headstand with feet and legs stretched wide apart to widen perineu also with the knees up and pulled back,trunk inclined backward,arms crossed; clutch left leg with right hand,right leg with left hand.Hold posture as long as possible.But last ex can't be done with head on pillow,latter must be moved beh -ind shoulders or dispensed with.This also widens perineum

fig 35

ARDHA-SALABHASANA

Semi-Grasshopper or Locust Posture

Yesudian

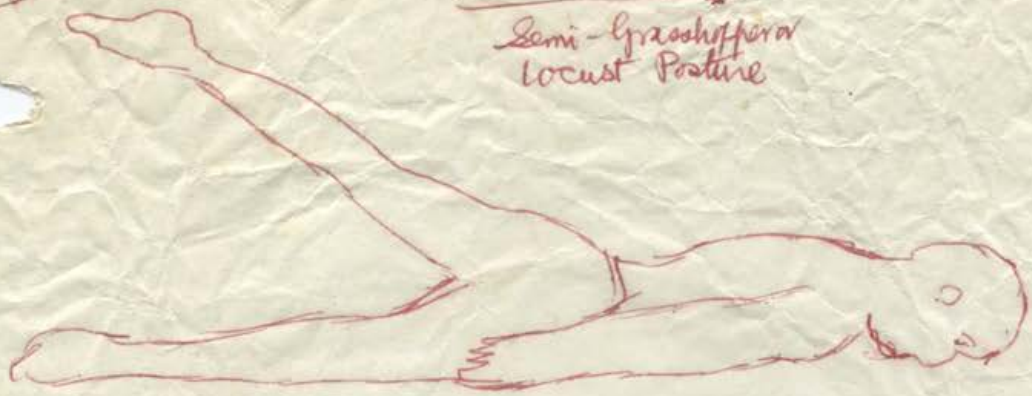


fig 67

The JAVELIN THROW

VIPARITA-KARANI

(INVERTED POSTURE) fig 41

TRIKONASANA

Triangle Posture

Fig 30

Fig 30

TRIKONASANA
Triangle Posture

Fig 31

ARDHA SALABHASANA
Semi-Grasshopper
Locust Posture

Fig 32

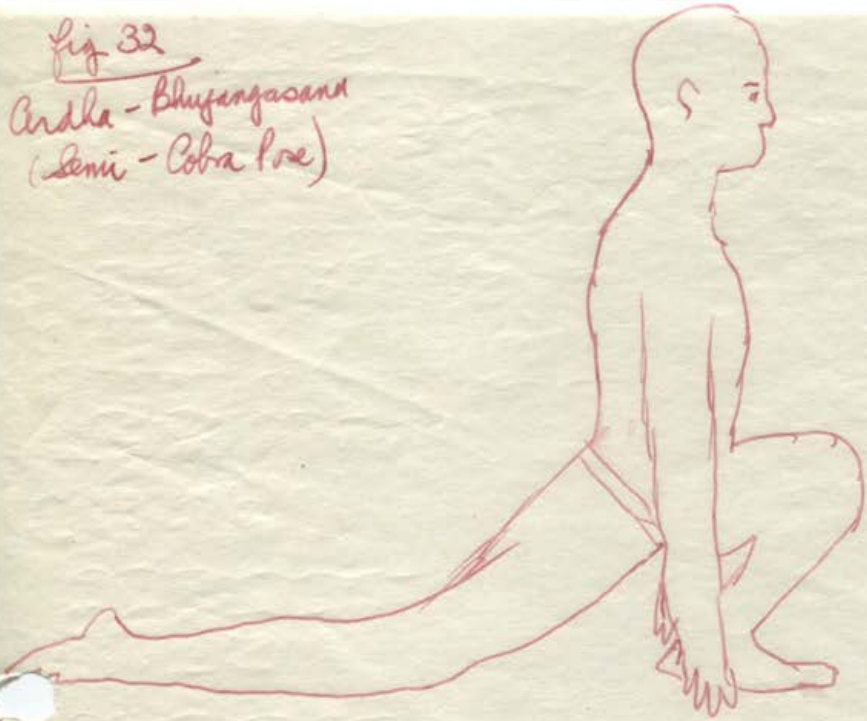
VIPARITA-KARANI
(INVERTED POSE)

Fig 33

The JAVELIN
THROW

Fig 32

Ardha - Bhujangasana
(Semi - Cobra Pose)



HALASANA
Plough posture
(Preliminary stage)

Fig 49

Halasana

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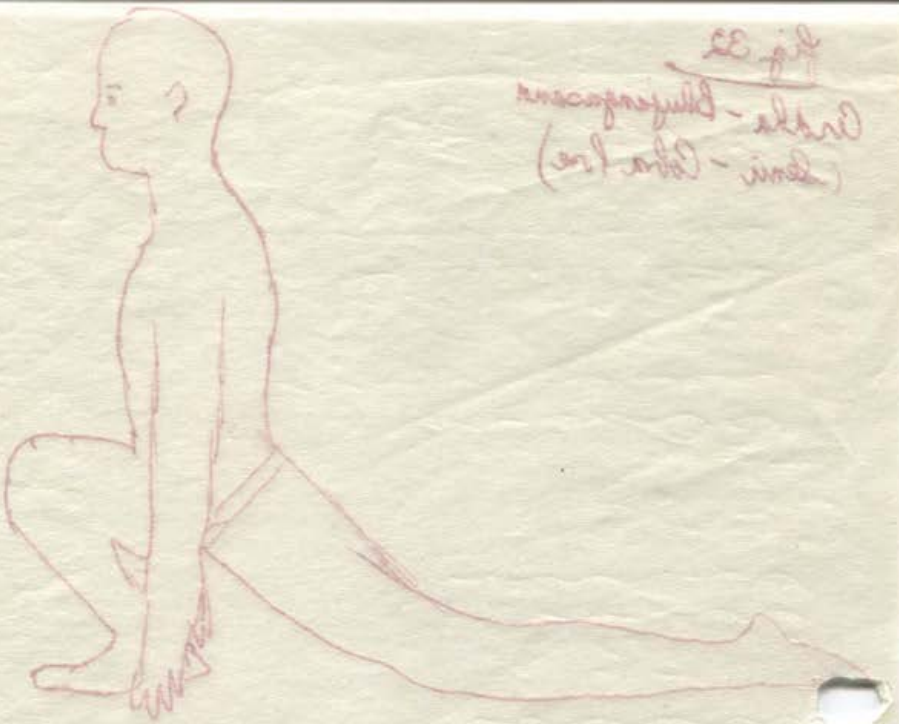


Fig. 33
Grade - Blutergüsse
(Beni - Oder Fe)

Fig. 17

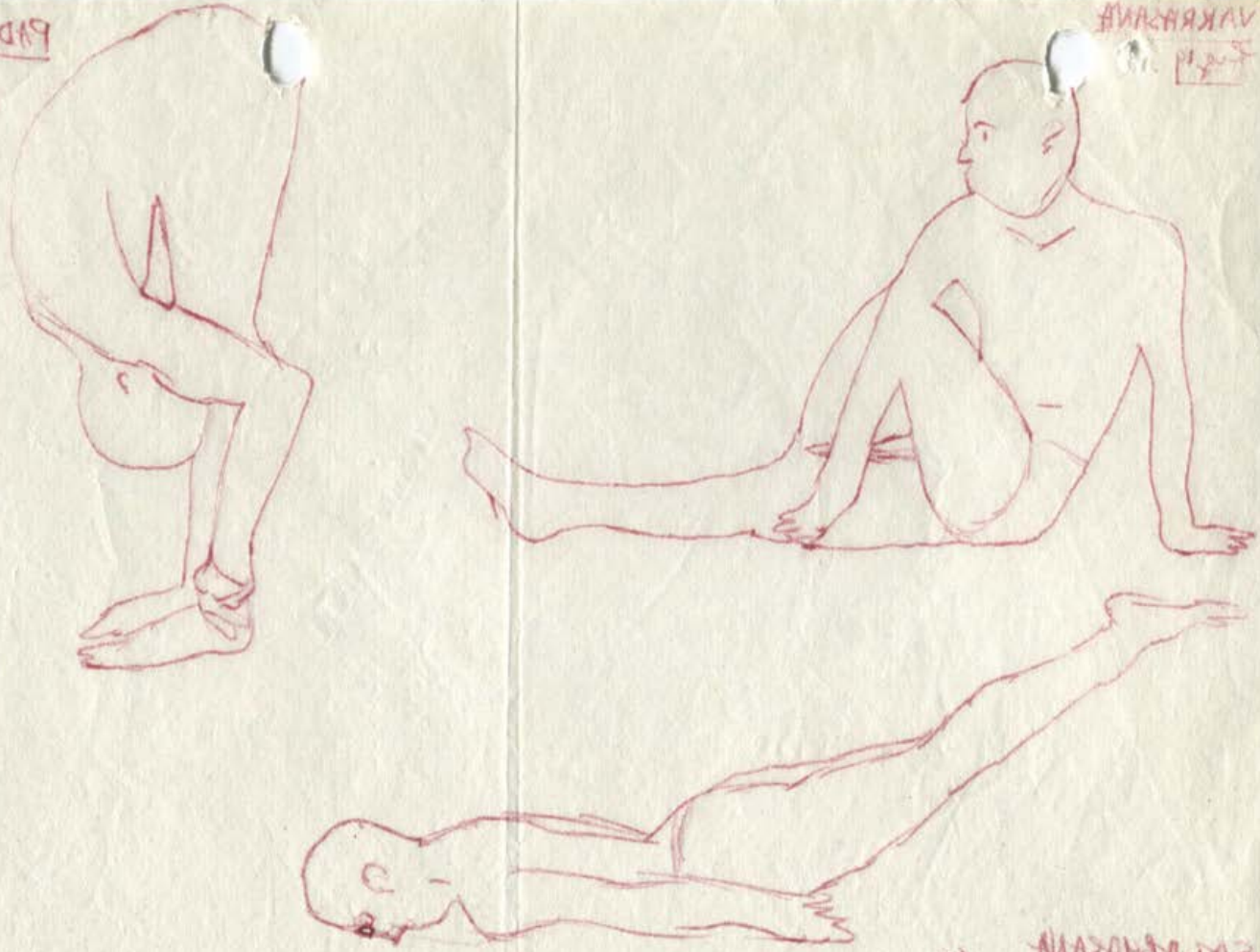
Hirnhaut
Blutige Ödeme
(Hirnhaut oedem)

VAKRASANA
fig 19

PADHASTASANA
(STORK posture)
fig 22

SALABHASANA
grasshopper or locust
fig 34 Posture

Hathyog



(120)

DISEASE AND Herbal CURE

by Waldeza – Copenhagen

The human organism consists of countless living cells; all these cells need nourishment in order to live, to grow and to form new ones to replace those that are broken down by the daily grind or destroyed by illness. Combustion takes place constantly in the organism and thereby forming poisonous substances. These waste substances must constantly be secreted, which takes place through the rectum by purgation, through the kidneys by urine secretion, through the skin by perspiration and through the lungs by respiration.

Behind all this activity, which is led by a nerve central (the brain), is the spirit, the soul, the mind and the sub-conscious mind. In order to function this central needs power, current to the main (the nerves), we can call it vital power, vitality or nerve current. If the battery (the nerve system) is discharged and the current ebbs out, life leaves us, the soul leaves the body, man dies.

In order to live, man therefore requires:

1) Food for combustion in order to keep the machinery (organism) going.
2) That the organs are relieved from all the poisonous substances that arise and are secreted by the combustion in the body.
3) Nerve current or vital power and proper guidance of the central, through the various brain centres, so that all cells and organs in the whole organism can work in harmony.

All three systems must function perfectly in order that the body can be sound. If irregularities occur in one of the systems, we are confronted with what we call illness, and as all the systems work in unity and form a whole, it does not last long before the irregularities are propagated to the others.

Illness is due to accumulation of poisonous substances, putrefaction and bacteria etc., which are not secreted. The natural healing method aims at driving these diseased substances

(21)

Herbal

DISEASE AND CURE

by Wilhelm - Copenhagen

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out of the organism, not by conveying new poisonous matters, which the organism again has trouble in secreting, but by conveying to the body the substances, which help nature in its endeavour to liberate itself from the disease poisons. These substances can be obtained from nature in the form of non-poisonous medicinal plants: organic matters, which are absorbed by the blood, combines with it, and is free from the so-called secondary effects and after effects, which appear with other remedies.

The herbal extracts convey to the blood the lacking substances as a natural nourishment, it increases the body's power of resistance against the diseased substances and finally lead the sick organs back to their natural healthy form.

Nature's blessed herbs are a gift to mankind, thousands of years of experience have proved that it brings us health and healing power, - therefore we whould praise it and treasure it.

The natural healing method, which acts on the body with nature's own remedies, healing herbs, sun, light, water, air, massage and proper nourishment, in conjunction with the magnetism and the suggestive hypnosis therapeutics, which affects the mental life and which holds so many possibilities, is well on the way to becoming the healing method of the future and gains more and more footing the world over.

Fear and worry steal man's vitality, nerve stream and joy of life.

Confidence and expectation, faith and hope, give mankind renewed vitality and joy of life.

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REDUCING TEA

Harmless, accelerates metabolism. Has reduced weight up to 3 kilos weekly.

LAXATIVE TEA

Active, but not habit forming.

HAIR CULTURE (external)

PRODUCES new hair and removes dandruff.

UNIVERSAL TEA

Palatable health tea. A Life Elixir made from 39 different aromatic drugs.

All blends of herbs supplied in packets at

Kr. 4.75 = $ 0.75 plus postage.

PREPARATION OF HERB TEA

is not any problem. As a rule one uses for an adult person one table-spoonful of herbs for one cup of tea, for children less. One should not use a more excessive dose - a little here is better than too much.

The herbs can be soaked in cold or warm water, warm them up to boiling point and let them steep under cover for about 15 minutes, till you get the desired strength, then the tea is trained, or, boiling eater can be poured on the herbs and let them soak for about 15 minutes. As the herbs are pretty strong, one can, in order to save repeating the process, take one more extract of the strained herbs.

A cup of herb tea is drunk 3 times daily, about half an hour before each meal, and as it is not the temperature which is efficacious, but the substances in the herbs which are extracted in the tea, it can be drunk cold. The process can be made easier by preparing a day's consumption at one time and straining the extract off, possibly pouring it into a thermos flask, so that one can carry it along.

As there are a number of herb extracts that taste less pleasant, the taste can be improved by adding a little lemon juice and honey or sugar according to taste; without the improvements in taste, the healing properties can often be increased.

The herbs are best kept in a tightly covered tin canister.

(22)

REDUCING TEA

Harmless, accelerates metabolism. Has reduced weight up to 3 kilos weekly.

LAXATIVE TEA

Active, but not habit forming.

HAIR CULTURE (external)

PRODUCES new hair and removes dandruff.

UNIVERSAL TEA

Palatable health tea. A life Elixir made from 39 different aromatic drugs.

All blends of herbs supplied in packets at

Kr. 4.75 = $ 0.75 plus postage.

PREPARATION OF HERB TEA

is not any problem. As a rule one uses for an adult person one table-spoonful of herbs for one cup of tea, for children less. One would not use a very excessive dose - a little more is better than too much.

The herbs can be soaked in cold or warm water, warm them up to boiling point and let them steep under cover for about 15 minutes, till you get the desired strength, then the tea is strained, or, boiling water can be poured on the herbs and let them soak for about 15 minutes. As the herbs are pretty strong, one can, in order to save repeating the process, take one more extract of the strained herbs.

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REST WORKING by GERALD STANLEY LEE

(1) When both of them get a chance to fulfill themselves in him, when the spirit dramatizes or embodies itself in the flesh -- when the body transmutes or distills itself into the spirit, a man is his real self.

(2)Everybody who has ever been capable of what seemed at the time, a great moment of happy, victorious and perfect concentration, knows that there was something about it that was very different from relazation. The high spot or marked moment, in any successful concentration, is always seen afterwards to have been like running on high -- an undreamed of lack and thugging, a kind of splendid stillness in speed, and a rush of excitement and sense of rest all in one.

(3)Keeping his head, when one goes into details,, means that he keeps his mind balanced -- sees to it that no sudden unbalance in this thought, throws off his perfect balance in his body. By keeping a perfect balance or frictionless position of his body, he does not overwork or need to overwork his energy -producting gland, and throw off the balance of his glands. By always keeping his body balanced, he is always keeping his glands balanced and whatever he does, whether he is lying in bed or flinging himself out on a dea run, he is equally self possessed and poised. There is nothing his glands can do or can want to do, to disturb him.

In the last analysis what it comes to of course, for all of us, is that it is a man's vision of what he is about, that does what he does.

(4) Balancing concentrates restfully the mind and the body in the same act. Balancing being the most effortless thing anybody can do with a body, is an act which naturally induces relaxing the neck. Relaxing the neck induces the (in the right place) of the back. Relaxing the back-- that is: removing its inflexibility -- makes it possible for the back to stretch to its full length and assert its full command over the body. The full-length-- back, but getting more of a grip of course, on the whole of the body, induces what seems to be, at least to most people who have tried letting their backs be longer, a high degree of coordination. It comes to people usually, as a quite new and slight -ly incredible physical experience.

The new and high degree of coordination evidenced in the new lightness of the body, so reduces the amount of energy it takes to hold and carry the body that one gives one's thyroid, or energy-producing gland a tenth as much work to do. This rests the thyroid, stops its dragging on the otherglands and perfects the balance of the glands.

Giving one's thyroid ten times less work to do, one can do one's usual work while one's thyroid rests. One rests running. A man who can rest running, can count on resting all the time.

(5)My fear that I was a driven person, and that I had to overwork, was a sheer illusion, I began practicing what I believed -- stopping for three minutes every little while at my desk and recalling myself -- advertising myself to myself.

(6)To what place on the body for instance would it be most interesting and profitable to have one's orders addressed? If a man is engaged in suppressing his body, is t ere or is there not a particular place where his mind takes hold of his body to suppress it?

(7)After I had begun the practice of interrupting myself -- of looking up from my desk once in so often to remind myself of my true conception for three minutes and notice just what I was doing with my body, the first discovery I made was, that I was using my neck more than my head. I was stiff necked. Every time without exception when I cuaght myself being tired, I caught myself sitting with my head bent over, and with my neck occupied with all its might, in tightening itself, up.

(8) When a man's brain overrides or suppresses his body the particular place it takes hold of it to do it is his neck. If a man wants to get a real under hold with his mind on his body and control it to the nth power, the time when the wrong order should be held up and changed is when it is just starting to do it, before it is strong and before it gets under way.

(1-1)

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~~( ) version of~~

~~SUBTITLE: ALL-AND RESTLESSNESS~~

(9)In walking with an orange on my head I necessarily kept my neck relaxed or the orange would have joggled off, and my mind was incidentally steadied of course and the back and the whole body balanced. I lifted my leg a little extra high before a step and then balancing myself on one foot, I gave a little balancing wave or flourish with the other. I gradually modulated this rather wxaggerated procedure in alking into an ordinary-looking walk. I would walk with the orange on my head three minutes getting the balancing sensation into the muscles and nerves of the body. Then while this floating or balancing sensation that came from walking with an orange on, was still fresh in my mind and body, I would keep right on with it, walking with the orange off.

(10) The new effortless positions--effortless because I always feel intothem instead of holding them, being easier and more agreeable to take, soon necessarily worked over into my reflexes and before I knew it, I was pulled together. My convalescence was over. My mind and body were focused as a matter of course.

(11)I had fallen -- wuite literally fallen into a position of my body which suggested and which kept suggesting to me to balance it.

(12)The second stage of self-control consisted in visualizing and revisualizing to myself what I had been doing, so that the luxury and comfort of brains perhaps, as a life habit-- of cerebrated sitting.

(13)The back is the place for the mind to take hold of, to get all at once the attention of the whole body and give every organ in the body its position of mechanical balance. The more of its full length a man can be persuaded, in spite of civilization and chairs, to allow his back to have, the more coordinated or super-coordinated his becomes and the more invisibly and frictionlessly his machine will run. The back is the natural spring and wants to be long and the main thing a man has to larn is to stop his mind n timeand keep it from cramp-ing and straining his neck so that his back can get up where it wants to.

The way for a man to control his vitality and to live all the while with the organs of his body in the habitual position of power and mechanical leverage and balance, is to learn to make his mind give specific orders to his neck to be free -- get itselfout of the way -- so that the head can go forward and up and his back spring back into place. My experience is that uncontrol or half unconscious worry of any kind is invariably associated with at least a subtle mech-anical displacement of the neck and back and that by giving orders to relax the neck and let the back come up,fearis mechanically removed.

(14)If I had known on the day that Mr. Wilson went to the White House for his great undertaking, that he was carrying with him a stomach pump, which he was using almost every day, I never would have experienced the great expectations I had ten years ago, and the great disappointments I have been having, and been sharing with a world today.

(15)Under the stress of being the most important person, in the most important place, in the most important moment of the world the bodily or material xxxxxx stamina he needed to dramatize, to give material form and driving power to his ideas, was exhausted.

(16)More and more all his life had been retiring from his body. More and more his body had retired from him and would not let him use it or do things for him.

(17)As long as we have the idea that the body must take its turn of having its way first, and that we then are free to take a little turn with our sould, we are not going to get very far in what can be done and what can be expected in having men who are self controlled, or in having self controlled classes or self controlled nations.

(18) No man can have a chronically balanced body, with its necessarily lengthened back and a relaxed neck without his mind's having a tremendous list toward being balanced and relaxed too. The line of least resistance in his body, the constant habit of the stretched or rested back, gets all its spinal qualities into his mind, gets him into the havit of having an effortless natural spinal control of all his ideas and emotions. He no longer tense to held his emotions under or indulges himself in suppressing his emotions to control them.

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He soon finds by experience and a little practice that suppressing an emotion is the exact opposite of controlling it, than an emotion ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ can only be controlled either by creating it, or by refusing to let it be created. In other words an emotion is controlled in the true sense by balancing it with something opposed to it and thus producing just as much of it as one wants, or as one needs for the occasion.

(19) Summary: Creative Control is cerebrating the body--recharging it thru the spine with the resources of the mind.--One keeps oneself reminded of the goal by connecting it with the most incessant thing in one's life--the position in which one sits, lies, stands or walks.---One makes a clear analysis of what one is about. A lack of friction of both mind and body ensues which is a most exhilarating experience. F I N I S.

SEAN O'FAOLAIN: On PADRE PIO (in "Autumn in Italy")

(1) In what looked like a sacristy there was a babbling mob. Then suddenly the holy man appeared, a bearded Capucin of about 62, brown robed, brown eyed, stern looking, rotund, thrusting his way through the crowd that surged about him, trying to touchhis garment, blessing him with excited cries. They would, perhaps have crowded in the same way about a famous film star, except that there was, here, no vulgar curiosity, no human admiration, no material desire. And then, a queer incident occurred. A sallow, keeneyed youth stood imperiously in the Capucin's path. The pruest glared at him for a second, stretched out his arm, and cried out: "Va! Diavolo" ("Begone Satan!") The youth wavered, paled, slunk back into the mob, and was lost in it. I chanced to meet this young man later in the evening and I asked him to explain what had happened. He said: "I am a clerk in Milano. I am not a believer. That is to say, I am an agnostic. I had a serious operation last year and my mother promised that if I recovered she woul-ld take me to Padre Pio. To please her I came here. I had said nothing to Padre Pio. I merely stood and looked at him, outof curiosity. I do not know how he knew that I am an agnostic. I can tell you he frightened me when he said, "Be gone Satin!" Do I believe now?" he shrugged. "It may be some sort of second-sight."

(2) What chiefly struch me about the priest was that there was nothing ascetic or neurotic looking about him. He is an ordinary, healthy, grizzled, stoutish, middle-aged, tired-looking man. Not that I formed any clear image of him just then. I sensed him rather than saw him. I was too struck by the blaze of warmth of his personality to see him with my bodily eyes. It was when one sense rather than one sees a lightning flash. His magnetism is undeniable, and it is, I find unforgettable. No doubt the knowledge that he is stigmatic is powerfully affect-ing, for a stigmatic is one who is in constant communication with the world beyond this world. The thin, gold lines wherewith painter depict the rays from the Son of God alighting on the hands of a Saint Francis were in that poor, dim, dusty rrom in that forlorn monastery of the Gargano, and all those lean brown hands thrust out towards the priest, all those bodies crushing against his were trying to intercept a light pouring from the body of God.

In a few moments we could survey him more clearly. Freeing himself from those clutching hands, he entered the chapel and his confessional where he sat, as each penitent knelt, in full view of everybody. The faithful stood about in a close, watchful, tight-pa ked circle, not more than ten feet away. (There is no privacy about Italian religion!) It seemed to me that the vibtat-ions of the man's person still obscured him, sazzled like a retreating storm, so that I was still unable to survey him objectively. He sat there for a long time, so long that I became exhausted merely from watching. What must the or-deal have been for him who must concentrate on every story whispered into his ear under those hundreds of watching eyes! It was all, in its own way, as ab-normal a scene as that in Naples when the blood liquefied; but it was utterly different, for here again was the Christian Church going about its normal bus-iness, and the only abnormal element here was that it is very much "about some-thing" when a man's love of God is so abnormal that his body begins to bleed. For surely, every stigmatic represents an adventure in human love whose depart-ure is here and whose destination is elsewhere?

The rays ascend in love. The passion we witness is the passion of a man for the passion of a God. It is a token of this that stigmatics always bear the marks in the centre of their palms, whereas in crucifixions the nails would have beem driven not through the palms, which could not support the weight of the body, but through the bones of the wrists. The stigmatic records his own intense imagination of the tragedy. And this imagination is of a terrible intensity. A stigmatic's wounds pain constantly. Padre Pio has been asked if his wounds hurt him, and he has replied:"You don't think they were given to me as a decoration?" The reader of these pages need not doubt that Padre Pio does bear the five wounds. His hands are normally in mittens, with pads of linen to staunch the constant flow of blood, but during the Mass, at the moment of Consecration, his hands have been photographed.

(3)He was so kind as to lead me in the inner cloisters in order to waylay the exhausted priest on his return to his cell.

(4)Presently he came along the corridor. He was now pale and weary, but when I spoke to him he became jovial, almost hearty, laughed with pleasure when he heard that I was Irish and laid his two hands warmly and affectionately on my head for a benediction.

(5) It is a pity that out of this man's life a myth has begun to grow. Here is a truly saintly man. Thousands have spoken to him, found him as I did, kindly and jovial, amiable and kind, and because his humanity is so evident his saintliness is all the more impressive. For even if we do not say that this man is a saint, nobody would find it difficult to believe that a saint could be such a mann. What is always difficult to believe about legendary saints is that they ever were men! And where is the pleasure and comfort of contemplating the saintliness of unlikely men? What would comfort us, and give us pleasure, would be the saintliness of a business man, or a tap dancer, or a boxer; just as it comforts us and delights us to discover heroism in a fishmonger or a journalist. It is, inf fact, most likely that the actual saints were, likewise, ordinary men and women like ourselves, until the myth-makers began to spread their fantasies. As they have already begun to do with this modest, amiable, magnetic Italian.

(6)I suppose the truth is that simple people can only describe the unusual by making it sound unrea. But in this removing it as far as possible from their daily lives do they not, in fact, impoverish what the saints enriched, deny the saints'contention thatlove can triumph over matter, passion outleap the common day?

(7) The priests are on the altar. The fever of the crowd is already mounting. Perspiring, feeling that whether the blood will liquefy or not my body will, I begin at once to go through a very strange and interesting evolution. At first, as I look about me,I feel that I shall never be able to describe this incipient epilepsy of mass devotion. I feel that no language, no even Italian, can as much as suggest what happens when souls are intent, as these apparently are, on self-explosion, on blowing themselves out of their mortal flame and dancing in wild-fire among the clouds. For I feel that I am in the presence of a psychology beyond the imagination, therefore beyond words, something that may be experienced but cannot be conveyed or conceived. For whereas the intelligence can hold any idea -- it can hold even the ideaof God-- the imagination boggles beyond a certain point which is its limit.(Who can imagine God?)

(8)Strauss did with that in the Rosenkavalier. There is only one admirable form of imagination. --the imagaination thatis so intense that it creates a new reality, that it makes things happen, whether it be a political thin g,or a social thing, or a work of art. Then it is a going to bed with experience, it is the engendering of flesh and blood. This creative imagination is recreative. Anything else is diabolism. It is lucifer, it is a revolt of the angels, it is self-destruction and self-deception -- the mental orgasm, the smutty postcard, the escapist travel poster, the sugary love story, the middlebrownovel,thedeceiving pieties of the sentimental preacher; all the lies that destroy God's lovely, real cruel world, that murder love. It is true for Gide, following La Rochefoucauld, to say that all these phantasms are part of the opium of that most malignant all human passions, laziness. "Le repos de la paresse est uncharme secret de l'ame qui suspend soudainement les plus ardentes poursuites et les plus opiniatres resolutions." He means, in effect, thatthe imagination is all too often a form of mauvaise habitude, a vicious luxuriating in irreality. In short, whether powerful or weak, noble or base, compassing truth and reality

O'FAOLAIN:
or inebriated by falsehood and unreality, the imagination has its bounds. Reaso-n can always surpass it, though not unless reason has climbed on the shoulders of the imagination. Every scientist, every jurist, every scholar, every theo-logian worth hissalt must be something of an artist. And then, surpassing all, comes the thing we call faith. If, therefore, this fever that surrounds me is true Faith I can -- I realise --never make anybody imagine it.

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But then cam e the sickening fear. Was it thereal thing? Suppose all this was , in fact, not the creative imagination but the uncreative, the smutty postcard, the making of shadows out of shadows, an oriental opium dream a frightful morem of mass masturbation! All hard-driven people areprone to these vacant dreams. They will waste their very lives on vain imaginings about things which either never can happen, or, when they do happen, make no matter. I have seen it too often in Ireland not to fear it here!

Such --post-cogitated, of course, for I was much too involved then to think at all -- was the course of my reactions; a jumble sense of impotence before the inexpressible gradually collapsing into a frightened sense of disgust before the ineffable.

(9)Phase number two I charactise as fear and suspicion mingled with a growing disgust. As I have spoken of the factitious imagination it is obvious that even in my excited state I should be at least aware of its existence through long training, through that unconscious, instinctive critical faculty which every writer applies to all experience, or indeed to all art. Quite simply, I begin to suspect the quality of the emotion surrounding me, and almost without transition I reject it as being false and fantastic, not faith at all but vulgar credulity. All this excitement strikes me as being a purely nervous excitement. For if we are, truly, about to witness some divine manifestation surely some more reverent, some more awesome condition of soul should be induced by the dread presence ofdivine power? I begin, too, to dislike theconduct of the clergy. Why must the priest shake the relics so insistently? Why could the blood not have been led out solemnly to the great altar of the nave, laid there revered, and the transformation piously attended? Wedged between what should be fire and fire, I feel no fire pass through my body, nothing but mortal heat and stink. I do not feel any longer that these sould really want to dance like tongues of fire in spaces of immortal love. All they want is the pleasure with-out the pain, the relief without the achievement, the saccharine sensations of religion without the agony of religion. They are merely wildly excited in their bodies, like babies who kick inside the womb but who must, for al that, wait their long hour and their mother's longer hours of pain to know what life andliving implies and demands.

XXXXXX GEORGE
HACKENSCHMIDT:MAN AND COSMIC ANTAGONISM TO MIND AND SPIRIT

(1)In later stages, when a slackening of my spontaneous capacities had led me to resort to training, I found that only by a continual increase of strenuous training could I maintain my condition. It was this which made me hesitate when, fifteen years ago, I had made preparations for an institute of physical development such as I had been repeatedly urged to establish. During my own training I had realised that some power within me was constantly destroying all the benefits I obtained from that training. The effects were subject to continual forgetfulness, necessitating efforts to combat the loss of condition. Of what value, then, was the training that Iproposed to offer the public? Unless I could solve the problem of forgetfulness my assistance could be at best temporary, and at worst valueless. Unless I could discover what that inner power was which frustrated all my own efforts to improve my bodily condition, I could not genuinely serve those who come to me for help/

I imagined that the removal of this difficulty might occupy months. It has occupied years, and has taxed my powers more considerably than did many of my wrestling contests. For I cam to realise that the solution of the one problem of improvement involved the solution of the many wider problems with which humanity is faced. But here again, I found that those qualities and attributes that helped me in my younger days assisted me to solve these human problems. I learned that the human bodily system is inseparably linked with the Energy and Rhythm of the Cosmos, and that in its perfect state

human behaviour is dominated by this Energy and Rhythm.

(2)Our world of today is acknowledge on every hand to be in a chaotic state. Perhaps never before has so much effort been expended on the endeavour for human betterment. Yet the confusion only grows tragically worse, and in despair men turn towards gods and superment of their own imagining. If we still believe in the value of truthful relationships between human beings-- and there are many of us who do--it is essential that we acquaint ourselves with the exact nature of such relationships and their value, and with the reasons of their disappearance under the power of dictation.

(3)All cosmic manifestations have one basic quality and one basic characteristic. The quality is consciousness, the characteristic is form. The consciousness derives from the energy intensity available for expression after the restriction brought about by environment has been opposed. The form derives from the rhythm which expresses the relation with environment.

As rhythm is the invariable outcome of dynamic energy potencies being in relation to one another, it follows that energy and rhythm in the cosmos cannot be considered apart. Energy without rhythm would represent utter freedom for the dymanic quality, and would, therefore, result in self-annihilation.The particular potencies of energy would also be powerless to express themselves in particular forms of matter, with particular characteristics, or in particular organic forms with particular qualities and attributes.

All organisms are, necessarily, expressionsof Cosmic Energy; as has been shown, they all possess one basic quality, consciousness, and this consciousness derives from the intensity of energy they represent. The degree of intensity of consciousness manifested by any organism is, therefore, dependent upon the intensity of energy expressed through it.

(4)To look for one human being who represents even a vague approximation to Truth-Absolute in himself and in his relation with the environment would be futile. The highest existing type is removed from it by countless generations of progressively decadent ancestors. Yet the Truth-Absolute State is Represented in Life. First there is the human instinct towards a higher state of life which will establish a relationship of freedom, equality and peace with the totality of environment. But, in addition, the existence of some psychical power which is beyond the scope of our present intelligence to cognise is evident in almost every phase of life.

(5)The terms in which the stateof perfection has been outlined will still suggest, to the intellectual or imaginative human being, a state so remote from the present capabilities of human beings that it can only be considered or visualised in mystical terms. Absolute freedom, equality and peace, absolutely spontaneous, inevitable and adequate reaction to the environment through absolute cognition of every factor in its totality, with time and space non-existent, and absolute joy of life as the only sensation to which the human entity is susceptible-- all this sounds so impossible of attainment to the weak and dimly intelligent human being of today as to be realisable only through some miraculous transmutation.

But this can result only from a wrong approach. Perfection is not a point outside of ourselves which must be reached. It is a state within ourselves which must be freed. Every release of its potency will bring the enrichment of consciousness through which we can see the way to a further release. Nothing appertaining to human life or human conceptions has ever eventuated without the human bodily cell-cystem playing the vital and dominating role. It is, therefore, through the bodily cell-system that we must aim to bring about the realisation of those higher urges which give value and beauty to our lives

(6)Much that is Truthful is still manifested in existence to-day. Unfortunately, a great deal of what is Truthful is Truthfully bad, not Truthfully good.

(7)The new part of accredited medical science,which is tending rather to afford the bodily system scope to cure itself than to attempt to cure it by the introduction of further foreign matter as medicine, will meet with one of its most unyieldingobstacles in this question of mass-produced patent "remedies". It should be admitted -- as it is already realised -- that the distribution and extravagant lauding of such injurious products is dangerous to the welfare of society, and measures should be taken against it. There can be no objection to its prohibition except that involved in the

attitude that industrial developments of any magnitude are sacrosanct.

One of the most difficult questions under this heading is that of mass-produced nourishments. This is one of the most vital aspects of the decline into degeneration, which is progressing with enhanced speed at the present time. Among those human beings who are massed in towns the tendency is more and more towards the reliance upon nourishment which has been tinned, desiccated or prepared in some way, and which, because of this, is devitalised and represents a highly contaminating diet.

While human beings lived a mainly rural life they were able to remain in more direct contact with their natural environment and to take nourishment which came to them direct and unadulterated from the natural sources. With the instituting of urban life and the massing of humanbeings in towns, this became impossible.Nevertheless, while trading remained in the hands of small concerns, the public still received its hourishment unadulterated in the main.The resources at the command of the small personal trader did not allow him to subject the food to preparation processes.

Now , when the distribution of food on a vast scale has been undertaken by great organisations, elaborate plant forpreparing the food can be installed. To make forconvenience in transport and distribution generally, innumerable preparation processes have been perfected, with the result that the urban population has to rely for a large proportion of its nourishment upon denatured and devitalised products.

The system of chain restaurants carries this process to its farthest lengths Where food is cooked at one centre and disributed to a chain of restaurants to be reheated, its natural value as nourishment is doubly reduced. Unfortunately a constantly increasing proportion of the population is coming to depend upon these methods for much of its nourishment.

But all methods of food-preparation reduce the nutriment value of the natural products. Natural food makes demands upon various parts of the bodily system such as the j aws, the saliva glands, the stomach, etc. When these are supplied with the denatured anddevitalised nourishment, their capacity to function effectively is reduced, so that after a period if becomesimpossible for those human beings who have b ecome accustomed to denatured foods to take the more natural foods without deranging their bodily systems. This is the worst aspect of the present systeom of food preparation and mass production and distribution. By debauching the bodily capacity for coping with the more natural nourishment it sets up a predisposition to degenerating nourishment, so that the human being is determined to further degeneration of his bodily system.

It results also in the cells of the embryo during gestation being supplied with degenerating nourishment, so that the human being, from his first intro-duction as a separate organism into the natural and social environment, is handicapped by predispositions to degeneration. This illustrates how vitally important it is that some check should be put upon the processes of food devitalisation which are becoming more and more general with the more and more complete urbanisation of present-day life.

(8)A mechanical aid to health, designed not for a particular human xxxxx being, but to be used indiscriminately by hundreds of thousands must apply the same bodily experiences to widely differing bodily states. There is no determination from the bodily system for any of the movements it prescribes, and the movements themselves must be circumscribed and confined within the limits which the mechanical "aid" permits. Any benefit resulting must, thereforembe an Untruthful benefit, and succeed in merely aggravating the asymmetriesalready existing in the bodily system, by imposing disproportions upon them. The whole balance of the bodily functioning, from the blood-stream to the external balance of the human being, must be distorted by the application of Untruthful "benefits" through the medium of mechanical contrivances, whatever their description may be. Yet such contrivances are advertised upon a wide scale, and are supported in many instances by claims of scientific authority.

(9)Itis this which accounts for the chaos which exists today in humab conception of this perfect state. The authorities who apply education have accepted the various theories and ideas passed on to them from a previous

generation. They themselves have no clear attitude upon the subject. They are swayed between the relative values to themselves attaching to the promises of various conceptions, and teach their own confusion to the students.
(10)There are methods which claim to produce personality by means of mental development, through the mechanical repetition of mental exercises, or by bringing about a reorientation of attitude through a dictated approach to environment. All these are not only of no true value but are definitely harmful and dangerous. All the development is futile. The quality of the bodi -ly tissure should be the firstconsideration, and no form of development can change it to the minutest degree. An improvement in quality can only be brought about throug a change in nourishment. Development can only falseimprove one part of the bodily system at the expense of the whole.

In so far as in carrying out any form of exercise there is some freeing of waste matter from the cell system, imporvement can be brough about through exercise. But in the development exercising is aimed a particular parts of the bodily system without improving the quality of the bodily tissue as a whole. As a result, it only succeeds in bringing about an unbalancing of the bodily functions. It deposits a preponderance of both waste and building matter in particular parts of the system, and the obtaining of this preponderance must deplete the resources available for other parts of the bodily system. Further, the process of acquiring developmentsis not initiated within the bodily system. It is imposed upon it from without, and when it has been brough about the development represents not the human being but the system of training or the false conception of improvement through which the development was dictated. This is more clearly apparent when mechanical contrivances are used. The extent and form of the physical exercise are dictated by the limitations or capability for use of the contrivance. Such contrivance make no allowance fo particular asymmetries or disporportions of any one bodily system; they utterly disregard all urgesfrom within the human being and impose upon him a wholly Untruthful improvement which, while it may appear beneficial to the imaginative degenerate, is of indubitable harm.

The same is true with regard to imposedmental development. Mental modifications should only take place in undergoing experiences at the determination of the human being's bodily system. The formulation of a code of mental exercises, which are in effect the experiences of others, and the application of such a code to a human being, can only serve to adapt the human being to the code. He has acquired a range of experiences -- that is, he has been subjected to memory modifications of the brain in respect of those exper -iences -- which are alien to his bodily experiences andbelong to another human being, either as actual experiences or as imaginative conceptions. The imagined improvements brought about by such methods are wholly Untruthful. Personality or individuality can only be released from within the human being through freeing his cells of contamination and so permitting them to recover their awareness of reality through feeling and instinct.

Actually no Truthful improvement can be brought about in thehuman being through the brain alone.The disproportionat e value which has come to be att ached to the brain is, in fact, on eof the greatest errors which characterise the conceptions of the present time. It, has, perhaps, done more than any other single factor in bringing about false assessments as to the significance of various facts of social life and factors of the environment, and in giving an Untruthful bias to all the trends of present day development and progress. The brain has come to be valued for its own sake, as if it were endowed with qualities and capacities intrinsic to itself, and were not merely one part of the whole bodily system., wholly dependent, as are all other parts, upon the proper functioning of the whole. The brain is regarded as the seat of reason and thought. All memories are regarded as being vested in it, in spite of the fact that this might be disproved by a thousand simple illustrations, and it is generally regarded as being the most vital and important organ in the bodily system. This is quite erroneous. The brain ranks only equally with every other organ so far as attain a high or low state of human life is concerned. The brain can only function in conjuction with all other organs. and its capacity to play its proper part in the consciousness of the human being depends entirely upon the proper function of the whole of the body as

(10-cont.) a cell system.

The true function of the brain is that of a centre of contact between the human being's preceptions of his external relationships and the response of his bodily system in that relationship. It may be likened to a switchboard which receives all communications from without and links them up with the internal resources of estimating such communications and determining and farrying out the responses to them. This is so easily ascertainable from any example of a manifestation of the bodily system, that it is strange that the attitudes of human beings with regard to the brain should have moved so far away from the truth.

The capacity of the brain to direct any response to an impression from without is solely determined by the capacity of response of the whole cell-system. For instance, a human being who is unable to walk owing to some injury of his limbs knows, as far as his brain-memory is concerned, exactly how to walk. But no effort through the brain can enable him to do so unless his limbs permit it. The same relation can be seen if any human manifestation is analysed, whether an instinctive manifestation or an intellectual manifestation or even the execuation of a command under coercion.

We know that brain memories exist, but they are merely the rhythmic tuning of the brain tissues in relation to some particular coincidence of feeling and experience which the bodily system has undergone. Whatever stimulation of such rhythmic tunings may be brought about by the repetition of the impression from without which first produced the memory, no response of the human body can be made by the initiation of the brain. It is true to say that no human manifestaion of any nature can be originated at the Brain. Even the purely intellectual manifestions which require no expression through the limb system must be linked with a bodily need or want, or they could never be broughtinto being.

If this is understood, many of the present practices for preparing human beings to cope with the environment, as they are in contact with it under the present social organisation, will be modified or disused. The carrying of knowledge for its own sake will no longer be regarded as of value. No attempts will be made to improve human beings, either as organisms or as members of society, by bringing about memory developments of the brain tissue. All that is intellectual in life will cease to be rated so highly, and will be regarded as estimable only on the basis of its representing skills or accomplishements which have been acquired by the human being's bodily system as awhole. Less significance will be attached to what is regarded as mental and spiritual training, and classical knowledge will not be accepted as the hall mark of the highest types of members ofthe society.

Even more important, we shall live less in the past than is the case at present, when precedent, tradition and oldtime standards are the criteria by which we assess much of the intercouse involved,in our social life. With the basis of values and standards more upon the present, the efforts which are now expended in the brain training and development will be devoted to improving the cell through nourishment and to discovering means of assisting the bodily self-freeing processes. With an improvement in cell condition the brain will automatically function more adequately as a factor of the bodily system, and human beings will come to manifest intelligence and instinct in their responses to environment, instead of the cleverness and subtlety which is so characteristic of them under present conditions.

If the practice of living in the past through precedent, tradition and the preservation of the standards of other eras is brought within more reasonable limits, the elaborate considerations for the future will be equally restrained. It has been shown in dealing with the Apparent-Truth state that pro vision for the future is no more than a piling up of compensations as a result ofa consciousness of inferiority. Itis a mea s of providing, in subsequent contingencies of the general relation with the environment, forthe inferiority which has proved to exist in similar previous relationships.

In just so far as the inferiority is truthfully reduced by improving the condition of the cell, so the necessity to provide forit in future contingencies will be commensurately reduced. An element of self-sufficiency

will be introduced into the human being's reaction to impressions from without. We shall then be living more in the present, and all our manifestations will carry something of our present worth, instead of representing so entirely the experiences which we ourselves, or others who have gone before us, underwent in the past. It follows obviously that to live more in the present is to bring life into closer touch with reality.

Any movement of the human being's responses away from the present, in so far as their basis of values or aim is concerned, must be a movement away from reality.

(11)If all the means by which human beings seek to re-establish an equality with their environment have been elaborated from the struggle to supply the various needs and wants of the bodily system, the bodily cell must remain as the one vital field of action for scientific research. But there is no means of affecting the bodily cell other than by supplying it with particular forms of nourishment. According to the quality of nourishment supplied to it, so it will be able to maintain the human being as an organism in varying degrees of intelligent manifestation. This, then, should be the basic aim of all science-to discover and formulate just what constitutes a proper diet for the human bodily cell-system.

This does not imply that all branches of science other than that devoted to dietetic research have no place, or are valueless. Again, it is a question of consciering the human being as he is, with all importance that a proper sense of scientific values should be established. It is important that in dietetic research the aim should be to discover, not what nourishment is best adapted to fit the human being to his present relation with the environment, but what will afford the freest expression to his intrinsic potentialities.

(12)Medical science gives the best illustration of how wholly dependent science must ultimately be upon the potentialities of the humanbodily cell system. It has become more than ever plain of late that all curative methods are valueless unless they allow for the unique self-freeing and self-healing capacities of particular bodily systems. There has been a complete reorientation of the attitude. It is now realised that medical science can achieve its highest results, not so much by curing the bodily ills as by assisting the bodily system to cure itself. And the importance of diet has been forced upon the consciousness of the leading members of the profession.

Unfortunately the new attitude is confusedwith deceptive or false psychological conceptions, and with the lack of a clear understanding as to what is actually involved in affording scope to the intrinsic tendencies. It has not been reduced to the simple truth, that to afford scopt to the self-freeing and self-healing tendencies of the bodyily system is to permit the body to reject the contaminations with which it has been loaded. Research has no specifically appreciated the fact that wrong forms of nourish ment have been relied upon, and that no scope is afforded to the bodily system's self processes if they are coincidently obstructed by the introduction into the system of fresh contam inations.

(13) Any change in the condition of the bodily cell, and in the possibility of individual self-expression, will naturally be clearly reflected in man s artistic output. The ars provide a field of human endeavour where decadence and degeneration can be most easily studied, and improvement m ost quickly noted, by means of the scale of values put forward in this book. The distinctions between Truth, Apparent-Truth and Untruth may be readily recognised in such an examination.

Itmust be borne in mind that art is always an approximate expression of the bodily condition of the artist. It is because the expression is only approximate that there exists a possibility of improvement. The descent of society towards degeneration involves a levelling down to its lowest rather than up to itshighest component type. Where the artist represents a bodily condition higher than the average he is urged to make some cmpromise with the lower standards and tab oos of the remainder of the community.The shee need for self-presenrvation may force the artist into concessions from his Truthful state to the Apparent-Truth state of society, or from his Apparent -Truth state to the Untruth of submission to dictatorship.

(13-cont.) It is no accident that most individual art has generally been acknowledged, though for reasons not understood, to be the highest;the will tendency towards freedom is represented, however dimly, in all great art, and a proper valuation of art will therefore be of assistance in encouraging that latent tendency for the improvement of man.

The Truthful artist, expressing, as far as the relative contamination of his system will permit, the instinctive tendency to harmonise his own rhythms with those of his environment, may here and therebe observes by his self-conscious individuality. His higher value should be distinguished from that of the Apparent Truth, intel ectualised artist whose work is characterised by cerebral formality and a mannered style. Such art carries only a limited appeal because it is only indirectly related tothe basic rhythms of the human bodily system.It can be appreciated only by those who are related to it throug -h their experienc s and acquired memories -- human beings who could approach it on a basis of fellow-sentiment. But ther is little of Untruth in such art. It is highly egoistic, expressing a definite personality, and is intolerant to a high degree of all obvious forms of coercion. The rhythms of intellectualised art, however, are not the intense and free rhythms of Truthful expression. They express the human being when he has been intricately allied with compensations and, in consequence, have far less vitality and are restricted to the same degree that the human being has been channellised.

The work of the Untruthful artist finds a still more narrowed response. It expresses not the artist himself, but the artist as he has been moulded by the dictated conceptions and attitudes of an idea or theory. Appreciative response to it must, therefore, be limited to those who have passed in servile submission under the coercion of the same idea or theory. It can meet with understanding from other degenerates who are similarly subject to other ideas and theories, but only a resentful and antagonist understanding. Such art must express the fixed scale of rhythms of the code of dictation which inspired it, and the servants of anothercode would find its rhythms discordant to those which had been specifically imposed upon them. With the disruption of the present civilisation into economic dictatorships examples of Untruthful art are increasing. Allowance has always to be made for the artist who is an unwilling subject of a dictation and reasoningly produces Untruthful art. The art, however, is no less Untruthful because the artist gives it its particular interpretation and form unwi llingly. But the ecstatic expression of a degenerate, blind devotee of an idea or theory is the lowest ebb of art and the final negation of the human being as a free and equal manifestation of the cosmos.

(14) There is, however, a form of transmission which it is every parent's duty to provide and every child's right to receive. This is the inheritance of a constitution which is not already so completely contaminated that all efforts to restore a healthy condition to the cells are doomed in advance. We have seen how contamination affects all the cells equally, and how it immediately weakens the resistance to further contamination. A father and mother who allow alcohol,nicotine and unnatural nourishment of all kinds to permeate their own system prejudice from the very beginning the chances of their offspring to avoid similar contamination. In the embryonic state the cell-system is already poisoned, and each generation is born with a greaterobstacle toa return to a higher state.

(15)Human beings differ from each other only in their relative positions on the scale of truth absolute; truth; apparent-truth; Untruth. And this difference of every individual from every other is based on the cellular constitution of each. The man who chooses a way of life which he designates a spirit -ual is equally material with those other whom he professes to despise. He cannot avoid the manger, whether he helps to fill it or whether he stands mistily aloof. And when at last this material basis of the physical comes to be fully understood, both the monk and the merchant may find the way towards the more Truthful state from which they have both retreated. It is only because man has ceased to relate bodily conditons to mental and spiritual conceptions that he has come to trust in the supposed omnipotence of the comprehending intellect.

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But it possesses no such omnipotence. At the best he can experience only a dim conception of the immense distance that separates his present degeneration from the original perfection. And, alas! all the solace that he seeks in the faint realisation of his fail is such a solace as must plunge him further.

In the hope of deterring this over-intellectualised product of human decline from encompassing his own utter ruin, this book sets before him the path which he has already trodden.

F I N I S

GEORGE

HACKENSCHMIDT: FITNESS AND YOUR SELF

(1) First of all we shall realise that, no matter how far we may have advanced along lines of culture and intellectual achievement, life for each one of us remains at its basis a matter ofan exhange of impressions between our within and without. On one side stands the human being-- a bodily cell-system endowed with life. He instinctively and naturally tends to express himself as a living thing. He tends to seek a realisation for his inner urges, obtain gratification for his wants, and satisfaction for his needs and appetites.

But as it were, opposite to him stands the environment. That, too, is naturally tending to express itself.

(2) The environment ofa town is not a living environment in the sense that a natural environment is. Human beings have manufactured and erected it , and they have done so only as a means of making life easier.

(3) These effects at which we are aiming and which result from all movements are the breaking down of waste-matter which is lodged in the cells ofthe bodily tissues, and its removal from the cells by the blood stream to the excretory organs. Basically, therefore, the purpose of exercise is a break down of waste matter which is lodged in the cells and carry it away to the rejectory organs, of the bodily system so that it can be removed from the body. There are other results which follow from the complete interdependence of all the parts and functions of the bodily system, but the basic aim is the removing of waste-matter.

Here we see the link with what we saw earlier with regard to the consitution of the bodily system. If we need to break down waste-matter through exercises, the consitution of the bodily system is to some extent bad. The waste matter must be matter which cannot be assimilated into the actual tissue constitution: But if the bodily constitution isbad, it can only have become so through nourishment out of which it was formed in the first place. This again stresses the absolute necessity for taking the question of nourishment into consideration when we are considering improving the bodily condition.

(4) The means by which movements break down waste-matter is by the stimulating of the bloodflow to the bodily parts which carry out the movements. No bodily part haspower to move of itself. It is capable of movement, but only in the sense that it is adapted for movement. The impulse and the energy by which the movement is made must be supplied to it, and the medium through which they are supplied is the bloodstream. This is flowing cnstantly in ever cell of the bodily system. It is not merely lying in the blood-vessels, but is flowing incessantly, so that the blood which charges any bodily part at one moment is different from the blood charging it at another. This passage of the blood stream supplies the cell-tissues with the nourishment values which have been received from the nourishment taken by the human being, and also with the life-values which belong to the human being as a livi g organism. But, in addition to supply,italso carries away from the cells whatever waste-matter is free to be carried away.

Here again we see the importance of the question of nourishment. If the blood-stream is carrying the values of bad nourishment, it is those which are deposited at the cell. This means that the second function of the blood-flow (the carrying away of waste matter) is immediately nullified. It does carry away whatever waste-matter is free, but because it is itself impure it had deposited impurities which may replace or more than relplace that which it carries away.

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(5-a) Here we see the link with what we saw earlier with regard to the constitution of thebodily system. If we need to break down waste-matter through exercises, the constitution of the bodily system is to some extent bad. The waste matter must be matter which cannot be assimilated into the actual tissue constitution. But if the bodily consititution is bad, it can only have become so through the nourishment out of which it was formed in the first place. This again stressesthe absolute necessity for taking the question of nourishment into consideration when we are considering improving the bodily condition.

(5-b) The means by which movments break down waste-matter is by the stimulating of the blood flow to the bodily parts which carry out the movements. No bodily part has power to move of itself. It is capable of movement, but only in the sense that it is adapted for movement. The impulse and the energy by which the movement is made must be supplied to it, and the medium through which they are supplied is the bloodstream. This is flowing constantly in every cell of the bodily system. It is not merely lying in the blood-vessels, but is flowing incessantly, so that the blood which charges any bodily part at one moment is different from the blood charging it at another.

(6-a) Alcohol in whatever form, drugs of any description, or nicotine taken through any method of smoking, can play no part in any diet which aims at the improvement of the bodily condition. Any of these produces far greater ill-effects in the bodily cells than the taking of any form of prepared or treated foods. Prepared food is merely denaturedand devitalised. It lacks the energy to attack the cell tissues, and is merely deposited in the cells as contamination. Alcohol and drugs, however have similar effects upon the cell-tissues to those of cooking,, etc. upon nourishment. They tend to denature and devitalise the cell-tissue, and this is the worst that can happen to the human being.

The mere presence of waste-matter in the cells, no matter how advanced it may be or to what degree of sluggishness of the cell functioning may have been reduced, can be broken down and carriedaway from the bodily system once the true way of doing so are understood and acted upon. But nothing can revitalise the cell tissue once it has been undermined by narcotics and other drugs. Even the life-power which brings the cells into being is powerless once this process has been brought about to any advanced degree.

(6-b)It will also be clear, from the examination we have made, that minerals in any form can have no place in a diet which is to free the bodily system from waste matter. Again, with these, as with water, we can take any of their values which the bodily system requires, through the plant life-forms which represent them. Salt, for instance, is taken almost universally as a condiment with innumerable forms of food, and mineral salts are taken as aperients by innumerable human beings.

(6-c)Unfortunately, a number of difficulties arise when any attempt is made to advise human beings with regard to their diet. Foremost among these is the question of mentality. The human being we know to-day is only partially human. For the rest he is mechanical. When he is brought up against questions of good or bad with regard to anything affecting his life- and particularly nourishment -- his reaction is not natural and human. It is not the living partof him, the actual sensible tissue and living consciousness, which responds. What most generally speaks is that accumulation of experiences, acquired knowledge, odds and ends of theory and prescriptiveideas which constitute his mentality. And his mentality does not, and cannot, answer on the basis of whatever his actual condition asa living creature may be . It reacts mechanically, reproducing like an echo the opinions or knowledge it has acquired.

The result is that advice about nourishment is not met by understanding and a willingness to test the advice against particular bodily weaknesses or needs. What it does meet is fixed notions, prejudices and rigid opinions, and there is an inclination to regard whatever conflicts with these with an attitude of contempt or ridicule.

Even if these can be overcome, underlying them is a definite bodily predisposition to continue with the forms of nourishment which arehabitual. When we acquire a habit of eating and drinking particular things, we are not doing something which ends with the actual digesting ofthe nourishment. As we have seen, the constitution of the very tissues we are made of results from the

nourishment . As we have seen, the constitution of the very tissues weare made of results from the nourishment we digest. But it dependsupon just how sensitive or how capable of expressing life our bodily tissue happens to be whether we shall beable to manifest an acute or a dull degree of consciousness. And in just so far as we are acute or dull of self-consciousness so we shall be able to meet intelligently and vigorously, or stupidly and dully, all therange of happenings that our contact with our surroundings brings about.

We can say, then, that every meal we take will have a definite and continuous effect upon the whole of our subsequent lives. It will determine to some extent every subsequent attitude we take, all our behaviour, and all our preferences, tastes, and wants. With regard to nourishment, it will play its part in determining what we shall choose for our food and drink on all subsequent occasions. It will readily be appreciated thathuman beings who have cntinued with artificialisedforms of nourishment throughout the great part of their lives will, through the constitution of their bodily tissues, be predisposed to view the prospect of change with resentment or suspicion or active hostility.

(6-d)Any difficulty is that so many attemptshave been made at various times to change the nourmal nourishment on the basis of some intellectual conception, or even on that of some fantastic theory, that the whole subject has come to be associated with crankism and to have fallen generally into disrepute. We ought, however to be careful of regarding in this light even the mistaken attempts which have so far been made. It is important to realise that if repeated attempts are made, even by the smallest minority of human beings, to change something which can so vitally and fundamentally affect human life, there must be a cause for such efforts. And the only cause possible is the unsatisfactoriness of the general practice with regard to nourishment.

That something is wrong with present-day habits in eating and drinking doesnot require substantiating.

(6-e) Unfortunately, no previous attempt to bring about a change of attitude with regard to nourishment in particular, and all habits of life in general, have even been basedindisputably upon a true understanding of the physiological processes which, on the one hand, constitute living, and on the other, depend upon nourishment for the material substance through which they must work. As far as has been possible in so short a work as this book, I have endeavoured to show just what relationship exists between our life quality and our material bodily system, and between us as living organisms and the environment from which our nourishment must be taken. it is on this basis that I offer the following definite advice with regard to nourishment. In offering it I realise that it will appear strange to many, thatit must conflict with opinions, prejudices, and even appetites and sense-preferences.

(6-f)I am, however, fully aware of how futile it would be to suggest that any human being should suddenly revolutionise the habits of a lifetime with regard to nourishment. Knowing how rigidly the energy and capacities of human beings are limited by the almost general bad condition of the present time, I know that any such attempt could only bring discomfort and harm. Very few people are in such a bodily condition that they could at once change from their present diet to purely natural foods without ill results.Nor would it be in keeping with the bodily processes to do so. The only way in which a true benefit is to be obtained is to proceed gradually, first introducing the natural foods into the diet in such quantities that even the weakest bodily system can cope with them easily and naturally; then, as the first step in the right direction has its beneficial effect, and the bodily system itself makes a demand for further natural, vogorous nourishment, through a consciousness of greater inner cleanliness and satisfaction, and by the medium of the appetities and palate, and the setting up of preferences generally, to gradually increase the ratio of natural foods in the diet. By this gradual process it is possible for anyone to change progressively over to a diet almost wholly compose of natural foods in their primary untreated state. (Continued at para 37)

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(5) Similarly with the waste-matter which is carried away from the cells of the part being exercised. It is not sufficient for the blood stream merely to remove it from the part. If the object of exercising is to be obtained, thi waste-matter must be carried to theexcretory organs, and they must cope with it up to the point of its being rejected entirely from the bodily system.

(6) In this we seethe deceptive basis of all the systems of physical culture and training which have so far been put forward. They have not begun with the realisation that the primary means of freeing the bodily system ofwaste-matter is b y ceasing to introduce it into the bodily system through nourishment.

(7) But although in a less degree, precisely the same applies when we upset our bodily harmony and balance, by bring about developments. The loss of balance must, just the same as the loss of a limb or of an organ of sense, be represented in our consciousness. When any human being hasapplied developments to some parts of his bodily system, he must at once being to assess himself in relation to his environment, in terms of those developments. And as the life value which he can express through the developed parts is not true of his bodily system as a whole, his new assessments will fall short of the reality of his relationship. This will apply not only to his judgments with regard to the natural environment, but also with regard to his fellew beings. What seems to his mind -- although in reality it is not -- an improvement in himself will make him arrive a similarly deceptive estimations of his fellows. Those who lack his developments will seem inferior, while those who pssess similar or more exaggerated disproportions will see equal or superior.

So that in applying developments to ourselves, we are, in effect, warping our capacity to arrive at true and real assessments of everything with which we come into contact, and also narrowing down the basis of sympathetic contact with our fellow-beings. Finally, by deflecting the free and spontaneous flow of our life-consciousness through such disproportions, we forfeit something of that profound instinctive wisdom which is the very essence of our life's intelligence -- the wisdom which enables us to grow, breathe and maintain our blood-flow and carry out all the otherbodily functions with spontaneous ease.

(8) But if neither training under the human being's own mental direction nor the disciplined training imposed through drill can bring about a true improvement, what will do so? We have seen that a change to nourishment more naturally adapted to human life will have a truthfully beneficial effect, but what form of movements is possible to a sist that process? To decide this it is again necessary to consider the basic factors that go to make a human life: (a) The life-quality (b) The material bodily system (c) The environment. Fundamentally, we are the life-power. It is that which gives us our being. No matter what our bodily constitution may be nor what our relationship with the environment, we could have no existence at all but for this life-power. When, therefore, we think of different conditions of human life, whether we think them good or bad, or A 1 or C 3, what we really mean is that this life power is finding a particular degree of expression. If we are in A 1 condition -- that is, a true and real A 1 condition, it will only mean that our life-power is finding a relatively full and free expression of its tendencies in our consciousness and all the capacities with which we are endowed. If we are in a bad condition, it will merely mean that the life-power is being restricted in some way and that therefore our consciousness and capacitiesare less v ivid and vigorous.

(9) Yet, there can be no improvement of these except through the life-power. If it is that which has brought them into being, and only its restriction which brings about the dulling, slowing and weakening, there is no possible means of remedying the condition except by allowing the life-power greater freedom, so that it can itself bring about the improvement. It is not from outside ourselv -es that we shall discover a means of improvement. Training, drill or movements or treatment of any kind which is initiated from outside of our own bodily conditions and systems can bring no real advantage. When we rely on them it is like attempting to strengthen a tumble-down house by painting its exterior. There within ourselves lies the source of all improvement, and only by letting it flow out through us can we bring the improvement about.

Here then, we have the one basic essential-- the setting free of our

bodily systems.

(10)To subject the bodily system through which the life-power finds its expression to any form of discipline or drill is merely to restrict it still further. By all such practices we deny it its right to flow into its own unique form and capacities, and force it to flow in accordance with some code or ideaof bodily manifestation. The one point we have always to keep in mind is the fact that the intelleigence for all improvement lies ever-present in ourselves. All we have to do is afford it scope to reveal itself.

(11)We shall see that the breaking down of waste-matter which movements bring about is no more than the breaking down in the cells of materials which are restricting the full and free flowing of our life-power. Or, in other words, it is the breaking down of materials which are dulling our consciousness, restricting the full unfoldment of our bodily forms, restricting our powers of initiation and decision, making the inner functioning of our bodily systems less vigorous, and weakening all our capacities.

(12)We shall now also be able to see an important distinction between exercises as they are usually understood, and movements which would bring about a true freeing of our bodily systems. If the means and intelligence for true improvement life always within us, the intelligence for deciding when, how and to what extent freeing movements shall be carried out must also lie within us. That is to say, when we take steps to improve our bodily conditions along true and real lines, we shall not carry outexercises as such. There will be no such thing as training, or working to a schedule, or carrying out advice or commands from somewhere outside ourselves. The only commands which haveany true significance for us are the urges and tendenciesof our own bodily systems What we shall do, therefore, is to find ways of letting the inner intelligence speak for itself, and the inner means of obtaining improvement find their own wyas of coming into play.

But it is just because the life-power is so restricted in us at present that we do not already make these movements naturally and spontaneously. And while it remains so restricted we cannot be impelled by our inner intelligence to make them. The first steps must, therefore, be taken through our minds and not arise directly from our bodies. We must, at first, mentally direct ourselves ot make particular movements, exactly as in carrying out a series of exercises.

There must, however, be this fundamental difference between any such movements and exercises as at present understood and practised. There must be no aiming at a result which we have mentally conceived, such as the gaining of skills to do particular things or the modelling of our bodies upon some pattern which we have admired. Nor must there be any submission to a code or a drill. The only aim which must attach to the movements of our minds are concerned is to give expression to the urge to imporve ourselves which is already making itself evident within us.

(13) Beyond this we must do our utmost to leave the rest to the bodily conditions and systems. We incline at present to conceive of our consciousness as attaching only to our minds, but it is this fallacy which has given a wrong bias to all methods of physical culture up to the present. It is our bodily consciousness which can give us true awarenesses with regard to ourselves and the environment against which we have to live our lives.

(14)Before any advance can be made towards atrue human betterment, this distinction between bodily consciousness and mind-consciousness, and also that between mind consciousness and the consciousness which is imparted by discipline and drill, must be clearly appreciated and understood. The bodily consciousness is our true self-consciousness and it already controls usto a far greater extent than our mind-consciousness or any imparted consciousness.

(15) Suppose you have a particular bodily carriage which you practice, because with your mind you think it is smart, or dignified, or business-like. While you are fresh, or are not so occupied that your mind is quite taken off the matter of walking,you will be able to mentally direct your body to maintina this artificial pose. But if you become tired, or if your mind becomes wholly occupied with other matters, your body--in spite of your mind -- will bring you back to the deportment which is natural to your particular body condition.

(16) It may be a bad or slovenly deportment, but nevertheless, it is the deportment belonging to your unique bodily condition. The body bringing you back to it is your self-consciousness asserting itself and insisting that you shall represent yourself in your walk, and not the model from which you took the artificial carriage.

In this instance you can learly see the difference between an improvement in your bodily condition under the direction of your mind, and one under the domination of your self-consciousness. When you adopt the pose which you think is a good pose, you have apparently improved yourself for walking. But it is only an apparent improvement. Below it, the bad bodily condition remains which will bring you back to bad bodily deportment atthe first opportunity/

But if you truthfully improved yourwalk under you self-conscious impulse towards improvement, you would do so by freeing your bodily system from some of the waste-matter which loads it down and makes you walk badly. The improvement resulting from this would not be on you would have to make a mental effort to maintain.

(17) Once we have brought our movements and our actual bodily manifestations under the domination of this self-consciousness we shall gain oth r benefits such as self-confidence and selfcontrol in our relations with our fellow beings. At present the term "self-consciousness" os frequently used to imply the opposite of its true meaning. "e use it with regard to human beings who are embarrassed or shy in the presence of others. Such feelings can only arise from a consciousness of inferiority and afear that what we do, and the way in which we behave will not meet with the approval of others. But there we can see the mind-consciousness influencing us. Embarrassment and the feeling of being ill at ease could only arise from a desire to please others, but if we were instinctively dominated by our bodily self-consciousness, such a desire could not arise, because whatever we did would be true to us, and it would involve no mental consideration ofhow otherhuman beings regarded it.

Psychological problems disappear when we directly express the tendencies of our life-power in our actions, for that life-power is the true psychical value Psychology as it is understood today is merely the bringing of mental consideration to bear upon the difficulties which the mind itself makes for us when it takes control of the direction of our lives. But again, once we allow our actions and reactions to pass under the domination of that power which is at once the creator and essence of our beings, there will be no gap between what we are and what we do; and without such a gap there is nothing upon which mental consideration can be brought to bear.

(18) Bodily deportment is one of the most important factors, once we have begun to carry out movements with the aim of improving our bodily condition. Actually every movement we make does something towards the freeing from waste-matter which is the basis of improvement, and our bodily deportment decides whether all the normal movements of our lives, such as walking about our business, going to and from the carious points around which our lives centre and so on, will contribute to the freeing or merely stiffen and channelise our bodies. Any study of ways and means of bringing about a true improvement of our bodily conditons must, therefore, take deportment into full consideration.

In this consideration the f rst fact which will become evident is that there can be no general standard by which to assess deportment. No tow human forms are identical. In size, in weight, relative size , in degree of bodily symmetry, in harmony of proportions, in the actual constitution of the cells and the quality of the bloodstream each human being is unique. This means that the formation and the capacities of the skeleton and muscles upon which deportment depends, as well as the tasks which these have to perform, are also unique in each human being. It follows that every separate human being's deportment is individual to him, if it is not brought under his mental direction in order to conform to some model, or if he is not subject to some dictation which prescribes his deportment for him. There can, therefore, be no right and wrong, nor correct and incorrect as far as natural deportment is concerned. Equally, there can be no standard which will hold good for more than one human being.

This would seem to imply that there can be no degrees in deportment, that it is as good to have a slovenly or lumbering deportment as to be erect and

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carry the bodily form with grace and elasticity. If deportment were a thing to be considered by itself this would be so, but actually, deportment is merely the expression of something,else. Every human being, when he is wholly relaxed from mental direction or discipline, carries his body true to his bodily condition. If his bodily conditon is good, so that he c an move and comport himself energetically, his deportment will truthfully reflect that conditon. If his bodily condition is bad, so that he can only move sluggish-ly and laboriously, his deportment will truthfully reflectthat bad condition

There can, therefore, be good and bad deportment. But the good and bad will not be in accordance with some standard which can be stated in terms of erectness, poise of the head and shoulders, and so on. It will be good or bad in accordance with whether it reflects a good or bad bodily condition in the human being concerned.

(20)There is an almo t infinite range of descriptions of bodily carriage. One man walks with shoulders squared, another with drooping shoulders; one swings his legs one way, another in a different way; one makes one form of arm movement, another carries the arms differently. But each peculiar characteristic belonging to particular human beings rests upon a particular determination by their bodily condition. Always there is some bodily weakness, as the direct or indirect result of which some development, disproport-ion or malformation has been brought about, and the particular characteristics in the bodily form determine the particular characteristics of the deportment.

Some of such characteristics in the bodily form are: distended stomach, flat and sunken chest, rounded shoulders and flat feet. These are only a few of the many particular factors which can determine the particularity of a deportment, but each of these in turn is the symptom of, or has resulted from, some weakness in the bodily system as a whole. When we are considering ways of improving a human being's bodily deportment, therefore, we have first to see exactly what deportment rests upon. Once we have done that it will be possible to decide what is good and what is bad deportment for human beings generallly.

Since there can be bad and good deportment, however, we know that there must be an effort --that is, anexpenditure of energy -- in maintaining any deportment. This means that we carry our bodily forms against reisitance and must oppo e our boidly energy to them. These resistances exist in our surroundings -- that is, in the environment. When we are walking erect, or stand-ing, or sitting, in factin every movement and action of our lives, we are opposing ourselves to such resistances as atmospheric pressure, movements of the atmosphere, and so on. Our bodily systems are composed of matter, and we know that the tendency of all matter is to fall beneath these pressures, if their gravity is higher than that of the atmosphere -- as is the case with matter forms which constitute the human bodily system.

When we are walking, standing, sitting or lying there is, therefore, a tendency to fal on the part of the material of our bodily systems. In maintaining any deportment we are, then, overcoming this tendency, and can only do so by exerting some of our life-energy against it.

This material substance of our bodies which is constantly tending to fall is, however, just as essential a part of our lives as the instince which impels us to remain erect. There should, therfore, be no resistance

from within ourselves to our maintaining a free and vigorous deportment.
(21) If our bodily constitution is made up of material substances which leave our life energy free to flow in us with its full intensity, our deportment will spontaneously reflect that freedom and intensity of energy. If our bodily cells, however, are loaded with matter which is alien to our life-quality our deportment must reflect that obstruction. First of all, the waste-matter, since it cannot share in our life-expression, is not imbued with a quality of lif . It lies in use, therefore, merely as dead matter, exerting upon the tissues in which it is lying its inert tendency to fall. In such circumstances we have not merely to hold ourselves erect in our deportment, but to hold up this weight of dea matter. Secondly, the presence of this waste-matter obstructs the free and energetic flowing of our life quality, so that the tissues, which have a living quality, only have it in a reduced value. That is to say, they are not imbued with the full intensity which they could and should be able to oppose to whatever the environment may bring against them. Necessarily, our deportment must reflect this double restriction of the freedome and energy of life within us.

But another point is revealed in this. If our bodily systems belong naturally and essentially to our lives, it is from the life-quality within us ourselves that the carriage of our bodily systems should be dominated. And from this we can see what will constitute a good deportment, not only for a particular human being, but for any human being.

(22) Our bad deportment may rest upon a weakness or disproportion of a bodily part, quite distinct from the actual asymmetry whichappearstorenderour deportment bad. Always the primary cause will be wrong nourishment, which, by charging the blood-stream with waste-matter, has clogged the bodily cells and prevented them from allowing us to express the full energy and consciousness of our life-power. But the link between the bad nourishment and the apparent fault in our deportment is not always direct. For instance, stooping shoulders may directly result from flat feet; a sunken chest may directly result from an affection of the nasal passages, etc. If in any such case -- we attempt to correct the deportment by specifically exercising the chest and shoulder muscles, or even by exericsing the whole bodily system with a bias to the chest and shoulder muscles, we should be working along entirely wrong lines. We should be leaving the actual cause unaggected and adding a further complication to the bodily system as a whole .

It can be said definitely that no true improvement, either in deportment or in any other manifestation of the living bodily system, can be brought about through bodily developments. And this is so, even though the developments may be accompanied by a change to more natural nourishment. Whatever movements we make to assist the bodily system to improve its deportment must meet the life-power's tendencies to harmony and symmetry. That means they must not be exercises at all. They must be such movements as fall into line with the bodily system's natural tendencies to movement; and they must be freeing, not developing movements. They must be such that the whole bodily system will be represented in the range they cover, without any bias whatever to a particular part, and they must be of such a nature that they will assist the bloodflow to free from all possible restriction, not only the bodily parts, but the nerve-cells whose function is to maintain the bodily co-ordination.

(23) Wesaw at the opening of this chapter that, however bad, the natural deportment of any human being is true to him. It represents him faithfully, even though it has to represent what is a bad condition. Obviously we should not endeavour to bring about a true improvement by making our bodily carriage a deceptive representation of our true conditon. Nor could any possible good result if we did. The only way in which we can carry a bodily poise, which is not a natural one, is by bringing the mind to bear, and through it enforcing the body to remain stiffened into a position which, left to itself, it would never take up. The poise we adopted might be true to some other bodily condition than our own, but it could not be true to us, or we should not need to adopt it.

The body would assume it naturally and freely.

If we adopt such a poise, however, what it means is that we are not holding our bodies and limbs in a set and still pose, but that, because they are so held, we are forcing our bodily processes to flow along those stiff lines. It is the continuing of these processes which constitutes our life within us so that, instead of assisting in the self-freeing which the beneficial change in our nourishment would enable the bodily system to bring about, all the movements we make with our bodies so held would be interfering with it, restricting its free flow and defeating the very aim we have set out to achieve.

(24)We should never forgetthat our deportment, whether it is in walking, running , standing, sitting or even lying, is the representation of our self-confidence in our own life-power. It is bad when our confidence is so low that our deportment is slovenly, heavy and lethargic, but is worse when it is low enough to allow us to have more confidence insome other human being's deportment, or the advice of some otherhuman being as to deportment, than in our own life-value. But is its worst of all when we so entirely lack confidence in our own values that we are prepared to abandon ourselves to some support, which will in part carry us and in part dictate to us the nature of every movement we make.

The deportment which might be imposed upon us through drill falls into this last and lowest category. In drill we are merely submitting to the dictation of some code which is imposed upon us through the commands of an instructor . And by drill we must not merely understand the carrying out of exercises in massed formation at the word of command.

(25)However bad our bodily conditon, we are much better representing that bad condition truthfully and naturally in our deportment than in carrying ourselves under a mental direction in a pose that is insincere and hypocritical, or in allowing ourselves to be shaped and moulded by some force outside ourselves, so that we are treated no as human beings, and living, self-responsible creatures, but as inanimate matter serving merely as the material out of which the imaginary conceptions attaching to codes, theories, traditions and systems are built up.

(26) Breathing:Breathing should actually be dealt with under the heading of nourishment, for to breathe is no more than to take in another form of nourishment than those of food and drink. The only difference between air and food and drink, as far as either of them being a need of the living bodily system is concerned, is that we use the separate respiratory organs for taking in atmospheric nourishment, and the process of taking it is constant, instead of periodic. We can remain for days without supplying the bodily system with food and drink. If we remained without atmospheric nourishment for a few minutes, our lives would end.

This fact should indicate to us how vital it is that the b odily system itself, which is so dependent of the air as nourishment, should always be the sole arbiter as to how we should breathe.

(27)Necessarily, since it is a never-ceasing manifestion of life, there is no aspect of our lives with which the process is not bound up, and the complete study of all that is involved has needed a separate book.

(27)The movements suggested here are not of such a nature that they raise the beat of the heart much beyond the normal. If they were, it would not be possible to carry them out easily and naturally, with the direction of the mind reduced to the lowest possible minimum and the bodily selfconsciousness expressed in its highest possible degree. Yet, provided it is done in a natural way, it is good to stimulate the process of respiration.

(28)The mind does not live in the present, as the bodily system does. All its values, estimations and decisions are based either upon the human being's own past experiences or upon the experiences of others which it has acquired as knowledge. The mind can only know of the bodily needs and capacities after the event. For instance, we can only find out with our minds how far we can run without undue distress in our breathing by actually running until distress arises. No mental effort we can make will give us the knowledge inadvance. If our bodily conditon were a constant thing, this would enable us to have a truthful knowledge of ourselves with our minds. But the bodily condition varies incessantly. Before and after a meal --particularly a meal if improper nourish-

ment such as is most usual at the present time --our bodily capacity is quite different. It varies from day to day in accordance with the amount of rest we take or the amount of energy we expend in the innumerable activities which make up our lives.

So that in breathing, more perhaps than in anything else, the mind can give us no true guidance. Moment b moment our breathing must answer the varying needs of bodily systems as a whole, but the mind can only give direction on the basis of what it learned by the experience of previous occasions or what it has learned from the experiences of other human beings. It is, therefore, the bodily system, and the bodily system alone, which is competent to guide us as to the rhythm of our breathing the vigour and the scope of our inhalations and exhalations, and the degree of endurance possible to our respiratory organs.

If, of course, you are subject to havits which are clearly antagonistic to the bodily tnedencies, the mind must come to play to arrest the habit until the bodily self-consciousness which must have been suppressed can once more assert itself. But this is not an instance of the mind benefiting the body. The bad havit can only have been brought about in the first instance through the mind, so that when the mind arrest it it is merely doing something towards undoing the ill-effects it has itself brought about.

(29) Never under any circumstances will advantage accrue from allowing the bodily system to becomedistressed. That is the reason why each individual human being must decide everything appertaing to the walk, for and by himself. The only point to be decided by the mind is that it shall be a walk of sufficient duration to stimulate the bodily system.

In arriving at the pace at which the walk shall be taken, the bodily determination will very simply and naturally assert itself. It may be that when you first set out there will be some degree of bodily apathy, and the pace of the walk would be only slow while that apathy lasted. But as even that slow walking brings about its slight stimulation of the bodily processes, an almost imperceptible increase in the pace will be brought about. This in turn will provide a further stimulation and a further increase -- all flowing outwards from the bodily system and not being imposedfrom the outside throught the mind.

(30) The limitations with which, as we have seen, the mind is always handicapped make it impossible that we can ever have a mental knowledge of what perfect nourishment is. That is a knowledge which can come to us only from our intrinsic living intelligence -- the intelligence which is the direct expression of our quality of life, finding an outlet throught us in our instinctive assessments of ourselves in relation to the environment. Science if it could take an entirely new attitude as to its responsibilities to human life, might do something to assist us in this direction. On the basis of its present accumulations of knowledge of the bodily process and constitution, it might successfully carry out research to discover what nourishment our bodies wouldnaturally tend towards, if they were free of the predispositions which the presence of waste-matter has set up in us.

Much research is constantly being carried out with regard to nourishment, but the present scientific basis of values being what it is, the lines followed are those of establishing the chemical analysis of the bodily tissues and blood in exact proportions, and linking this with a similar chemical analysis in diet. But this trends toward s an ever greater artificialisation of food. It leaves out of accound the life-power and the exact way in which it -s tendencies are brought to bear within us. It disregards also the life-quality which belongs to plant-forms of nourishment and the way in which it is represented in raw vegetable foods, as wellas the possible effects of cosmic raus and influences at present unknown, which may impart to the products of various forms of plant-life particular values not ascertainable by chemical analysis. It is strange that this last point should not have been more seriously considered, because within recent years the existence of such rays has been definitely established, and somerealisation of their immense potency has been gained by discovering their power to penetrate certain metals.

But although we do not know what would constitute perfect nourishment, we can quite easily understand that, since our bodily systems are not an artificial product-- that is, they are not essentially so, although our present modes of life do trend more and more to artificialise them -- they will not thrive or reach their fyll natural selfrealisation upon nourishment which is artificially produced. That is a direct indication that we should incline as much as possible to eliminate from our diet everything which has been artificially treated in any way. Tinning, drying, desiccating, spicing, curing (even sun-drying) cooking in any form, are all methods of artificialisation. Even the grinding of flour and the baking of bread is an artificialisation of whatever cereal is used.

Once we realise this we are inevitably impelled to such forms of diet as fruit and nuts and the vegetables which are suitable for human consumption. That is a form of nourishment which we can take in its living state, without repugnance from within ourselves. The unsuitability of flesh diets should be obvious from the instinctive repugneance with which almost every human being would view the prospect of having to kill a living thing for himself and consume it as food intis unprepared state.

(31)Unfortunately, the digestions of many human beings at the present time are so weak that fruits, cerea ls, nuts and vegetables in their natural state are too powerful a form of nourishment. Their digestive organs have been so devitalised by having been havituated to prepared foods that natural nourishments would involce them indiscomfort and pain. In many cases also, defective teeth make it impossible for them to masticat e the more vigorous plant forms. This means that, although they might accept the value of such foods, they would be unable to use them.

In these circumstances the only way in which a move towards a more natural diet may be made is along gradual lines. A beginning can be made by introducing into the diet a proportion of the milder plant-forms in their natural state while reducing to some extent the prepared nourishments at present being taken. Then, as the bodily system gains in vigor through the freeing movements we are making, accompanied by this slight improvement in the nourishment with which we supply our bodily systems, it will be possible to increase the change. We can then make a still further addition of slightly more vigorous plantlife forms, and a still further reduction in the prepared nourishments. By this means it will be possible to meet the gradual freeing of our cells and consolidate the first slight improvement.

(32) Just as with all forms of meat and fish, milk and eggs are the product of life-forms with entirely different life-consciousness and proportions of bodily form and constitution of bodily tissues from those of the human being. The basie nourishment values which they contain have already been subjected to the tendencies of one life-quality -- and that a different one from the human being's.

(33)That is to say, the environment is fully and directly represented in plant life forms. They do not take their nourishment in the form of animal life forms or other plant forms. They take it directly from the soil, the air, the sunshine and whatever other forces go to produce them. When the human being, therefore takes the fruit or leaves in their natural state, unprepared and unadulterated, he is receiving the environment values directly and comprehensively. Since his bodily tissues will be built up out of this nourishment, they too will receive the values and will come to represent them in themselves. Representing them, and charged as they always are with their own life-power, they will have a greater affinity with the forces of the environment. Having that greater affinity with the forces of the environment, they will be able to balance themselves against those forces with greater adequacy, ease and freedom.

(34) The same values are, to an extent, represented in flesh, fish, milk and eggs, when they are untreated in any way, that is to say, when the flesh and milk and eggs are raw. We have to remember here, that the animal from which any of these has come had itself to represent the environment in its bodily tissues, and that it could only do so by taking nourishment from the environment. But whether it took its value of the environment directly by subsisting uponplant-lifeorindirectly again through eatingthe flesh of other animals, its nourishment became subject to the tendencies of its own life power before it could take theform of the animal's bodily tissue or become

the milk or eggs it represents that animal's life.

(35) When therefore, the human being takes any or all of these nourishment, he is only indirectly incorporating the environment values into his bodily system and its tissues. And the values must be represented in a reduced as well as an indirect degree, since they have already served the life-purposes of one organism.

Another point is that it is possible to take planelife as nourishment more nearly in its actual living state. If we take an apple from the tree we can eat it immediately, before decomposition of any description has begun. This is true of any form of plant-life suitable as nourishment. The human being's bodily system is not repelled by doing so, and he does not undergo feelings of nausea or horror. Milk or eggs come more nearly to acceptance in this way, although many human beings would be nauseated by the act of taking them in their raw state. When we consider flesh, whether fish or animal, we know that the instinct of almost every human being would rebel if he were called upon to tear and eat the living flesh of an animal. And if he could overcome that first violent repugnance, his stomach would probably reject the nourishment immediately through a feeling of nausea and vomiting. The normal juman being can only view with horror the actuality of one animal tearing the living body of another andeating it.

(36) Yet another important advantage which we derive from plant-forms as nourishment, particularly the fruits of plants, is that the liquid nourishment we require is co tained in them. Scientific opinion in many instances is that it is advantageous to drink plenty of cold water, but once again, this opinion can ot be based upon a true appreciation of the relationship between the human being and his life-power on the one side and between him and his environment on the other. To be fit forhuman consumption at all, that is, for the consumption of the weakened bodily systems of human beings, in more civilised parts -- ater must be brought up from deep beneath the earth s surfact. But that is an aspect of the environment which the human being rarely or never has to meet in his natural state and existence. He meets the surface environment with its atmosphere and free space. Water drawn from beneath the earth's surface has not met, perhaps for hundreds of years, the rhythms of the atmosphere -- sunshine, moonlight and all the natural organic forms. Even though it appears to be suitable for human consumption therefore, it cannot be so in the same sense as its equivalent which is present in the living fruits of plant life.

It is well known scientifically that water carries a heavy impregnation of impurities that interfere with the suppleness and elasticity of the bodily cells; such matter forms as lime and chalk are instances. In many cases the impurities it contains bring about the hardening of the arteries, and the inhabitatnat of some parts suffer from goitre as a result of mineral present in the water supply. Another factor, which often assumes great proportion, is the innumerable m cro-organisms that live in water.

The best form of waterwhich could bedrunk would be rain-water, but under the artificialised conditons whichprevail incities and urbanised districts this contains many impurities which would be injurious. And even the rain-water in parts where the natural conditons still exist could not compare with water take n in the form of fruit juices.

(37)(cont.from)Such a change cannot take place under mental direction a lone. It will, owing to the artifical conditions of life under which we live and the unvigorous conditions of our bodily systems at the present time, have to be incepted mentally. But it will not merely be a matter of the bodily system submitting to metnal direction. To have the knowledge that certain foods are suitable and other unsuitable will not be sufficient. It is the body itself which must receive and adapt by its processeswhat ever-changes within the scope of the bodily capacities to deal with them. We see again, therefore, that it is the self-consciousness of our bodily systems which must play the dominating part. But changes towards natural nourishment will free and bring the self-consciousness into more vivid functioning far more rapidly and effectively than anything else. It will express itself in

itself in us not only with regard to our preferences and tastes for more vigorous and graceful, our actions and decisions more self-confident and self-reliant, andour bodily systems will become more resistant against all attacks upon them from without, such as those of infection and the rigours of climate. Even if we are actually suffering from some complaint or disease, we shall become aware of a gradual and definite improvement.

(38) Natural nourishment and constipation. One important point in this connection is that constipation, which almost all medical authorities acknowledge to be at the root of the great majority of human bodily ills, can have no place where only natural nourishment is taken. More than this, there is no true cure for it except by means of natural nourishment, and medicine is growing more and more conscious of this every year. In America, and particularly in Germany, considerable importance is attached to nourishment in its raw and natural state, and great attention is being paid to it. It is a matter of recorded fact that the worst cases of constipation on record were cured by natural nourishment, though they had failed to yield to any other treatment. Such points as this are of use only in preparing the mind to take an unprejudiced attitude to natural foods, and it is not by having mentalobjectives that we shall bring about a true improvement in ourselves. I cannot repeat too often that it is the body itself which must speak and its self-consciousness which must ultimately guide and control us. Each human being must decide for himself, and on the sole basis of his own bodily system, to just what extent and by what degrees he brings about changes in his diet. For this reason I have not attempted to give anything in the nature of a dietary. Quantities of food, the particular blendings of one commodity with another and the times of taking meals are all matters for the individual. There can be no general ruling, since there is no general level or description of bodily condition.

(39) Relative values of forms of nourishment. What I can do, is list the various articles and commodities which it is possible to take as nourishment into various categories. I will show what is natural nourishment; what forms of nourishment at present in general use are preferable by comparison with others; what materials are bad from the point of view of true nourishment and what is so harmful that I am prepared to take the responsibility of advising that it should be immediately and permanently disused.

(40) Products of plant-life which, when taken in their raw, unprepared state, may be regarded as pure natural nourishment.

Food products only lightly treated which have retained some of their natural values in such treatment. Under this heading come such commodities or preparations as wholemeal bread, flakes of oats, wheat, maize, barley and other cereals when moistened with water and mixed with fruits.

Food products which are denatured by processes of treatment, but which still retain a degree of their natural values. Under this heading come all vegetable soups and soups of plant leaves, stewed fruits, boiled vegetables and cereals.

Food forms which have been so devitalised --quite apart from their initial unsuitability for human consumption--that they should never be included in a diet. Hunted animals whose blood-stream at the moment of dying is charged with toxins as a result of their bodily distress and fear; sausages, cured, dried or preserved; pressed, tinned and salted meats; high meats in an advances stage of decomposition, including such foods as jugged hare and game which has been hung; high venison, etc.

(40a) Drinking, as such, is actually a habit of decadence. The human being who relied solely upon natural nourishments and merely responded to his bodily self-consciousness in all his actions would not need to drink. Ample liquids would be contained in the fruits and vegetables in their raw forms which made up his diet, and his bodily self-consciousness would never impel him to such a stressful expenditure of energy that he would need drink as a counter to his feeling of thirst. It is only the mental consciousness which ever directs us to sustain a bodily effort to the point of distress which leaves the body in urgent need of liquid sustenance.

(41) HACKENSCHMIDT: And even when the mind has led us to such a state the body demands fruits, not liquids, such as are the customary drinks at the present time. When we are considering what drinks are suitable to accompany a natural diet, therefore, we should consider, not so much what is suitable to drink, but what foods will supply the liquids necessary to the bodily system without drinking. Since drinking is a universal habit, however, I include here a similar listing of liquids to the foregoing list of foods. But again I strongly advise everybody not to mentally provide themselves with drinks, but only to answer the self-conscious demands of the bodily system if the diet taken leaves feelings of thirst. The categories of drinks are as follows:

(1) Drinks which represent the natural liquid nourishment which is in affinity with the tendencies of our life-power. The only liquids that come under this heading are the juices of fruits, such as oranges, lemons, melons, pears, apples, unfermented grape juice, etc. It is important to point out, however, that this does not include the bottled fruit juices whose production has been industrialised. The only natural way of taking fruit juice, if the fruit itsel is not eaten, is for the individual human be ing to squeeze the fruit for himself and to dring the juice as soon as possible after squeeing. It should always be remembered that innumerable micro-organic life-forms begin to feed upon any exposed fruit juices where they do not do so upon such beverages as tea and coffee. The very fact that fruit juice is a natural food makes this inevitable, so that if fruit juices are left long exposed, or bottled, they cease to be the purely natural nourishment which their fruit itself constitutes.

(2) Drinks which, while they are not naturally adapted to human consumption, are only contaminating, not degenerating, and may be accepted as preferable to all narcotic and alcoholic beverages. Under this heading come water, raw milk, and all drinks obtained by soaking cereals, vegetables, etc., such as barley-water and solutions of neat fruit juices such as lime-juice, diluted and unfermented fruit wines, etc.

(3) Drinks which, while they have a narcotic effect upon the bodily tissues, still do not positively attack them. Under this heading come the lighter beverages such as tea, coffee, cocoa, maté, manufactured cordials, etc. (4) Drinks which have a positively degenerating effect upon the tissue of the bodily cells. This heading needs to be again subdivided, because one class of beverages takes only a slight effect and, taken in moderation, cannot be regarded as positively dangerous, while the others are harmful in the worst degree.

Cider, light wines, particularly new wines, constitute the first category. Their alcoholic content must have a degenerating effect of the bodily cells, but only slightly so, and human beings who have reached the point of bodily decline where they imagine some form of alcoholic drink a necessity would be well advised to confine themselves to these.

Under the second subheading come all spirits, beers, cocktails and drugs such as laudanum, etc. The effect of these upon the actual living tissue of the bodily cells is to undermine their capacity of expressing life and leave them stupefied and deadened. The supposition that they can ever be of benefit to human life is purely imaginary and wholly fallacious. All who wish to bring about a true self-improvement should abandon their use at once.

(42) SMOKING AND THE USE OF PATENT MEDICINES. Neither smoking nor patent medicines can strictly be regarded as nourishment, but they are taken into the bodily system and---in the case of medicines--must pass through the digestive system to be either carried as contamination in the blood stream or rejected from the body in the original form because they are so alien to all the physiological processes that they cannot be assimilated in any way. No categories can be given in this listing because they should never be introduced into the bodily system. The effects of smoking, particularly where the habit is carried to excess, can be

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grave, especially if it is the practice to inhale the smoke into the lungs. And in any case the nicotine and other by-products are dissolved into the saliva, and, by that means, carried through the digestive processes into the blood-stream, ultimately to contaminate every cell.

The effect of patent medicines is particularly grave because they are normally only taken when the bodily system is warning the human being, through feelings of pain or discomfort, that some definite weakness has been brought about or some substantial ill-effect arisen in the bodily functioning. Because of the deadening effect of many such medicines upon the capacity of the tissues to express their life-consciousness, the human being often imagines that he has definitely improved himself by taking the medicine. Whereas, in effect, he has only rendered his bodily system less able, on the one hand, to remedy the weakness or ill-effect through its own self-restoring processes, and, on the other, less able to give him timely warning that he stands in need of a true improvement.

The only occasion when any form of medicine can be other than harmful is under the advice of a skilled physician, and then only in cases where there is a recognisable disease. In such cases medicine can be a palliative--never a cure. There is one way, and one way only, to cure whatever the human bodily system can suffer from--that is, throught natural nourishment which will purify the cells and the blood-stream, free the tissues to express the life, power whose medium of expression they are, and allow the intrinsic self-consciousness of the human being to express itself freely and naturally.

I can only advise, therefore, that smoking should be discontinued, or at least substantially reduced; and that the taking of patent medicines, and all specifics of that nature, should be avoided in the same way as the taking of poisons.

(43) Mastication an individual matter. This again is a matter for the individual, however, and the bodily self-consciousness will at once guide them as to whether they should grate or mince or cut up whatever they are taking as food. No one, in any case, should allow himself or herself to be influenced to the slightest degree by any of the dicta which have been laid down from time to time by various authorities as to the extent to which food should be masticated. Some scientists have evern gone to the extreme of laying down the number of times which each mouthful of food should be chewed. It will hardly be necessary to point out that this is quite ridiculous. The food itself determines how much chewing it requires, and does so for the particular individual. No two commodities would require exactly the same amount of mastication, and certainly no two human beings would chew food to exactly the same extent while their bodily self-consciousness was dominating them in eating.

The only advice which can be given in such a connection is that the natural nourishment should, as far as is possible, be taken exactly in the form in which it is produced in the natural environment. The greater vigour we are called upon to express in eating, the more we shall tone up the processes of mastication and digestion, and the more vigorous the state in which we shall keep our digestive organs, our teeth, our saliva glands, the tongue and the tissues of the mouth. The widespread dental decay of the present time has no other cause whatever that the taking of improper nourishment in devitalised, pulped and soddened forms, so that the mouth becomes unhealthy by sheer lack of vigorous use.

(44) All raw foods should, therfore, be thoroughly washed before being eaten, but the washing should be done with clear, fresh water. No chemical cleanser should ever be used. Deceptive mental conceptions regarding dressing, spicing, seasoning, etc. If natural nourishment can be used entirely, the question of saucing dressing, spicing and seasoning does not arise. I wish to point out, however, that the dressing of salads with salt, vinegar, Mayonnaise dressings and so on merely serves to take away from the nourishment value of the food. It may be

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supposed by those who are accustomed to so treating their food that the flavour of the various commodities would be insipid without the addition of some such flavouring. That supposition, however, belongs to the mind, not the body. The want for artificial flavourings shows a stultification of the vigour of the senses of smell and taste. It has arisen through the necessity for giving something of flavour to the insipidity of cooked and improper foods such as meats, fish, eggs, soups and so on. But the human being whose palate and smell are attuned to the vigour of natural foods would find all such artificialisation distasteful to the point of repulsion. Under no circumstances should vinegar ever by used, whether it is wine or malt vinegar. Vinegar is one of the most potent devitalisers of the blood that have ever been devised for human use. Salt, also, is a mineral which should never be introduced into our bodily systems. The salts which properly belong to nourishment are integrally present in fruits and vegetables.

Similarly with manufactured sugar. Natural sugar is present in almost every existing form of plant life, and in some, such as dates, figs and some types of grapes, in a high degree. All the sugar that the bodily system can possibly require can be taken by eating such fruits. If these are not available, or there is some reason why it is preferred not to use them, honey forms an admirable way of sweetening whatever fruits or vegetables our palates are not vigorous enough to take in their natural form. The best way of all, however, is to mix less sweet fruits with highly sweet fruits.

(45) Unsuitability of animal fats for human use. Another point which occasions concern to many people, when the question of relying upon raw, natural foods is raised, is the doubt whether such foods well contain sufficient fatty substances. It is supposed by some that animal fats are necessary to the maintenance of health. This is wholly erroneous. Many plan-forms are highly rich in fat, and their fat is the only kind of fat which can be naturally digested by the human processes of nourishment-assimilation. All animal fats have a protein basis adapted to the life-consciousness and cellular constitution of the animal to which they relate. They can never be brought into affinity with the human life-quality and consciousness or the constitution of the human bodily cell. The best sources of fats in plant-life are olives, nuts of all kinds and many varieties of beans. Nuts and olives will provide ample fats for any human being, and if they are taken in their natural forms the digestive processes are able to extract the fats in exactly the forms and quantities adapted to the needs of the system. If there is any reason why there cannot be taken in their natural form the substitute most nearly corresponding to them is olive oil. Butter is, of course, and animal fat, and is a manufactured product in so far as the milk has to be treated to produce it. It is not, therefore, eminently suitable for human diet.

(46) Quantitiy of food a matter of individual need; no formula possible. There has been much experimenting and theorising on the question of what constitutes the correct quantities of food for a human being. Here again, however, the giving of a rule which would be generally applicable is utterly impossible. The attempt to arrive at a formula entirely ignores the uniqueness of the bodily system of every living human being. There are no two people for whom the same quantities of nourishment would be exactly suitable. No one can say how much anyone else should eat. Only the individual human being himself can judge, and even then his decision must be arrived at not with his mind, but with his bodily self-consciousness.

On diet such as is generally taken today, the body cannot speak for itself as to whether it is satisfied or not, because it can never be truly satisfied. It can be full and produce a feeling of fullness in the stomach. But satisfaction can only come from the food that is truly human nourishment. Once we have moved over to natural foods in their

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raw state we shall soon come to have a quite different awareness in the body. It will guide us exactly as to how much food to take, but it will not do so through feelings of discomfort. It will express in our consciousness an awareness of satisfaction which will be in the nature of a sensation of well-being. But this sensation will not be brought about by given quantities of this or that article of diet. It will arise from the particular bodily necessities having been met in the particular human being, by a particular quantity of food applicable to him alone.

(47) It will be noted that I have attached no time or space rulings to them. That is to say, I do not state how long the movements should be persisted in on any one occasion, nor how long any one movement should be sustained, nor what time of the day is best. Nor do I say how far the body or particular limbs should be extended in any movement, nor the degree of vigour that should be expended in each. These are points on which the bodily system of each separate person must be the sole authority. Nor, as is the almost invariable rule with all systems of physical culture, do I give a set number of times for repeating each movement. If any such numbers were given they would assume that human beings can be regarded in the mass, and that what is applicable to one is equally so to many. Nothing could be more at variance, however, from the attitude with which I offer the exercises, and from which any reader with a desire for true improvement should approach them. Even if minimum and maximum numbers of times for repetition were given, one human being would find the minimum number too high for his particular bodily condition, while another would find the maximum too low. All that can be said on this point is that each human being must consult his own bodily system as to what repetitions are suited to it. The only definite ruling that can be given is: The first feeling of tiredness of discomfort in the bodily parts which are being exercised should always be accepted as a signal to stop at once. No matter what the exercise, not how few the times it has been repeated, stop immediately your bodily system asks you to do so. It will ask through the medium of that feeling of discomfort or tiredness, and no possible benefit can accrue from continuing beyond it. Carry on the movements until the feeling does arise, but never beyond it. Exactly the same applies with regard to the extent of every movement and the degree of vigour with which you make it. No two bodily systems have identical scope in this matter, any more than in any other matter. Each person must be controlled by the bodily self-consciousness, which as we saw earlier in this book, is the true human consciousness, quite distinct from the mental consciousness, which appertains to memories of experiences or acquired knowledge. This self-consciousness will express itself in the particular limbs which are carrying out the movements, and will control each movement easily and naturally, up to the point where the feeling arises. As the feeling arises, however, there will be a reduction of this self-conscious control, and the more acute the feeling brought about-arising from strain or overpersistence in carrying out the movement-the less self-control there will be. Here again it is possible to give a definite ruling.

(48) No benefit can ever result from movements which are carried out jerkily, or with strain or stretch, or with sudden swings and lunges, or in a shambling or dangling manner. Every movement must be self-consciously controlled and dominated. That is, it must be controlled not by the mind nor, least of all, by any outside authority, but by the self-consciousness of the bodily part concerned. As the weight or tension of any movement comes upon the limb or bodily part, let that bodily part consciously take its way up to the point where there is a suggestion that a feeling of discomfort is arising. That point is the maximum point of effort to which the movement be carried. Any other ~~mmm~~ form of movement repeated as exercises can only have deceptive or wholly imaginary beneficial results. This way of determining the extent of a movement also holds good for deciding the degree of vigour to be expended in each movement and, therefore, the speed at which it should be carried out. There should naturally be a

bodily effort to give vigour and speed, but the effort should always stop short at any suggestion of feeling of discomfort. Mistaken conception of necessity for strain and stress in movements. To those who have knowledge or experience of systems of exercises aimed at bringing about bodily developments it may appear that no benefit can result from movements which do not involve strain and stress. The reverse is true, however. No benefit can result when strain or stress is involved. We know that when any limb or bodily part is strained, it loses its self-consciousness. We are no longer able to carry out movements with it, relying upon the limb's own consciousness of vigour and capacity. It becomes necessary to focus our minds upon its movements and sustain them by our mental direction. But if we allow our limbs to lose their self-consciousness, we as living creatures are losing something of our self-values. The mind-consciousness, through which we direct our limbs when they have lost their self-consciousness, is not a part of self. We have to develop it as a compensation for the loss of our self-consciousness, and it must always be related to something outside of ourselves. We have learned of others exercising such a mental direction, or have had experience of it at some time in the past. It never belongs naturally and intrinsically to us as living beings.

(49) Another important point is with regard to the order in which these movements may be carried out. This is in no sense a system of exercises. The order I have chosen for writing the movements is merely used to make them more simply understood. It is not intended to be a schedule which must be followed. I would, in fact, advise that no regular order should be used, but that the exercises be taken in different sequence each time they are carried out. By this means you will prevent your mind having too great a control over your body. Let the body decide for itself by preference at the actual time of making the movements. You will be surprised how soon it will come to speak for itself and how the mind will be more and more ruled out.

(50) You will notice that the movements, as it were, pivot on the main joints of the bodily system. They are not muscle exercises, as such. Their purpose is to bring the muscles into play, only by making them carry out the activities which belong to them in the normal movements of the whole body, through the medium of the joints on which the limbs, of which they are a part, are hinged.

(51) The benefit you gain will reveal itself, not in your having gained the capacity to carry out specialised movements with greater exactness, but in your being able to carry out any and every movement possible to your bodily system with greater ease and assurance. That is to say, you will have been improved, not trained. Equally, you will not be developing yourself through these movements. Every change in your bodily system which results from the movements you make will not be towards the fulfilment of some plan or conception of improvement which has been formulated outside your bodily system. You will not, for instance, become more like the figure of some "strong man" whose photograph you have seen advertised. What you will have become is more like yourself; that is to say, more like the self which you could be if your life-power had freedom to express itself through you, and was not constantly baffled by waste-matter which bad nourishment had lodged in your cells. What you will have freed--and you will have done so naturally and easily from within yourself--are the potentialities of vigour, grace and beauty which belong to you by natural right. Above all, in carrying out these movements under the domination and within the scope of your own bodily system, you will not be abandoning yourself as the tool or instrument of some outside authority. Everything I advise is as far removed as is possible from drill and disciplined behaviour. I give no instructions. What I say here is put forward merely as a guidance, and the authority I attach to that guidance is not that of an instructor issuing his commands. Even my opinions play no part. The only authority my advice rests upon is that of my own and your own bodily processes and the self-evident processes by which they have been brought into existence. It is of the first importance that all who use these movements should realise this. Essentially, I am not guiding you in the carrying out of movements. In making movements you are merely using your capacity to give an outlet to the quality of life which makes you a living human being. If the guidance I give you enables you to make just these movements which your own life-quality would tend to make, and in the way it would tend to make them if it were left free ~~of all outside restriction, then~~

of all outside restriction, then I am merely guiding you back to your own life --to yourself, and to the natural ways and means by which you will be able to give that self a freer and more varied expression. It is because of this that I am able to offer you this guidance with absolute confidence and self-responsibility. Earlier in life I realised that I was endowed with self-conscious capactities for making free, varied and vigorous bodily movements. Because of these bodily capacities I was able to gain the highest success in various branches of sport. Then enabled me to win world championships and to play a leading part in contests of strength, endurance and agility. Realising that these successes belonged wholly to my bodily capacities and not to any particular use of the mind--that is to acquired tricks and skills--I began to enquire within myself as to what these capacities represented. I was able to relate the way they were expressed in me, to the way in which those against whom I was matched utilised their capacities or capabilities. Later I devoted my whole time throughout many years to a continuation of this enquiry and observation. I used my own earlier experiences and sensations as a basis. But I soon realised that none of this observation and study could have the slightest real value if it was used as the basis for opinions or the elaborating of a theory. I was always brought back to the fact of the existence of the living bodily system. I saw that the tendencies and functions through which it manifested itself were absolutely constant. They were above and beyond opinions and theories. I saw that no good could ever come of teaching the body tricks and skills, of trying to train it in particular ways or of dictating schedules and codes of behaviour to it. I realised that this quality of life which we all enjoy had a fuller knowledge and a greater power that we could ever impart to it by training or drill; that all it needed was to be given the freedom to express its self-awareness and power. Finally, I saw that we were incessantly denying it this freedom by choking our bodily cells with an endless variety of wrong nourishment, by denying our bodily systems the free variety of vigorous movements by which they could break down and reject this choking waste-matter, and by attemtping always to cater for our bodily needs and wants by artificialising our surroundings and mode of life instead of answering our own natural impulses and tendencies.

(52) If the life quality which constitutes us all living human creatures were not flowing in every moment and act of your life, ready, as it were, to flower into expression through every added gleam of freedom you could afford it, no movements, or exercises, or training, or drill could affect you in any way. But your life-power does flow constantly and potently in every cell of your bodily system as revealed in every living human being, it is actually the human life-power, not I, nor my opininions or beliefs, which is represented in them. All that remains for you is to carry them out under the control of your own bodily self-consciousness alone. If you do, they must liberature your bodily cells of all that has restricted and still restricts your life power in its endeavours to bring about a perfect state of human life in you. In response to that liberation your life will flow spontaneously outwards in all your expressions to your natural and human environment. It will charge your cells more richly and vigorously. Your consciousness of being alive will be heightened and intensified by this richer charging. Not only your bodily movements, but your self-awareness, your awareness of your surroundings, your judgments, your powers of resistance to everything in the environment that threatens you--all will receive a real improvement. And if, in conjunction with the movements, you endeavor to support their effects by supplying your body with more natural nourishment, the improvement will be lasting as well as real.

(53) In actually carrying out the following series of freeing movements, the one basic aim which will enable them to yield you the utmost real and lasting benefit is that they shall be dominated by your bodily self-consciousness alone, with your mind and its deceptive direction ruled out as much as possible. Try not to have a mental aim in connection with them. Do not, for instance, let a desire for bodily grace and beauty actuate you. The movements and the improvement in your diet will give grace to everything you do and beautify your body, but to focus your mind on that prospect and let

it have a directing influence on you will be merely to retard its attainment. Whatevery grace and beauty you will attain must emerge from within your bodily system, and the freer you leave it from any form of mental control, the sooner and more vigorously they will find expression.

(54) It will not be advantageous, as is frequently advised in courses of physical culture, to stand before an open window to carry out the movements. Whatever atmospheric surroundings the body is attuned to, at the time of commencing them, are those in which it will carry them out most easily and naturally. As your bodily system becomes more vigorous and resistant with gradual improvement, it will impel you at all times to keep your atmospheric surroundings as open and natural as possible. Similarly with regard to the clothes you wear. No advantage will be gained from mind-consciously wearing a particular attire. The less clothes you wear the better, since that will mean greater freedom for your body, but any loose-fitting and light clothes are suitable. In this, as in so many other things, once you give it scope your body will very soon make you aware of any unsuitability in your clothes. It will bring about feelings of discomfort, and through them impel you to free any bodily parts which are restricted. I do suggest that you should begin by leaving the feet bare, or at the most wear only a pair of socks or stockings. The formation of the foot is such that it gives you a natural grip on whatever surface you stand, and because of the elasticity of that natural grip your bodily pose throughout will be freer and more pliable.

(55) As you stand to commence the exercises, do not stand in a stiff, artifical pose. Try and free the body from the mind entirely, and let the weight of the bodily parts suspend itself as naturally as possible upon the general bodily balance. The only precaution to be taken at first is that you do not drop the weight down on to the heels. It is the balls of the feet from which bodily pose and movement can naturally and easily pivot, and it is on the balls of the feet that the weight should rest. When it is dropped on to the heels the alignment of the spine over the legs is thrown out of its natural erectness, so that the hip joints, in particular, are not free to support the upper part of the body easily and elastically. If the arms are not actually playing a part in any movement, let them hang at the sides in the position natural to them when inactive. As far as the legs and the feet are concerned, do not mind-consciously put the feet together, or the heels together with the toes pointed outwards, or adopt anything in the nature of a drill position. Do not square the shoulders or stand with them and the neck held stiffly erect; nor should the chin be drawn in or the stomach muscles contracted. Nothing should be done except to let the body assume an easy, freely poised stance with all the muscles of the bodily system throughout relaxed as though in reposed. And throughout all the movements do not let the mind direct the breathing in any way; let the body determine its own breathing and, if possible, dissociate the mind from the process altogether. The time of the day when it is best to carry out the movements will depend partly upon your occupation. For all those whose work places responsibility upon them, or who have to make decisions and arrive at considered judgments through the day, as well as those who have to exercise a high degree of skill in their work, the evening is the most advantageous time.

(56) I have not given a particular number of times for each movement to be repeated, nor stated the speed at which each must be carried out, not the degree of vigour which should be applied to it. These are matters which each bodily system must decide for itself alone. It is, however, possible here to give one general ruling which will apply to every movement without exception, and to every human being who might use the range of movements. Each movement should be carried to the fullest extent possible without inducing any kind of strain or discomfort. For instnace, with a turning of the head: the head should be turned as far as possible without bringing strain or a feeling of stress or over-exertion to the muscles of the neck which come into play. Only the neck itself can decide, in each individual case, what this extent may be, but the movement should always be immediately arrested if any such feeling arises. Similarly with the degree of vigour to be applied to the movement. A vigorous movement will bring more beneficial results that a laggardly movement, but only ill-results could follow if the mind is allowed to direct that the movement shall be more vigorous than is easily possible to the particular bodily parts involved. For guidance, I would say, apply as much vigour to each movement as the bodily parts will allow, without evoking any feeling of strain and flurry or over-exertion. The speed at which the movements are made is bound up with the question

of vigour. Let there be an easy speed of movement such as will harmonize with the vigour applied to it, and will not involve the slightest risk of over-stretching or over-reaching. As always, keep within the bodily self-consciousness, and let each part decide for itself. I shall not repeat these points exercise by exercise. They apply without exception to all movements. This applies also to the number of times which it is advisable to repeat each movement. As no two human beings are identical as to the vigour resources and supplenessof bodily form, no two should repeat the movements an identical number of times. Then again, the movements vary in the expenditure of

(1) Apart from extraordinary causes, there is absolutely no reason why any man should ever be ill, as long as he keeps his body so physically fit as to safe guard against any breakdown. Fifteen or 20 minutes daily exercise will be all sufficient for this purpose. This is no idle unfounded claim. Any reader who may fancy it to be such, need but make, say a fortnights experiment of the course prescribed. Even before that period expired, the beneficial result would be readily perceived.
(2)No matter whatage a man may have attained he is by no means too old to commence exercises.
(3) A famous physician said: "If I think of my experiences during a thirty year's practice, I cannot recall many cases where a patient became ill thry too great an exertion on his physical system whereas many hundreds who have contracted serious illness thru mental strain and brain fag, and their complete recovery invariably was a slow and difficult process.
I have come to thedistinct conclusion that the physical constitution of the human frame never was intended merely for study, but rather for manual and bodily exerdse. I have found that those who have lived an active life out of doors have retained and enjoyed a brightness born of health for longer than other.
I have the firm conviction thatin time everyone will recognize the necessity of daily bodily exercises in one form or another, asan ordinary counterpart to one's daily mental exertions."
(4)Excuses which a man may advance suchas, "I am too old" or"I have not sufficient time" are subterfuges to cover a weak will power.
(5) How many people are there who are the shuttlecock of their thoughts. Every moment hundreds of ideas of thoughts rush thru their brain, causing an expenditure of energy without adequate return in results.
(6) Many people who suffered from painful chronic indigestion have been cured of it by the simple remedy - mastication. Another man will train for years according to a fairly good method, but he neglects to devote his mind to his movements. Instead of clinging to one important thought, "I will become strong" or"I will strengthen this particular muscle"; he allows his thought to be distracted from the main point; the result is useless training, simply manual labour without increase of strength, but perhaps, decrease.
(7) It has been proved by experiements that thought can influence a live lier rush of blood to certain parts of the body, hence the hot head and cold feet of the brain worker.
A physical culture pupil will profit by this knowledge, and avoid, erotic thoughts for he who has erotic thoughts steers his blood into organs which are superfluous for our purpose.
(8) Hindrances To The Acquisition of Strength: I would include alcohol, tobacco, coffee, etc. Alcohol is a nerve poison which is not assimilated and required a great expendiutre of energy for its excretion. Furthermore, it decreases energy and deadens certain inner forces, of which we may be conscious and which otherwise may be of great service to us. For instance, we may be tired, that is, our senses bid us leave off and rest, and thus collect fresh natural energy. But under the influence of alchol, we are easily induced to act against our natural instinct, and as each action is followed by a reaction, the latter shows itself in various disagreeable and eventaully harmful shapes.
The consumption of tobacco is the most useless vice that exists. Nicotine is a direct poison to theheart, and like alchol, is very harmful.
(9) Everyone should and can find out which diet best suits his constitution and he should avoid all food which disagrees with it. I would shun altogether all highly seasoned food and sour dishes. Much has been said lately in praise of sugar as food, but as artificial sugar is an acid forming substance, I should not recommend it.
(10)The disadvantages of meat foods are that(1) nowadays it is most difficult to obtain meat from healthy animals and (2) for too much flesh is taken.

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HACKENSCHMIDT:

(158

(11)All food, with perhaps the exception of pure vegetables, deposit drossy sediments in the body which maybe removed by four channels, the lungs, the skin, the kidneys, and the intestines. If these four channels are in good working order, the man is healthy.

(12)I cannot lay tho great a stress upon the great usefulness of proper breathing by which means we introduce into our system theessential oxygen and discharge a quantity of waste matter.

The skin of most people is in a very neglected state. In consequence of unsuitable clothing or improper cleansing of the countless pores, the poisonous residues cannot be expelled thru the skin. These impurities consequently accumulate in the region of other outlets such as the kidneys and if these are in good order, the function intended for the skin may be in part performed by them, but if this state of things continues, kidney disorders are sure to appear, just as skin disease will come if the kidneys and intestines work badly, and then the patient generally and foolishly tries to cure or improve the skin with cosmetics.

(13)As to the temperature of bath water, you must use your own judgement. He who dives into cold water or takes a cold douche when he is hot, or perspiring supressess forcibly the action of the pores andexposes himself to illness. As we are all moreor less theopposite to hardy, such violent attempts at "hardening ourselves" act detrimentally to our health.

(14) When training, a cold morning bath of one half to one minutes duration before commencing will be found very beneficial.

(15) What We should Drink: In this excess is also prejudicial, first, because on gives the kidneys more work than they were intended for, and secondly, the very important mineral salts which the body requires for nourishment are carried away by the extra liquid. According to the discoveries of German, Julius Hensel, it is just the presence in the body of these mineral salts, such as iron, lime sodium, phosphorus, sulphur, chlorides and bromodes, which supports energy and vital power, and if they are wanting decay of tissue and decomposition takes place. The invigorating action of sea air is partly due to the copius amount of salts and mineral matter it contains.

(16) Nervous people, as those who work much with the brain, would do well to rest once or twice a day for about ¼ to ½ an hour after a meal.

(17) I should not advise the practise of physical exercise more particularly withweights in the morning immediately after rising, asmost people are not the particularly vigorous. The best time is during the two hours previous or subsequent to a principal meal.

(18) Elderly and invalid readers must to a large extent, fix the amount most suited to themselves by an estimate formed on that basis, and further in making such a decision that it will be safer to under-estimate rather than over estimate their own strength to commenence with.

(19) Middle-Aged and Elderly People: are far too apt to imagine that for them theage of physical exercise is past. Herein, they are really serious at fault, for they often are the very people who stand most in need of such.

(20)Exercise: Stand erect, feet together, arms fully stretched,palms of hands pressed together, then keeping all the musclestaut, bend down gradually, elevating the left leg into such a position as would enable a straight line to be drawn along the back of thehands to the extended heel. Endeavour to approach as closely to this position as it is possible to assume-- the knee of the supporting leg may be slightly bent if necessary in order to get as near to the desired result as possible. Go slowly back and repeat forward bend, extending right leg. Continue to five repetitions, increasing on per week to 20.This will be found to be a strenuous exercise, highly developing all the leg muscles. The arms, hip, also derive great benefit, particularly in the extensor and if persevered with at a comparatively early age its influence on the heighth will be observed. Besides all which the practice in thebalance and equipoise of the body cannot be overestimated.

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HACKENSCHMIDT:

#8 unoriginal

(21) Exercise 8 :Stand erect with feet slightly apart, arms fully stretched, palms facing each other. Bend right forward from the hips, as far down as possible. Without bending the knees, and then swing right back as far as possible. Repeat five times each movement alternately, increasing gradually to twenty repetitions.
((22) Place a rather hard cushion under the head(a rolled-up coat or the like). The body should rest on the heels and crown of the head only. Repeat 3 times to commence with and gradually increase,say once ever second week, up to 10 repetitions, then add 5 lb. to bell and commence with 3 repitions and so on. A capital exercise for strengthening the muscles of the neck, nape and spine. (See page 209 "8½-5" BODY HYGIENE" RB for several diagrams)

(continued over page)

WILLIAM H. MILLER: HOW TO RELAX

(1)The first requirement is the unlocking of the body,the loosening up ofthe muscular system .particularly thosemuscles extending to the wrists,elbows,hips, shoulders,knees and ankles. This restores the elasticity and flexibility nature intended they shouldhave. The second requirement for attaining relaxtion is correct breath control. (2)The 3-Way Breakdown Exercise,executedin three stages,releases tautness in the body .Begin with correct position.:standing erect,arms at sides,weight on the balls of feet,knees slightly bent,toes turned somewhat outward,feet apart elbow-to-fingertip distance betweenthe insteps.To loosen shouldermuscles:Raise shoulders exaggeratedly,tryingto touch ears with themby raising the elbows and allowing forearms to dangle .Keep knees slightly bent.Allow head and shoulders to droop downward until arms are at full length and forearms between the bent knees,like a monkey at rest. Figure 1 and 1a At same time let entire body,inclduing head, sag loosely or flop.Never bend over from the waist. Return to erect position.To loosen hip muscles,knees,ankles:Lower torso by slightly drooping the shoulders and bending knees(not at waist)Hang hands between knees at knee-level bent until backs of hands are paralllel to floor,then work them to lie flat on floor.Allow weight of torso and hips to aidin working downward.Do not permit toes to work outward--a common tendency when knees are stiff or locked .When knees are unusually tight--asis oftenthe case in middle-age-- before attempting this exercise they should be lightly loosened by the Rhumba Movements:Place feet almost together ,toes pointing directly forward,arms hanging at sides.Slightly flex knees,placing weight on balls of feet. Figure 2 Take a fairly long sidewats step to the left and rest weight on left side/Draw right foot on the toe over to left instep.Keeping weight centered on left side,keep toe stationaryand allow the knee to waggle exaggeratedly out and in (Figs 3 & 3a)

(3)Breath Control:When correct the lower part of lungs are filled,with consequent full exercise of diaphragm.Bring shoulders well back--not high, as this creates tension Slowly raise the arms and lengthen entire vody until arms are full-length overhead. As you do this draw breath high up into chest.Rise on toes.Come slowly down again to a slumpedposition.Liberally let the body fold like an accordion.At the lowest point,knees and elbows should be well bent.Return elbows, keeping them flexed, to sides .Breath has beendropped deep into the diaphragm.When this exercise hasbeen mastered you can relax at will. (4)A pardinal principle of good body balance is that arms and legs must be properly flexed Trythis experiment:Hold the hand out at arm's length,and see how fast a move can be made with the arm in that position.Now bend the arm fully at the elbow. Noe how much quicker a movement can be made. (5)Body control requires the proper distribution of weight.If the toes point outward as you take forward stride,the weight is being thrown off-centre to theinside of the feet.This causes severe strain of muscles The most common cause of this fault is knee-lock:the muscles leading to the knees are stiff from disuse so the knees will not bend easily without effort So their owner avoids bending them by turning feet outwatd ashe walks.In the longcomfortable strides of the Indian his feet are placed directly foward with each step or if anything, the toes point slightly inward.In order to achieve thiseasy method of locomotion,the rear knee

HACKENSCHMIDT:

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WILLIAM H. MILLER: H O W T O R E L A X

(1)The first requirement is the unlocking of the body,the loosening up of the muscular system .particularly throughout extending to the wrists,elbows,hips, shoulders,knees and ankles. This restores the elasticity and flexibility nature intended they should have. The second requirement for attaining relaxation is correct breath control. (2)The 3-Way Breakdown Exercise,executed three stages,relaxes tautness in the body .Begin with correct position :standing erect,arms at sides,weight on the balls of feet,knees slightly bent,toes turned somewhat outward,feet apart elbow-to-fingertip distance between;the tips of fingers touching the shoulders. exaggeratedly,trying to touch ears with them by raising the elbows and allowing forearms to dangle .Keep knees slightly bent.Allow head and shoulders to droop downward until arms are at full length and forearms between the bent knees,like a monkey at rest. At same time let entire body,including head, sag loosely or flop.Never bend over from the waist. Return to erect position.To loosen hip muscles,knees,ankles:lower torso by slightly drooping the shoulders and bending knees(not at waist)Hang hands between knees at knee-level bent until backs of hands are parallel to floor.then work them to lie flat on floor.Allow weight of torso and hips to slide working downward.Do not permit toes to work outward--a common tendency when knees are stiff or locked. When knees are unusually tight--rare oftentimes even in middle-age--before attempting this exercise they should be lightly loosened by the Rumba Movement:Place feet almost together ,toes pointing directly forward,arms hanging at sides.Slightly flex knees,placing weight on balls of feet.Take a fairly long sideways step to the left and rest weight on left side.Turn right foot on the toe over to left instep.Keeping weight centered on left side,keep toe stationary and allow the knee to wiggle exaggeratedly out and in(Fig 34)

(3)Breath Control:When correct the lower part of lungs are filled,with consequent full exercise of diaphragm.Bring shoulders well back--not high, as this creates tension slowly raise the arms and lengthen entire body until arms are full-length overhead. As you do this draw breath high up into chest.Rise on toes.Come slowly down again to a slumpedposition.Literally let the body ,to a like an accordion.At the lowest point,hands and elbows should be well bent.Return elbows, Keeping them flexed, to sides .Breath has beendropped deep into the diaphragm.When this exercise has been mastered you can relax at will. (4)A cardinal principle of good body balance is that arms and legs must be properly flexed Trythis experiment:Hold the hand out at arm's length,and see how fast a move can be made with the arm in that position.Now bend the arm fully at the elbow. See how much quicker a movement can be made. (5)Body control requires the proper distribution of weight.If the toes point outward as you take forward stride,the weight is being thrown off-centre to theinside of the feet.This causes severe strain of muscles The most common cause of this fault is knee-lock:the muscles leading to the knees are stiff from disuse so the knees will not bend easily without effort. So their owner avoids bending them by turning feet outward ashe walks.In the longer,more-portable stride of the Indian his feet are placed directly forward with each step or if anything, the toes point slightly inward.In order to achieve this easy method of locomotion,the rear knee

directly

must bend so that weight falls d. ctly upon ball of footas each step is taken. (6)Never bend frm the waist in picking up an object Avoid reaching out in front of you. Place yourself directly beside the object before you stoop This will force you to bend knees, thus keeping joints flexible. (7)Sit Squarely whenever your job permits. This is the secret of endurance, of withstanding strains. (figure 4). (8)The routines given in this book will be followed with complete regularity by few individuals, no matter how simple. The others laps frm faithful practice daily. But when they found themselves becoming strained or tense, they knewthe remedy. Several days' resumption of the routine invariably straightened out their condition. (9)Relaxation can be applied to daily living, made a part of one. It is the way you take that first step in walking, the manner in which you first sit down at that desk each morning, that count. Before taking that first step, glance down at your feet. Are they positioned correctly? Are they spaced comfortably--aproximately the width of four fingers apart? As you walk avoid jerky strides and breathe deeply from lower lungs. If you find yourself hurrying u duly, puase to check yourself. Sit down at that desk in a relaxedmanner, breathing from diaphragm, all movements smooth and rhythmic. Stay that way. In the act of writing, let the arm work from the shoulder. Avoid tension. Place feet comfortably apart Keep the fingers of the hand, wherever placed, comfortably open. Clenching the hand createstension, which is transmitted clear to the top of the spine. Break up concetrated deskwork by standing occasionally. Revolve the shoulders, loosen up, let yourself go slack, even briefly. Sleeping: There is no one correct position. The important thing is to remain 'loose.'

(10) Complete physical relaxation has a direct bearing upon mental relaxation The looseness and flow of the body, easing the strain upon the nerve centers of the brain leaves the mind less fatigued and so capable of clearer and more forceful thinking. While it is true that without the symmetrical action of the brain there could be no precision and ease of movements in turn aids in regulating that symmetrical action of the brain.

(11) People ask "Isn't relaxation simply a state of the mind?" No, it is not. When someone is of a naturally even or genial disposition it will, of course be revealed in the movements of his body. They will be characteristically easy or relaxed. But with a person of more dynamic nature mental control with respect to inducing relaxation is more difficult. Thought will not "unlock" a tight muscle. It is first necessary to apply in a practical way a patient process for "loosening up" a muscular area. Only when the physical system is conditioned can mental control be fully efficient.

(12) No one fully retains that which they do not understand. Simply teaching physical routines will not"get the job done". Logical reasons for things taught must be given.

(13)Schooling oneself to adopt the "so what" attitude is definitely practical in learning to relax.

(14) Takethe shoulders. To permit them to slumo forward is to limit breath capacity. To force them exaggeratedly back and attempt to hold them there is to build tension. Bring naturally/easily and into erect position.

(15) When stooping to pick up things, doyou bend from the waist? That strains base of the spine, brings backache. Form habit of lowering the body by bending the knees. Thus you let leg and thigh muscles take the load.

(16)The girl at a typewrite should sit squarely -- feet comfortably spread, shoulders squared, but held naturally, breath pumped from deep in the lower lungs.

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(16)The girl at a typewriter should sit squarely -- feet comfortably spread, shoulders squared, but held naturally, breath pumped from deep in the lower lungs.

(47) The movements vary in the expenditure of energy requiredto carry them out, so thatit is not possible to repeat all movements the same number of times. It is not possible, therefore, to give exact guidance on this, and it would not be good to give it, even if the possibility existed. All I can say to each reader is, let your limbs themselves tell you when they have repeated each movement sufficiently. Cultivate an intimacy with your bodily self-consciousness so that you will be able to strike a perfect harmony between the energy you expend and the energy you haveavailable for expenditure.

At first, when you havemade any movement a numer of times, you will become aware of a feeling of tirednessor discomfort in the bodily part concerned. That is the warning to stop immediately. never continue beyond that point. This,too applies to every movement and every bodily part and I shall not repeat it as an injunction with each exercise.

The only other point I desire to stress is that there is a difference between making a movement easily and making it slackly or negligently. That, again, is where the self-consciousness should control each movement. For instance, in such movements as bringing the arms down, in a series of moving them out forwards, sideways, backwards, upwards and downwards. You can let the arms drop limply at the sides. But that is not bringing them down self-consciously, any more than thrusting them down jerkily wouldbe. It is, in fact, merely letting them submit to the pressure from the stmosphere which would press them to their lowest hanging point, merely as so much heavier-than air matter. The self-conscious movement, however, would sustain their weight by their own energy until they had reached their furthest extension downwards.

This applies to all relaxing or dropping movements. Always let the self-consciousness of the limb or bodily part maintain control throughout.

(48) SINGLE MOVEMENTS OF THE NECK: (1)Stand upright; Without moving any part of the back or shoulders, turn the headto the right. Turn it back again, carrying it past the face forwards position until it is turned to the left. Repeat the fullmovement from side to side a number of times. (2) Stand upright Without moving the back or shoulders, bend the head over to the right. Bring it back again past the upright position until it is bent over to the left. Repeat the movement from side to side a number of times. (3)Stand upright. Without moving the back or shoulders, bend the head forwards. Bring it back again past the upright position until it is bent backwards. Repeat the movement from front to back and back to front a number of times. (4) Stand upright. Without moving the shoulders or back, rotate the head on the neck, commencing the rotation to the right and making as big a circle of movment as is possible. Repeat in this directiona number of times, and then reverse the rotation so that it commences to the left. repeat againa number of times. Do not continue the movement long enough for any giddiness to supervene, even though there may be no strain or feeling of discomfort in the muscles.

DUAL MOVEMENTS OF THE NECK: (5)Stand upright. Without moving any part of the back or shoulders, continue a turning movement of the head from left to right asin No. 1, while at the same time, as in No.3, bring the head first forwards, and from the forwards position past the upright position, until it is carried fully backwards. From there forwards again and so on.(6)Stand upright. Without moving any part of the back or shoulders, continue a bending movment of the head from left to right as in No. 2 of this group of movments, while at the same time as in No. 3 carrying the head forwards and backwards as in the previous movement.

(49) Movments of the Lower Neck Joint Linking The Neck With The Body: The joint which is brought into play in these movements is theone which connects the neck with the body. As they are carriedout the head does not incline nor the neck bend. Both head and neck should move as one column on the shoulders, without any bending of the neck reduced to a minimum.

(1)Stand upright. Without moving any part of the back or shoulders, and without inclining the head either to the right or left, or forwards or backwards, thrust the neck forwards. Bring the neck back past the upright position until it is thrust fully backwards. Repeat a number of times. (2)Stand upright. Without moving any part of the back or shouldersand without inclining the head, move the neck to the right,bring it back again past the upright position until it is carried fully to the left. repeat a number of times.

HACKENSCHMIDT: THE WAY TO LIVE

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This applies to all relaxing or dropping movements. Always let the self-consciousness of the limb or bodily part maintain control throughout.

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(1) Stand upright. Without moving any part of the back or shoulders, and without inclining the head either to the right or left, or forwards or backwards, thrust the neck forwards. Bring the neck back past the upright position until it is thrust fully backwards. Repeat a number of times. (2)Stand upright. Without moving any part of the back or shoulders and without inclining the head, move the neck to the right, bring it back again past the upright position until it is carried fully to the left. Repeat a number of times.

(49-cont.)(3)Stand upright. Without moving any part of the back or shoulders and without inclining the head, rotate the neck, commencing the rotation to the right and making as big a circle of movement as possible. Repeat a number of times and then reverse the rotation, commencing it to the left. Repeat a number of times.

(50)MOVEMENTS OF THE SPINE IN KEEPING WITH ITS STRUCTURE:(1) Stand upright with the hands clasped behind the head. Then turn the whole trunk from the hips to the right. Bring it back past the facing forwards position and carry it fully to the left. Repeat a number of times. (2)Stand upright with the hands clasped behind the head. Then bend the whole trunk from the hips tothe right. Bringit back past the upright position and carry it fully to the left. Repeat a number of times. (3) Stand upright with the hands clasped behind the head. Then, without moving the legs or the lower part of the body below the hips, bend forward as far aspossible. Next bring the body back past the upright position and carry it backwards as far as possible. Repeat a number of times.

(51)DUAL AND ROTATING MOVEMENTS FOR FREEING AND INCREASING THE SUPPLENESSOF THE WAIST AND SPINAL COLUMN. Both of the following dual movements(Nos. 1 and 2) are a sort of rolling motion of the upper part of the body, but all the lower part of the body from the hips downwards and thelegs, should remain as far as possible unmoved.No. 1)Stand upright with the hands clasoed behind the head. Then, without moving the legs or the lower part of the body below the hips, begin a turning movement from the hips to the furthest extent possible to the left and the right, exactly as in Group 5, No. 1. While carrying on this turning movement, however, begin,-- asin Group 5, No. 3, to bend the body forward from the hips, and, still continuing the turning movement, when the furthest point of the forward bend has been reached, bring the body back and gradually bend it backwards until it has reached the furthest point possible in that direction, but still carrying on the turning movement in conjunction with the backward bending. From the farthest backward point bring the body up and forwardagain, and up and backward again. Continue thedual movmement for a few moments. (2)Standupright with the hands behind the head. Then, without moving the legs or the lower part of the body below the hips, begin bending from the hips to the left and the right, as in Group 5, No. 2. While continuing this bending movement, however, begin as in the previous exercise to bend the body first forward and from the forwards bend position up and then backwards, and then up and again forwards and so on. Continue for a few moments. (3)Stand upright with the hands lightly clasped behind the head. Without moving any part of the body below the hips, rotate the trunk upon the hips, beginning the rotation to the left and making as wide a circle of movement as is possible. Continue the rotation for a short period and then reverse the direction, so that the rotation begins to the right. Continue for a short period in this direction.

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(53)There will be many people to whom time is an important factor with regard to any endeavours towards self-improvement. They would be unable to devote the time each day to carry out the whole range of movements to the full capacity of their bodily systems.In such cases the most advantageous method would be to go through all the movements, but to only sustain each one or two repetitionsof the movement. In this way they canl all be carried out in a very short while, and even this short daily stimulation will very quickly bring about a definite bodily self-consciousness of betterment.

(49-cont.)(3)Stand upright. Without moving any part of the back or shoulders and without inclining the head, rotate the neck, commencing the rotation to the right and making as big a circle of movement as possible. Repeat a number of times and then reverse the rotation, commencing it to the left. Repeat a number of times.

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(53-cont). The important point, in connection with themovements, is not to carry them out disproportionately, repeating the movements appertaining to one part of the body more frequently than those affecting another part. As long as nothing is done to disturb the complete interrelationship and harmony of the bodily system as a whole, the movements maybe used quite indiscriminate-ly to suit anyone's convenience.

(54)This freedom of self-decision also applies with regard to the order in which the exercises are carried out, provided, as I say above, that nothing is done to disturb the complete interrelationship and harmony of the bodily system as a whole.

(55)No suggestion whatever of dictation should attach to this schedule. I include it merely for guidance, to be used or dispensedwith as, once each human being's bodily self-consciousnessis able to express it own preferences it is found to be helpful or otherwise.

(56)One of the things to be most avoided in connection with any form of movements of exercises is the use of massage and the rubbing in or oils alchohol, or any other preparation whatever. This cannot be stressed too heavily,because it has come to be almost universally accepted as having a high value in the general practice of "training."Instead, however, of having a beneficial effect, it is calculated to immediately break down whatever benefit has bee gained by the exercise preceding it.

As we have seen earlier in this book, the effect of the blood-stimulations brought about by bodily movements is to produce an intensification of the life-value at particular parts. But this intensification of the life-value means that the processof building up bodily tissue has been intensified and that, at the parts involved, minute and delicate tissue formations are newly produced. For these the massage represents the receiving of heavy and destructive impressions from without, which they are not ableto withstand. As a result their formation is broken down, which means that the effects of the exercises which produced them have been wholly counteracted.

And this is only one main ill-effect. There is also the disharmonising of the blood-flow through the production of a false condition of stimulation in the part massaged. While lying supine and carrying out no dfinite energy expression with any ofthe bodily parts, the person being massaged allows a condition to be brought about in the supercicial tissues of his limbs which is similar to that which would have resulted from carrying out vigorous bodily movements. The bloodstream must answer the repeated impressions of the massage movements. But to do so it has to pass through inner cells and blood-vessels which have received no stimulation whatever, and are not, therefore, in a condition to receive the stimulated flow which pulses through them. Neither has anything been doen to stimulatethe circulatory processesor the respiratory processes, to bring them into accord with the vogor of the blood flow to the massaged parts.

It will be quite clear that such a process must be definitely and substantially harmful. Human beings of a high sensibility and who are highly tuned to an awarenessof their bodily self-consciousness have an immediate realisation of the loss of benefits which massage brings. After carrying out vigorous movements they have a consciousness of the naturally induced stimulation of the life-value which has been brought about in the various bodily parts, and if they then submit to massage they have a spontaneous corresponding consciousness of losing the improvement they have gained.

Equally the application of oils to the bodily parts brings harmful result. The skin is actually a delicate and subtly functioning organ of our bodily systems. Only breathing ranks with it in importance in the maintaining of contact with all the impressions which are incessantly impinging upon us from the environment. If our skin at any time wholly ceased to function, we should cease to live. But as with our other vital organs,it is not from without that the intelligence and energy as to its functioning must come. Only the domination of our instinctive bodily intelligence from within can preserve it in a vigorous and resistant state to fulfill the vital part it plays in our life as a whole. And this instinctive intelligence an only function at its highest in tensity if our bodily organs afford freedom for its expression through us.

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(56)One of the things to be most avoided in connection with any form of movements of exercises is the use of massage and the rubbing in or oils alcohol, or any other preparation whatever. This cannot be stressed too heavily;because it has come to be almost universally accepted as having a high value in the general practice of "training."Instead, however, of having a beneficial effect, it is calculated to immediately break down whatever benefit has bee gained by the exercise preceding it.

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And this is only one main ill-effect. There is also the disharmonizing of the blood-flow through the production of a false condition of stimulation in the part massaged. While lying supine and carrying out no definite energy expression with any ofthe bodily parts, the person being massaged allows a condition to be brought about in the superficial tissues of his limbs which is similar to that which would have resulted from carrying out vigorous bodily movements. The bloodstream must answer the repeated impressions of the massage movements. But to do so it has to pass through inner cells and blood-vessels which have received no stimulation whatever, and are not, therefore, in a condition to receive the stimulated flow which passes through them. Neither has anything been doen to stimulatethe circulatory processes or respiratory processes, to bring them into accord with the vogor of the blood flow to the massaged parts.

It will be quite clear that such a process must be definitely and substantially harmful. Human beings of a high sensibility and who are highly tuned to an awarenessof their bodily self-consciousness have an immediate realisation of the loss of benefits which massage brings. After carrying out vigorous movements they have a consciousness of the naturally induced stimulation of the life-value which has been brought about in the various bodily parts, and if they then submit to massage they have a spontaneous corresponding consciousness of losing the improvement they have gained.

Equally the application of oils to the bodily parts brings harmful result. The skin is actually a delicate and subtly functioning organ of our bodily system. Only breathing ranks with it in importance in the maintaining of contact with all the impressions which are incessantly impinging upon us from the environment. If our skin at any time wholly ceased to function, we should cease to live. But as with our other vital organs it is not from without that the intelligence and energy as to its functioning must come. Only the domination of our instinctive bodily intelligence from within can preserve it in a vigorous and resistent state to fulfill the vital part it plays in our life as a whole. And this instinctive intelligence an only function at its highest intensity if our bodily organs afford freedom for its expression through us.

(56-cont.) Necessarily, the clogging of the pores of the skin with oils is a direct denial of this freedom. And when we recall the general practice is to rub the oil vigorously into the skin, we realise that the ill-effects of this clogging are combinedwith the ill-effects attaching to massage generally.

Whatever scientific opinion may have asserted to the contrary, or however authoritative it may appear, I cannot too strongly advise all those who wish to bring about an improvement in their bodily conditions to avoid such practices at all costs.

What will prove beneficial is for the individual himself, who has carried out a series of vigorous movments, to conclude with a vigorous rubbing down of hiw own body with a towel -- preferably a wet towel- or with water and his own hands. This enables any waste-matter which has been rejected through the pores of the skin to be removed, but it allows it to be done in as nearly a natural way as is possible under the circumstances. The stimulation of the skin and the tissues immediately beneath it, by the rubbing with the towel, is supported by a stimulation throughout the whole bodily system, induced by the vigor of the movements of rubbing. The greater the energy expended in the rubbing, the greater the call made upon the bodily system as one harmonious whole, and the versatility of movement required to rub the whole bodily form ensures that the expenditure of energy is not following a particular channelisation, but is meeting the natural tendencies to free and varied movement.

(57)Medical science is fully aware of the necessity of allowing the inner bodily powers to carry on their own processes of self-healing and self restoring but up to now the question of stimulating these powers through movements which meet the natural bodily tendencies has not been considered in cases of serious illness. Yet more serious the condition of the human being, the greater the need that all his life resources shall be brought into play.

If any attempt were made to dictate exercisesto the patient, or if he were advised to carry them out on the basis of his previous experiences of making such movements -- that is, under his own mental direction -- nothing but harm could result. But every bodily system, no matter what its condition, however strong or weak, has the self-consciousness of its particular condition.No matter how will a patient may be, therefore, if freeing movements such as are outlined in this book are carried out withint the scope of that bodily self-consciousness, they would be of incalculable value. Instead of the organs and bodily tissues becoming relatively atrophied through lying motionless in bed, the life-power would be enabled to express itself and benefit the bodily system with the utmost possible value of its tendencies to self-restoration and self-harmony.It would not matter that the human being might only be able to make weak and slight movements. However,slight the movement, provided only the body itself determined its vigour and extent, some stimulation of the expression of his life-power would be bound to follow. That slight stimulation would bring an increase of vitality -- however minute -- and enable subsequant movements to carry a minutely great degree of vigour, so that the benefit would be cumulative.

For human beings in a normal state of health there is nothing difficult in any of the movements, no expense is involved either in them or themodifications of diet which are advised, no natural obstacles or resistance will arise in any bodily system, and no disturbance need take place in the ordinary everyday routine of life, no matter what any particular individual's role in society may be. It is the very essenceof everything I put forward that it accepts life and the human being as they are, and that it meets the natural and instinctive tendencies whichare constantly endeavouring to find a free outlet in each and everyone of us.

(58)At its worse, science has done more toward thedebauching of the human bodily system than any other singleforce. It was science which discovered the means of tinning foods, of artificially preserving them over long periods, or desiccating and concentrating them-- all potent factors in the contamination and weakening of the bodily cells of the present-day human beings. It was science, also, which first made possible the mass-production of the artificialised commodities and contrivances which serve our weaknesses, and nothing

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HACKENSCHMIDT:

(58-cont.)has done more to establish the trend towards standardisation and levelling down of the human beings to the one drab level of units in an organisation.

Yet science could do much. In its ranks, and particularly among its younger members, it has some of the finest types of human beings. They endeavour, sincerely and often with great sacrifice, to bring improvements to human life. It is only their understanding which is at fault. Science itself provides them with the wrong attitude to their work. They labour to meet human weaknesses not to remove them. They see the development of the mind, even if at the expense of the body, as the highest line of human improvements; they forget that in the last analysis the human being's sole medium of expression is his bodily cell-system. If the bodily cells are stupefied, all the capacities of sense perception and intelligent action are equally so; if the bodily self-consciousness is dull, the human being as a organism is dull.

(59)The disharmonies and antagonisms which splitand re-split human relations to-day will never be remedied until individual human beings are able to meet on a basis of fellow-sympathy. When men meet their fellows through their bodily self-consciousness, and with that self-consciousness made vivid and vigorous by the freer flowing of their life-power, then harmony and sanity will enter into their relations. The inflaming and brutalising effect of theories and ideas will not then be represent in their responses on to another. The prides and prejudices of egoistic opinions willnot bias them. The rhythms of their lives flowing vigorously out from their every expression will be able toassert themselves with all the restraint, all the self-sufficient moderation of beings who have the power within themselves to meet whatever circumstance and the environment can oppose to them.

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VITALIZING AND VOICE STRENGTHENING DIAPHRAGMATIC BREATHING EXERCISE

(1) Place yourself near an open window. Stand erect, feet together, arms hanging at sides, palms touching sides, and with shoulders and chest poised high.
(2)Expel all the stale air from the lungs through the mouth, as much as possible.
(3) Inhale through the nose taking care to expand only the abdominal region, containing the diaphragm muscle.
To check that this muscle is being properly used, place the palm of both hands on your hips, and just below the ribs. Then as you inhale you should be able to feel the muscle both forwards and sideways. It is a mistake to try to lift the shoulders with the inhalations asordinarily happens. The reason for lifting the chest up before inhaling is that when the latter starts, you will be much less able to raise the chest with each inhalation than otherwise; and you will be much more able to move the diaphragm muscle and thus practise abdominal breathing.
(4)The arms are to be slowly raised at the same time that air is being inbreathed. When they reach shoulder level being to turn the palms outward until by the time they join over the head it is the back of the hands only which touch each other,then during this last phase draw shoulders back and push chest out.
(5)By this time you will seem to have inhaled as much as you can. Nevertheless make an extra effort and give a short sharp sniff to inhale still more. This vigorous and swift inhalation fills the body with prana. Wehn you can take in no more air, hold the breath for a couple of seconds.
(6)Now exhale through the mouth again and as completely and fully as possible. Very slowly lower the arms, at the same time gradually recersing the palms as they approach and pass the shoulder level, and exhaling the air by degress through the mouth, between the teeth with a hissing sound. When the arms fall down full length once moreat the sides and all the breath seems exhaled, make an extra effort again and give a long sharp hiss to empty remnants of the stale air.
(7) It is important to rest in between every repetition of this complete exercise. Because the mental side of this exercise is not less important
(8) You concentrate the mind (a)during inhalation, on the diaphgramatic muscle itself (b) and on the idea that the inflowing air is bringing you life-giving force and adding to your general well being. Hold this idea with the fullest conviction (c)During exhalation, hold firmly the faith that you are throwing out of the body all fatigue and all toxic conditions.
(9)After you have repeated this cycle of inbreathing and outbreathing a few times, consider that the life-giving force is being stored up in the solar plexus and actually drw it to there in your imagination.
(10) This exercise should be done twice daily, and more often as oppottunity allows.

(10)The objects of this exercise are: (a) partly to force the practiser to breathe more deeply than usual, thus expanding lung capacity and,incidentally, strengthening the voice, (b)to develope better breath control,(c) partly to clear out all toxic stale air from the lungs. This is assisted by the hissing sound made by expelling it (d)to improve standing posture, as the arms and shoulders are forced backward thus straightening the entire body and spine (e) to strengthen the diaphragm. (f) to improve general vital force.

Bradford DORR system MY 9150 SYSTEM" (161)

The entire series to be performed without any rests between exercises.

(1) Both legs raised and lowered without touching the floor. Hands on chest, palms down. Do this up to 30 times.

(2) Both legs drawn in, knees near chest, then stretched out to fullest extent without touching floor.

(3) Eject air from lungs. Put hands on stomach ~~and the other on the abdomen~~. Alternately project and retract abdomen four times each, without breathing. Then rest, breathe and resume another series. Do three series altogether.

(4) LIVER SQUEEZE: Hands on shoulders with elbows pointing ~~straight outwards to the sides~~. Twist the body from the waist upward to the right as far as possible and then to the left. Stretch so that the elbows try to touch the side of body at the end of each twist. This twists the liver.

(5) KICK-OUT Hands on chest. Each leg separately is to be drawn in, and shot the other one forward quickly without touching the floor. Keep knees stiff. Do not bend. Do this 30/50 times rapidly. No kick-out must be attempted until left.

(6) The Flutter-Kick. Hands on chest. Quickly and vigorously raise each leg alternately to 45° angle, keeping knees straight, and lowering to 2" above floor. ~~XXXXXXXXXXXXXXXX~~ Do this 30/50 times

(7) Dive Bomber: Both legs raised high, swing slightly to right, then feet turned inwards, as they are lowered to 2" above the floor; legs raised up again and brought straight in front, then lowered to above floor. Repeat with left side. Continue right and left again.

March 25, 1955

HELEN KELLER
Counselor, International Relations

Dear Doctor Brunton:

We who love peace must recognize our eternal indebtedness to the gallant people of South Korea for their bitter sacrifices during the war so recently ended. My mind turns particularly to the plight of the blind men, women and little children in that unhappy land, and my heart is heavy at the knowledge of the cruel privations they must suffer.

You have doubtless read of Korea's countless war casualties, its ten million refugees and the destruction of seventy-five percent of all its buildings. Yet the most poignant aspect of the total disaster is the tragic fate of so many of Korea's children -- their eyes blinded by war, their only school and training center at Seoul laid in ruins, their sole braille printing machine demolished.

Recognizing that there can be no nobler purpose than to comfort suffering children I have asked the American Foundation for Overseas Blind to launch, as part of its world-wide service, a crusade to aid Korea's blind youngsters. The Foundation has already established a fine school and training center for them outside Pusan. There and at the new Taegu School for the Blind and Deaf 250 handicapped young people, inspired with firm faith and dauntless courage, are learning to break through the barriers of darkness and silence. Bravely they look forward to a brighter future when, skilled and self-reliant, they will return to their communities ready to play a part in the restoration of their homeland.

Yet Korean government records list a total of 50,000 sightless children. To provide for their education and training many new centers must be created and the few existing facilities enlarged. The Foundation stands ready to supply the trained staff, the specially designed classroom equipment, braille books and tools for instruction, toys and games for recreation. Funds must also be found to provide food and clothing for their physical necessities.

I have promised the blind children of Korea that my friends in America will ameliorate their terrible needs. Fervently I pray that you will help me keep this pledge by sending a gift today to the American Foundation for Overseas Blind. If you do, you may be sure that it will bring swift and life-giving aid to our young friends across the seas.

Hopefully and sincerely yours,

Helen Keller

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of B. DORR Exercises

(9) Sissors: Vigorously and quickly cross legs, first about 2 inches from the floor, then about three inches higher. Keep legs as close to the floor aspossible. There is no second variation which raises them. The legs are NOT to be crossed on the same level each time but on alternate level left over.

(10) BRain Bath: To flush the brain with fresh blood. Do it in bed. Put blankets and pillow on feet to act as a weight to hold them down. Keep hands by sides. Then push head and trunk down and whip them up vigorously, up and down several times. Do not swing from the waist but by banging head down on bed and letting it bounce up again immediately. Benefits: We stand upright during the day. Asa result as we grow older the head tends to hold stagnant blood. This exercise sends fresh blood, forcing out old blood. This helps eyesight, vivifies brain and restores complexion. (Noel, however, found this exercise created head dizziness.

(11) Dive Bomber: Grab both chair legs. Raise legs 30 degrees. Lift both legs vigorously to vertical level, then move them in a small arc slightly to the right, then drop them but do not touch the floor, then repeat lift and move to left. Do not swing body right over to each side, the arc is to be only a short one.

(12) Increase the number of times each exercise is done by # 1 every four days until the maximum of 25 times is reached.

(13) The title of the breathing exercise is "Stomach Lift". Count nine then three, then four usas the breath xx control increases.

(14) The leg kicking out exercise should be done extremely fast. The hands should be clasped behimd the head while lying on the floor.

(15) The leg kick-up exercise should be done very quickly while hands are clasped under the head as you lie on the floor. Also keep the knees straight.

TOMORROW

500 FIFTH AVENUE
NEW YORK 36, N. Y.

Dear Friend:

Have you had a "hunch" that turned out to be strikingly correct? Did you ever have a dream which brought news of far-away events? Or have you ever caught a disturbingly accurate glimpse of the future?

Here is the well-confirmed report of a Mid-Western businessman who had just such a striking psychic experience:

> "I was returning from a trip to Minnesota, and was driving frantically to go to South Bend, Indiana, where I planned to stay overnight. But, while my foot was on the accelerator, I seemed to be getting a message, like hammer blows, that repeated 'Go to Fort Wayne! Go to Fort Wayne!'
>
> "I had no intention of going to Fort Wayne, but the impression overwhelmed me. Against my own judgement, I drove out of my way until I got to Fort Wayne. As I neared the town, I suddenly realized a tragedy had hit my family. I did not know the town, so I simply went into one of the hotels and asked at the reception desk: 'Is there a message for me?'
>
> "The receptionist said 'Yes, there is,' and she handed me a telegram that told me that my little daughter was dying. When I later asked my wife how all this had happened, she could only say: 'I just thought somehow I could catch you at Fort Wayne rather than at South Bend."

Experiences of this sort happen to hundreds of people every day, and in all parts of the world. Perhaps you, too have had an experience, which prompted you to ask: "What is happening to me? What does it all mean?" These are natural questions. They are being asked today by psychic researchers, psychologists, philosophers, theologians, physicists and other scientists with increasing frequency.

For centuries, mysterious happenings or faculties have been recorded: telepathy, hypnosis, spiritual healing, haunted houses, poltergeist phenomena, mediumistic reception of "spirit messages" that allegedly come from the dead, and other expressions of "the Unknown." In our day, happenings and abilities that in the past were considered merely as weird and frightening are subject to scientific analysis and experimentation. One result has been proof of extra-sensory perception, established by Dr. J. B. Rhine at the Parapsychology Laboratory of Duke University, Durham, N. C. This development is worldwide in scope, and includes research ranging from Utrecht University in Holland to Madras College in India.

You share knowledge of such up-to-date developments when you become a reader of TOMORROW magazine. TOMORROW gives you insight into the latest thinking and work in psychic research -- years and decades ahead of the general public.

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Sincerely yours,

about 29 times she hasn't found it as effective as abdominal exercises done lying on her back.

"This is one of my favorites," Bonita energetically demonstrated—lying on her back, drawing knees to chest and then alternately kicking them upward as though pedaling a bike. She does that at least 100 times for each leg and says it's wonderful for the waist-line, too.

Another exercise that the charming actress practices is to raise both legs perpendicular to the body while on her back and then draw them apart as far as possible. The legs are brought back together and finally lowered to the starting posi-

(*Continued on page* 14)

abundance of complete proteins, the meaning proteins which contain the 22 Amino acids from which the body makes the estimated 100,000 proteins. It includes from 44 to 50% of the world's best proteins, proteins most like the human body, extracted from the soy bean, milk and eggs. To be well and strong, to build your body, to live long, you need plenty of the best protein. The energy producing qualities of Hi-Proteen are derived from the lactose of the milk, a full 50% of dried milk solids is lactose, the sugar starch of the soy bean and the ovalbumen of the white of egg. There is some sucrose and dextrose too, to supply additional energy. Hi-Proteen contains all the natural vitamins which are a part of milk, eggs and the soy bean, enough to supply your bodies requirements.

The use of Hi-Proteen will open a new life to you. You'll feel better than you have felt for a long time, perhaps better than you have ever felt. If you want more body weight, more muscle, greater strength, Hi-Proteen will help you obtain it. If you want to lose unhealthy, burdensome fat, a high protein diet including Hoffman's Hi-Proteen, a non fat product, will help you lose it.

The use of Hi-Proteen is not an added expense. It is so rich in all the elements

powder form. I think it is wonderful.

Illan Monico, Belleville

When I tried Hi-Proteen I was really a at the fact t[illegible] really works. Your are not exag[illegible]ed. You will find enclo money order for another box.

Daniel Lyjweski, Buffalo, N.

Please send me two more boxes of Hi-Pr powder. This is a really wonderful health In fact, it is the best.

Gordon Unshaw, Cleveland, Okl

I would like to take this opportunity to tell how pleased I am with Hi-Proteen. I find t by use of Hi-Proteen milk shakes with eg and honey that one can maintain a high d gree of energy and good health.

John R. Ciccarelli, Chester, W. Va.

I want to congratulate you on your Hi-Proteen in powder form. I have been taking five milk shakes a day. Have gained twelve pounds in two months and never felt so good in my life. I have unlimited energy and as an added bonus, I got rid of a bad case of acne. Thanks much.

William H. Musser, Pittsburgh, Pa.

I received the first box of Hi-Proteen three weeks ago. Since then I have gained 8 pounds after about a year and a half of not gaining at all. Naturally I am very pleased with Hi-Proteen.

Kenneth Hathaway, Jr., Adams, Mass.

liver. Protein breaks up into amino hese in turn are absorbed by the blood s and brought to the liver. Then a r of things may happen to the amino

1. They may be used to build new ssues, muscles, cells or repair old ssues.

2. They may be used immediately or energy and strength.

3. They can go into the formation of important enzymes, hormones or disease-fighting antibodies.

Eating adequate protein helps conserve our reserve of protein so that your body does not draw on protein that is already part of other tissues.

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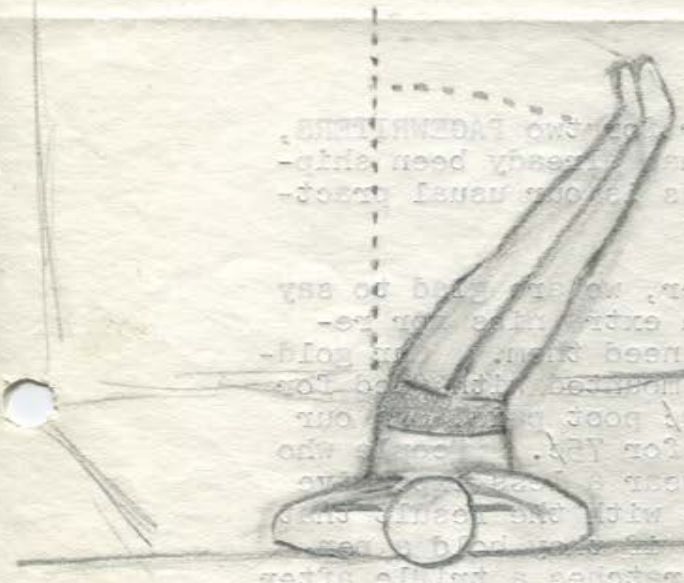

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Telephone: WEslesly 5-2045

December 4, 1953

Mr. Paul Brunton

Dear Mr. Brunton:

Thank you for your order for two PAGEWRITERS, received yesterday. These have already been shipped to you by return mail, as is our usual practice.

In answer to your letter, we are glad to say that we can furnish you with extra nibs for replacement later if you ever need them. Our gold-plated stainless-steel nib, mounted with feed for easy insertion, sells for 50¢ post paid, and our alloy tipped nib so mounted for 75¢. People who write a great deal finally wear a less expensive point down to a chisel edge, with the result that other members of the family, if they hold a pen differently, find that it scratches a trifle after many months, although the original user can see

PREFATORY TO PHYSICAL EXERCISES: DRAFT

(a) It is essential to throw concentrated attention into ~~these~~ each exercise and especially so when its movements work on little-used or unused muscles. to do it with your whole mind in the act. After that fix the thoughts also on what benefits you expect ~~to~~ gain by ~~them~~ it

(b) It is also essential to make deep abdominal breathing cooperate with the bodily movement consciously. The benefits will be trebled and additional ones gained.

(c) When doing Western physical exercises, maintain the final position as long as possible. This converts them into hathoga postures.

(d) ~~In view~~ For three reasons of middle age, it is advisable to be prudent and guard against strain. Between each ex, and between each variant of an ex, and between each repetition of a movement, pause a while and relax into the hathyog corpse posture.

(e) If ex is done in early morning or late night, when temperature is cold, wear wool sox and undervest .

(f) At mild temperature no other clothing is needed than shorts or ~~wi~~ swimming trunks. They must be elastic-waisted to expand with the breath and body movements. If cool, wear thin cotton sox and cotton vest. The body should be free and unhampered by formal clothes.

(g) If you exercise after the morning bath, and if you remain in the COLD tub 3 mins, you will gain the greatest possible energy for the coming day's work.

(h) The safest period to begin exercise is three hours after beginning a meal.

(i) Remember that bodily exercises will do more to promote vitality and supply energy that even the restricted and raw diets.

(ii) The reason why the hands have to grasp a couch or bed leg and pull against is that this stretches the spine.

(jj) With every contraction of the diaphragm, the liver and transverse colon move upward and downward. A type of internal massage is thus induced.

(m) If he practises these exercises with rests between, as he ought to, there should be no feeling of fatigue.

(n) Philosophy puts these physical exercises on a high plane because it gives them their proper place and value not, as is often done, an improper place and an exaggerated value.

(j) Never overstrain heart and lungs or they may be injured. At the slightest sign of gasping for breath, pause at once, relax and wait until it has passed and you have fully recovered.

(k) Although middle aged persons are at a disadvantage in making these movements because their muscles are less pliable than those of younger ones, nevertheless, their powers of concentration are markedly better.

(l) A body trained through regular exercises to obey its well-stretched muscles instead of being cramped, its organs returned to their original positions, its blood flowing unobstructedly at the proper rate - such a body becomes an instrument which its owner can put to a high purpose.

(1) Strengthening Back And Loins: 1) Stand up, bend trunk forward flexing it at waist, and try to touch toes with both hands. (Keep knees unbent.) 2) Extend arms overhead palms outward and thumbs touching each other. But, since it causes rush of blood to head, if found distressing discontinue. ~~(P.B. forgive me for rewriting just this one-it seemed so clear!)~~

(1) Stand up. Extend arms overhead palms outward and thumbs touching each other. Bend trunk forward flexing it at waist whilst keeping knees unbent, and try to touch toes with both hands. Since ex causes rush of blood to head, if found distressing, discontinue.

(2) Cures Stomach Diseases: Lie on back arms outstretched at sides. Extend arms behind head on in-breath, raise trunk and bend it forward at waist, and try to tuch toes with hands. If found impossible at first, place feet beneath underside of front edge of seat of heavy armchair, or else in the stirrups of a slantboard laid flat. This holds them tight and gives good leverage for he difficult bending up and forward of trunk. It will help if a thick wooly blanket, folded int a small square, or a foam rubber pillow, is placed on the floor. Rest the end of the trunk upon it when lying on the back. This will not only make the exercise easier to do because of the seat's springiness, but also less discomfort will be flat from the hard floor.

(3) Producing Flat Strong Abdomen: Lie flat on back. Bring knees forward towards face and raise feet above ground. Kick out several times at an imaginary punching ball. Be careful not to let heels touch ground each time you return to original position. ~~(may I ask a ? about this one?)~~

(3a) Strengthens the Small of the Back :Lie on back on floor, legs extended. Place hands behind back of neck. Lift feet only one inch above floor. Rotate legs,keeping them close together,in a narrow circle,without raising them higher or letting them touch floor.

Quickly Removes lumbago ache

(4) Strengthens Base of Spine: Lie on back. Rest feet on a chairseat. Stretch and extend arms behind head ~~and at same time~~ while slowly lifting hips above floor and hold body rigid. Hold this position, then starting from shoulders and working downwards, slowly lower body to floor again returning arms to original position.

(5) Enlivens The Liver By Squeezing It And Strengthens Waist Muscles: Keeping body below waist rigid and feet firm, stand using the waist as a hinge, bend trunk to right side and then to left, in each case as far as you can. Alternating with the side in use, point one arm upwards and the other downwards, so when bending to right, the right arm falls down. Vary by clasping arms overhead with arms vertically, arch-shaped.

(6) Stimulates Liver and Kidneys; Strengthens Diaphragm And Small of Back: Stand. Hands on hips, thumbs to rear, elbows pressed back. Keep feet and legs rigid, use waist and small of back as axis and slowly twist trunk to the right, at same time turning head to look over right shoulder as far as you can. Repeat towards left. Circle both torso and head around. Makes entire spine flexible.

(7) Strengthening Abdominal Muscles: Lie flat on stomach. Lift body up as high as possible at the knees, shoulders and buttocks, like a curved arch while resting weight on hands; keep feet rigid; then let body down again to original position. Warning: this is different from, and not to be confused with, the "Push-Up" exercise

(8) Equilibrium and Helps Cultivate Poise: Stand up on one foot, with eyes closed. Swing leg to front then back, to right then left. Most people depend on eyes for keeping balance.

(8-a) For Round Shoulders: (a) Starting Position: Lie over edge of table, looking downward, feet resting flat on floor. Clasp hands behind back. EX: Roll shoulders well backward. Variants (b) Starting position: Stand --hands clasped behind back -- flatten lower back curve -- keep chest over toes : EX: Roll shoulders well backward.

(9) Lifts Fallen Abdomen And Entire Body's Muscular System: Wearing only light trunks, walk on all fours, using both hands and both feet to walk around room trunk bent to floor. (sound effects optional; whiskered folk please copy).

(10) This Expands Chest & Relieves Bronchial TroubleImagine a punching bag suspended in front of your face but lifted so high that you have to gze slightly upwards toward it. Then punch away at it, swinging the arms strongly back as far as they will go

(11) Strengthens Lungs & Clears Shoulder Joints: Stand with feet a little apart and arms extended at shoulder level to each side. Then, with inhaled and retained breath, whirl the right arm in a circle through front to back and over the left foot. Next reverse, and whirl the left arm through front to back and over the right foot. This is the best ex for the dorsal and lumbar spine.

(12) This Produces a Tough Neck & Strengthens Throat: Jerk back the head as far as you can, return it to normal. Then jerk it forward till chin rests on chest. Stretch skin of throat tightly. Repeat several times. Also twist neck from side to side and roll it from shoulder to shoulder.

(13) This Will Increase Your Height: Stand up with legs spread apart. Raise yourself on toes, lift chest walls and stretch spine slowly/ upwards lifting arms up at same time as though trying to touch ceiling. Make effort to elongate spine while keeping straight back. Then walk around room.

(14) This Develops Throat For Speaking Or Enunciation: Stand with heels together and thumbs meeting each other at the center of the back. This throws shoulders backward and assume good form. Next open and close the mouth under stress, as if chin were displacing a heavy weight. The Jaw is to be opened forcibly by tensing the throat muscles.

(15) ~~This Will Help You To Discard Glasses:~~ STRENGTHENS EYESIGHT. Gaze upwards and then bring eyes to rest in original looking-straight-ahead position. The eyeballs are to be moved very slowly. Repeat ten times. Then do the same gazing downwards. Then again gazing to right. Then still again gazing to left.

DOTT?

(16) Lie flat on back. Keeping legs close together, raise feet by bending at waist until legs are at right angles to trunk. Then swing feet to right as if drawing a circle in the air completely around body. Then draw circle to the left.

(17) Sit upright, feet & knees well apart, stretch arms straight over and a little behind head. Bend trunk forward, swinging arms will under chair. Keep chin on chest and push head as far below chairseat as possible. Stretching back muscles. Go back to sitting position with arms still above head. This upward stretch tenses abdominal muscles so retain.

(18) Sit upright, feet apart, arms spread out horizontally at sides to right and left. Bend over and turn trunk to left while left hand touches right toes and right hand is well stretched above head to produce tension on side of abdomen. Turn trunk in opposite direction and reverse exercise.

(19) Stand. ~~Lift arms to shoulder level and stretch them~~ Inhale and hold breath. Lift arms to shoulder level and stretch them out to right and left. Then make segment of circle with them by stretching them as far backward as you can.

(20) The Liver Twist: Stand with feet apart. Stretch arms as high as possible over head, then clasp hands so as to form arch. Then move arms and shoulders in complete circle around body at hips.

(21) Elongating Sciatic Nerve: Lie flat on back. Bring legs only to vertical position, knees straight. Push toes up as far as possible, then bend them down toward knees as far as they will stretch.

(22) Sit in chair upright. Clasp hands overhead with arms stretched vertically forming arch. Shoulders should be pushed back slightly. Lift right leg and stretch it out in front, toes pointing away. Drop leg to original position and repeat with left leg.

(23) HALF-COBRA Lie flat on stomach. Bend legs at knees and raise feet only, so as to tense he muscles of buttocks and small of back. (see also (a) #4 Fifth Lumbar Exercise white paper (b) para # 35 green paper)

(24) Stand. Extend arms to right and left at shoulder level. Bend elbows and bring forearm up with circular movement, until tips of fingers lightly touch shoulder tops. Next, force elbows out to front until they nearly touch. Next, swing elbows as far back as possible. Then, swing elbows to front position and back to rear, a number of times.

(25) Stand. Place hands on hips thumbs to rear, elbows pressed back. Bend trunk slowly and gently backward, keeping knees unbent.

(26) Grace~~ful~~ Balance and ~~Ballet~~ Poise ~~Exercise~~: (a) Stand, hands on hips swing right leg about 15" out and then backward to rear until toe points straight to floor. Keep sole flat, turn toe slightly out, and especially knee stiff all the time. Next, swing leg backward and forward several times. Repeat with left leg. (b) see next sheet.

(27) (Spinal Stretch) Tall Walking EX: Starting Position: Stand with the heels four inches from a wall and with the hands behind the neck. Both head and hips should touch wall. Flaten the lower back curve against the wall. Hold this position while walking on tiptoe on straight line.

(26) (b) ~~Another Ballet Exercise~~: Hands on hips, raise right leg, bend knee unil thigh projects straight forward. Lower leg to ground and repeat with left one. Next, repeat same ex but gradually increase speed until you do a slow trot without leaving the spot on floor, of course. (of course!)

(28) Stand, extend arms straight in front, palms downward fingers out. Bend trunk from hips, stooping forward as far as possible, at same time swinging arms forward downward and backward with a sweeping movement. Body will then be bending forward, arms will be stretched behind stiffly, and knees unbent. Resume standing position and repeat several times.

(28-a) This Flexes The Joints, Makes Them Supple: Stand. Tightly double the arms up, including wrists and fingers

(28-b) This Makes Supple Muscles Of Back And Hips: Sit on buttocks on floor. Throw torso slightly backwards and support its weight by outstretched arms, hands open on floor. Then, raise hips and back as high as possible, even raising the heels.

(* Note: #29-33 are SPINE MOTION EXERCISES: Operating On The Nerve-Endings Affecting Different Organs:

(29) Relieves Eyes Strain: Lie face down flat on stomach. Resting on hands and toes, raise trunk to arched posture until pelvis is higher than head. Feet spread out 15" apart. Next, drop the pelvis almost to floor. It is essential to keep elbows stiff. As back is lowered, throw head back. As body is lowered, raise head sharply. Do all very slowly.

(30) Stimulates Sluggish Liver & Rejuvenates Generative Organs: Assume same posture as first half of #1. Swing pelvis slowly from one side to the other. Swing to the very limit of right and left. This is not simple swaying; make the vertebrae pull away from each other and thus really give the spine a stretch. Repeat 5 times.

(31) Stimulates Entire Body: Assume same starting posture as previously. Next, circle widely with pelvis to describe a complete circle - - to right, down deep, to left and up to original position. Make the circle as large as possible, slowly. Rest, then reverse, swinging pelvis in opposite direction. Repeat 5 times.

(32) Relieves Stomach & Other Disorders: Sit on floor, then raise pelvis by placing hands at sides, slightly drawing in feet, about one foot high. You are now on the flat of hands and feet, pelvis and buttocks are off floor. Then raise the body, let spine become horizontal as finishing the upward movement, then go down to starting position, lowering until just miss touching floor. This ex to be done rapidly. Repeat 5 times.

(33) Cures Bowel Sluggishness, Eliminates Constipation: Assume same starting posture as first half of #4. Swing very rapidly from side to side. Let each move of the pelvis from right to left, etc. go as far as possible to extend, and do it energetically.

( )By introducing the deep inhalation and the retained breath, the mental concentration and the reclined bodily position, you convert Western exercises into Hatha Yoga.

( ) When retyping , regroup physical exercises into four ~~groups~~ categories, sitting, standing, lying down and stretching, and spinal.

( )Mexican Indians, when carrying heavy loads, have a peculiar walk which maintain their balance and gives them greater robustness. They turn their toes of both feet inwards. This was recommended by osteptath as excellent exercise for lower back and spine.

( )Spine stretching loosens adhesions not only in the spine itself but also in the entire system of nerve and muscle branch-es from it.

(34) Strengthens Genital Organs & Thigh Muscles: Sit in chair and put something between knees - - your two fists, a cushion or a box. Grip it with the legs and squeeze knees together gradually as if trying to crush it. Relax and repeat many times.

(35) Strengthens Lower Back & Promotes Virility: Lie on stomach, grasp with hands anything firm like ~~px~~ piano feet. Then lift feet and legs as high in air as possible, trying to go higher from the floor with each repetition. (Combine with #23 green paper)

(36) Strengthens Genital Muscles: From standing position go down squatting on bent knees. Repeat several times.

(37) Strengthens Loins, Thighs & Genitals: Sit in chair, hook or clasp hands together below knees, with forearms outside of the knees, and pull knees apart against this resistance, repeatedly.

(38) Prevents Constipation: Lie flat on back, legs tight together, arms extended overhead on floor. Then, all in a single movement, sit up and grasp bent knees with hands and pull them tight against chest. Then roll backward on the spine a few times and finish in same sitting position, holding knees.

(39) Ensures Bowel Regularity: Stand with arms as far back as possible extended overhead and feet apart. Then, swing arms downward and backward between the legs. Your head will be bent towards floor. Inhale in standing position and exhale when bending down

(40) Ex For Developing Mind, Mobility And Fitness: Stand on one foot and raise the other to your chest, knee bent. Change legs by jumping from one foot to the other. Increase speed and number of jumps until you can do 20 briskly.

(40a) For stretching the spine and straightening it, hang by both arms from a crossbar above the ground, pointing the feet downward. Do this twice daily. (180)

(41) Overcomes Bent Or Slouching Posture: Stand with back against a wall, with heels, hips, shoulders and back of head touching it. This straightens back and elevates chest.

b) Next, stretch arms high above head.

c) Next lower arms and you will find yourself standing in perfect posture.

d) Then, by bending head backward, the shoulders are pushed out 1" or 2" away from wall. This also gives perfect posture.

NOTE: Put your fist in the lower back. The pocket where you can fit your hand hasto be removed. Learn how to move the hips forward to take out this lower curve, so that the whole spine touches wall. Practice until you always walk & stand with a straight lower back. Concentrate on that, not stomach and slightly lift chest. When tilting the head back a little, take care to keep the hips against the wall. You will find that by pushing the shoulders away from wall, the chest is raised and expanded, and he back given is normal lumbar curve.

(e) Another posture corrective is to clasp hands back of head, then pull head and elbows backward. Standing in this position, taking care that the elbows are upward also, if you will now bring your head backward against your hands, you will find your position like a soldier's. This straightens spine, raises chest, and gives good stand.

f) After previous ex is mastered, adopt correct walk; in this position of the head is dominating factor. The head must be up and the upper spine straight.

g) Posture can also be improved and, incidentally, latent nerve energy aroused, with resultant mental stimulation by bringing

~~(41) Overcome Bent or Slouching Posture: Stand with back against a wall, with heels,~~

(42) Bergland Stairs Ascent Exercise: The springing step, on balls of feet, causes the legs to carry you whereas the old defective step causes you to carry the whole weight of the body.

the head back (not tipping it back, as in previous ex) while keeping chin down and drawing chin inward, downward and backward. Do this simultaneously with the raising and extending of chest at the solar plexus. Repeat this movement dozens of imes a day, whenever you think of it.

(42) Strengthens lumbar spine and Small of Back: Stand. Bend forward with outstretched arms but instead of tying to tuch toes, try to stretch beyond them, with knees straight until you can touch floor. If latter is impossible, stretch as far as you can.

(43) Improves Dorsal Spine: Stand. Stretch right arm as high above head as possible; at same time stretch downward with left arm. Reverse arms.

(44) Stimulates Spine & Expands Lungs: Stand erect, feet a few inches apart. Hold hands far forward, bend knees as far as possible. Keep the heels on floor and go downward quickly until knees strike abruptly against chest. Just before reaching extreme limit of movement which is he squatting position, allow head to fall forward with a snap or jerk. Muscles of neck must be entirely relaxed to accomplish this.

b) Take same ex after drawing in a deep breath, retain it, and perform movement.Avoid strain.

(45) Relieves Diarrhea, Strengthens Base of Spine: Lean back over a table, with hands behind to maintain balance, as far as you can. Doit two or three times.

(46) ~~Grows Hair and Darkens Grey Hair~~: Put clasped hands on back of neck, take a deep breath, hold it, and bend forward as far as possible. Straighten up, exhale as you do so. Repeat few times. The blood flushes scalp

(47)Relieves Fallen Arches, Callouses: Stand on large book or stair with toes projecting beyond it's edge. Then bend toes downward.

b) Stand with one foot in front of the other and bend straight down. Keep heel of back foot on floor.

(48) Clasping hands behind and away from body, bend and arch the small of back as far as possible drawing head backward too. It is very necessary to make mental effort too. Hold, relax and repeat few times.

(48-?) Face Exercise: Alternately tense the face muscles and relax them. This helps to build up sagging tissues. Then, I tense and relax the neck muscles alternately. This stimulates and strengthens neck. the blood circulation.

b) Neck Exercise: Turn head to the right in a relaxed condition. Tighten the neck muscles and turn the head forward in this tense condition. Then relax it. Now turn the head to the left, and relax! Next tighten the muscles and bring head forward again. Then relax.

(49) a) Double-Chin Elimination Exercise: Repeat the Neck Exercise, but now the bending of the head should be done downward, the chin touching the chest. Then raise he head up looking forward. Next bend the head backward. Tense the muscles of the neck here also.

b) Bend head to the left. Rest chin on the shoulder in a relaxed condition. Tighten the muscles and in this tensed state, bring face up to look straight ahead. Bend to the other side, chin resting on right shoulder relaxed. Now turn face forward, again tensed, looking straight ahead. Repeat several times. This brings an ample supply of blood to the face, neck, and chin.

(50) To Strengthen Waist Muscles & Those of the Lower Spine: Lie on the floor on the back full length. Fold the arms across the chest, keeping legs close together and without bending knees, raise hem up in the air, about 45° angle; drawing in a deep breath at the same time. Then let them fall and while doing so use this as a leverage to raise the head and trunk to the waistline. When the legs lie extended on the floor in original position, continue his movement by bending as far forward as possible and lowering the head without raising knees. When sufficiently practiced in this ex to do it with ease, take up the advanced form of it. This consists in not raising the legs at all but only the upper half of the body — a difficult feat. The arms must still be folded, so no leverage is to be had from them. (In the early stages of this practise a pillow may be used for he head to make this lift easier.).

(51) Posture Development: Going upstairs, place the whole foot on one tread after another to keep figure in balance.

a) Going downstairs, turn knees and toes slightly out - touch the tread with toe, then place heel firmly

b) Basic Exercise: Lie flat on back on the floor. Tilt pelvis, keeping knees in the air. Stretch out.

c) Correct Walk: Lay a string along the floor. Practice walking over it with each foot moving parallel to the string.

d) Correct Standing: Arms are to hang loosely neither in front nor in back. Align with side seams.

WARNING (to be marked where appropriate)

In the two exercises beginning:
Stand with legs apart, arms outstretched at shoulder level to right & left." take care when swaying head and shoulders to right and left or when stretching them arms diagonally that you do not move either the waist or the lower trunk, for then there would be no resistance and hence little benefit.

CORRECTIONS OR REVISIONS IN PHYSICAL EXERCISES (on greenpaper)

(1) Sitting on chair and stretching legs out alternately: (Add) (a) "Hold each leg in the forward position as long as you can." (b) "Inhale as you stretch. Retain breath as long as leg is outstretched."

(2) Standing, then bending forward to floor: (Insert) "The hands should be placed behind the small of the back."

(3) Add: Gravity pulling spine down: "To counteract this it is helpful to pause once every hour and lie on one's back for a couple of minutes."

(4) MacFadden's Hands-on-Floor lifting body up and down: This is a "violent" exercise - not a yoga one. It exhausts. Not to be done until close of entire practice period. Dangerous if done before upside-down posture or slant-board exercises.

(5) Alter The Physical Exericse of Bending Torso Backwards By Adding: Place right hand on small of back and left hand on back of neck. After straightening trunk and repeating bend, alternate hands by left hand on small of back and right hand on neck.

(6) "Prone":= Lying face downward

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(5) After the Parabola Exercises of Sandine Torso Exercise: By Adding: Place right hand on small of back and left hand on back of neck. After straightening trunk and repeating body, alternate hands by left hand on small of back and right hand on neck.

(6) "Prone": Lying face downward

By PB

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A rawfood diet may be recommended for its highly valuable semi-fast effect, its cleansing and curative properties. But, to most persons, it is recommended as being only for temporary use, to achieve a certain objective and then to be dropped until again needed or advisable. For a few persons, it helps solve the travel diet problem, it simplifies their domestic life and makes them less dependant on others. Vital foods are more enjoyable and need no spices. They keep the body clean, healthy, strong, light and offer no obstructions in the mind to attainment of its highest intellectual and spiritual possibilities.

Raw foods are delicious. One rises from the table feeling lightness and digestibility in the stomach, instead of the heavy weight and slight fullness which follows most cooked meals. At the dining table, as by some psychic-magnetic antennae put forth towards the foods laid out upon it, the habitual rawfood eater comes in time to feel that the cooked items were "dead" and that the raw were "alive". He feels too that the cooked-food eaters are as misguided, deluded and ignorant in their lesser way as flesh eaters are in a larger and different way.

A man who ate his first cooked item since starting this unfired diet a couple of months earlier told me of the experience. It was a boiled potato, taken with his lunch salad. He enjoyed it and felt more energetic. But there was fermentation and gas in the intestines for the remainder of the day. This showed him that the accusation that cooked foods ferment in the stomach is true. Against this it is said that all those on unfired diets pass first through a period when they suffer constipation. This is because the digestive organs contract. Later ~~when~~ they have an excessive number of bowel movements; still later their health returns to normal.

Other reasons for ~~its~~ the existence of constipation are the fact that raw foods require stronger digestive juices to ~~deal with~~ assimilate them. ~~and~~ It takes more time for the stomach to produce the required strength and that the abdominal walls are to weak to deal with them. Also because the entire body is continuously eliminating not only through the usual channels but also through the walls of the various digestive organs. The toxic wastes already contained therein are loosened and the eliminative orgains are over-burdened. The remedy is to bathe more frequently and to take a daily dose of mild laxative, a hot tea or senna, for a period until the disturbed condition disappears. It is partly the body's need to adjust itself to an unaccustomed diet but more its eliminatory process. It is a disagreeable transient condition, a kind of necessary housecleaning following many years of wrong eating habits. It is best to make the changeover from cooked food and faulty diet little by little and not abruptly. Then the system will not, in the sudden absence of customary toxins and of devitalized products, rush abruptly into loosening the accumulated waste. The longer the time taken for the changeover, the milder will be the discomforts of elimination.

In addition to the physiological effects described above, the gradual changeover method carries psychological benefits. It makes it easier for most people, who reared upon the socalled "normal" cooked-food regime, find it difficult to uproot the gustatorial habits of a lifetime overnight. Just as do many converts (cont)

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to vegetarianism who suddenly find themselves called upon to omit the staple part of their customary diet. For both groups, the gradual changeover--eating less meat or cooked food on the one hand and more vegetables or uncooked food on the other--permits a period of adjustment. Slowly but surely the iron chains of habit are weakened and the addiction to a faulty diet lessened. The new habit of a better, more healthful diet is established little by little without the rigorous pangs of sudden rupture.

Yet there are those whose temperament inclines them to the sudden break. Once convinced of the advantages of the improved diet, and desiring to enjoy those advantages, they do not possess the patience for a slow changeover. Not for them the gradual weaning to a new way of eating. Summoning up their energy, determination and will-power they dismiss the old diet to ignominy and adopt the new one with fanatical zeal. But here too the changeover can be made more easily, and with more fruitful results, by allowing a short period of fasting between dropping the old diet and switching to the new. The fast should be rounded off by a thorough enemic cleansing of the body to rid it of as much accumulated waste and toxins as possible. This will not only help avoid the unpleasant odor and excessive bowel movement previously described, but will encourage the natural tastes and appetites of the body to recover from their enforced imprisonment. These natural instincts will stimulate an appetite for raw foods and render them enjoyable to the palate; at the same time cooked foods will begin to appear soggy and unappetizing. The fast may also be used to good advantage to pray for divine assistance in developing the pure instincts, not only of the body, but also of the emotional nature, and indeed the soul.

(131)

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Cont from Bottom

Namaskar
might then be pushed into the sinus and ear passages.
( )Surya is worshipping the Sun. This is specially done on Sundays, which is a day named after the Sun. Surya Namaskar is supposed to confer benefits, including cure of diseases, restoring eyesight, etc.
( ) Egyptian priests had to observe strict rules concerning their personal cleanliness and clothing. The gamments they wore had to be made of linen.

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(by PB)

( )Sciatic-Nerve Stretching Exercises: (to prevent Inflamation)(a)Face cabinet in bedroom or a wall. Then let the whole body fall towards it, keep it stiff. Essential to keep heels on the ground and do not let them be raised.(b) Toe stretching(c) Walking with inward turned toes, temporarily. (4) Walking with flexed arches.
( )While walking practise Hauser ex. of drawing in stomach walls closer to the spine. This straightens out appearance.
( )Posture:When anyone slouches or droops forward, he hinders the solar plexus in its work of radiating life and energy throughout the mind and body.
( )Siddharasana: Hathayog: Press the tip of one foot firmly against the perinaeum(the space between anus and generative organ). Padmaanan: Grasp the two big toes firmly with your hands and lay the chin on the region of the heart.
( ) Liver Squeeze Exercise: With your body below the waist quite rigid, bend the trunk sideways, first to the right,then to the left.
( )When Constipated a motion can be grealy accelerated by using mechanical means. While squatting over the stool, bend forward as much as possible, head down towards the knees, until almost topple off the stool; This posture can be helped by grasping under the soles of the shoes, beneath the toes, and pressing the torso down towards the feet. Another way to help relieve constipation is to move the stomach up and down.
( )Place a footstool eight inches high in front of the toilet seat, as squatting is the natural position during evacuation.
( )When a call of nature is felt, respond at once. Even five minutes delay may postpone action indefinitely.
( )(a) Sitting: Correct method is to throw the neck and shoulders backward and the pelvic bones and buttocks forced or pushed against the back of the chair. The correct chair has a seat which is slightly tilted backwards(i.e. height in front is more than at the back of the seat) so as to enable that to be achieved. It also has a fairly straight back to support the spine. (b)squat in chair in half-lotus, not tailor posture. (c) Whenever not actually using the hands for work clasp them behind the chair, thus straightening stooped shoulders. (d) Place junior-size latexrubber cushion behind the base of the spine, tied in position by belt or cord. (e) Regularly alternate the squatting posture with legs outstretched in front and feet resting on support on level with, or even higher? than chair seat. This rhythm avoids the fatigue of maintaining fixed positions for long periods. (f) Look to your posture in your desk work. Muscle control gives you more efficien-cy, prevents Fatigue from catching up with you too quickly. When you have to work over a desk it is much better to drop, bending your knees, keeping your back vertically straight. Don't hunch your shoulders, so take regular deep breaths, relaxing the muscles, while working. (g)At desk: Placing feet on top of helps to relieve the strain on small of back.
( ) 20 Min. Phys. Ex. Just Before Going to Sleep: (at nite). Result: you will sleep per-fectly and get up in the morning feeling fresher than usually do at such time.
( )Bedroom Windows are closed at night in Japan, for the night air is distrusted there.
( )Hatha Yoga Nasal Cleansing Exercise(for keeping the nose free of catarrh, for opening up the chambers of resonance in the head and making the voice more vibrant.):Take a large mouthful of water to which has been added som salt. Bend the head well forward over the basin. Close the glottis and push the water gently out thru the nost. Repeat several times. (Do not force the water out through the nose by hold the head well forward and down, and let the wat-er flow thru without strain. The eyes may smart and a stinging sensation be felt but this is temporary and will disappear as the passages are opened up and the mucuous membrane becomes becomes accustomed to the water. This Exercise Can Also be Done By Gently Snuffing Water Up The Nose and Expelling It Thru The Mouth. Care must be then taken not to force the water up, as it

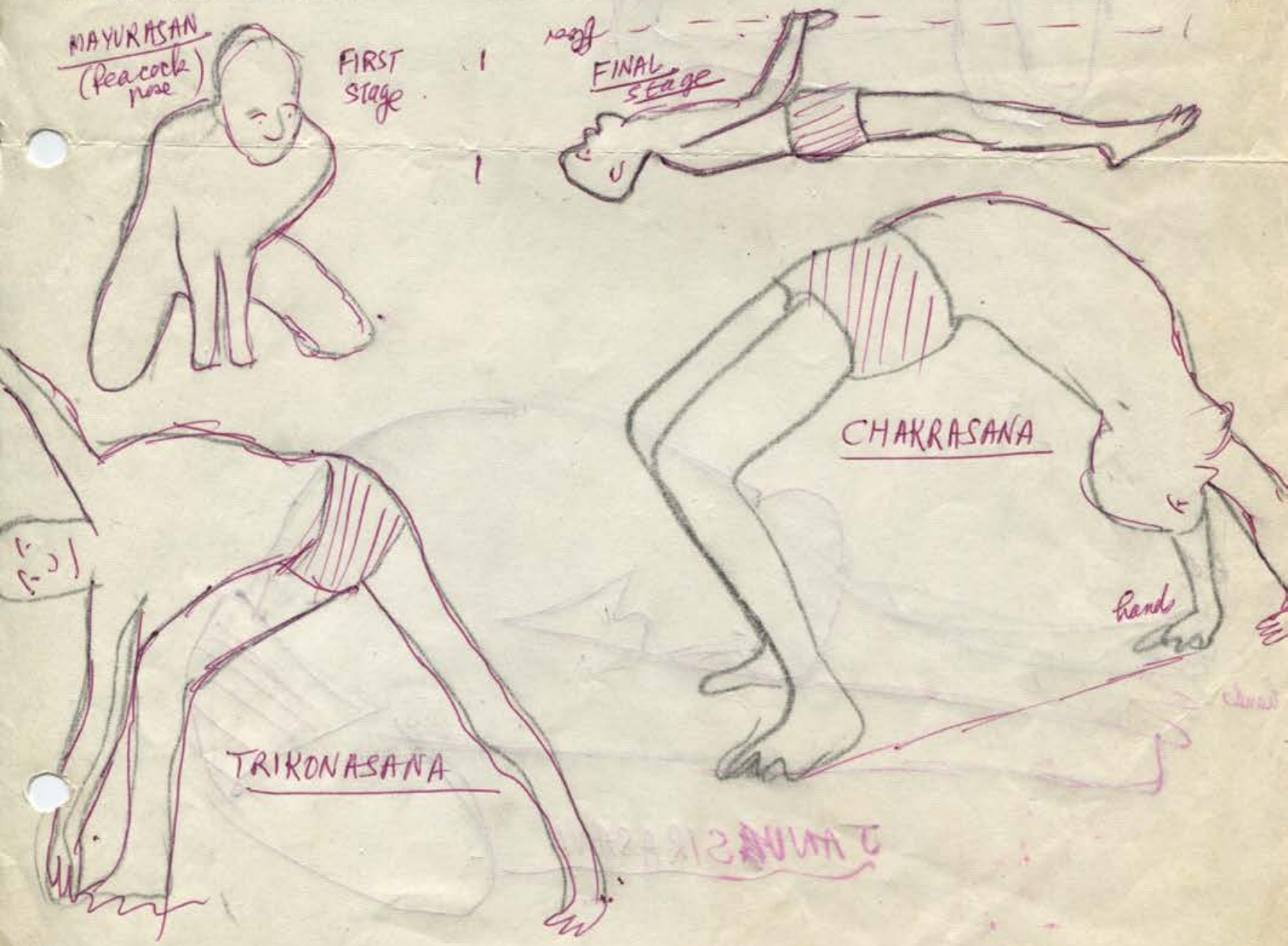
(CONT AT TOP)

THE HATH YOGA SPINE-STRETCH - by PB

(A)Sit on a floor-rug, back upright, legs outstretched. Inhale deeply, draw in the abdomen a little, then let the breath out slowly and simultaneously with the following movements: Press the chin against the chest and bend the entire trunk forward until the right hand can take hold of the right big toe and the left hand take the left big toe. Press the face down as close as possible to the knees, which must be held straight, not allowed to bend up. Keep this posture for as long as you can without feeling too strained (but not more than 20 seconds), then raise the head and return to the sitting position, inhaling air at the same time. Rest...Repeat three times. If this exercise is found too difficult during early attempts, then (a)simply bend forward as low as you can without trying to touch the face to the knees; (b)instead of gripping the large toes, grip the ankles instead. This will be easier and will also give more leverage wherewith to touch the knees.

(B)THE HALF-SPINE-STRETCH by Swami Sivananda

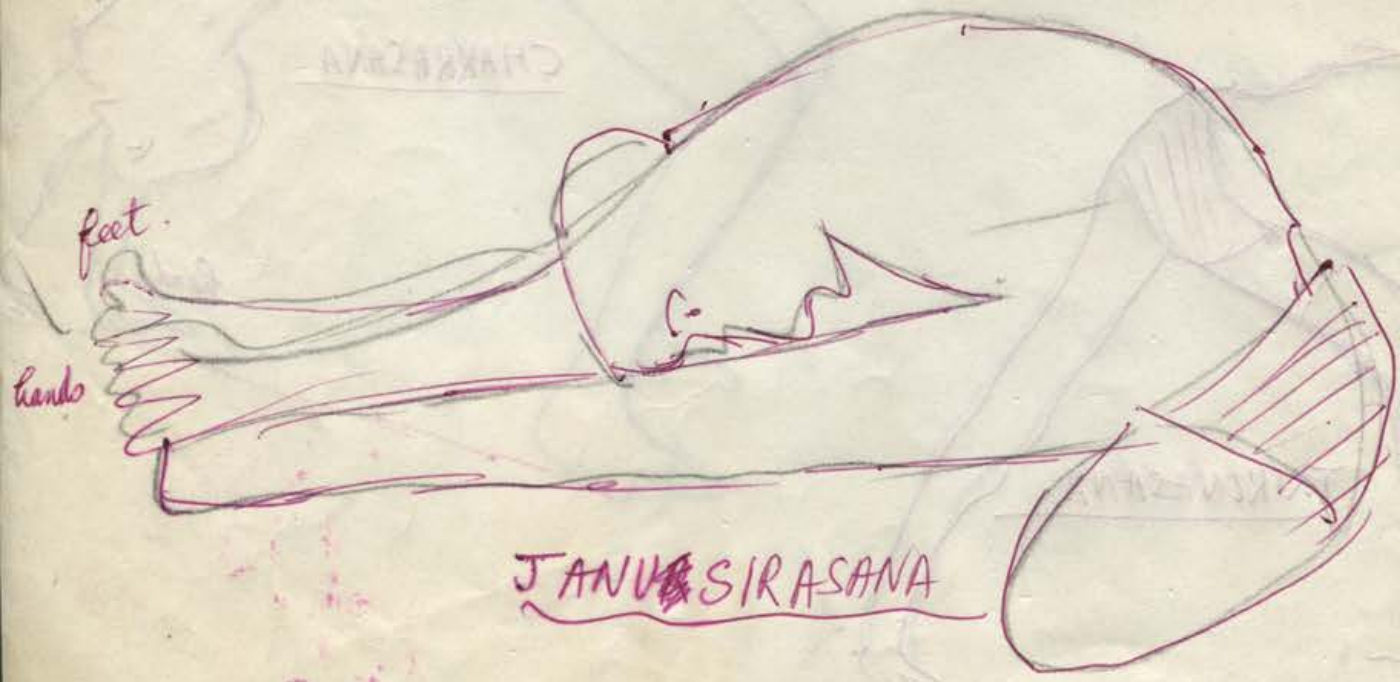
Lie flat on back with the right leg outstretched, and the other turned inward, its heel pressing against the anus. Assume a sitting position slowly, stiffening the body. Exhale. Press chin against the chest and bend forward until you can take hold of the toes with both hands. Hold the breath as you hold this posture for a few seconds. As you resume sitting position, inhale and restore normal breathing; reverse the position of the legs, exhale, and take hold of the left toes. Inhale again, hold breath and posture, then lie flat again and rest. This completes the exercise, which may be repeated two or three times.



AKARSHANA DHANURASANA

(1) (front view)

A.P. (2) (back view)



JANU SIRASANA

7 TENSION EXERCISES

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During all these exercise, keep hands clenched and palms tightly gripped.

The general value of these resistance exercises which maintain a continuous tension during the period of exercise is to stimulate the deeper muscle fibres. Regular practice along these lines breaks down tissue and it is replaced during rest, relaxation or sleep. This thorough stimulation forces unused muscle fibres into play, increasing their strength and size, and in turn increasing the practiser's power to command the body

Exercise 1: Lie on your back on a bench about 12" wide and 6' long. Stretch out both arms vertically above your chest to their full length with muscles taut. Breathe in deeply as you make this movement. Then return them to rest with flattened palms on the chest. Repeat this 10 times.

Exercise 2: Lie flat on the bench. Stretch out arms full length vertically. Then lower them behind your head as far as you can, bending the elbows and breathing in deeply. Take care to avoid arching back. Keep entire back flattened tightly against bench. Now reverse movement by bringing arms over your head and resting them on the chest again. This exercise gets rid of cramped, hunched posture of the chest.

Exercise 3: Stand erect. Stretch arms full length overhead. Keeping elbows stiff, lower them to the front straight out from the shoulders. Draw arms backward, pushing elbows as far as they will go until the sides of the hands touch the sides of the chest. Breathe in deeply as you make this movement. Hold arms there for a few moments, then drop them again. Repeat five times. This increases lung capacity and strengthens the heart.

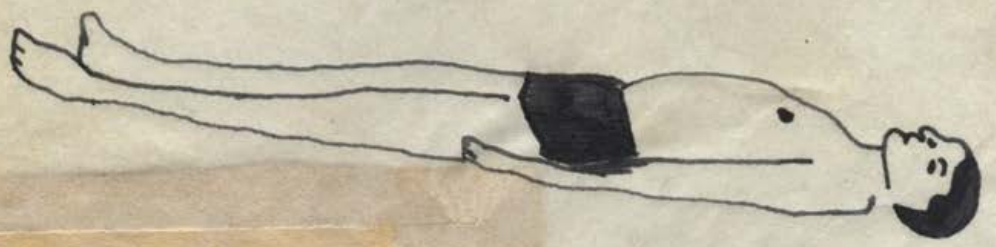
Exercise 4 : Lie flat on your back, either on a slant board or on the floor. Clasp interlocked hands behind your head, and raise body to a sitting position. Now bend head forward towards knees until elbows touch them, still holding hands behind head. Lower body to starting position. Repeat two or three times. WARNING! When regaining sitting position after bending, avoid forming arch in lower back. If this is present it indicates there is not enough draw on the abdominal muscles, and too much draw on the lower lumbar region.

Exercise 5: Sit on floor and stretch the arms full length overhead. Bend body towards right side, and then again towards the left. Take care to confine movement to the trunk alone, and to prevent buttocks rising from floor. This relieves lower back muscles.

Exercise 6: Stand erect with feet about 15" apart, and trunk and head rigidly upright. Raise hands steadily upward til they are little higher than shoulder lever and extended sideways. Push them backwards as far as you can, squeezing shoulderblades together. Hold this posture as long as you can; then drop arms, rest, and repeat two o three times. This corrects round shoulders.

Exercise 7; Stand upright with feet about 15" apart. Bend forward at the waist at right angles until trunk is almost parallel to floor and eyes looking down on it. Stretch arms out from shoulders and push them behind waist until they too are parallel with floor. The knuckles should face outwards. Press head against upper back and hold complete position as long as you can. Raise chin, lower arms, and resume original position. Repeat two or three times. This corrects the faulty posture of a drooping head.

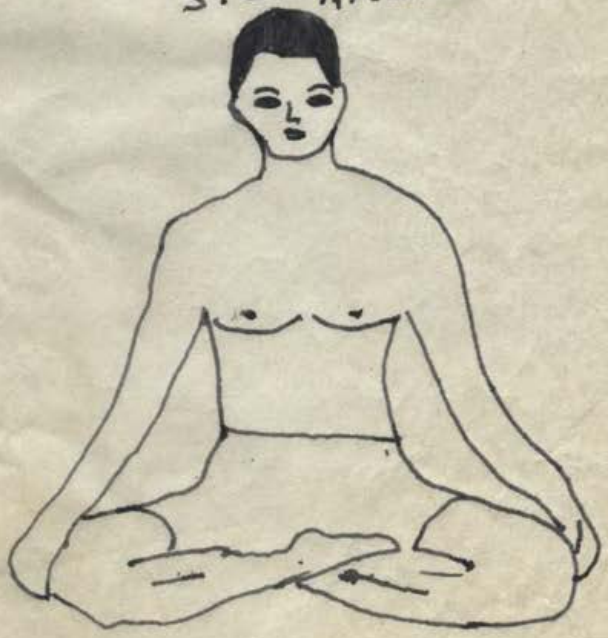
DEAD BODY POSTURE



VAJRASANA

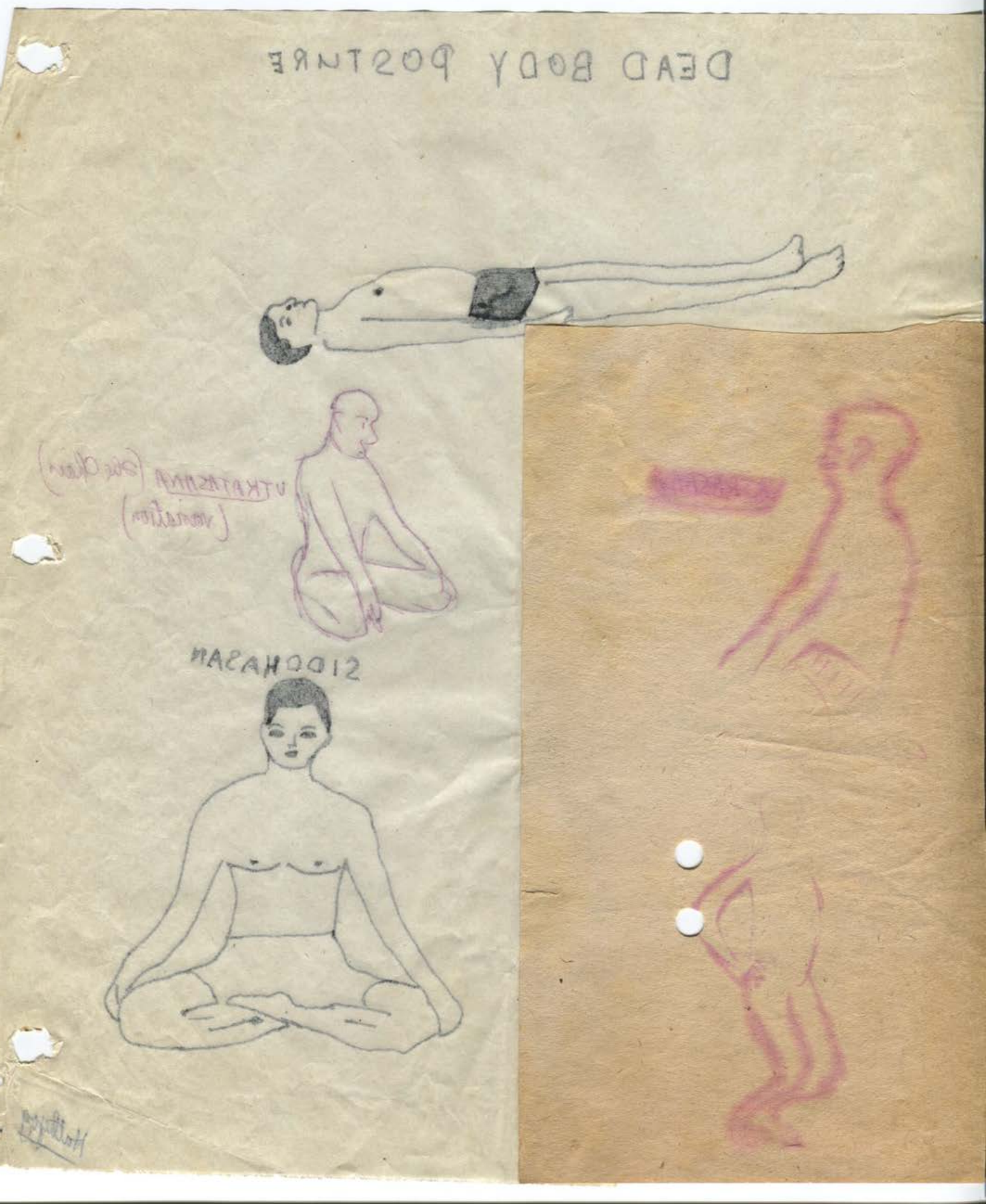
UTKATASANA (the Chair)
(variation)

SIDDHASAN



UTKATASANA
(the Chair)

Hathyog


DEAD BODY POSTURE
UTKATASANA (Sec Chair)
(Meditation)
SIDDHASAN

for DIAGRAMS for the first 3 postures see Indra Dev p1-4 in this vol

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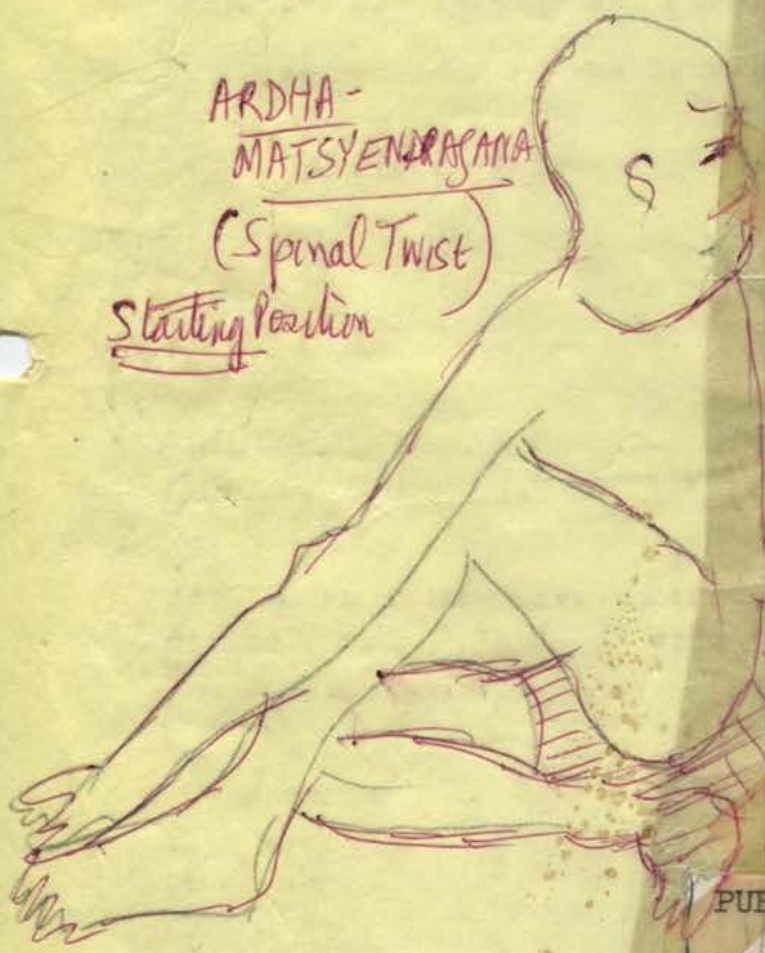
TRIANGLE POSTURE (TRIKON ASAN)

SIVANANDA

Stand with the feet about twenty-five inches apart. Stretch the right arm out to the right and the left arm out to the left, horizontally. Bend down slowly to the left side until you can touch the toes with your left hand. Take care that the legs are not bent at the knees. Wait two or three seconds, then slowl resume the upright standing position. Pause. Bend down to the right side and repeat the same movements and return to starting position. Rest. Repeat the complete double exercise two more times. After sufficient practice the period during which the posture is held may be lengthened to five seconds.

THE BOW POSTURE

Lie face downward. Lift up the feet, bend the knees and fold the legs backward on the thighs. Next lift up the head and shoulders, take hold of the right ankle with the right hand and the left ankle with the left hand. The body's weight should then rest upon the abdomen. The knees should touch one another. Hold this posture for three or four seconds and return to starting position. Rest thoroughly and repeat once or twice more.



SHAKTI CHALAN MUDRA: Sit in the Adamantine Posture. Hold the right heel with the right hand and left heel with left hand. Keep legs firm. Raise the buttocks and beat them against the hands many times. Then do the "Bellows" breath exercise. Then holding the breath. Rest, and repeat once more. This ex shakes the Kundalini

( )BELLOWS (Bhastrika) Breath

Just as a blacksmith blows his bellows rapidly and uniformly, so move your breath. Sit in Siddhasan or Padmasan, erect. Inhale and exhale 20 times in succession, dilating and contracting the chest. This induces perspiration. If giddiness is felt, stop at once and breath normally. This ex may also be done standing by placing hands on hips. It awakes Kundalini. It should be done vigor-ously. The abdominal muscles should be contracted forcibly.

( )Padmasan helps to maintain continence, and to transmute the sex energy into ojas.

PUBLISH: (1) Bellows as a breath ex to purify. (2) ADAMANTINE posture with Shakti Chalan Mudra mixed in. (3) Uddiyana Stomach Contraction as a cleansing posture. (4) Sthala Basti as eradicator of constipation, which tell is enemy of meditation, causing mental dulness, and a sexual irritant (5) Post-evacuation Anus Flush as cleanser. Warn not to confuse it with enema, not to use it frequently but occasionally.

Relaxing, Cleansing and Invigorating BREATHING Exercises

(a) Stand. Place both hands on the waistline at diaphragm, press them while exhaling all air thru lips, making the sound of a prolonged "s" at same time VARIANT (b): Put right leg forward. Bend trunk at waistline, swinging both arms backward. Exhale fully thru mouth while doing so Repeat a few times, after returning to upright position and breathing in.

(b) Variant (i.e. lie flat on back, draw knees up toward chest, let feet rest upon floor. Then exhale very slowly.

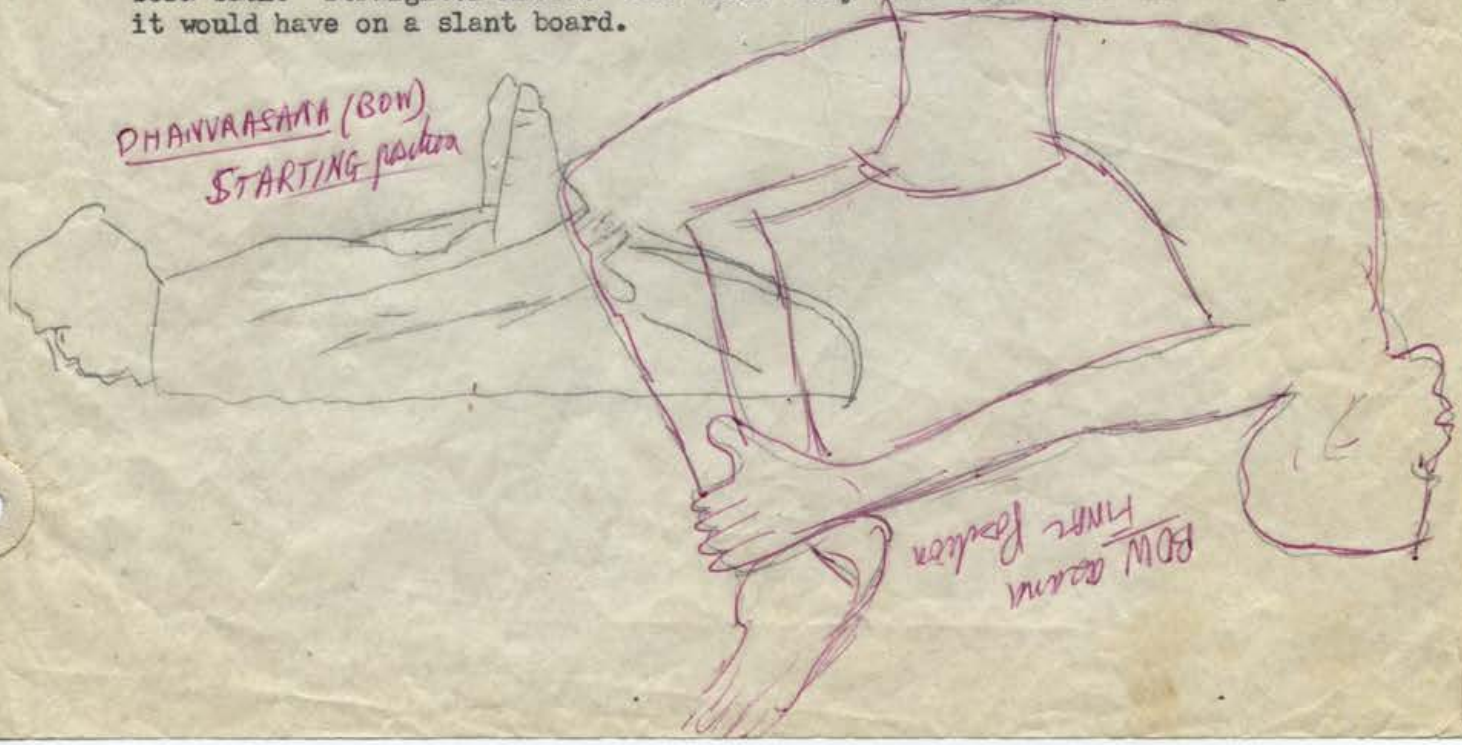
SUBSTITUTE FOR UPSIDE-DOWN HEADSTAND AND FOR SLANTBOARD: Wheelbarrow Ex:

It is a good variant of the Slant Board and an easy one of the Head Stand:

a) Place a large easy chair behind you. Lie face down on the floor infront of it. Fold the arms underneath the chin with one resting on the other. Raise the feet and place them in the seat of the chair. Lever the body upward until the knees are straight and its weight is carried by both elbows. (b) Repeat same exercise, substituting a bed for a chair. This will increase the angle of the body to the floor, and be more difficult.

(c) Pull away from wall toward center of room a sofa which has a high back. Stand against the back facing direction of seat.

Lie on back on the floor. Raise legs in air until feet come to rest on top edge of sofa back. Straighten knees. The whole body will then be in the same position that it would have on a slant board.



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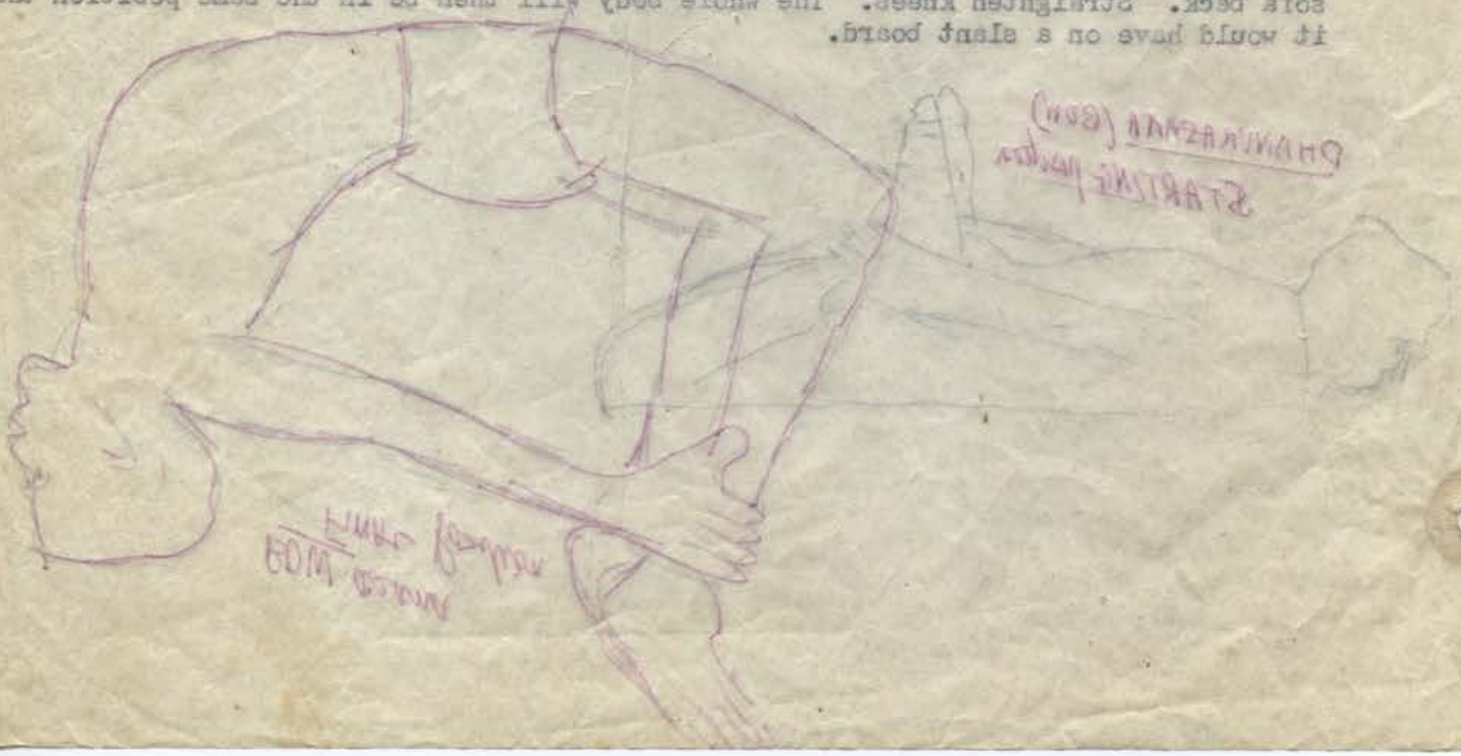

~~OF~~ MY WAY OF FASTING

(17.) (191)

O. Jasmagy 508 Walker Street - Plant City, Florida (64 yrs. old)

I suffered much during my youth with constipation, of course I re alize the conventional foods my family were living on contributed a lot to cause this trouble in my early days. They knew nothing of physical culture, and ate and drank without regards to value as a natural food. The effect on my body was, I was sick so much I only entered school at the age of 9. I really only began to be serious about my health, after I had penumonia in 1929 and then I was a ~~little~~ more cautious about what I ate and drank, also fasted for short periods occasionally and never was seriously sick since 1929, except for a vomiting short spell I had 3 years ago. Since then, I haven't even had a cold. ~~Now about 2 or 3 times a week I~~

*Now about 2 or 3 times a week I take inner clean laxative at night and drink lukewarm water: about 10 or 12 glasses the following morning. My bowels usually begin to move, even before I drink the water, but the water helps to give me a thorough cleaning. I take an occasional swallow of fruit or vegetable juice between the swallows of plain warm water. This takes away that flat taste of the water.

Now I will begin with the Natural Druggless Healing System for treatment of so-called "incurables".: It is about the same as Prof. Ehret's treatment in many respects, except for the "Water Drinking Bath" following the termination of a fast; especially a long fast, of which I am not in favor because the short fasts can't cause any trouble, but a long first fast, of a person greatly clogged up with mucus, puss, acids, drugs etc, can become dangerous if the fast isn't broken right. The first thing to do is first, give a herb laxative followed bywarm water drinking or some laxative vegetable as spinich(cooked) beet tops, carrots, cabbage or other greens. After body becomes reasonably clean, raw vegetables and fruit and juices can be used.

As you no doubt know, the pyloris valve at the end of stomach will stay open, so long as no solid food is eaten and in order to assist this large quantity of water to pass easily thru the intestines, I usually roll on my back from side to side either on a bed or even the floor. This lukewarm water drinking does such a thoro job, the alimentary canal is flushed of all filth-waste from the mouth to the anus.

The less the patient drinks, during the fast, the more aggressive the fast becomes. If a drink is requested, a light lemonade, sweetened with honey or natural sugar can be administered. The fasting consists of a series of 1 to 3 day fasts for 10 days or 2 weeks.

In much advanced and severe cases of disease, it is better to start with a transition diet, or the 24 hour fast for 10 days or 2 weeks as outlined in Prof. Ehret's book.

I am not in favor of drinking a large quantity of water every day- no more than a gallon say as advocated by T. Officier Health Consultant of Cape Town South Africa. The body will become water-clogged, if too much water is imbibed. Usually the first part that is affected are the legs, from the ankle up.

I reiterate, it is very important that as little liquid as possible be taken during a fast, but in breaking the fast, as large a quantity as possible to thoroughly remove all the accumulation of poisons and filth due to the fast from the entire alimentary canal.

Of course, all other health measures must be observed, as fresh air, all thetime, heating pad or electric blankets , hot water bottles if the weather is very cool or cold.

Air baths, water cleansing body baths, short sun baths, sun lamps etc.

In taking these short fasts, eating days should be about twice as long as the fast. The temperature of the water is not too important so long as it is about body temperature. My bowels usually begin to move soon after 6th to 8th glass of water, but the inner-clean laxative usually urges me to go to the toilet many times during the wee small hours of the morning.

I must confess, I am not living entirely as Prof. Ehret teaches in his book, Paradise Diet"...he says:"Never permit yourself to lose sight of the fact that while there is a spark of life left in the body it can be formed into an intense flame. Strength is

born 1 ohine.

(54)

(19)

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For Smallpage Cancer Cure

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GUIDE INDEX
P. O. BOX 297 WALL STREET STATION
NEW YORK 5, N. Y.

8 September 1955

Mr. C. F. Waegner
P. O. Box 775
Vista, California

Dear Sir:-

Of course you'll be surprised to have this letter. But, please, a word of explanation, which I trust you will accept at face value. The above is a business address; please, should you elect to respond, address me at 210 Park Place, Brooklyn, N. Y., my home...thank you.

Dr. Smalpage is a very good friend of mine; I am devoting my best efforts to gaining orthodox medical acceptance of his therapy which cured me (more of this later). You perhaps know that it costs $7600 to become eligible for the services of the undertaker vis-orthodoxy once afflicted by cancer. The surgical racket, plus the complete satisfaction of the researcher workers with their present vocation and income creates a reverence for the status quo. I have met with the most unbelievable receptions regarding the humble request just to try the therapy upon the worst inoperable cases.

By building up cured case records in this country, by the very weight of numbers, we may force some degree of recognition. You perhaps know that the press will publish no items re cancer without first gaining the consent of the representatives of the AMA. Dr. Cameron of that outfit has publicly stated several times that insofar as the AMA is concerned, there are but three methods of attack, surgery, X-ray and radium. None of these deal with causes; all with effects and therefore can not logically offer any hope of cure.

censorship de luxe

Dr. Smalpage told me of your letter, that he had responded and sent you one of his little publications on his therapy and, further stated that I might care to write to you telling of my expereince.

I am going to do so briefly, at least for now not wishing to waste your time in the reading of a lengthy epistl unless you are really interested.

During War II I had some surgery done at the Naval Hospital in Bethesda, Maryland. It proved later to have been a butcher's job. I suffered innumerable hemorrhages intermittently for several years and was all but on the shelf as far as earning a living was concerned? At last

such a severe hemorrhage that they carried me into the Veterans Hospital at Bronx, N. Y. There I was captive. I finally consented to some corrective surgery which consisted in removing about 2/3 of my stomach. You can now imagine what state I was in physically when I tell you that the original war surgery was done in 1943 and the last in 1951 1952. For about nine years I walked around half alive, half dead.

My recovery from the last surgery was slow and long drawn out. I met in the clinic, many men who had had the same operation years before and many of whom seemed never to have recovered. The doctors gave me naught but heifer dust, at least it was not satisfying. So I started a research of my own along lines of nutrition logically thinking that we must be only a product of our intake. I found that the English books were much more solid than our own health publications. It was in one that I first ran across the name of Smalpage and I wrote him for an explanatio of one of his statements that another writer had quoted. Much to my surprise, I discovered that he was dealing almost exclusively with cancer. At this time I had no indication that I was afflicted. Later the Doctor came through the US on his return from London. This was at the time that King George was first discovered to be suffering cancer of the lung. It was Smalpage that first suggested the bronchoscope; but they would not try his therapy. Something new on their King; make a guinea pig of him, even at the cost of saving his life, nothing doing!

A few months after this meeting, a lesion developed on my lip. A biopsy, attested to by three of the leading pathologists...I had by this time learned not to trust any socalled "orthodox" physician....attested to the reading of the biopsy slide. I refused all surgical attention which precluded me from further services of the VA. I engaged an old shipmate of War I, now a doctor and one of the leading ones of New York, who agreed to supervise my taking of the Smalpage therapy. I had determined to be Guinea Pig #1 in the US, thinking that a cured case would be noticed. There is no record in orthodox medical literature of a healing of cancer; they will not put mine in their records. You may or may not know that all others than U S citizens are "different"; no foreign experience is admissable to the Food and Drug Administration, it must be native U S. We learn these things from bitter experience.

Because of the novelty of the experience and my surgical history, I started the therapy, minute doses of first one medicant up to full doasge, then the other the same way, then a combination of medicants graduated up to full dosage until I finally got onto the full therapy. I might add that at no time in this slow procedure, did any of the medicants harm me. I did find that one, I could not take with comfort the full dosabge. But even Hippocrates pointed out that what was one man's meat, was another man's poison.

GUIDE INDEX
P. O. BOX 297 WALL STREET STATION
NEW YORK 5, N. Y.

Once on the full therapy, I was healed in about fourteen weeks. Today, I am in better health than I have been in thirty five years; I feel like a high school freshman and I am in my 64th year...born in 1892.

I have done a tremendous amount of research on cancer and, without seeming to brag, I believe that I know more about its cure than any man in the U S. There are several like Hoxsey, Lincoln, Kock, Blass and Scott and others who have made some success in healing different forms of cancer. BUT, all seem to have success with about 50% of selected cases, mostly external cancer, few of internal cancer I have excluded Krebiozen from the above list for I cannot understand that which even the discoverer does not seem to know and makes no pretense at explaining. But all seem to have a common goal. A) Blood purification which I deem to include fortification by mineralization and vitamins, B) Systemic oxidation.

Smalpage has found that, in thousands of cases with which he has had experience over a forty year pull, EVERY cancer victim has certain blood imbalances which, when corrected, Nature's normal healing processes go to work and heal. Obviously, healing at early maturity and healing in advanced years take different time schedules.

I am willing to answer any reasonable queries that you wish to pose. And I will, regardless of any risk, write whatever I damn well think about cancer and hope that the authorities will arrest me. I'd love a chance to break out in print for the public good. One book dealer has been restrained from selling Smalpage's book in the U S mail...think of that! Smalpage gets no royalty from the book; he wrote it as a public service. He has been a very successful surgeon. But just as he was conquering cancer, the Good God Above seemed to be watching for He afflicted his wife with cancer of the breast. And when Smalpage refused to permit of surgery on his wife, then and there, in the eyes of his brother medics, he became a heretic and a renegade to the profession. He was denied the hospital privileges that he had enjoyed for years. He healed her!

Brother, I am on his side 1000% because his therapy cured me. I did add some dietary and other practices that Smalpage does not suggest. But too I was subnormal and needed the added assistances.

say O.R.

You haven't asked me but, in general I would advise that you start his Christopine therapy. The cost is little. He is or will be your doctor; I am not his advisor or assistant nor do I wish to interfere in any way BUT, if you wish any information from me relative to my experience, I am ready, able and willing. The very fact

that Smalpage sent me your name and reference address is an indication that he has some confidence in me.

I am ever ready to do a beneficial service to my fellow man but, in respect to cancer, I do have a peculiar interest. Over 300 are dying every day in the U S alone, and I believe unnecessarily in at least the very high percentage of cases and I am dedicated to trying to gain recognition for the Christopine therapy so the sufferers can at least have a freewill choice of the present N G therapies or some other, not to be restricted to taking that which the medical profession dictates via censorship and other forms of compulsion.

I suspect that the salty taste that you mention is that of lactic acid which the cancer exudes and which seems to prevent healing so long as it does exude. Under the therapy, there comes a time when the lactic acid exudation lets up.

If you determine to answer me and pose any queries, I do ask one thing, namely that you give me full history of your case such as, your age, when the cancer first appeared, who and how diagnosed, whether it has grown steadily and progressively or whether there have been periods when it seemed to heal or at least standstill, your daily dietary regime both food and liquid, whether you smoke, or ever have, what diseases you have experienced and at about what ages, have you ever had any veneral trouble, did either of your parents or any close relatives ever experience cancer, were you vaccinated, any other shots of serums, do your bowels function normally, how often daily, what of your bladder and urinary habits, what exercise you take and do you experience a normal sweating daily, weekly or ever and how frequently do you bathe and hot or cold water.

I note you are a vegetarian but please advise what percentage of your intake is raw and what cooked as well as an indication of your daily menus.

A bit inquisitive, can I hear you say? Agreed, but any attack upon disease, at least a successful one, demands complete teamwork between the patient and the doctor and without knowledge, of what value can counsel possibly be?

This has been longer than I originally anticipated but my extremem interest in the subject and the objectives prevent me from signing off in any brief manner.

May I add one important thought. Smalpage's book that you read was written about 1938. Then he knew the causes but as he states therein, he frankly did not know the therapy which would correct the conditions. The condurango herb was the closest that he had then found but he says that it was not the answer. Since then he has found the way; he calls it CHRISTOPINE; it is more than a drug, it is a complete therapy. Hope you aren't bored.

Sincerely yours

(H. P. Swanton) H. P. Swanton

chemical fertilizers gave a yield of 353 bushell; [redacted] when radio stimulation was given by using a photographic negative taken OVER the field and thenplaced in the machine about 10 miles away the field gave 450 bushell without insects or plant diseases and far superior potatoes to the other two types grown. The negative or film takes the place of blood drops or saliva in this work when it is with vegetables.

DROWN RADIONIC MACHINE By Dr BUDREAU

(25)

Dr,Budreau says we are poisoning ourselves with artificial fertilizers and sprays. He can check this with his instrument also. His cures have been fantastic and he works among the wealthy and can cure or treat anywhere on earth. Green book enclosed will show you why.

(194)

In making the specimen a person has to know how to handle it. The emanations from another persons hands can effect the reading of the blood if they touch the same paper. This caused a lot of trouble until located. It is actually possible to diagnose a condition in a person by just letteing them write a letter in carbon pencil. For some reason the carbon pencil carries the body vibrations that can be interpeted into diseases.

Dr, Budreau says the PINEAL GLAND in the brain picks up this force they work with and this gland is like a stpped down transformer in electicity....it takes the energy from the air and reduces it to a usable form inside the body. It is not electricity but has some of the characteristics of light. It can be bent by a prism. It is not light either. It is the life force that fills all space the doctor says. The machines he uses do not have any electricity in them. they use the power in the body but direct it by dial adjustments to the area being treated and rebuilt. There are several people in this city who have been cured by it and I know the cases in detail. IT IS NOT A RACKET. I have studied it for the past several years. It has the medical doctors frightened because it can wreck the drug business and the medical profession if it becomes common knowledge. It can pick up cancer cells in a body years before the medical men can attempt to find them. Its based upon sound pricipals I am sure You may find pure spring water there and if you go and look at the plant you may find it is handled in a manner that makes it safe to drienk. We have such a plant here. It comes up out of white sand and its piped in glass pipes to glass bottles for delevery to the homes.

breathing??? If you ever get to Florida I will send you a letter to Dr, Budreau and he will go into all details with you and show you about 30 instruments in operation there day and night.

without the doctor seeing the patient once. The equipment is capable of anaylyzing vibrations from different organs etc through the use of blood drops or siliva from the mouth. It is also being ~~This added a new problem but~~ Dr. Budreau says they can be corrected. He claims cataracts are tuberculosis of theyes and he treats them as such and cures the eyes. He also says human beings often have parasites in them and do not know it. They (worms etc) run down the vitality and NOTHING but the elemination of the parasite will correct the condition. Here is where diet,vitimins etc fail. His machines can pick up parisite vibrations and correct the condition. One docotr told me 90% of the human race has pin worms in them. I saw a sheep head about 20 years ago in a slaughter house with a worm in the brain area of the sheep about ½ inch thick and about three feet long taking up most of the head space. I never forgot it. Many worms are tiny and about ¼ inch long and thinner than fine thread. One more probelem of health to face. Washing all foods carryfully keeps them out of body. They come on vegetables mostly and fruits,pork has one little

chemical fertilizers gave a yield of 353 bushell; and when radio stimulation was given by using a photographic negative taken OVER the field and thenplaced in the machine about 10 miles away the field gave 450 bushell without insects or plant diseases and far superior potatoes to the other two types grown. The negative or film takes the place of blood drops or saliva in this work when it is with vegetables.

Dr.Burgeson says we are poisoning ourselves with artificial fertilizers and sprays. He can check this with his instrument also. His cures have been fantastic and he works among the wealthy and can cure or treat anywhere on earth. Green book enclosed will show you why.

In making the specimen a person has to know how to handle it. The emanations from another persons hands can effect the reading of the blood if they touch the same paper. This caused a lot of trouble until located. It is actually possible to diagnose a condition in a person by just letting them write a letter in carbon pencil. For some reason the carbon pencil carries the body vibrations that can be interpreted into diseases.

Dr. Burgeson says the PINEAL GLAND in the brain picks up this force they work with and this gland is like a stepped down transformer in electicity....it takes the energy from the air and reduces it to a usable form inside the body. It is not electricity but has some of the characteristics of light. It can be bent by a prism. It is not light either. It is the life force that fills all space the doctor says. The machines he uses do not have any electricity in them. they use the power in the body but direct it by dial adjustments to the area being treated and rebuilt. There are several people in this city who have been cured by it and I know the cases in detail. IT IS NOT A RACKET. I have studied it for the past several years. It has the medical doctors frightened because it can wreck the drug business and the medical profession if it becomes common knowledge. It can pick up cancer cells in a body years before the medical man can attempt to find them. Its based upon sound principle I am aware.

I thought you would like to know about it because I feel it is in your line. I believe this same force is increased by the various Yoga exercises etc. It may be the effects received from deep breathing??? If you ever get to Florida I will send you a letter to Dr. Burgeson and he will go into all details with you and show you about 30 instruments in operation there day and night.

If you care to look into it in California I can get in touch with a man who can take you to Dr. Ruth Drown. I can also send you her book going into the theory and showing case histories etc.

He claims [illegible] such and cures the eyes. He also says human beings often have parasites in them and do not know it. They (worms etc) run down the vitality and NOTHING but the elimination of the parasite will correct the condition. Here is where diet,vitimins etc fail. His machines can pick up parasite vibrations and correct the condition. One doctor told me 90% of the human race has pin worms in them. I saw a sheep head about 20 years ago in a slaughter house with a worm in the brain area of the sheep about ½ inch thick and about three feet long taking up most of the head space. I never forgot it. Many worms are tiny and about ½ inch long and thinner than fine thread. One more problem of health to face. Washing all foods carefully keeps them out of body. They come on vegetables mostly and fruits,work like one little

THE MIGHTY FORCE OF RESEARCH -editors of Fortune

Are Algae Plant substances? Can they be mixed with Fruit? To produce a high value food?

POWER FROM THE SUN
by Eric Hodgins-Sept. 1953

(195)

(Excerpts):

"So far, nature knows best. But nature won't tell. Until recently, the chemists, biologists, botanists and physicists delving into the intricasies of photosynthesis were badly/ stuck: they could not duplicate any of the reactions in the living plant by test-tube means; nor could they even agree on the order and complexity with which these reactions occurred in nature. Assume, said Professor Rabinowitch, in recounting past efforts, "that chemical methods of fractionating the plant cell contents are too drastic, and (that we should) attempt instead to take the cell apart by mechanical means. We take a giant green cell, such as are formed by some algae, and prick it with a needle in an attempt to reach its interior. Immediately photosynthesis ceases. Thus we find ourselves in the position of being asked to find out how an automobile operates without being permitted to lift the hood."

This situation is now slowly improving. By means of the radio-active isotope Carbon 14 it is now possible for biologists to know much more about how atoms of carbon arrange and rearrange themselves in the enormously complex molecules that make up living substances. Research workers are now convinced that a plant performs two functions: one as a power storehouse, the other as a chemical factory. But in this whole domain there is at present raging a heavy scientific controversy. There is, for example, no agreement among scientists as to the maximum efficiency of the natural photosynthesis process. Otto Warburg, A German biochemist of high distinction, affirs that this efficiency is 75 per cent or even better; various Americans are certain that the correct values are closer to 25 or 30 per cent. There the layman must let the matter rest, aware that present day agriculture has a long way to go to catch up with the ideal; a well-harvested corn crop, for example, yields back to the farmer perhaps 1 per cent of the solar energy that was available to it.

"Although World War III did not develop from Korea - not then, at any rate - the photosynthesists' proposal stimulated Japanese scientists to turn their attention to algae culture, and specifically to Chlorella. For Japan this seemed a thoroughly practical development; the population is used to eating seaweed (marine algae) in its party dishes, and the proteins in Chlorella have a constitution very similar to those in the soybean.

"Man derives a sizable portion of his nutrition from algae and algal substances generally -...A single-celled green alga, by name Chlorella, has long interested biologists principally because it can be propagated with remarkable speed and ease...

(Arthur D. Little, Inc. in Cambridge recently reported back to Carnegie Instit. of Wash, D.C. on the interest in the idea of cultured algae entering into the food-energy equation of the world) The intensive growth of Chlorella is essentially an exercise in hydroponics, i.e., the cultivation of living materials without soil but in nutrient streams of water. A Chlorella farm of the future might envisage streams of nutrient solution, with the growing algae suspended in them, flowing through flexible, transparent tubes of plastic like polyethylene, laid out acre after acre, absorbing sunlight and reducing carbon dioxid e to energy-bearing substance.

By varying the nutrients it is possible to breed Chlorella selectively for high fat or high-protein content. The Little experiments produces a yield of something like 15 tons of dry weight substance per acre per year and pointed to 35 tons as a possibility. "The method used in Japan," said Prof. Hans Gaffron of the Univ. of Chicago, writing in the British mag "Research" "was to let the suspension (of algae and nutrients) flow and circulate through open concrete ditches, periodically recharging it with carbon dioxide in a tower where air enreiched with carbon dioxide was bubbled thru the liquid". If the Little experiments give a guide to the future, algae can be produced for about 25 cents per pound of dry weight. This is still too high to make sense but at 15 cents a lb. algae could become part of the world's food- food-fuel supply

(over: Re Vegitarianism!)

"This is certainly a new world, if not a particularly brave one. It is one in which Professor Gaffron makes the inference that Europe is slowly on the way to becoming vegetarian, to say nothing of those countries like Japan and other parts of Asia or Puerto Rico: "It is, of course, impossible to predict how soon the countries of Western Europe will become either so poor or so overcrowded that dairy products will no longer be available..." But apparently this is inevitable, at least if man does not show more determination about the nature of his future than he seems disposed to show so far. "The reporter of the future," says Professor Gaffron, "will certainly hail it as a great achievement when our crowded great-grandchildren shall subsist contentedly - because they know no better - on hydrolysed sawdust and predigested, vitaminized algae. But we, should we not rather strive to preserve for them conditions where they may still be able to find a garden in which to pick fruit from a live tree?"

I thought of Bakels when typing and reading the above - I don't know why I was attracted to the whole thing - at least to take the time to type it down for you - particularly, since you had discarded this book and this chapter in it which I had pointed out - but somehow, I reckon I feel there is an important transition here, for someone to make - someone who may be entering this field of agriculture and the transmutation of some of these points from one field to another might just be possible --like the grafting of algae into the fruit or is that too wide fetched? Anyway, there is no telling why I got reinterested again...

Of course, Gaffron's reasoning behind the coming vegetarian era is not absolutely correct - although the result is. Destiny will supply the factors to hasten this entire process, very likely in the next war - by killing off so much of the animal life that we will be foreced into it anyway -- funny, isn't it, that the scientific reason or reasoning behind the coming era will still be conditioned by the physical laws...it seems like such a large gap between the understanding behind higher ones -and the scientist most of all keeps himself trapped by his limited approach and physical-law authority.

Following
Diagrams
belong to
$8\frac{1}{2} + 5^{-}$ RB
"Bodily Hygiene"
(redacted)

ARATAKI

HONEY

WHITE CLOVER

NET WT. 1 POUND

A PRODUCT OF

ARATAKI APIARIES LTD

HAVELOCK NORTH

Fig. 39

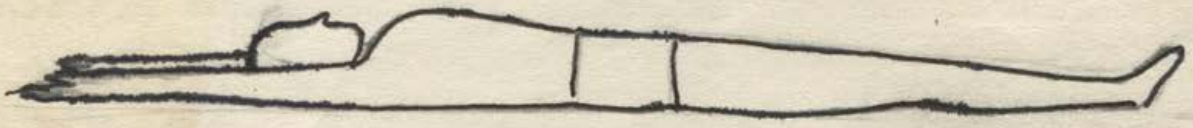


Fig. 40

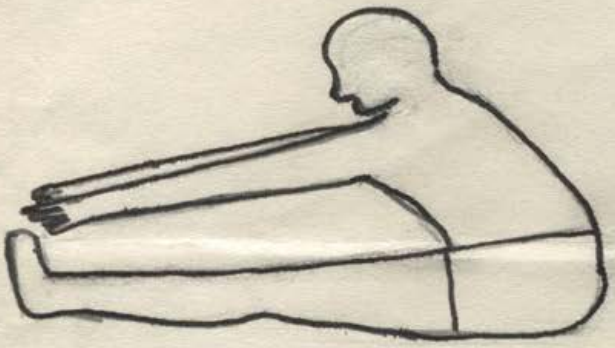
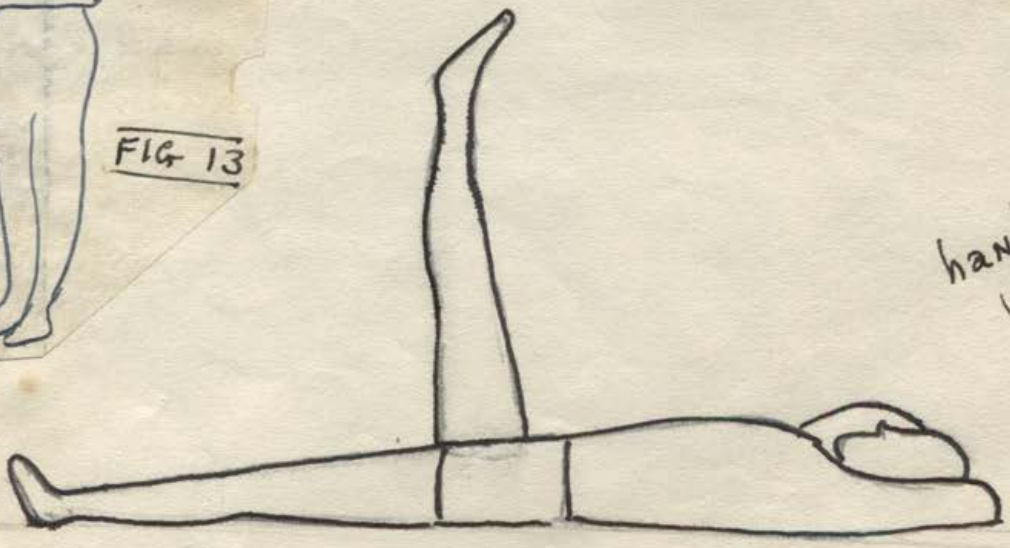


FIG 23.

FIG 29

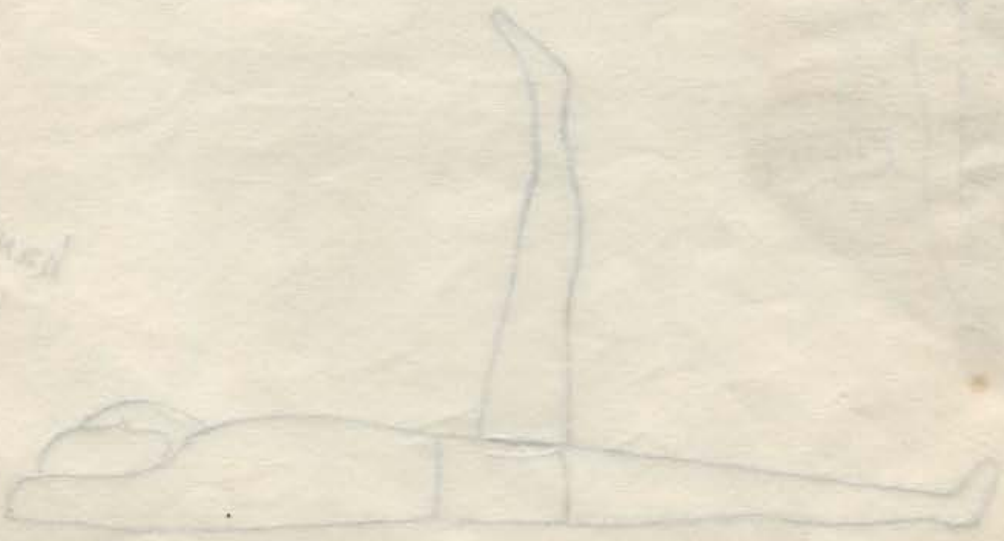
FIG 13

Figure 41

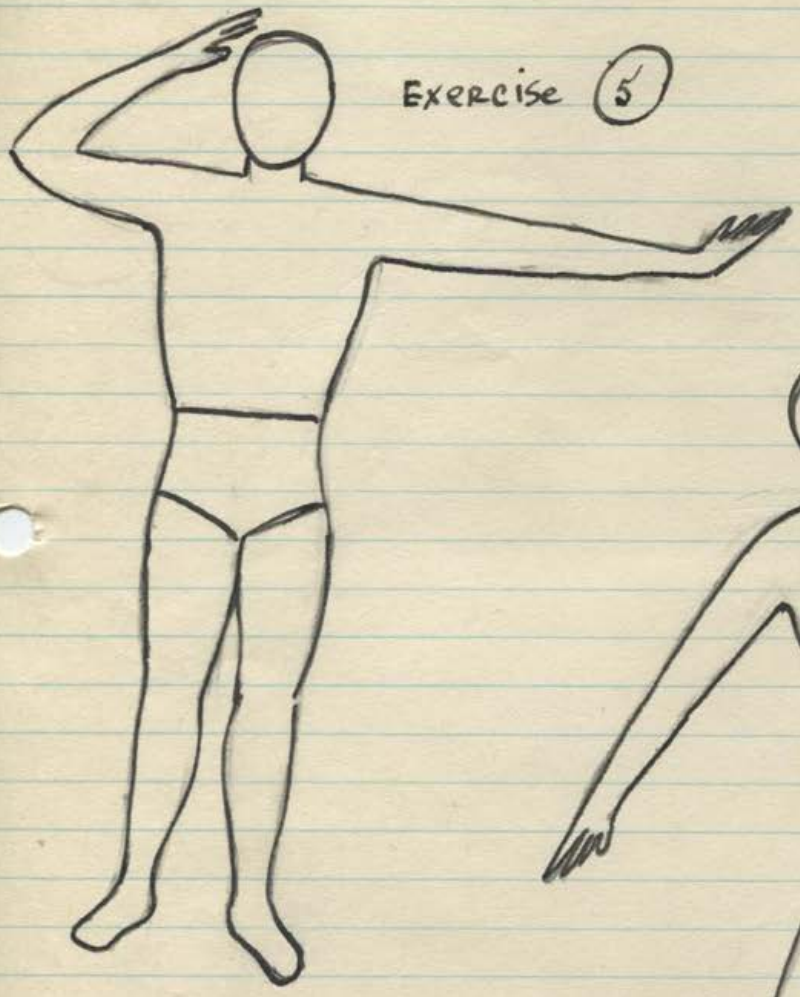


hands clasped behind head

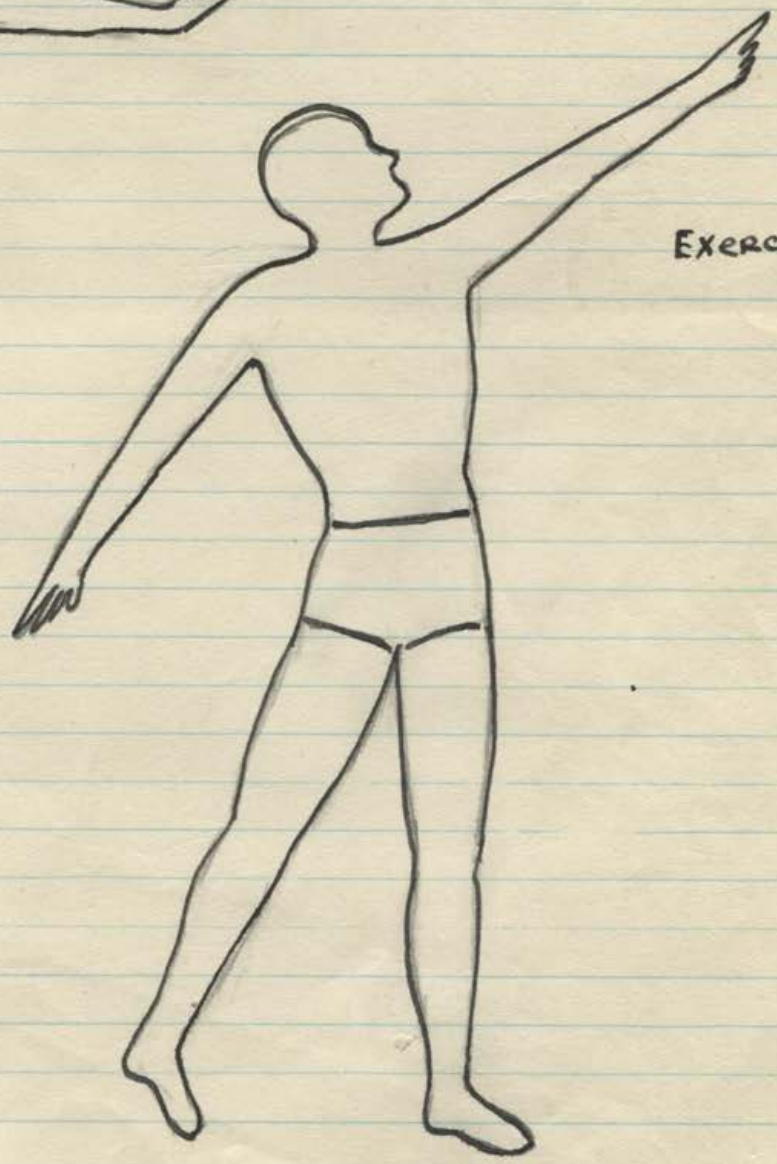
(FLYNN)



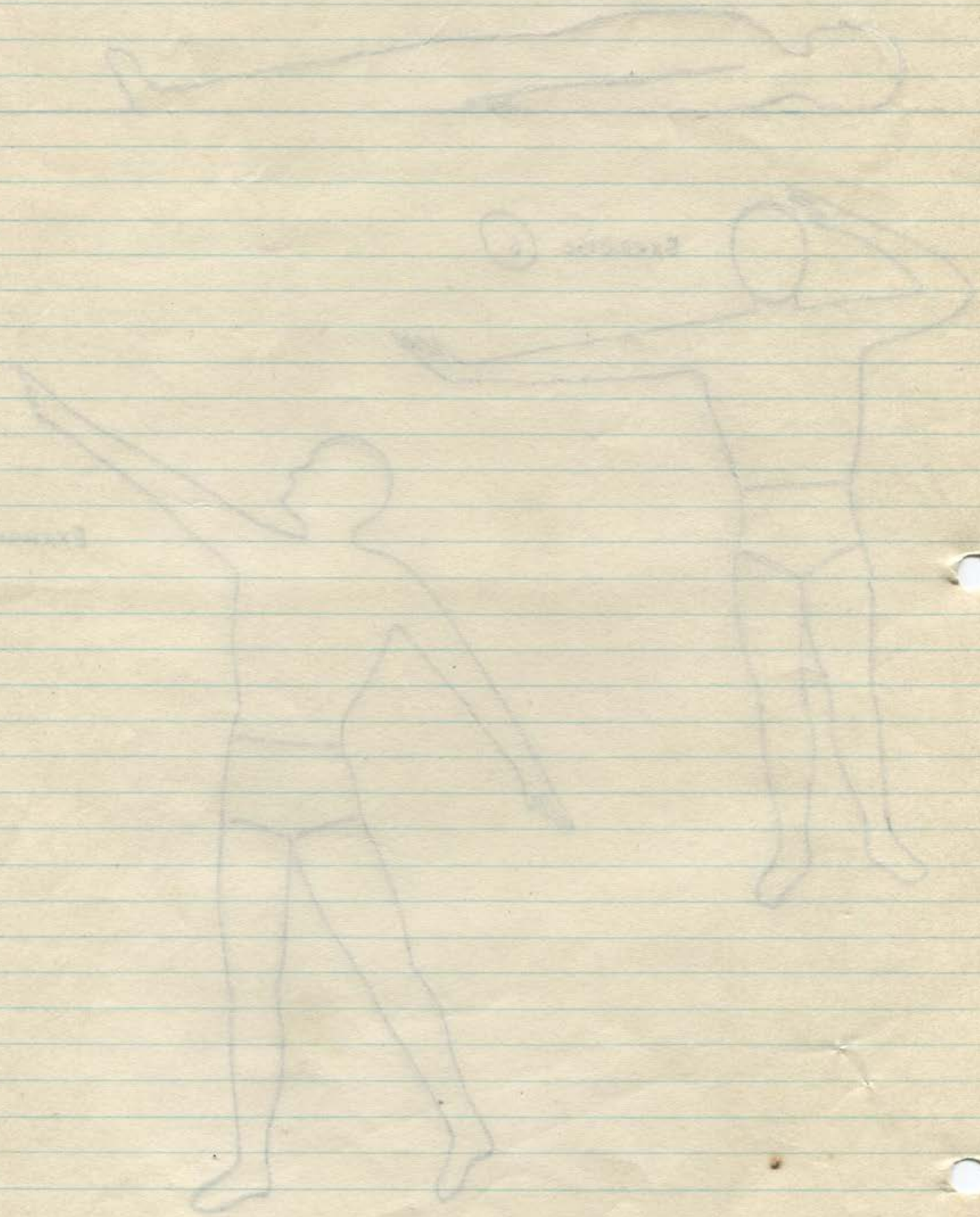
Correct Position for Learning ~~Rhythmic Breathing~~.



Exercise (5)



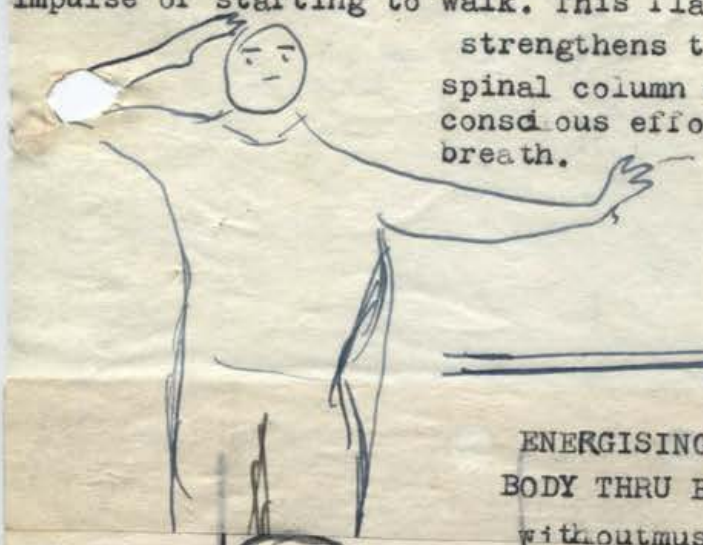
Exercise (9)



(NOBLE:)

RIGHT WAY TO STAND & WALK: Exercise (5)

Chest up and forward. Mental impulse of starting to walk. This flattens abdomen strengthens torso and spinal column without conscious effort: Control breath.



(9) EXERCISE (9)

ENERGISING THE WHOLE BODY THRU BREATH CONTROL without muscular efforts

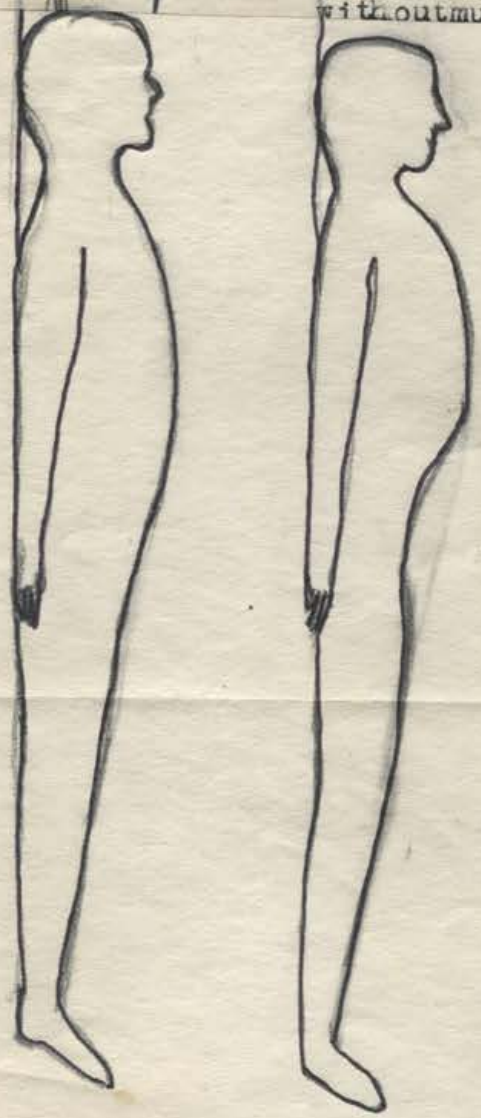


FIG. B

FIG. A

DEEP BREATHING

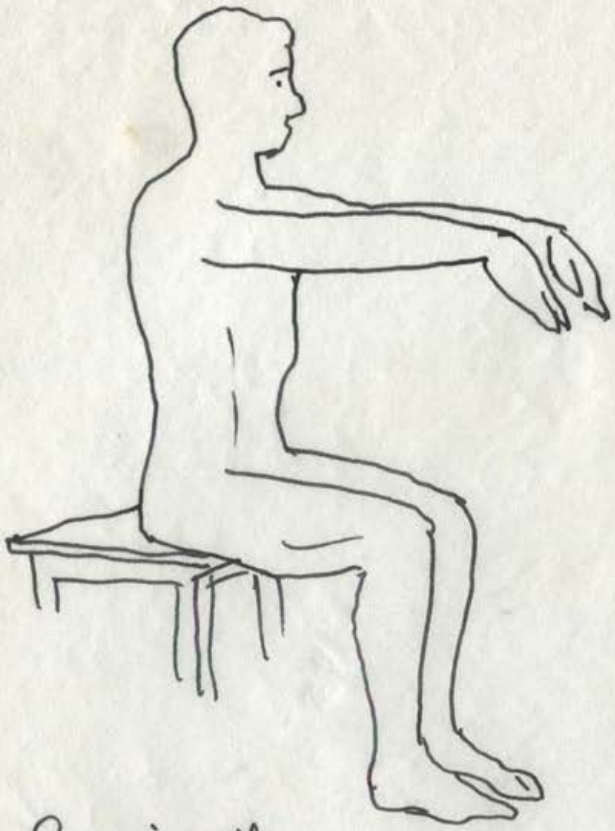
NOBLE

Noble and Thomas

Sauvin + Miller

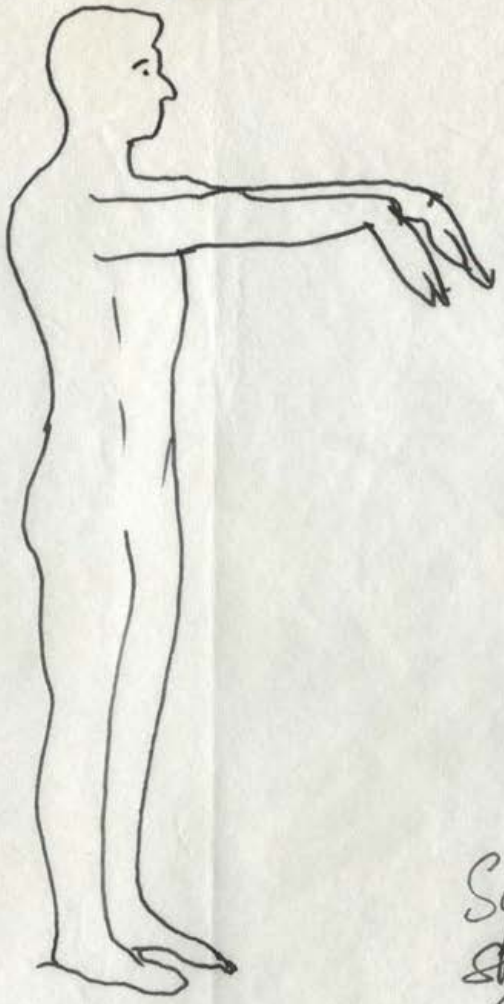
THE RIGHT AND WRONG METHOD OF STANDING.

The effect the downward droop of chest has upon the contour of the body, apart from its inference with the circulation and the cutting off of its natural supply of oxygen. Showing gradual deterioration of the figure and increasing obesity with accentuation of abnormal curves, especially at the hip joints, small of back, shoulders, and abdomen.



Squaring the Shoulders (I)

("Arms raised to Shoulder Height")

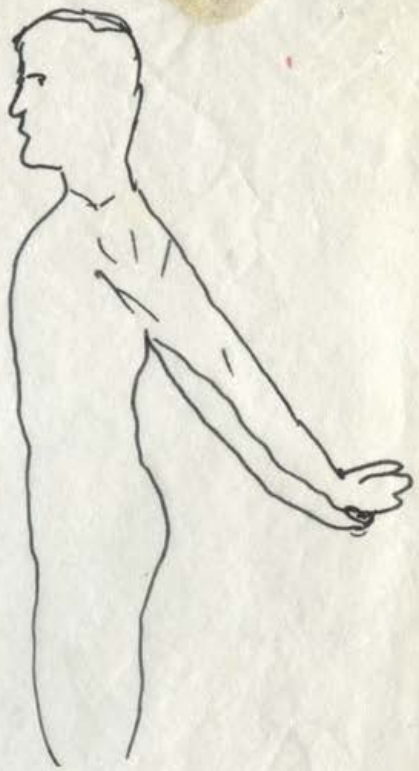


Squaring the Shoulders II

("Arms forward and upward")

Squaring the Shoulders: III

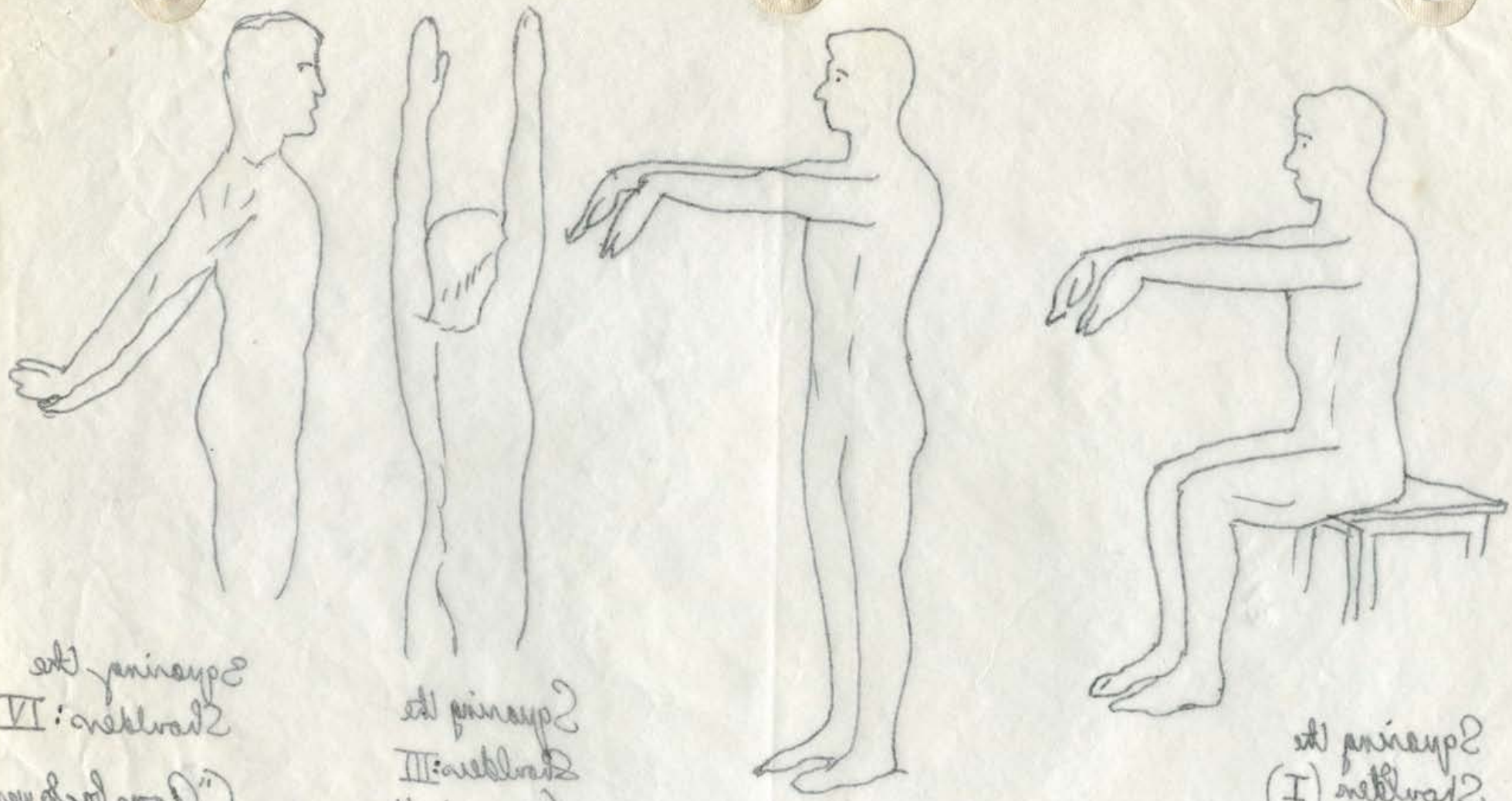
("Arms at side of head")



Squaring the Shoulders: IV

("Arms backward and upward")

(MENSENDIECK)



Squaring the Shoulders: VI
("Arms forward and upward")

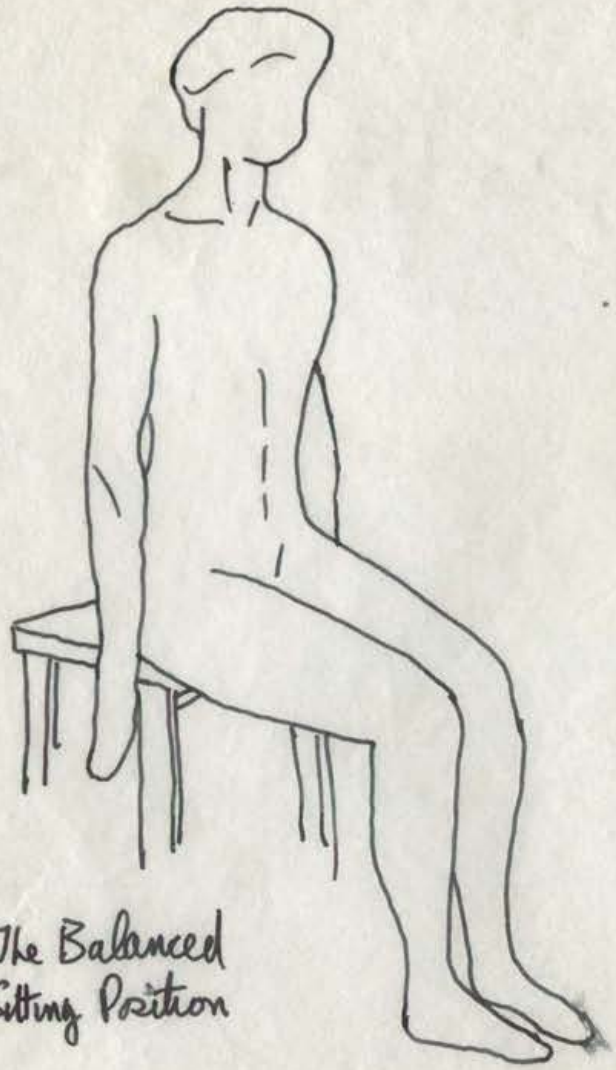
Squaring the Shoulders: III
("Arms at side of head")

Squaring the Shoulders II
("Arms forward and upward")

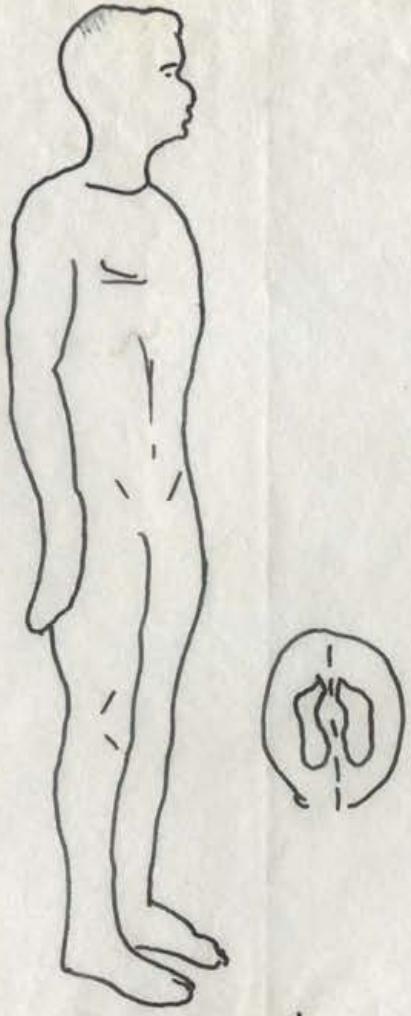
Squaring the Shoulders (I)
("Arms raised to Shoulder Height")

1/5

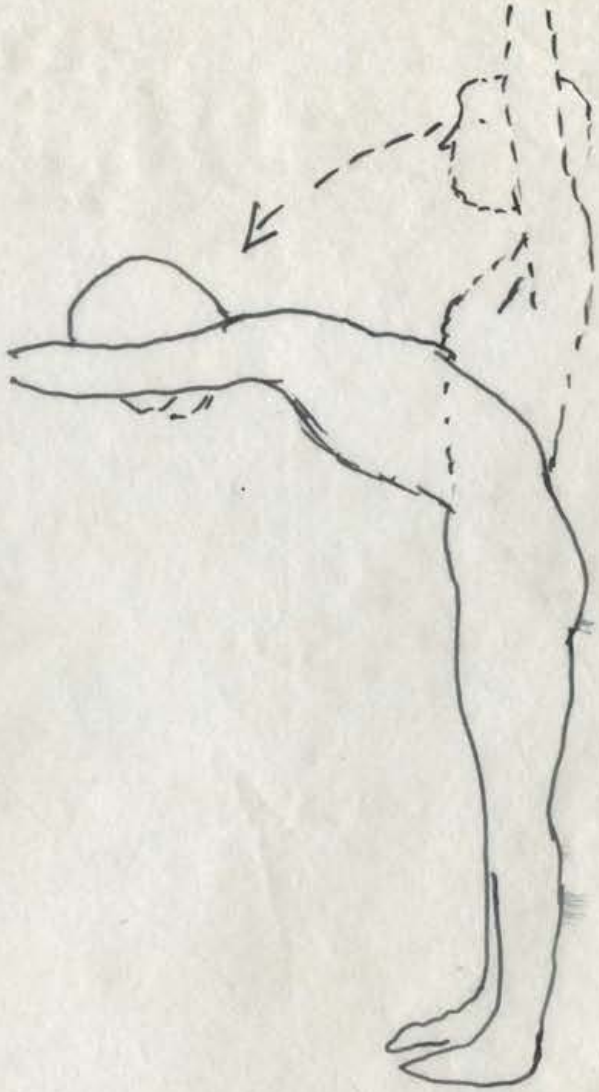
(MENSENDIECK)



The Balanced Sitting Position



The Balanced Standing Position



Back Stretch – Variant 2.

(MENSENDIECK)

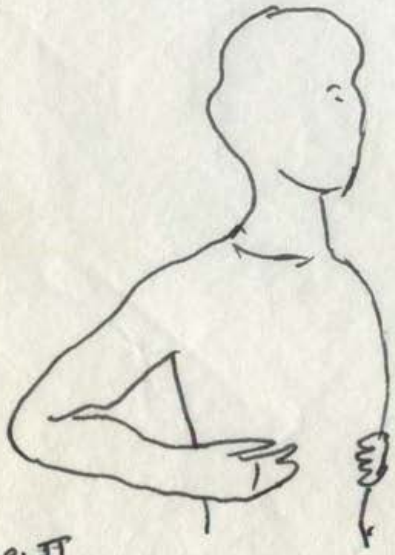
(MEMORANDUM)

Right side
& training

The Bodhisattva
giving
nutritious

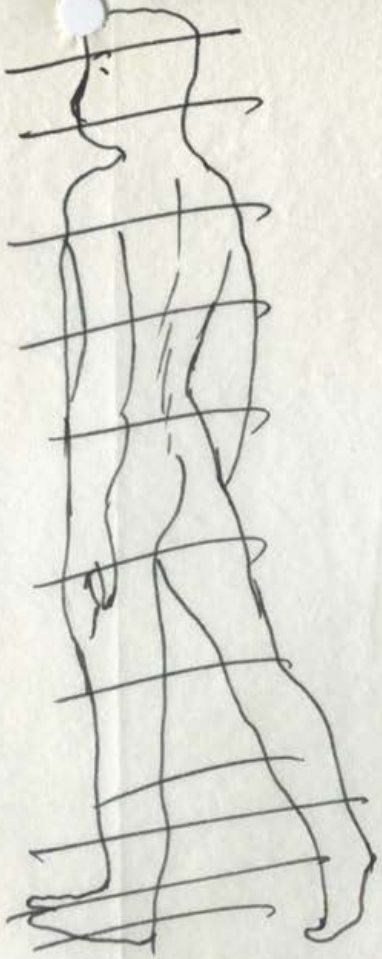
The Bodhisattva
giving
nutritious

Increasing Breath Capacity : I
("Place hands around lower ribs")



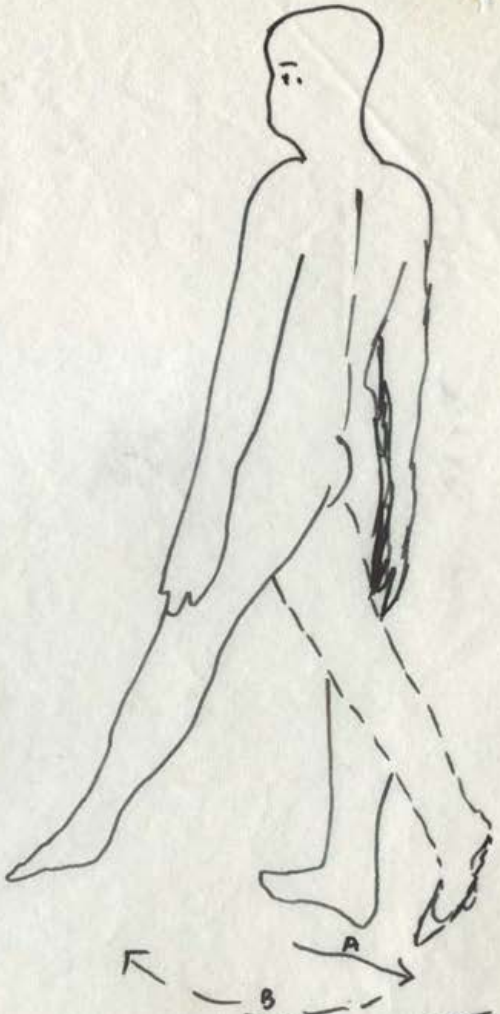
IBC: II
("Chest muscles spread the ribs sideways")

END BACKACHE
: I
("Drawing the leg into the lumbar region")



~~END BACKACHE~~

~~("Draw right leg backward")~~
The Variation is II
not illustrated

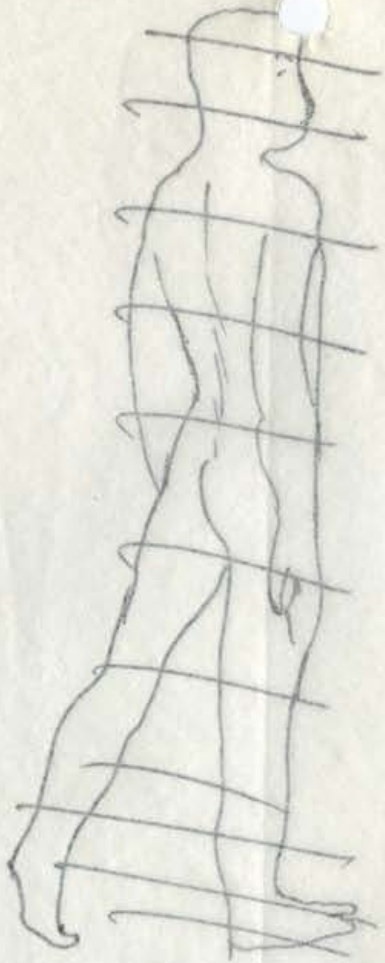


VARIATION TO AVERT ACHES IN LOWER BACK
("Move leg backward; then bring it sideways in an arc")

(MENSENDIECK)

VARIATION TO AVERT ACHES
in lower back

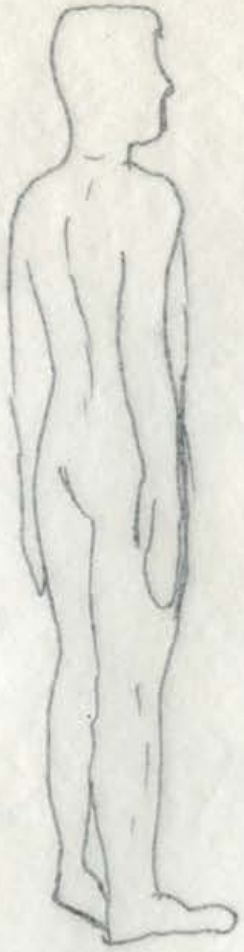
("More leg backward; then bring it sideways in an arc")



~~End Backache~~

~~("Move right leg backward")~~

Je. Variation
II
auf allen Vieren



End BACKACHE

I:

("Drawing the leg into the lumbar region")

Increasing breath capacity: I

("Place hands around lower ribs")

IBC: II

("Chest muscles spread the ribs sideways")

(MENSENDIEK)

(80)

Figure (I)

"the Psycho-Physical Pose"

Figure (3)

Extend ARMS backwards until the backs of the hands Touch, if possible. The position of the ARMS holds the shoulder blades in proper place during the exercise.

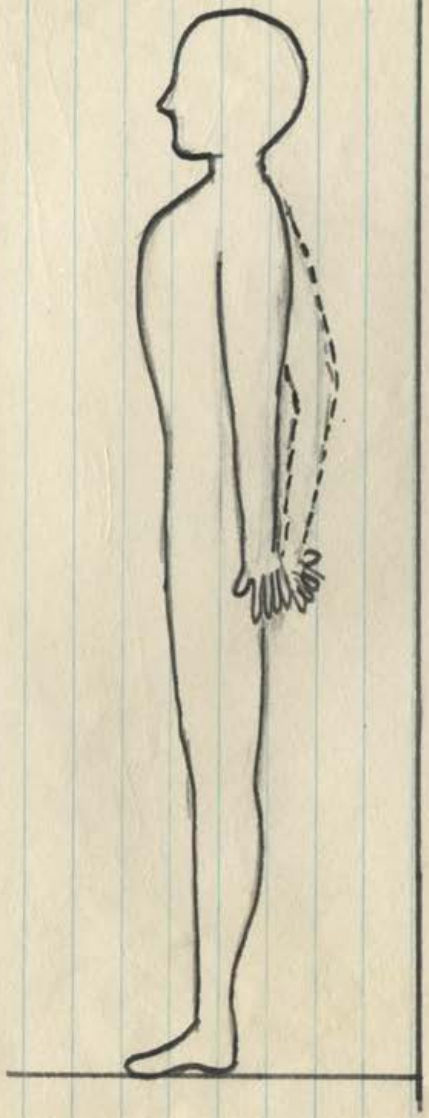
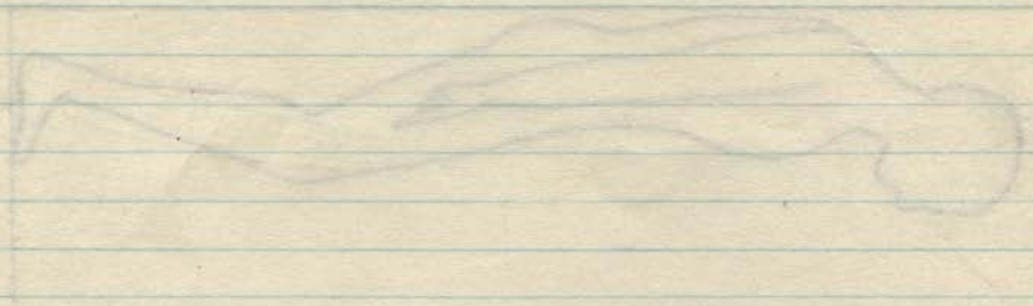
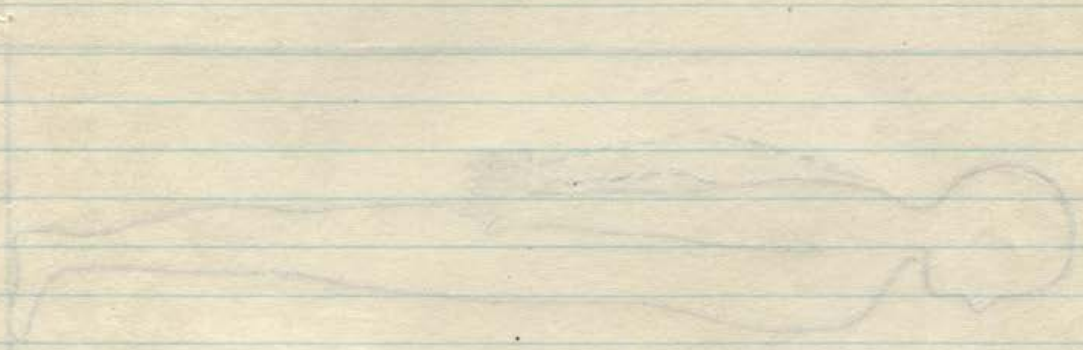


Figure (2)

(201)

(THOMAS)





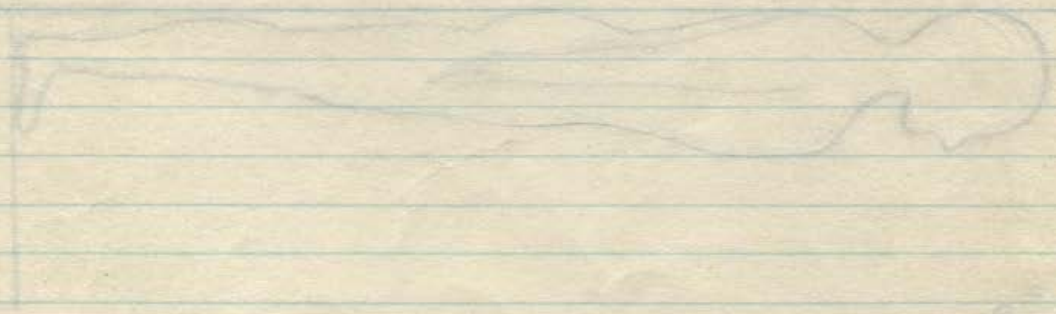


Fig. 17

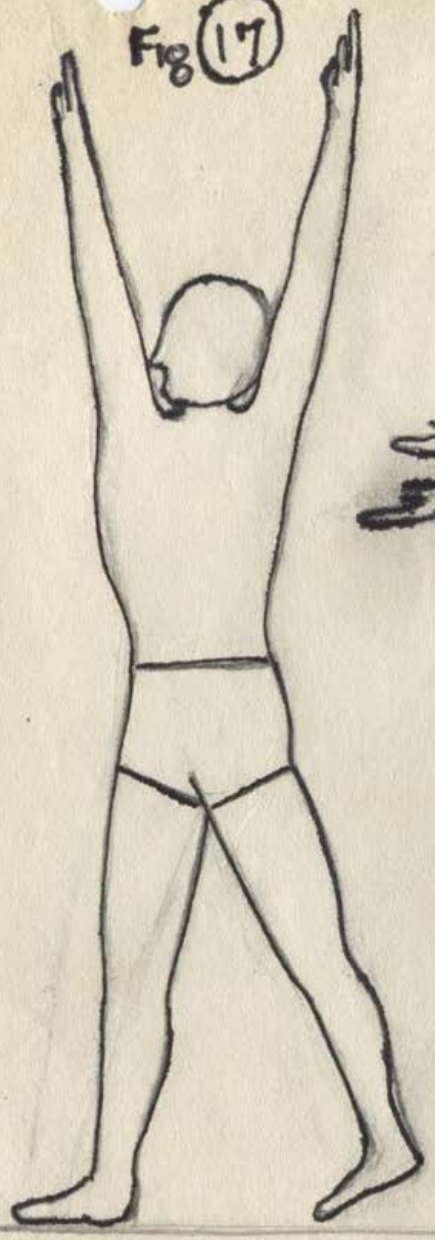


Fig. 24

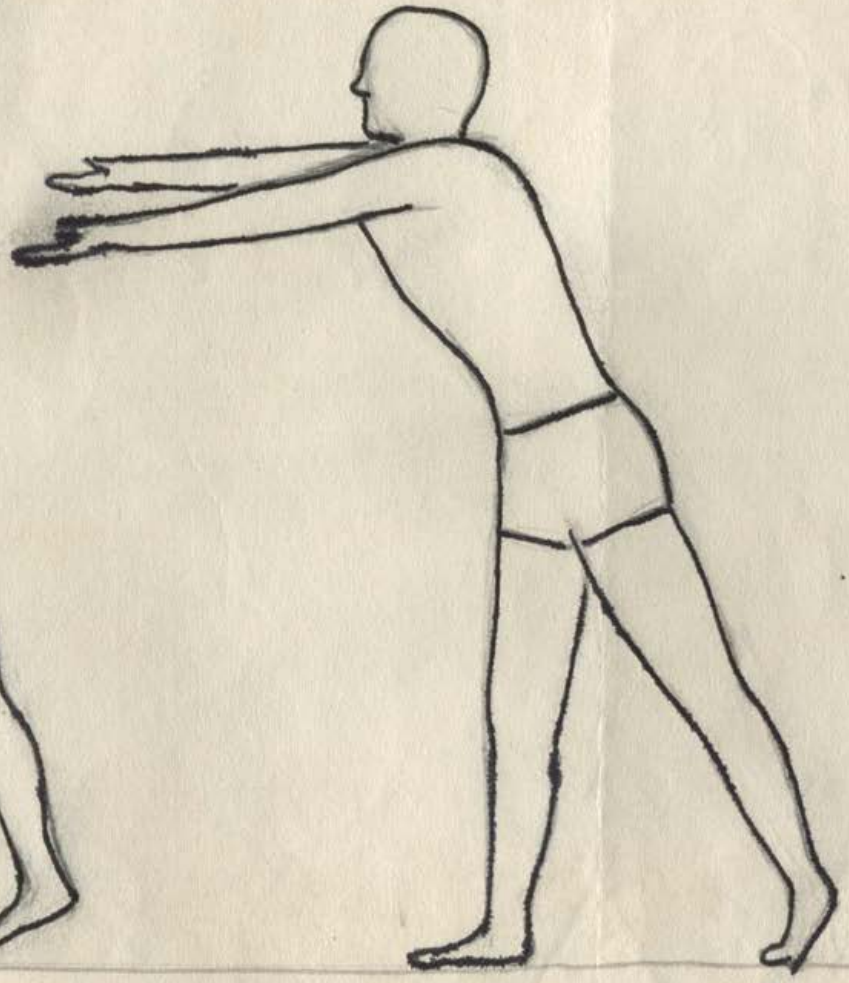
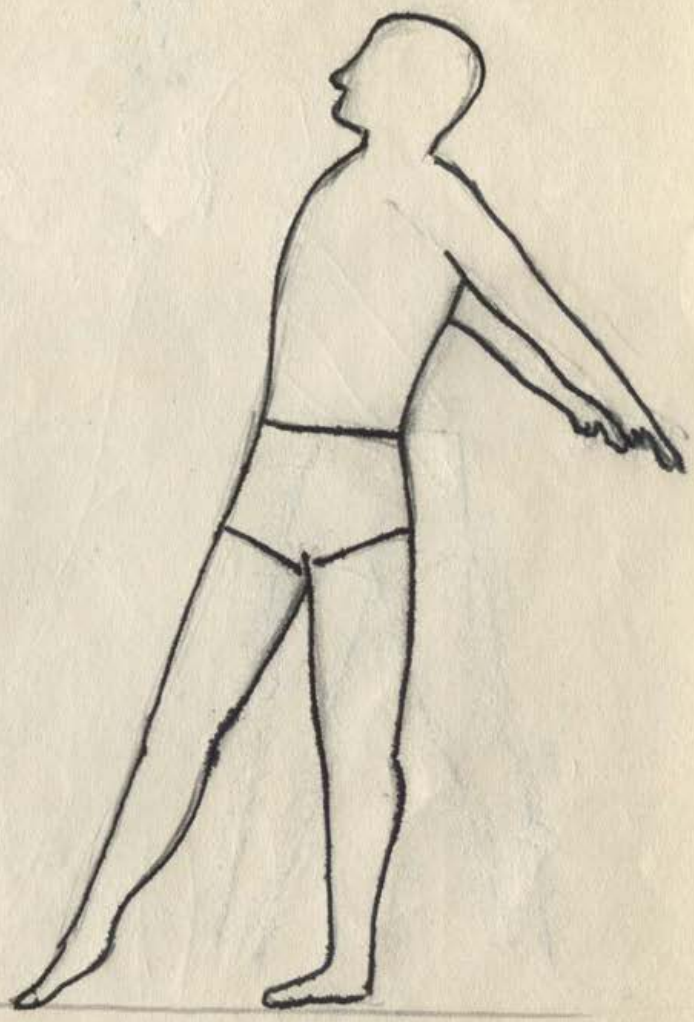


Fig. 25



(202)

C.M.

(THOMAS)

Fig. 25

Fig. 24

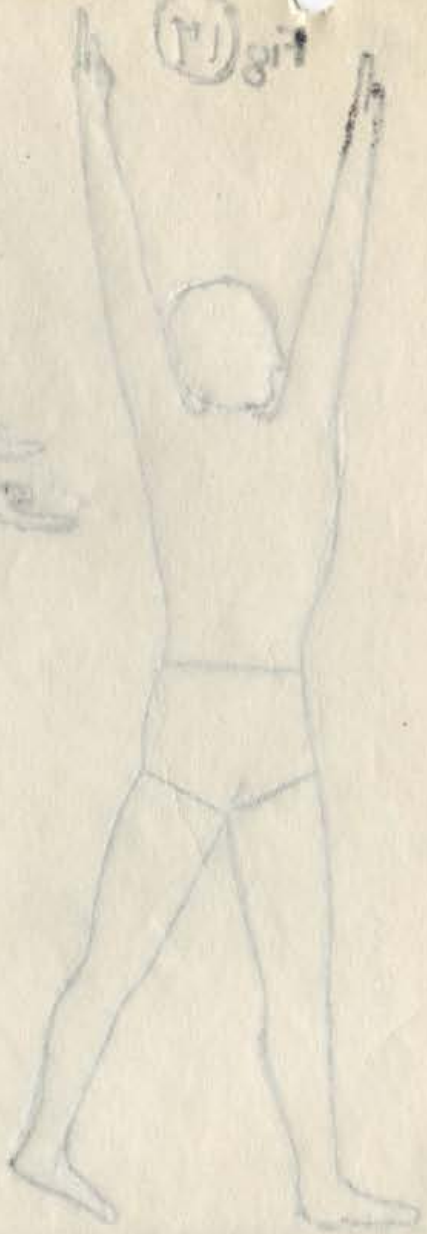


Fig. 21

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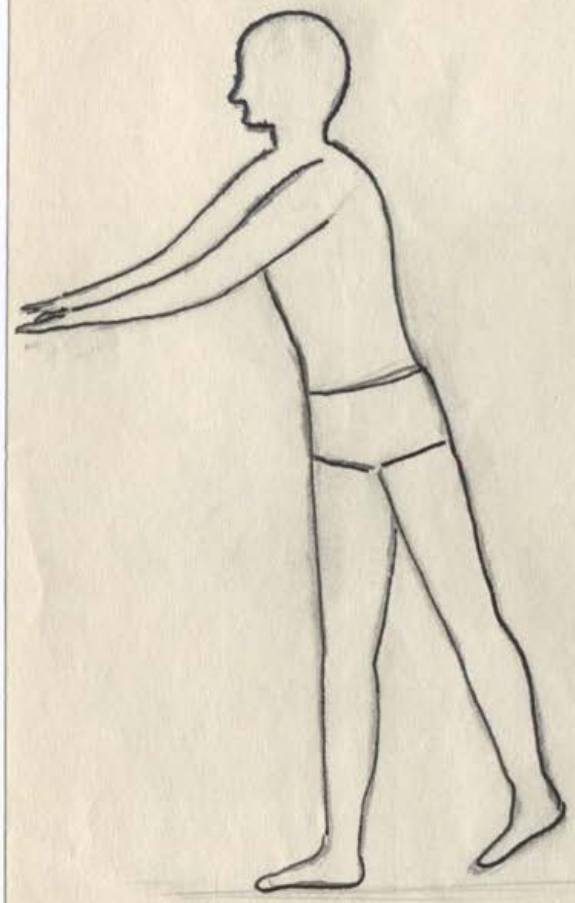

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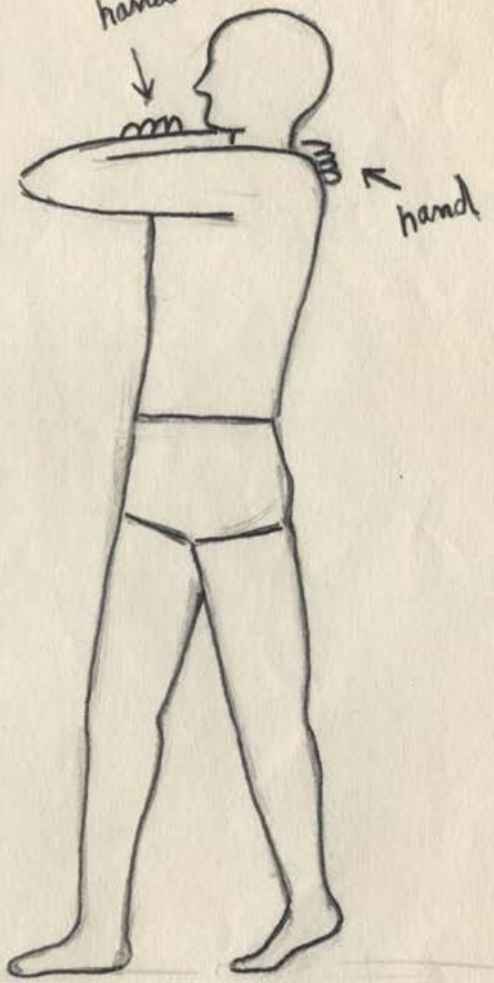

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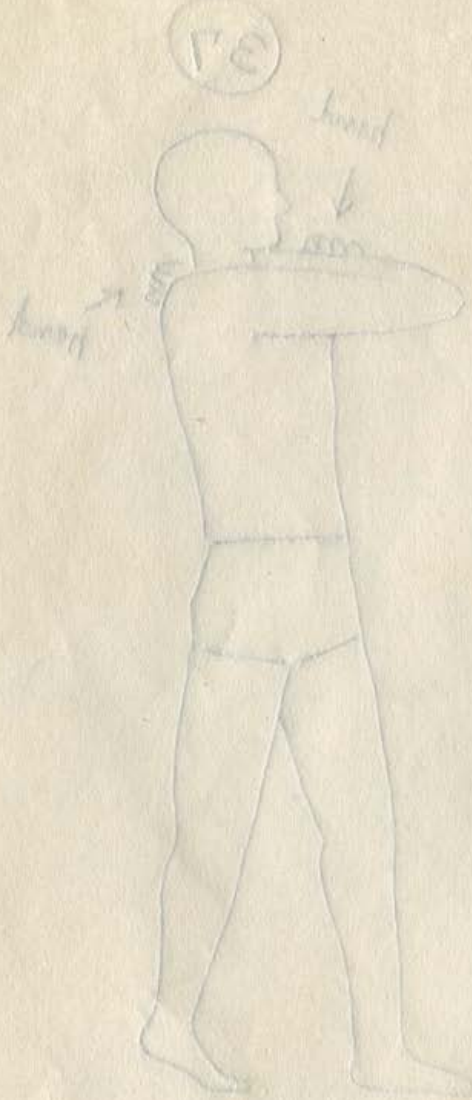

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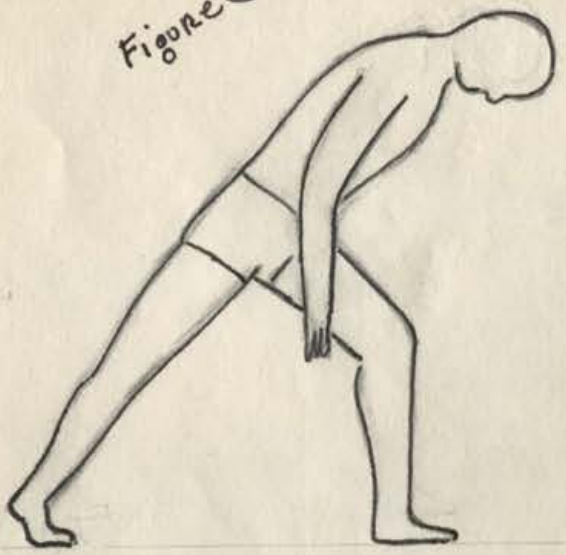
Figure 8



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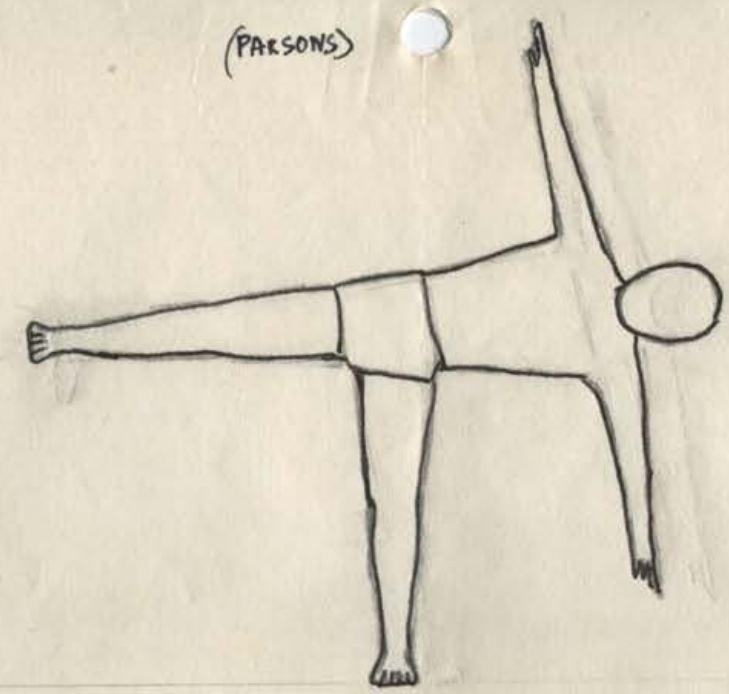

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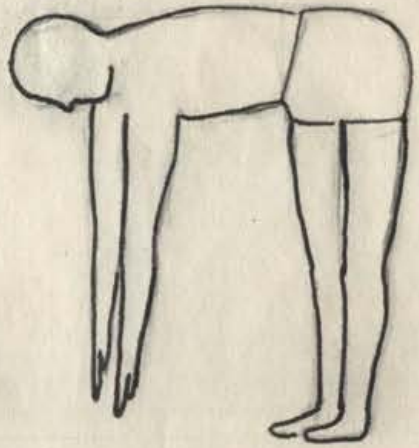

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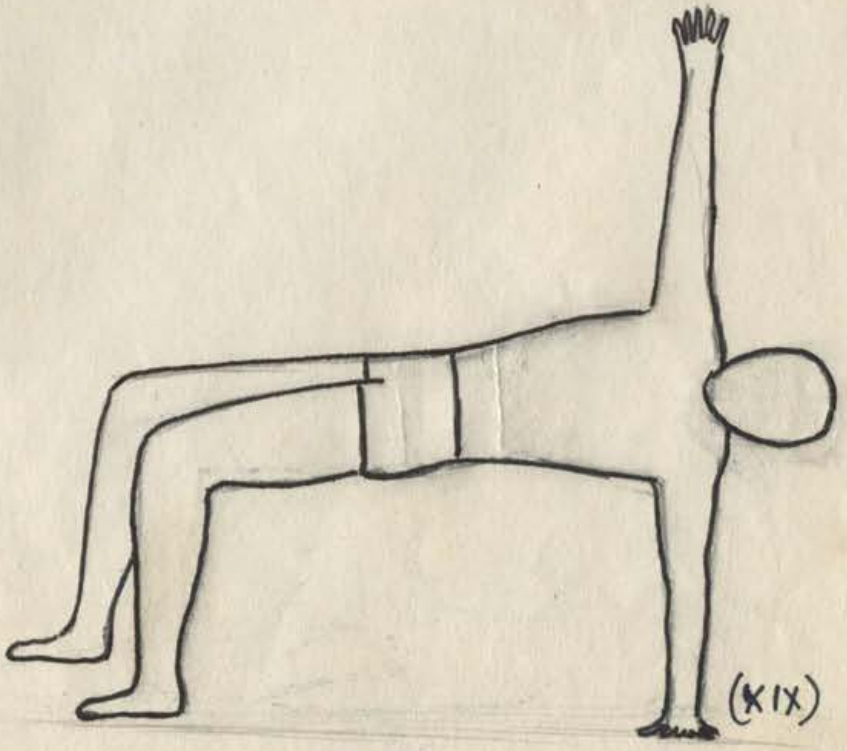
XVIII

head touching ~~knees~~ Knees

(PARSONS)



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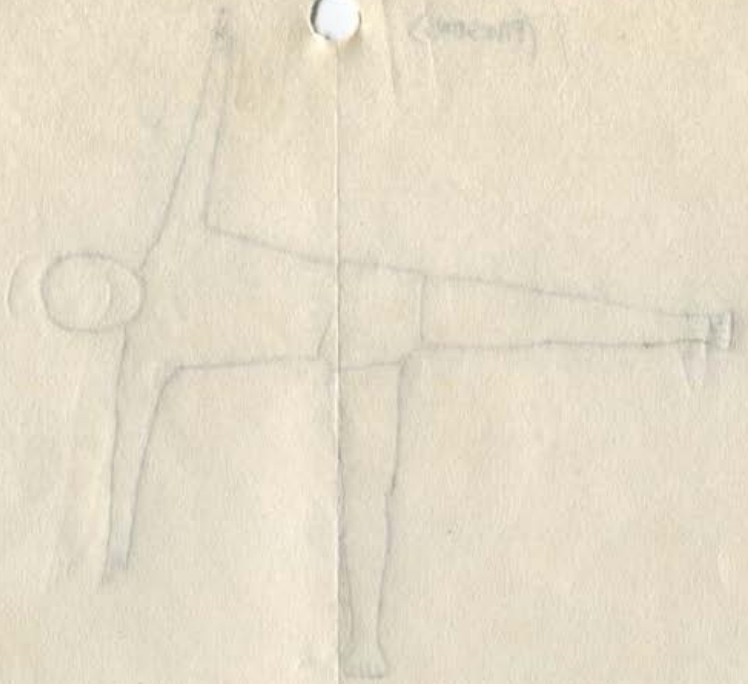
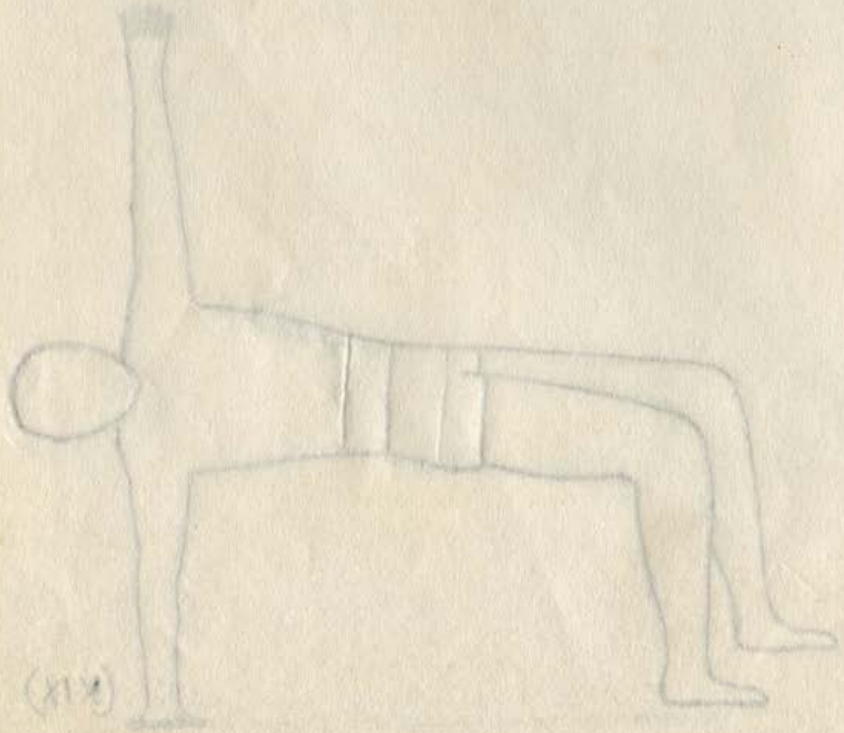
(PARSONS)





This Book is in NYC Pub Lib

(205)

(EUSTACE MILES): "F A I L U R E S O F V E G E T A R I A N I S M"

The immediate effects of flesh foods are often pleasant
Failures of many enthusiastic leaders
The Medical Profession
The popular idea of good health. It's absolute, not relative 'Education'.
The power of custom and orthodoxy
The fatal effects of even a few failures.
Are "Vegetarians" as healthy as they claim to be?
Why have most vegetarians become vegetarians?
Dogmatic statements on vegetarians
Petulance and anger of V's
Failures not mentioned or emphasized ~~or~~ BY V's
All misleading statistics by V's.
The wrong V food for individuals
Hurry and worry and wrong ways of eating
Indigestible V foods
Unpleasant V foods
Excessive foods
Bad v combinations
Irritating and Stimulating V foods
Drinks and drinking

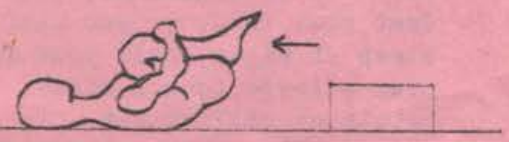
The name Vegetarianism and other misleading words
Vegetarian Restaurants
The ABC of vegetarianism is not made clear
Immediate effects of flesh foods
Violent reform
Unessential fads
Neglect or ommission:
1. of valuable tests
2. of valuable arguments
3. of the use of questions
4. of valuable help and means

The need of more experimenters
Popular Fallacies

HOME EXERCISES AND HEALTHFUL BACK SUGGESTIONS

1. Lie down on the floor with feet elevated on footstool or hassock. Have feet a little higher than knees. Remain this way for 20-30 minutes. Do not have footstool too high. A chair seat would be too high (for most people). If no footstool is available, take the cushions out of the davenport or big overstuffed chair and use either the cushions or the bottom section of furniture.

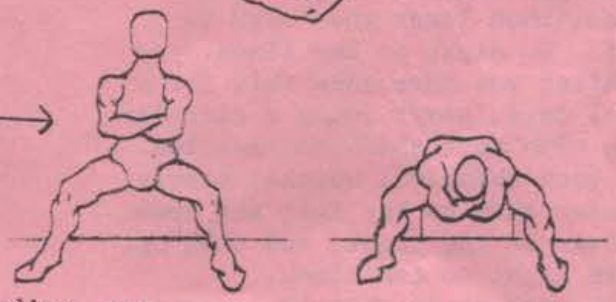
2. While lying on your back, pull your legs up onto your chest six to eight times.



3. In bed lying on your back, put small pillow or a rolled-up blanket under the knees. Be careful not to use too big a pillow.

4. In bed, lying on stomach, place small pillow or rolled blanket under the abdomen and another small pillow or rolled blanket under legs.

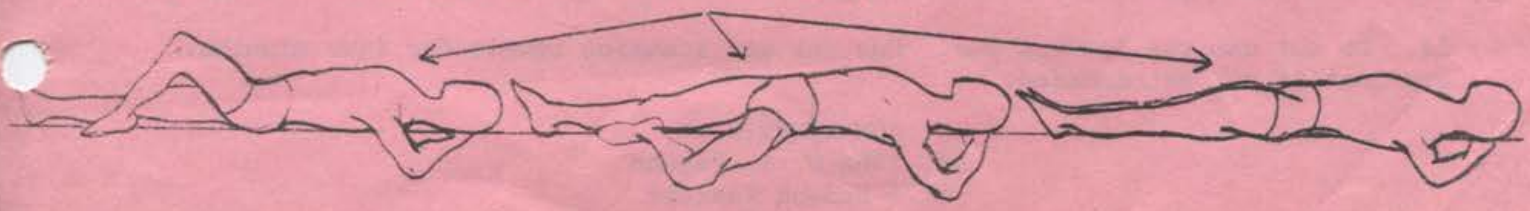
5. Sitting in chair. Cross your arms, spread knees apart and bend as far forward as possible, swinging your arms back and forth, then straighten back up slowly. Do this five to six times.



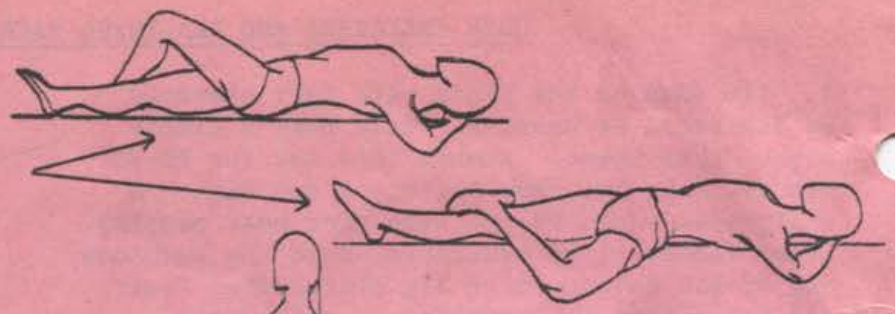
6. While standing, put both hands on obdomen and hold abdomen in, lean forward and walk. You may feel like a "fool", but it will help.

Wear low heels or build up the soles. A woman ironing or washing dishes could stand with her soles or toes on a board or book which forces the body forward reducing the sway in the back & easing pain.

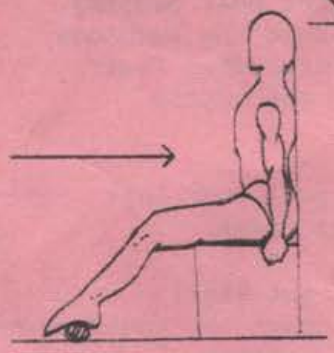
7. Lying on floor (as shown) with hands behind your neck pull one leg up as far as possible. Let the knee fall out to the side as far as it will go. Then straighten the leg back down, keeping the knee out as much as possible. Do this with shoes off and let heel slide on the floor. Do this eight to ten times, first with one leg and then with the other.



8. Lying on the floor with hands behind your neck, cross one leg on the other knee and rock the leg up and down. Do this eight or ten times, first with one of the legs and then with the other. (This is known as the "Chicken-Wing")



9. If your legs ache, your feet feel cold, or you can't sleep at night, roll your feet over a large (quart size) bottle or rolling pin. If only one leg aches, roll only that foot, if both legs ache, roll both feet.



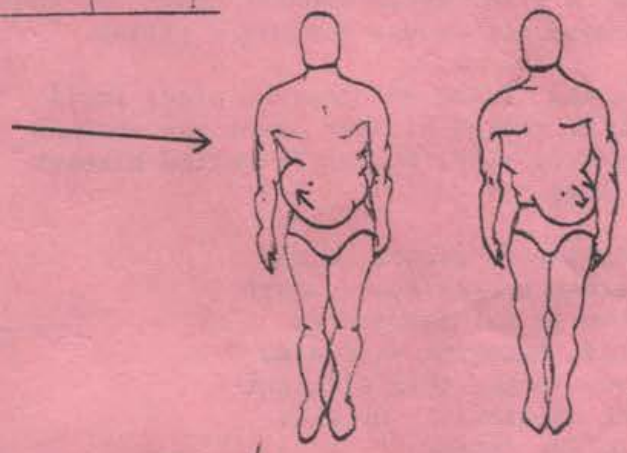
10. To reduce the abdomen or restore tone of muscles in the abdomen and also the back muscles.

Raise your abdomen organs up as high as you can, hold for a few seconds, then lower them back to normal. Do eight or ten times.

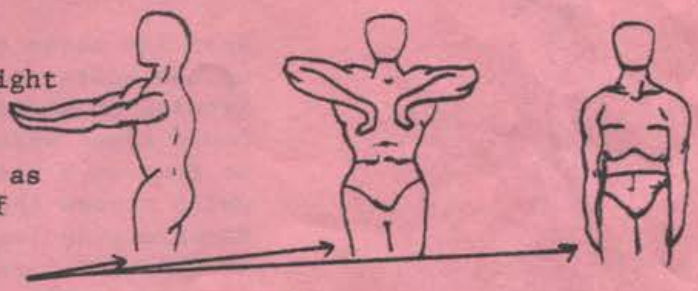
After you have done this for several days, start doing a circular motion with your abdominal muscles. Raise your abdominal muscles slowly, then move them to the left and down, then over to the right, and then up. Do this eight to ten times.

Be sure to do this in directions as indicated as this is the way the colon goes, and you are stimulating it into normal movement as you do this.

This exercise may be done in a standing, sitting, or lying position.



11. For pains between the shoulders and lower neck region. Raise your hands straight out in front of you close together-close enough so that your thumbs almost touch. Bending your elbows, bring your arms back as far as possible, keeping elbows high. (If elbows are low only the arm muscles will be exercised.) Then drop arms to side. Do eight to ten times in an easy motion.



12. Sleep on a hard bed--harder the better. Use a bed board. Try the floor too.

13. Sit in a straight-back chair, like kitchen or dining-room chair. Not soft cushioned-type furniture.

14. Do not use the heating pad. Use hot wet steaming towels for five minutes. Dry heat is not recommended.

COMPLIMENTS OF
Dr. John O. A. Pagano
2175 Hudson Terrace
Fort Lee, N. J.

GERARD CROISET: THE SIGNIFICANCE OF MY PARANORMAL HEALING FOR THE TREATMENT OF MY PATIENTS. (207)

According to Croiset his paranormal abilities are of general human character. Most human beings use their paranormal ability only rarely. The intellectual development of man has made this gift rare. Croiset sees his gift as a grace and he sees a strong connection between his telepathic gift and his gift as a healer.

In order to make use of the paranormal ability it is necessary to lower the state of consciousness, while for the interpretation and selection of the paranormal images a heightened state of consciousness is necessary. Croiset has learnt to think selectively alongside his paranormal abilities.

The selection of the observations demands a personal development. When this development is so high that it is far above the average, then it may be very difficult to lower the state of consciousness. Training and humility are necessary. Once one has obtained this wisdom, then devotion comes of its own accord. When one has mastered the subject, then it can go normal again, or rather paranormal.

Croiset sees the mistakes he makes mainly as a wrong interpretation of the images he has observed.

What kind of images will he see? Mainly images of things in which he is emotionally involved, for example emotions from his youth.

As a child Croiset has been saved from drowning and as a result many of his correct predictions are about cases of drowning.

During his work as a healer the lowered state of consciousness plays a part also. He diagnosis the pictures he sees before himself. (It is remarkable that he sees the organs without blood, as if made from plastic). He is unable to explain this.

Croiset acquired some knowledge of anatomy during his practice and not from books.

An example of lowered consciousness and an emotional bond is the picture he interpreted as the diagnosis cancer: a pealed pear. He retained this picture from the death of his mother, who suffered from cancer. Now after many years of practical experience he doesn't see this symbol any more, but distinguishes the illness as it appears. The ability to lower the state of consciousness is necessary. The selection however requires a heightening of the state of consciousness.

According to Orciset his paranormal abilities are of a general human character. Most human beings use their paranormal ability, only rarely. The intellectual development of man has made this gift rare. Orciset uses his gift as a gift and he uses a strong connection between his telepathic gift and his gift as a healer.

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Question: Could the ideal combination be a paranormal gift and the education as a doctor?
Croiset's answer: The ability to lower consciousness gets lost by study. To study means constant training and sharpening of exact thinking. When thinking dominates the paranormal gift, mistakes are made. Either one is a medical doctor and educated theoretically, or one is a paragnost and knows nothing of medical thinking. To know a little is dangerous.
Croiset says that he works by the side of the doctor. His work is complementary.
(When the medical doctor has finished his studies and has had years of practice through which the exact knowledge has become a routine, it will then be possible that the selective ability of the doctor combined with the paranormal abilities can be evolved into a refined possibility for the helping of his patients.)
For the man not scientifically educated he rejects partial knowledge as far as this has not been learnt through experience. The patients he treats cannot always be healed. He will never guarantee a healing. A certain amount of luck he thinks necessary for himself. Moreover he applies a high degree of selection. In a selected group he estimates for 80% of his patients an alleviation; for 50 % a temporary cure and for 10 % a complete cure.
He thinks this low number is high, because according to the regulations of his group one of the conditions is that no patients may be treated, who have not been treated first by a medical doctor. So the paranormal healer has almost no patients who have not been to a scientific healer.
Of what does Croiset's treatment exist?
In the sick man the harmony which exists in the healthy man has been disturbed. The paragnost will act harmonising by moving his hands over the patient. Croiset does not know whether a radiation emanates from his hands. (Clearly this is another language, not a scientific, but more a magic language).
Croiset's treatment takes two minutes. Mostly he is not interested in the history of the illness. The natural inclination of the patient to tell the history of his illness, he calls of. He wants to know where the patient feels pain and in a state of lowered consciousness he feels where he has to be. He becomes one with the patient. He descends towards the patient. This takes the longest time of the treatment.

GRAND CHOIRET.

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The real harmonisation takes place in a second or a fraction of a second.
Croiset treats approximately 80 patients a day.
He has to work efficiently and therefore the patients are treated in groups together. (Hysteric patients don't like this way of treatment and think that they cannot be healed by him.)
The paragnost has found a certain amount of recognition, but this is not yet the case for paranormal healing. This involves legal risks for Croiset. Consequently he will not treat certain categories of patients such as heart and thrombosis patients, unless they are sent by a medical doctor who wants to take the risk.
Croiset wants to give himself for the recognition of his gifts. He believes in them. As a paragnost he feels himself in an "underdog"-position against a monopoly of the recognized medical doctors.
Since some time there exists in the Netherlands a society of a number of bona fide paragnosts. This group, which has its own regulations, has an ethics committee and forms a pressure group on the way towards ultimate recognition.
For Croiset the recognition by and the cooperation with the medical doctors are necessary in the interest of the patient. He wants his own role beside the official doctors. He would like to see the paragnost as a touchstone of the medical doctor. Croiset is prepared to cooperate with further research in the field of paranormal healing. A research together with the doctors. He offers to come to the University of Groningen (Netherlands) every week to cooperate with a research project.

This is the English translation of an article published in "De Paranormale Genezer" (The Paranormal Healer) of January 1968. It has been published also in the Netherlands Journal for Medical Students.

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WANDERINGS THROUGH THE LIFE OF A PARAGNOST

by

GERARD CROISET

Mr. U has been successfully treated by mr.Croiset for eczema on his hands. During the treatment mr.Croiset diagnosed mr.U's daughter from a photograph and told him that she had a serious disturbance at her left ear. At that time mr.U did not want to consult a doctor as the child looked completely healthy.

Four years later the father phones mr.C. during his holidays in Switzerland and tells him that his daughter has been operated but that she is still in a high fever. Mr.C. treats her from a distance and the fever decreases. At the indication of mr.C the doctors operate again and this time the girl recovers.

This case proves, that cooperation between the paragnost and the medical doctor is very well possible and can lead to the healing of the patient. Further it proves that mr.C. can use his paranormal ability at will. He can attune himself consciously to an unconscious proces, but does not what is going to happen afterwards. He does not know how much influence has to be given to the ordening principle, the stimulating principle or the executive principle.

(From: De paranormale genezer, May 1963)

Mr.Pollack, the author of the book on parapsychological research at the University of Utrecht, asks mr.Croiset about the relationship between clairvoyance and paranormal healing. Being a practical man and not a parapsychologist mr.C. has to answer this question by means of metaphorical language.

The reader is asked to imagine a big globe consisting of a liquid substance which can expand and contract. This globe spins around in a spirallike way and with a very high velocity, quicker even than light and thoughts. Next the reader is asked to imagine two points, one above and one below the globe, which are connected by a steel bar. This bar stands still while the expanding and contracting globe is rotating around it. It is possible for every particle in the cosmos to come into contact with the immovable bar. Mr.C. considers this as the truth. The two points above and below the bar are outside time and space. The human being who can come near the bar and thus be motionless for a moment can see in time and space. Mr.C. declares that he has a religious outlook. He believes that we are all created by one God and that truth reveales itself in and through God.

The steel bar goes from the upper towards the lower point. Next to it is an upgoing line from the lower towards the upper point. It is indicated as the golden line. God has given us the possibility to experience the truth. Mr.C. has always been intrigued by the limitation of space. Every object reveales itself to us by a limitation in space. Through a number of emotional experiences mr.C. has come to the understanding of Something inside Nothing. Space without limitation has no value for us, only a certain limitation with usefulness has value for us. Besides space there is also the factor time. An object should also be at our disposition at the correct time. His experiences have learnt mr.C. to take into account that which is outside space and time. It reveals itself in space and time, it gives itself form by means of which we can experience the formless. It is the same idea as expressed many ages ago by Lao Tse.

"ABERRINGS THROUGH THE LIFE OF A PARACHOST"

by

GERHARD CROLIUS

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(From: De paranormale genezer, May 1957)

Mr.Follack, the author of the book on parapsychological research at the University of Utrecht, asks mr.Crolius about the relationship between clairvoyance and paranormal healing. Being a practical man and not a philosophical man, he answers this question by means of metaphorical language.

The reader is asked to imagine a big globe consisting of a liquid substance which can expand and contract. This globe spins around in a spiralike way and with a very high velocity, quicker even than light and thoughts. Next the reader is asked to imagine two points, one above and one below the globe, which are connected by a steel bar. This bar stands still while the expanding and contracting globe is rotating around it. It is possible for every particle in the cosmos to come into contact with the immovable bar. Mr.C. considers this as the truth. The two points above and below the bar are outside time and space. The human being who can come near the bar and thus be motionless for a moment can see in time and space. Mr.C. declares that he has a religious outlook. He believes that we are all created by one God and that truth reveales itself in and through God.

The steel bar goes from the upper towards the lower point. Next to it is an upgoing line from the lower towards the upper point. It is indicated as the golden line. Cor has given us the possibility to experience the truth. Mr.C. has always been intrigued by the limitation of space. Every object reveales itself to us by a limitation in space. Through a number of emotional experiences mr.C. has come to the understanding of something inside Nothing. Space without limitation has no value for us, only a certain limitation with usefulness has value for us. Besides space there is also the factor time. An object should also be at our disposition at the correct time. His experiences have learnt mr.C. to take into account that which is outside space and time. It reveals itself in space and time, it gives itself form by means of which we can experience the formless. It is the same idea as expressed many years ago by Lao Tse.

Mr.C. speculates whether it would not be more economical to read other people's thoughts than to think for himself, but he understands that it is better to think for himself as hel lives through his discoveries in this way.

This articles contains finally two letters from people who thank mr.C. for his help:

Mr.T. phones and is anxious because his daughter has not come home from her holidays. Mr.C. tells him that he will receive a message the next day. This proves to be true and the daughter arrives safely home.

Mr.B. describes the illness of his 8 year old son. The doctors say that it is a creeping paralysis for which they know no therapy. Mr.B. consults mr.C. who offers to treat the boy. His health improves rapidly and after two years the boy is healed completely. The doctors are very surprised and think that they have diagnosed wrongly.

(From: De paranormale genezer, January 1964)

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(From: De paranormale generator, January 1964)

HAVE WE TOO MANY TEETH ?

By

HENRY MORGAN.

(212)

Have we too many teeth?
With the full complement of thirty two natural teeth, provided they are normally arranged, there is, of course, no discomfort. In an artificial set, however, thirty two teeth are not practicable and the dentist therefore uses fourteen teeth instead of the conventional sixteen.

But even this is too many, according to Mr. Jaques Romano of New York, who knows what he is talking about, because, in a spirit of true altruism, he had all his own perfectly sound teeth extracted in order to prove his theories.

Here is his story -

" One evening, at a dental meeting to which I had been invited, I was asked whether I had ever given any thought to the subject of lower dentures which would fit so perfectly that mastication would not tend to loosen them but would make them fit more securely. Scores of people had told me how they were embarrassed by their bottom set of false teeth becoming dislodged while eating.

" Studying my own mastication I found that I did most of it with my incisors and bicuspids and one molar on each side of my mouth. Dentists told me that the molars (the back teeth) were always less worn than other teeth.

" Man, I concluded, has inherited molars which like his appendix he can well do without. To test this theory, which was diametrically opposed to dental procedure, I had all my teeth extracted.

" In all, I had six sets of false teeth made, with slight variations, by famous dentists. And yet not one of the lower plates gave satisfaction. I had to give up eating my accustomed foods.

" Finally I took a chisel and file and removed the molars entirely from one of my sets - and found immediate comfort.

" Then I went to the University of Pennsylvania and laid my theories and my dentures, before Dr. E. M. Smith, one of the most celebrated dental surgeons in America.

" The Evans Institute of the University of Pennsylvania made a set of upper and power teeth to my specification with which I immediately proceeded to eat foods which had been difficult for me to chew hitherto. Once again I ate figs, without any discomfort of seeds lodging under the denture!

" My theory had been proved correct - where upper and lower dentures are required, the second molars should be removed from both plates.

" Dr. Victor H. Sears, Professor of Prosthetic dentistry at New York University College of Dentistry, wrote congratulating me on having solved a problem which had baffled dentists for many years.

" As he remarked, strictly speaking the problem was not a dental one but a problem in mechanics, which may account for the fact that dentists have attacked it from the wrong standpoint."

from - ARMCHAIR SCIENCE May 1935 page III

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From - AMPOHAIR SCIENCE - May 1955 page 141

BRAGG'S LIVE COOK BOOK

(1) I might mention here that the anemic looking, soft paleloaf of bread sold commercially at grocery stores as whole wheat bread, is usually a "fake". A few spoonfuls of whole wheat flower are added to the batch of regular white bread, a little coloring, and 100% whole wheat" appears on the label. It is true that the small amount of whole wheat flour that is in the bread is whole wheat, but the entire loaf is far from being whole wheat bread.
(2) All dead meat contains from sixty to seventy-five % of uric acid. When we eat meat we eat also all the poisons and toxins which are in the flesh of the animal. The flesh is charged with the waste products of the animal system. In other words, meat-eaters are trying to live on decomposing pus.
(3) White sugar is only a part of the sugar cane, and it is a part from which all the life-giving elements have been removed.
(3) There are no recipes in this book calling for white sugar. I have given a few with the natural, unrefined raw sugar and real maple sugar, but these are only a concession to taste, being at the best only less harmful than white sugar. Raw sugar is still not a natural product, inasmuch as it is an extract from the sugar cane. I do not consider maple sap as it comes from the tree a harmful food, but maple sugar is far too concentrated. However, these are a great improvement over white sugar and as a step in the transition to a better diet, are advocated only for those who are just giving up the highly artificial foods. For a regular diet I advise only the honey and dried and fresh fruit.
(5) I do not advocate the use of dairy products. Milk is food for the calf and was not intended for human use. Cream, cheese and butter are unnatural products, manufactured out of milk. It is prostituting the cow to milk her for human use; she naturally produces milk only for her offspring. An egg is the beginning of a baby animal, the chicken, and should no more be used for human food than the animal itself.
(6) The dairy products are mucus and pus producers in the human body, and responsible in a large measure for our universal state of disease.
(7) However, one of the main principles of my diet system is that of gradual transition from the conventional harmful diet to the health-giving diet of natural foods, and for this reason I allow my pupils, in most cases to continue the use of some of the less harmful dairy products for a time while the change of diet is being made. The body resents a too-sudden and radical change of any nature, and many health reformists meet with little success simply because they teach a complete transfer to the new diet all at once. My diet system is one of gradual transition, and it has worked out a great deal more satisfactorily. I require my pupils to discard from their diet, as a first step in the transition, all flesh foods, all refined cereal foods (white flour, white rice, all refined cereals), white or refined sugar, and harmful condiments such as vinegar, pepper, highly spiced and rich sauces, and salt. With this they must give up eggs, milk as a drink and the liberal

use of any of the dairy products. I allow them to continue for several months the use of cottage cheese.

(8) Nut butter, however, is very rich and should not be used too freely.

(9) Under analysis caffein is found to contain uric acid, a serious disease producer. Like many drugs, caffein has a stimulating effect on the nervous system, with the same ultimate reaction of depression and nerve exhaustion leading to complicated diseases.

Tea also contains a drug, tannin, which hardens the tissues and veins and has other harmful effects on the system.

(10) All the natural flavor is lost from this highly prepared food, and the depraved taste buds crave stimulation. Hence, we have on our tables salt, pepper, catsup, vinegar, mustard, chili pepper, highly spiced and seasoned sauces.

There is not one bit of body-building material in the whole conglomeration of these seasoners, and in addition, they are acid producers and a burden on the system.

(11) There is no part of the human body that is made or maintained by sodium chloride (table salt). The body has absolutely no need for salt and the only result from using it is disease and death.

Salt, is an inorganic mineral, and the human system can use only organic matter. Salt, then, is a foreign substance, a burden on the cells and tissues. Part of it is ordinarily eliminated from the system through various means of elimination, but a great portion remains as an irritating deposit causing countless pathological conditions and ultimately becoming a big factor in the suffocation or killing of the vital spark which is life. Some scientists today claim that the constant use of salt is responsible for cancer, paralysis, heart troubles, skin diseases, neuritis, rheumatism, lumbago and hardening of the arteries.

(12) So depraved has our taste become from the use of this irritating substance that the sensitive taste buds have lost their power of detecting flavor and cannot even appreciate the natural flavors unless stimulated with salt. Every article eaten must receive its few grains of the death dealer.

Salt is a destroyer of youth and personal appearance. It causes the skin to become dried up, leathery and wrinkled. It dries the juices that make the eyes large and beautiful. It cakes and crusts in the ears and causes deafness.

(13) The only truly pure foods, from the standpoint of wholesomeness are the natural foods untouched by man. After an article of natural food has gone through the factory of a manufacturer there is very little value left in it.

(14) You will observe in this book of recipies and menus that very little manufactured food is included, nor are there recipes for complicated food mixtures involving much cooking, combining and preparing.

(15) There is no doubt that elements from the aluminum dissolve into the food cooked in the kettle.

(BRAGG)

(Many cases of evident aluminum poisoning have been brought to my attention in the years that I have been traveling over the country in health work. Persons who, although living on live food and taking care of their physical condition, complain that they are not progressing as they expected to, after changing their cooking ware at my suggestion, report an immediate improvement.

(16) I would recommend all who wish to keep their condition of health at the highest, to substitute glass bowls for mixing and baking, and heavy enameled ware for stewing. Iron ware, stainless steel and earthen ware are also apparently harmless.

(17) Those who have gas, indigestion or stomach trouble will very likely find that gas or an acid condition results when they eat a very starchy food, such as potatoes, rice, cereal or bread foods, with an acid food, such as tomatoes, citrus fruit, or anything containing lemon juice.

Until these people have corrected their condition through proper diet, outdoor life and deep breathing, they will have to exercise constant caution to avoid such combinations of food.

For even the strongest digestions I strictly advise against the eating of fresh fruit with any cooked food, unless the fruit precedes the meal with a wait of fifteen minutes between the fruit and the rest of the food. Fresh fruit is a very active, energetic food and does not mix well with any other food, with the exception of raw green vegetables.

It is wise for persons suffering from gas, indigestion, stomach troubles, and nervous disorders, to eat plentifully of the raw vegetable salads rather than to eat great quantities of fresh fruit, and to use vegetable juices as a drink preceding their meals.

(18) I advise the liberal use of raw vegetable salads rather than the unrestricted use of fruit salads, because fruit is exceedingly active in loosening old poisons, and if taken in too great quantity will tend to upset the system. For the average person, three or four pieces of fruit a day, or one large dishful of fruit salad, is the proper amount. Raw vegetable salads may be eaten to any extent desired. A good sized raw vegetable salad should be part of every meal. Green salad vegetables are blood purifiers.

(19) The taste for raw vegetable salads is influenced greatly by the attractiveness, crispness and daintiness of the salad, and here is where the housewife can help herself and those under her care to better health by her skill in preparing salads that please the appetitie.

The two important factors in salad are the scrupulous cleanliness of the ingredients and their coldness. Lukewarm salad stuff does not appeal greatly to the taste. After this comes artful and tasty combination of the vegetables and pleasing appearance of the salad.

(20) A meal which includes much water is not, as a rule, as healthful as one which does not. For this reason a thin soup should always be served alone as a first course and a few minutes allowed to elapse before the rest of the meal is eaten.

(21) Carque has several soups made with his nut milk, used instead of cow's milk. They are all delicious, nourishing and make a meal in themselves when served with a raw salad and toast. They are as follows:

Apple and Banana Soup

2 apples
2 ripe bananas
1 pint thick nut milk
1 tablespoon of honey

Grate the apples: mash the bananas: add honey and nut milk: thoroughly mix all ingredients and warm in a Savory Double Boiler.

(22) The perfect food for mankind in a perfect state is undoubtedly raw fruits and raw vegetables, but after we have lived on a cooked dietary for so long it would be too radical a change at once to diet exclusively on raw food alone. The best diet for the average person is one which is 1/3 to 1/2 raw and the balance cooked food. After some months of the vegetarian mucos-low diet which I teach, the fruit breakfast can be substituted for the other breakfast. With this meal entirely of raw food, and lunch and dinner each including a large raw salad, it is easily seen that 1/2 the diet can be composed of raw food.

(23) Do not cook vegetables too long. The aversion of most people to vegetables is grounded in the fact that it is customary to boil the life and taste out of the vegetable and serve an insipid, tasteless, washed-out shadow of the real article of food.

(24) Dried Spinach: Most Health Food Stores, and many grocers, carry dried spinach (as well as other dried vegetables), and it can be prepared more tastily than canned spinach. Soak several hours or overnight, in just enough water to cover.

(25) Spinach: Wash carefully many times. Nothing is so unpleasant or disastrous to the appetite as to tase grit or find a worm or bug in spinach.

(26) Rice and Spinach:

1 cup of steamed brown rice
3/4 cup slightly steamed spinach
2 Tablespoons melted butter substitute
Curry powder if desired.

Heat rice and spinich together with curry powder to taste. Serve with melted butter. This is delicious with broiled onions over the top.

(27) I feel certain that half of our diseases and inefficiency are caused by the deplorable custom of eating some sweet rich concoction at the end of every meal. The natural food, fruit and vegetables, when unchanged by man and uncooked, contain sufficient sweetening to satisfy the taste. It is because of our highly artificial and unnatural diet that we crave something sweet when we are through with our meal. The sugar requirement for our bodies will be taken care of if fresh fruit is eaten daily.

(28) Fancy Baked Apple:

baking apples
honey
Raisins or dates
Walnuts or any other nut meats.

(Bragg)

Core apples and stuff centre with dry fruit and nuts. Place in baking dish with a little water. If desired, the dried fruit and nuts may also be placed around the apples in the baking dish to make a dressing for the honey over each apple. Serve with cream or nut cream.

(29) Apple Sauce With Raisins:
4 cups peeled and quartered apples
1 cup raisins
3/4 cup of honey

Steam apples and raisins and add honey just before removing from fire.

(30) Stewed Prunes:
1 lb. prunes
1/2 cup honey

(31) Uncooked Prunes: Soak prunes several hours and then wash. Add fresh water, hot but not boiling. Cover dish in which prunes are soaking and let stand from 24 to 48 hours. A little honey may be added before serving.

(32) Agar, a gelatine contained in seaweed, is a vegetable product which can be used very successfully in making gelatine desserts. The gelatine commonly sold at grocery stores is an animal product, and very unwholesome. It should never be used. Agar has also the advantage over animal gelatine in that it will jell in 20 to 30 minutes at room temperature.

(33) Betty's Raw Food Ice Cream:
2 very ripe bananas
3 T's almond butter
2 T's honey (more if taste desires)
3/4 cups finely grated fresh cocoanut
1/3 cup dates(cut in small pieces)
1/4 cup walnuts/pecans (chopped)
1 cup water
Vanilla (if desired): Mash the bananas with a fork and whip to a froth. Mix almond butter and honey. Add water slowly to the nut butter and honey so that a smooth cream results. Pour this into the bananas, adding cocoanut, dates and nut. Add vanilla if desired. Freeze and serve.

(34) I am only giving a few recipes for breads as I consider all cereal products, unless dextrated, highly acid forming and injurious to the health. Bread should always be toasted until it is thoroughly browned, dried out and dextrated all the way through. I definitely disapprove of hot breads, corn bread, rolls, muffins, waffles, gems, and so forth and do not recommed the use of cooked cereal to any great extent.

The unleavened bread baked slowly and thoroughly, is very much better for the health than the leavened bread. Under no circumstances should bread foods be used which are leavened with baking powder or soda.

(35) The Maker put in fruits, vegetables, nuts and whole grains all the elements necessary for growth and health, and milk is a complete unessential. In addition it is mucus forming, and leaves uneliminated protein waste in the tissues which forms a fine bed for disease germs to work in.

(BRAGG)

(1) Our physical and mental well-being largely depends on the normal alkalinity of the blood, while acidosis or toxemia is the primary cause of nearly all pathological conditions.

(2) We cannot imitate these subtle processes of nature and the dream of enterprising chemists to artificially produce synthetic food stuffs to sustain life and growth, can never be realized.

(3) For life and health and for the prevention of bodily disorders, no laboratory concoction can equal the inimitable products of nature. No substance other than the natural organic product is biologically fit for the life of body cells, and nothing else can be safely introduced into the human organism. Although the chemist is able to build up artificially a series of more or less complex organic compounds, his experiments do not represent the synthetic processes of the living cell. All of the so-called organic substances coming from the laboratory are produced by the application of forces and agents which can never play a part in the vital processes, such as extreme pressure, high temperature, strong galvanic currents etc., agencies which would be immediately fatal to the living cell.

To take an extreme case, how can a chemist create an apple? No amount of analysis and subsequent synthesis will enable him to do so, for though he may succeed in reproducing the elements in their due proportions, and even some of their chemical combinations, still there is the bloom of life about the fruit that will ever defy his efforts.

(4) Fruit sugar or sucrose of fruits and succulent plants are the most economical source of heat and energy, for they are readily absorbed by the system. Fruits, in that respect, are superior to the starch-bearing cereals, which require a longer time for digestion than fruits and overburden the digestive organs, if eaten daily in large quantities.

(5) Fats are nature's most concentrated food principle; they have more than twice the energy value of either proteins or carbohydrates. If taken in moderate quantities, they act as lubricants to the organism as a whole, and especially to the intestinal tract.

(6) The Alkaline Or Base-Forming Elements: (The Eliminators of Waste Poisons; the Real Immunizers of the Body). The alkaline elements, which are very important in the performance of the physiological functions of the body, are, aron, sodium, calcium, magnesium, potassium and manganese. They are essential in the formation of the digestive juices and the secretions of the ductless glands, or hormones, which probably regulate nearly all the vital processes of the body. Iron is necessary for the formation of the red blood corpuscles and is the oxygen carrier of the system. The elimination of the carbon dioxide depends largely on sodium, which is the chief constituent of the blood and lymph.

Calcium, combined with magnesium, phosphorus and silicon, makes up more than half of the bony structure of the body and imparts textile strength to all the tissues. It also serves as a neutralizer and eliminator of poisonous acids.

(7) Sodium is only of value to the system if supplied in organic form, as is contained in vegetables and fruits. The addition of it is both unnecessary and injurious. It is one of the widespread perverted habits of civilized man.

(8) Chloride of Sodium, or common salt, is an inorganic substance which has caused much confusion in the minds of people, particularly with regard to its necessity as an adjunct to our food. We constantly meet such statements as these: "It is the only substance which we take into our bodies directly from the mineral elements;" and "The desire of salt is instinctive with nearly all animals", or "Common salt is one of the most essential of the mineral constituents of the body. When sodium chloride is entirely withheld from an animal, death from salt starvation ensues". All of these assertions, and many similar ones, are almost diametrically opposed to the truth. Why should chloride of sodium be an exception to the other elements? Because a substance has been used as an article of diet perhaps for thousands of years does not justify us, without unbiased investigation, to consider it wholesome. The salt-eating habit may be acquired as any other unhygienic habit, and, if we choose our food rightly, there is absolutely no necessity for it. The advocates of salt point to the animals who often go for miles to so-called "salt licks", but such a fact does not prove that salt serves as a food or performs some vital functions in the organism. This craving for salt is, in most instances, caused by feeding the cattle on herbage grown on soils poor in mineral elements, especially sodium, as on mountain slopes where rains have carried away the most soluble parts of the soil and deposited them in the valleys.

(9) The kidneys are most severely affected by the salt-eating habit. They become weakened and are unable to eliminate the large amount of salt which is then returned to the tissues and, of course, must be held in solution by water.

(10) Chemistry of food and rational dietetics must replace bacteriology, drugs, serum therapy and operative surgery in the study and practice of medicine. Natural immunity of the organism can be only achieved by maintaining the alkalinity of the blood.

(11) Commercialism has taken advantage of this situation by unduly exploiting the vitamin theory. Specially prepared vitamin foods, in different shapes and forms, are now widely advertised, claiming miraculous effects, and they seem to find a ready sale to a credulous mininformed public.

(12) Nevertheless, the manufacturers of commercial fertilizers have propagated the idea that the use of phosphoric acid, potash and nitrogen was the only way out of our dilemma of greater production or starvation. On the other hand, the idea of permanent soil humus, whether derived from stable or green manures has been woefully neglected by the vast majority of land owners.

(13) Manure is an unbalanced plant food, supplying too much nitrogen and not enough of the basic mineral elements, it is especially deficient in lime. The continuous application of manures produces acidity of the soil which should be corrected by the addition of carbonate of lime or marl to the manure, before it is used as fertilizer.

(14) Sampson Morgan, of Tenterden, Kent, England, another pioneer of rational soil culture, has published two interesting and instructive essays on mineral fertilization entitled "Clean Culture" and "The New Soil Science."

CARQUE

(15) In "Clean Culture" he says: "I have proved that the millions spent by cultivators upon chemical and 'forcing' plant foods have practically been wasted, often causing much harm. I have further proved that many bodily ailments are due to the continued consumption of deficiency foods, produced with manure, devoid of the minerals furnished in the primary rocks in perfect proportion."

(16) It is but natural that the manufacturers of the usual commercial fertilizers, containing a surplus of nitrogen and phosphates strenuously oppose all new ideas of sensible soil culture and condemn all mineral fertilizers as worthless and fraudulent. It is a pity that most of the commercial fertilizers are highly endorsed by agricultural teachers, who still consider an abundance of nitrogen the most essential factor in ascertaining the value of any fertilizing material.

(17) "Thousands of Eastern farms have been abandoned owing to the worn out condition of the soil, due to over-stimulation by so-called fertilizers, consisting of nitrate soda and other chemicals which burn up the last ounce of its crop producing vitality.

"What our soils need is food. We must put back the clean, wholesome mineral elements that nature intended and provided for plant life.

(18) Mankind has accepted the idea that fertilizing must be done with manure, reinforced with nitrates and phosphates. But it will be eventually found that despite all such fertilization, the land is slowly but surely losing its productiveness; that insect pests increase, and, what is worse, that the quality of the soil's products is deteriorating. Intelligent soil culture will, therefore, be one of the most important problems with which the growing population of the earth will have to deal, for the health and welfare of nations depend on rational nutrition.

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YESUDIAN'S "YOGA & HEALTH"

1) Really knowing my body, however, means something quite different. It means, assuming I know, for example, where my heart is, that I can also go down with my consciousness into my heart; that I can feel it's shape, auricles, ventricles and valves.

2) When he reaches this point, the next step is to direct his consciousness united with his will power, to the minutest fibres of his body.

3) He practises how to lead his consciousness into every part of his body.

4) He learns that there are two life currents active in his body and that the complete equilibrium of these two forces means perfect health.

5) The positive pole is in the top of the skull, at the spot where our hair forms a whorl. This point is easily located on a child's head. The negative pole is in the coccyx, the lowest vertebra. Beteen these two poles there is a current of extremely high frequency and short wave-length. This tension is LIFE.#The carrier of life is the spinal column.

6) The pupil comes to the realization that everything that lives in time and space is alive because it carries within itself polarity and rhythm. He begins to see the secrets of creation. In that moment when the creative principle leaves the absolute and splits in two, the negative and positive pole, i.e., polarity, is born. Between the two there arises a pulsing connection, rhythm is born and there begins the manifestation of LIFE.

7) Man carries within himself the positive-sending and at the same time the negative-receiving resisting characteristics of his being. Within his personality which is woven of contrasts he must preserve complete balance, join the opposites together, supplementing each by the other, and reconcile them within himself. Only then is he perfect.

8) Inasmuch as diseases always arise from the fact that one of the two life currents has the upper hand over the other, we divide them into two major groups, positive and negative diseases.

If we overstrain the body's life force, either through exaggerated sexuality or through excessive mental work, this causes increased combusion. The body is exhausted and falls into a negative condition. It's resistance is too low. Such negative diseases are tuberculosis, chronic inflammations, allergic disorders, stomach and intestinal ulceers, etc. Convalescence, neurasthenia and depressions are also negative conditions. The opposite happens when for any reason, life energy is reduced or withdrawn so that the cells of the body, lacking a concentrated force, start to go wild, forming tumours and cancerous growths.

9) In Hatha Yoga schools experience has shown that when a patient succeeds in disciplining his thoughts, he can, without any violent suppression live in complete continence, parallel to the treatment he is getting. Thus, in very many seemingly hopeless cases, healing can be attained.

Western physicians have also recognized a connection between tuberculosis and excessive sexuality. They suppose, however that the erotic condition is the result of tuberculosis, whereas actually the opposite is true. People who are over sensual are thus more disposed to tuberculosis,. If occidental medical science would compile statistics on the mental condition which precedes various diseases, it would soon realize the truth of what Hatha Yogis teach,

namely, that all disorders, even infectious diseases, are the result of mental causes.

10) Yogis prevent the disease through maintaining the equilibrium of currents, or if this has been disturbed and a disease is already present, they restore the balance between the two currents. In this way, the organism conquers the disease through its own power and returns to permanent health. The balance between the two currents is perfect when our mental equilibrium is perfect. Therefore, we must begin by setting the mind in order.

If I bite into a hard crust of bread and break a tooth, does this have a mental cause? Yes!

Through the nervous system the mind penetrates into the body. The nervous system directly affects the glandular system. Hence the production of hormones within the system of ductless glands directly depends on the mental condition of the individual. We know very well that the calcium or lime content of our bones - and consequently the hardness and resilience of our teeth - depends on the quantity and quality of the hormones circulating in our blood. If a tooth is decayed and brittle, this likewise has mental causes!

But how about accidents? If someone falls down a stairway and lands at the bottom, battered and bruised, does this also have mental causes? -Yes! But the causes lie deep below the conscious mind.

Every accident is a self-punishment of the individual. Every decision, every act, every movement has it point of origin within us.

11) The seemingly marvellous results of hypnotism become comprehensible if we understand the connection between thought and prana. The hypnotists collects and controls the prana in the medium with the air of spoken thoughts. Indian Yogis, however, make no use of the power they have; for they believe that no one has the right to interfere with the self and freedom of action of another person. They likewise do not use hypnotism for healing purposes, because the results are not permanent. If the person who has been healed by anothers intervention continues to make the same mental mistake as before, and if he continues to think wrong thoughts, the disease reappears with renewed vigour.

12) Most disorders of the vocal cords and the respiratory organs are the result of deficient breathing. This is the easiest way to catch cold.

13) About the damaging effect and the reprehensibleness of shallow breathing, I can give him the following advice. Standing upright at attention with hands rigidly at the sides, lift the shoulders a little and breath deeply. Then throw back the head and drop the shoulders, and immediately you see that you can breathe in still more, at least as much more as before.

Second test: Let us sit at our desk leaning over forward a bit just as we do while working our breathing again will be shallow, as our shoulders are in an unnaturally high position.

14) Abdominal breathing is also called deep breathing or diaphragmal breathing. Most men breathe this way when lying down or resting. This is the type of breathing advocated by European and American health lecturers, whereas actually it is only part of complete Yogi breathing.

(15) In shallow breathing, the upper part of the lung fills up with air; in middle breathing only the middle breathing, only the middle and a bit of the upper part and in deep breathing, the entire lower and middle parts. Hence, this kind of breathing is better than the two forms just discussed.

From the foregoing it is obvious that the most perfect method of breathing is that which fills the lower, middle and upper part of the lungs in the same way, thus supplying the organism with the maximum amount of oxygen and prana.

(16) The complete and perfect Yoga breathing contains all the advantages of abdominal, middle and upper breathing and none of their disadvantages. It brings the entire respiratory system - every cell and every muscle - into action.

(17) The basic exercise for complete yoga breathing is as follows: Standing erect in normal, restful posture, we exhale vigorously and then breath in, our inhalation being composed of the following three interconnected phases: 1) By moving the diaphragm we slowly push the abdomen outwards. That is, we arch out the abdomen without consciously breathing in. In so doing, we make the surprising discovery that merely expanding our abdomen has caused air to flow into the lower part of our lungs. It is a good idea, at least in the beginning, to put the palms of both hands on the abdomen in order to note its movement.

(18) In the second phase of this breathing, we spread our lower ribs and the middle part of our thorax, so that little by little the air streams into our middle lungs. This phase corresponds to middle breathing.

The third rhythm in the inhalation is the full arching-out of the chest. With this motion we draw in as much air as we can get into our expanded lung. In this last phase, we draw in our abdomen so it can act as a support for the lungs and at the same time, the upper lobes of the lungs can fill up full of air. The last rhythm is thus a completely performed upper breathing

At first glance it seems as if Yogi breathing consisted of three rhythms of movement. However, this is only theoretically so, for in performing this breathing we must glide from one movement into the next, without a break or interruption. Seen from the side of the body, the perfect Yogi breathing appears to be a single, slow wave-like movement from the abdomen upwards. With a little practice, we are able to draw in the air evenly, with a smooth transition as we pass from one phase to the other.

Now we begin exhaling slowly through the nose so that we force the air out in the same sequence in which it was admitted. First we draw in the outer wall of the abdomen thus pressing the lower ribs together and finally we lower the collar bone and the shoulders. In exhaling we press the abdominal and rib muscles together to such a degree that as little air aspossible remains behind. Naturally, we must not be violent about it.

A half hour before each of the three main meals we practise this simplest form of pranayama, at least one minute on the first day. Each day for the next five days we increase the dose by 1 min,

(19) In many cases complete healing can be achieved in a short time if the patient breaks his habit of shallow breathing and begins to breathe deeply and thoroughly. Deep breathing also changes his mental attitude, for how can a person who has a broad, well-expanded chest and who breathes slowly and deeply, be fearful?

(20) Why should we do breathing exercises when we can get the same effect through sports? When we run, fence, row or play tennis, our lungs function to their full extent; we are automatically forced to take deep breaths and thus, indirectly, we achieve the beneficial effects of Yogi breathing!

This is not true, however. During vigorous sports, the lungs actually do work to their full capacity, but unsystematically, with spasmodic jerky movements and the increased oxygen,intake is immediately consumed as a result of the constant loss of energy.

(21) Rhythmic exercising of Yoga breathing either in restful exercises involving only little bodily movement has an incomparably greater and more beneficial effect on all our organs than indulging in sports just for the sport's sake. It must be added that Western sports are dynamic, active, whereas the bodily exercises of Hatha Yoga are passive. In active sports we expend our strength and then have to lie down to rest. In the passivity of Yoga exercises, however, we collect a gigantic amount of energy which we store up within us.

(22) No matter how tired we are when we come from work, we can easily do passive Hatha Yoga exercises, as they cause no further fatigue On the contrary, after doing them we are remarkably refreshed.

(23) The miraculous effect of retained breathing can also be partly explained in that way. The reader will notice that in doing the pranayama breathing exercises described in the Practical Part of this book, the Indians always combine them with the retention of the breath over shorter or longer periods. This is actually breathing control which has a most astonishing biological effect on the organism.

(24) If we watch a javelin thrower, a discus thrower, a swordsman or tennis player, we can see how, just before the supreme exertion of his decisive movement, the athlete holds his breath and often makes a whole series of movements before exhaling. The greater the muscular work or the power he is required to exert, the deeper will be his inhalation preceeding it and the longer will he hold his breath.

(25) The Yogis made this discovery thousands of years ago and recognized he fact that pranayama practised in connection with retention of breath, stores up large quantities of prana and is therefore of extraordinary beneficial effect, not only for the organs of breathing and digestion, but also for the blood and the entire nervous system.

(26) Breathing itself is actually an alternation between positive and negative conditions. In inhaling we are in a negative condition - we are receiving, drawing in the life-giving element. While exhaling we are positive - we distribute the power we have taken in to all

parts of our body; we are giving, radiating. One who thinks logically will already realize that if we consciously control the regularity of our breathing, this, in itself sets up an equilibrium between the positive and negative energies. In holding his breath, a person is forced - at least for a time - to focus his consciousness in the centre of his SELF and to unite both energies. As a result he achieves a condition of complete equilibrium, both mentally and physically. It is the same as if I were to stop an oscillating balance at the very moment when the pointer is at the centre, that is, when the balance is in complete equilibrium.

(27) When I take a sick person who has got out of equilibrium and, in a similar manner, bring him back to equilibrium his healing is greatly aided. The alternating breathing exercises - such as 'Bhastrike' for example, that is, alternating breathing through the right and the left nostril - force the person to an even greater extent to establish equilibrium between the positive and negative forces in his body.

(28) By holdingthe condition of equilibrium - that is, by retaining our breath, we thoroughly clean all the little air sacks in the lungs and stimulate hem to increased activity. In this way the stagnating impurities and toxins in the blood are vigorously expelled. The retained breath has somewhat the same effect on the lungs and the blood as a laxative on the organs of digestion. For this reason those who regularly practice yogi breathing never suffer from disorders of the lungs, stomach, liver, gall or heart, nor do such persons include asthmatics or sclerotics.

(29) Swimming is a natural exercise, not an artificial one. Secondly, even today it is the only sport in the world which, because of the perfectly rhythmic movements required forces us to breathe deeply in the pranayama manner. Thanks to these characteristics, swimming when practised regularly and in moderation is extraordinarily beneficial to the health.

(30) I have placed such a great emphasis on swimming, because it is the only basic exercise which forces everyone to control his breathing. One must hold his breath for a certain length of time if he does not want to swallow water.

(31) Ice cold food and beverages have an injurious effect as soon as they are in the mouth. The enamel of the teeth becomes cracked and loses its ability to fight off mouth bacteria.

(32) The most dangerous thing, however, is ice cold fruit. Fluids are more quickly warmed to body temperature than pieces of ice cold fruit, especially when they are not thoroughly chewed. Such pieces of badly masticated ice cold fruit lie for a long time in the stomach, not only cooling the mucous membranes of the stomach walls,

but also all the organs in the vicinity.
(33) He only eats when he is actually hungry and chews each bite ten times as long as the occidental - until it is thoroughly insalivated, and he does not swallow it until it has been chewed into a milky mush. From the viewpoint of the prana current, this is extraordinarily important.
(34) Let us therefore assume that food contains prana, as explained by the ancient Indian science, and that this prana is liberated by thorough mastication.
(35) Meals should be eaten slowly, with attention, and concentration on the food. If we come home tired, we should rest at least ten minutes or a quarter of an hour; for a tired body has a tired stomach and cannot digest as it should. Moreover, let us not forget that food gives strength and that we should never eat when we are angy or dominated by another negative emotion. If we eat while in such a mental state, the energy derived from the food will serve to strengthen our anger and our baser instincts.
(36) One who understands the meaning of leading consciousness also understands the advantages that are connected with being able to cause a flow of blood to any desired part of his body. If someone suffers from a lazy colon, he concentrates on his colon and feels as if he himself were the colon. This in itself is sufficient to cause a flow of blood and to set the colonic activity in motion. This is increased when the person imagines that he himself is the colon and moving.
(37) During inhalation we must concentrate on storing up prana within ourselves, and in exhaling we must think of sending forth the fresh prana intentionally to all parts of the body or to the part which is concerned in the particular exercise. This in the exercise called Viparita-Karani we concentrate on the thyroid gland. This means, that we send our SELF into the thyroid gland - through constantly thinking of it - and simultaneously at every exhalation we send the quantity of parana we have inhaled to they thyroid, much as if we were 'pumping it there.' Similarly, we can send prana to any desired part of the body with the firm intention of strengthening or healing it. Prana collects wherever the consciousness is concentrated.
(38) The blood vessels can be strengthened by exercises such as Sirshasana, Sarvangasana and Viparita-Karani which, because of the inverted posit on of the body, enable the blood to flow back to the heart without effort. These postures which educe pressure on the veins for several m nutes every day tend to lengthen the life of the veins to a considerable degree. Their effect is astonishing. The short rest which these blood vessels obtain during the exercise of the asanas is fully adequate for their regeneration. With daily asana exercises of several

CHAPTER 7.

A THOROUGH DISCUSSION AND METHOD OF DAILY YOGA STRETCH AND RELAXATION EXERCISES FOR GOOD EYESIGHT.

If you follow the directions below daily and carefully, you will be sure to have excellent eyesight throughout your lifetime.

You may do these procedures in the morning and in the evening or you may do some of them at different times of the day, especially after very concentrated work with your eyes; that is, driving long distances or after watching the movies or television.

1. Learn How to Relax the Hatha Yoga Way and Rid Yourself of Anxiety.
2. Keep regular Hours of Work, Relaxation and Sleep.
3. Learn How to Breathe the Yoga Health Way and Practice Daily Doing It.
4. Do Yoga Exercises and Postures Daily.
5. Sun-Bathe Your Eyes Daily.
6. Learn How to Meditate Daily.
7. Follow This Yoga Plan Every Day for Your Eyes:-
   a. Do Deep Yoga Breathing Several Times.
   b. In bed before getting up, stretch your arms above your head and stretch your legs and feet and then relax. Repeat this seven times.
   c. Open your eyes wide and then close them tightly. Repeat seven times.
   d. Look as far up and then as far down as you can seven times.
   e. Look as far to the right and then as far to the left as you can seven times. Shut your eyes for a few seconds.
   f. Look up and to the right and then down and to the left

seven times. Shut your eyes for a few seconds.

g. Look up and to the left and then down and to the right seven times. Shut your eyes for a few seconds.

h. Now imagine there is a large clock in front of you. Fix your eyes on the "twelve" o'clock position, then the "three" o'clock, "six" and "nine" o'clock positions respectively and in this sequence. Repeat this seven times. Close your eyes for a few seconds and repeat this procedure in reverse: "twelve", "nine", "six", "three", and back to "twelve". Repeat this seven times. Do this smoothly and slowly, not in jerks.

i. With the same imaginary clock in mind starting at "twelve", look at each number(one, two, three, four, etc.)and continue around the clock until you are back to "twelve" again. Now go around counter clockwise. In this movement be sure your eyes make the circle in as wide a circumference as is possible.

j. Close your eyes and massage your eyeballs gently for about twenty seconds.

k. On both sides of the bridge of your nose you will feel a slight bump(this is the location of the lacrimal sacs which collect the tears). With your forefingers massage both sides of your nose at the site of these bumps up and down several times.

l. Now sit up in bed and look out of the window at an object at least fifty feet away for a few seconds. Then hold your forefinger about four inches in front of your eyes and concentrate intently at your finger for about ten seconds. Look in the distance and then at your finger seven times. (This exercise helps to bring new blood supply and nerve energy to the ciliary muscles inside your eyes which controls the function of accomodation. Accomodation is accomplished by the action of the ciliary muscles acting on the crystalline lens causing it to become flat for seeing dis-

tant objects clearly and to become round for seeing near objects clearly).

m. Hold your forefinger at arm's length in front of your eyes and slowly bring it closer until you see two fingers(double). Close your eyes and repeat this seven times. Do not watch your finger as you move it away from you. You are improving the focusing of your eyes with this procedure. (This function of the eyes is called convergence. It is used whenever you are doing any kind of close work with your eyes).

n. Rub the palms of your hands together vigorously for about thirty seconds, close your eyes. Then lay the palm of your right hand, at an angle of forty-five degrees, over your right eye. Do the same thing with the left hand and cover the left eye. The fingers of your left hand will overlap the fingers of your right hand on your forehead. Visualize a pure white carnation and keep palms of your hands over your eyes for about thirty seconds. The magnetic energy stimulated in the palms of your hands will be transmitted to your eyes.

(See Illustration)

o. Massage your forehead with your fingers and then your entire scalp with a circular and zig-zag slow motion. (This stimulates circulation and nerve energy to the head and the eyes.) Next massage the skin of your face, above and below your mouth and the skin of your jaw. With your thumbs under your jaw and your fingers over your jaw, massage the entire rim of your jaw from the center around up to your ears. (This helps to stimulate the circulation and nerve energy to the glands just below the jaw). Massage the back of your neck with your fingertips, starting at the base of your head and down to and including the top of your shoulders.

p. While still in bed and sitting at the edge of the bed do the following:-

1. Drop your head gently forward and then gently backward. When your head goes backward, open your mouth.

Repeat this seven times.

2. Turn your head to the right at right angle to your body. Then turn your head forward. Now turn your head to the left at right angle to your body and then forward again. Repeat this seven times.
3. Lay your head on your right shoulder, then on your left shoulder. Repeat this seven times.
4. Drop your head gently forward, then to the right, backward , to the left and forward again in a smooth rotary motion. Repeat this slowly seven times. Then reverse the motion; bend your head forward, to the left, backward and to the right and again forward seven times in a smooth rotary motion.

Now get out of bed. Take several deep Yoga breaths before continuing with the following exercises while you are out of bed. Remember that all Yoga stretch and relaxation exercises are done slowly and smoothly. It is more important to hold the positions described rather than to do them many times. If you find that in the beginning you cannot do the exercise exactly as advised, don't force yourself but do it the best you can. Yoga comes gradually and when your body becomes more limber, you will be able to do these exercises perfectly. Many people who have performed the Yoga stretch and relaxation exercises consistently look ten-twenty-thirty years younger than their chronological age. The following Hatha Yoga exercises firm your face, improve your eyesight, tone up your body muscles and internal organs and glands.

q. <u>Shoulder Swing</u>:

This stretch and relaxation exercise helps to relieve tension and circulation stasis in the upper portion of your body especially in the neck and head:-

1. Move your shoulders as if you were shrugging them, using rapid but loose up-and-down movements seven times.
2. Next move your shoulders forward and backward seven times. When your shoulders move forward your chest