

# Philosopher's Body 1

## Table of Contents

Index to Excerpts.....	4
Healing .....	8
Dr H.E. Kirschner: Live Food Juices.....	10
Gayelord Hauser .....	11
Sanford Bennett: Old Age, Its Cause and Prevention.....	12
Bernarr Macfadden: Good Posture.....	14
Knowing How to Stop: A Technique for the Prevention of the Wrong Use of the Self (An Introduction to the Work of F. Matthias Alexander) .....	17
How to Lift Weights Safely.....	27
Yearning K. Chen: T'ai-Chi Ch'uan (Chinese Zen Physical Ju-jitsu Culture).....	28
The Hatha Yoga Exercises for Health and Kundalini.....	34
Theos Bernard: Hatha Yoga (Cont'd).....	37
Shiva Samhita .....	39
Theos Bernard: Hatha Yoga.....	39
Mrs Vance Cheney: What It Is That Heals.....	41
Rose O'Neill: Delsarte, The Forgotten Master .....	43
Elbert Hubbard: A Little Journey to the Home of Jac Auer.....	45
P.G. Bowen: The Occult Way .....	47
Artie McGovern: Body-Control Exercises (Series II).....	49
The System of Physical Exercises for Body Control.....	55
Peter J. Steincrohn, M.D.: You Don't Have to Exercise! Rest Begins at Forty .....	57
Bernarr Macfadden: Good Posture.....	58
Peter J. Steincrohn, M.D.: You Don't Have to Exercise! Rest Begins at Forty .....	59
Artie McGovern: Secret of Keeping Fit.....	60
Bernard Masson: Teaching Vegetarianism and Fasts .....	61
Peter J. Steincrohn, M.D.: You Don't Have to Exercise! Rest Begins at Forty .....	61
Aubrey Westlake: The Pattern of Health.....	62
William Satchell: The Greenstone Door (Novel) .....	64
Godfrey Winn: The Quest for Healing.....	64
Dr F.M. Houston: Contact Healing (a Variant of Zone Therapy) .....	66
Aubrey Westlake: The Pattern of Health.....	69
Dr Heinz Graupner: Adventures in Healing .....	72
Physical Exercises by PB .....	73
Dr Heinz Graupner: Adventures in Healing .....	74

Slanting Board Exercises .....	75
W. Earl Flynn: Christian Health Science Vs. Christian Science.....	77
Julia and Annie Thomas: Psycho-Physical Culture .....	84
Mrs Theodore Parsons: Making the Body Think .....	90
Emily Noble: Rhythmic Breathing.....	96
Emily Noble: A Method for the Millions.....	106
Emily Noble: Rhythmic Breathing.....	108
Herbert M. Shelton: Secrets of Abounding Energy (Lecture).....	111
Gurdjieff: On Fasting .....	113
Herbert M. Shelton: The Hygienic System - Volume VII (Orthopathy).....	114
Mental Influences.....	127
Herbert M. Shelton: The Hygienic System (Volume XI, Orthotrophy).....	129
Herbert M. Shelton: Human Life* Its Philosophy and Laws.....	133
Werner Zimmerman (Interview) .....	180
J. Empringham, M.D., D.Sc: Hints on Diet.....	181
E.H. Smalpage (Fellow of the Royal College of Surgeons): On the Harmfulness of Table Salt.....	188
John H. Manas: Prolonging Youth.....	189
John H. Manas: Enigma of Life .....	191
The Wisdom of the Overself.....	192
David T. Bush: Lecture Notes .....	193
Manly Hall: On Kundalini, Sex and Karezza.....	196
Dr R.S. Clymer: The Rosicrucian Fraternity in America .....	196
Order of Oriental Templars (OTO): Book of the Constitution .....	197
J. Marques Riviere: Tantrik Yoga.....	199
Bess M. Mensendieck, M.D.: Look Better, Feel Better: The System of Functional Movements.....	209
Upton Sinclair: The Fasting Cure.....	219
Edward E. Purinton: The Philosophy of Fasting.....	222
Howard V.H. Inches: Brother, Heal Thyself .....	229
Hygiene .....	239
Liver Disorder Exercises .....	240
Wilhelm Eitel .....	241
Exercises .....	241
The Atkinson System of Radionic Therapy.....	242
Hatha Yoga .....	244
Teofilo De La Torre: Philosophy and Practice of Psycho-Physiopathy in Edenia # 14	247

Bircher-Benner: Fruit Dishes and Raw Vegetables .....	248
Teofilo De La Torre: Philosophy and Practice Of Psycho-Physiopathy In Edenia # 14248	
Bircher-Benner: Fruit Dishes and Raw Vegetables .....	249
John W. Armstrong.....	250
Bircher-Benner: Fruit Dishes and Raw Vegetables .....	250
Dr Henry Krause: Alcohol Vs. Straight Thinking: .....	251
Bircher-Benner: Fruit Dishes and Raw Vegetables .....	252
Hygiene .....	253
Postural Exercises.....	255
Kate Emil-Behnke: Singers' Difficulties: How to Overcome Them .....	256
Jorge Rivera.....	260
Stephen S. Price .....	261
Kate Emil-Behnke: Singers' Difficulties: How to Overcome Them .....	261
Exercises for Activating the 5th Lumbar Region of the Spine.....	262
George Hackenschmidt.....	264
6 Minuti Di Esercizi Isometrici.....	270
Yogendra: Hatha Yoga .....	274
Health Culture Magazine – Sept. 1941.....	276
Hygiene .....	278
Sonya Richmond: Postures for Relieving Arthritis .....	280
Nora Weeks: The Medical Discoveries of Edward Bach, Physician: What the Flowers Do for the Human Body.....	280
F.J. Wheeler: The Bach Remedies Repertory .....	283
Dr Edward Bach: The Twelve Healers.....	283
Dr Edward Bach: Heal Thyself.....	284
S. Muzumdar: Yogic Exercises .....	286
Exercises for Spine .....	298
Paramahansa Yogananda: In Memoriam .....	298
L.T. Symons: The Healer Is Here! .....	299
Beatrice Russell: Fragments of Truth from the Unseen.....	301
Sir Paul Dukes: The Yoga of Health, Youth and Joy.....	302
Selvarajan Yesudian: A Yoga Miscellany .....	310
Rachel Carson: Silent Spring .....	312
John Lust: Raw Juice Therapy .....	313
Heinrich Von Boddein: Zeichnungen .....	315
Lecture by Theosophist on Hatha Yoga.....	325
Start Disk: On The Liver.....	326

Hygiene .....	328
Medical .....	332
Hygiene .....	334
The Nerve-Train Starts at 8 O'clock in the Morning.....	336
Hygiene .....	339
Isometrics Training: Strength in the Armchair .....	340
Hygiene .....	342
Optical.....	351
Hygiene .....	353

*Editor's Note: The three Philosopher's Body files could be more properly titled Philosophy of the Body. They consist mostly of excerpts about diet, yoga, hygiene, disease, healthy living, etc., ranging from very specific practical advice, to theoretical ideas about the nature of disease and old age. The material in the Book Notes series is, generally speaking, not PB's writing. The vast majority of the material in these files is excerpts from other authors; most of it has been retyped from its original source. PB considered these notes to be for his own personal reference, and never meant to publish them – as such he rarely indicates his intent for these notes, nor does he consistently cite his sources. PB usually excerpted material from books that struck him as well-written or representative of the original author's thought. He often edited these excerpts as he typed or had them typed – thus they may very well contradict the original text, as PB sometimes thought that a writer had inverted their own intuition and said black when they meant white. While these changes are informative of PB's thought-process, they are too numerous to chase down and annotate. Thus the reader should be wary of taking a quotation as a reliable extract from an original. We focused our efforts primarily on PB's unpublished philosophical writings; as a result, this file has been formatted but not proofread or fully annotated.*

*For more information about the people and texts PB quotes or references here, please see the file titled "Wiki Standard Info for Comments." For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled "Introductory Readers' Guide." We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity's sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a PDF of the same name. – Timothy Smith (TJS), 2020*

## **Index to Excerpts**

---

<sup>1</sup> The original editor inserted "1A" at the top of the page by hand.

(1-1) <sup>3</sup> [Dr Empringham <sup>4</sup>	HINTSON DIET (SCIENTIFIC ORIGINAL)	139] <sup>5</sup>
F.M. Alexander	KNOWING HOW TO STOP	6
Sanford Bennett	OLD AGE ITS PREVENTION	2
P.G. Bowen	THE OCCULT WAY	34
David T. Bush	LECTURE NOTES	155
Yearning K. Chen	T'AI-CHI CH'UAN	16
	(Chinese Zen Physical Ju-Jitsu Culture)	
Mrs Vance Cheney <sup>6</sup>	WHAT IS IT THAT HEALS	28
R.S. Clymer	DIVINE ALCHEMY <sup>7</sup>	
W. Earl Flynn	CHRISTIAN HEALTH SCIENCE VS. CHRISTIAN SCIENCE	52
Manly Hall	ON KUNDALINI	157
Anonymous	THE HATHA YOGA EXERCISES FOR HEALTH AND KUNDALINI	22
Gayelord <sup>8</sup> Hauser	BETTER BREATHING, SHORT RELAXING	1
F.M. Houston <sup>9</sup>	CONTACT HEALING	47b.
Elbert Hubbard	A LITTLE JOURNEY TO THE HOME OF JAC AUER	32
Howard V.H. Inches	BROTHER, HEAL THYSELF	187
C.R. Jain <sup>10</sup>	CONFLUENCE OF OPPOSITES <sup>11</sup>	51
Bernarr MacFadden	GOOD POSTURE	4
John H. Manas	PROLONGING YOUTH	153
John H. Manas	ENIGMA OF LIFE	154
Bernard Masson	TEACHING VEGETARIANISM AND FASTS	45
Artie McGovern <sup>12</sup>	BODY CONTROL EXERCISES	36
Artie McGovern	SECRET OF KEEPING FIT	45
Bess M. Mensendieck	LOOK BETTER, FEEL BETTER	169
Emily Noble	RHYTHMIC BREATHING	68
Emily Noble	A METHOD FOR MILLIONS	77

<sup>2</sup> The original editor changed "INDEX TO EXCERPTS (TYPED) PHYSICAL BODY WORK" to "Philosophers Body 1" by hand.

<sup>3</sup> The para on this page is unnumbered.

<sup>4</sup> James Empringham

<sup>5</sup> The original editor inserted "Dr EMPRINGHAM: Hintson Diet (Scientific Original) 139" by hand.

<sup>6</sup> Abigail "Abbey" Perkins Cheney

<sup>7</sup> The original editor deleted "143" after "ALCHEMY" by hand.

<sup>8</sup> Misspelled as "Gaylord" in the original

<sup>9</sup> Francis M. Houston

<sup>10</sup> Champat Rai Jain

<sup>11</sup> Published 1921

<sup>12</sup> Arthur McGovern

Rose O'Neill <sup>13</sup>	DELSARTE: THE FORGOTTEN MASTER	30
Anonymous	ORDER OF ORIENTAL TEMPLARS - BOOK OF THE CONSTITUTION -	158
Mrs Theodore Parsons	MAKING THE BODY THINK	62
Anonymous	PHYSICAL EXERCISES	46
J. Marques-Riviere <sup>14</sup>	TANTRIK YOGA	160
Anonymous	SAVASANA	163
Herbert M. Shelton	"Secrets of Abounding Energy" (82), "Ebb and Flow of Health" (83), "Medicinal Schools" (84), "The Delusions of Cure" (85), "Treating the Cause of Disease" (86), "Rest" (87), "Nature Cure" (88), "Tapering Off" (89), "Right Living" (90), "Rest" (91),	

2

## INDEX TO EXCERPTS

(continued from the previous page)

<u>Herbert M. Shelton</u>	"Food" (92), "Exercise" (93), "Mental Influences" (93-4), "Laws Are Same for All" (95), "Changing Diet" (96), "Not by Food Alone" (97), "Complex Man" (98), "Exercise" (99), "Mind Cure" (100), "How Nature Heals a Wound" (103), "Crisis in Cures" (104), "Ailing Emotions" (105), "Tension" (106), "Clothing; Work" (107), "Sex Purpose" (108), "Sex in Marriage" (109), "Effects of Sex Act" (110), "Sex Excess" (111), "Perversions" (112), "Sex-Laws" (114), "Homosexuality" (115), "Eating and Work" (116), "Benefits of Fasting" (117), "Fasting and Work" (119), "Fasting: When Not to Fast and Breaking Fast" (120), "Modern Stimulations" (121), "Rest Cures" (122), "Exercise" (123), "Instantaneous Cure" (124), "Drugless Professions" (126), "Fads" (127), "Surgery" (129), "Dangers of Operation" (131), "Heat and Cold" (132), "Medical Superstition" (133), "Health Is Right Living" (134), "Medicine Is No Absolver" (135), "Killing Pain" (136), "Body's Self-Healing Power" (137 and 82), "Setback Symptoms During Treatment" (94), "Youth and Habit" (97)	
Upton Sinclair	THE FASTING CURE	178
Anonymous	SLANTING BOARD EXERCISES	49
E.H. Smalpage <sup>15</sup>	ON THE HARMFULNESS OF TABLE SALT	152
Peter J. Steincrohn, M.D.	YOU DON'T HAVE TO EXERCISE	43 47
		138 and 168d
Anonymous	SUN, COLD and SKIN-FRICTION BATHS,	144

<sup>13</sup> Rose Meller O'Neill

<sup>14</sup> Jean Marquès-Rivière ("J. Marques Riviere" in the original)

<sup>15</sup> Dr Edward Henry Smalpage (The original editor incorrectly changed the spelling of "Smalpage" to "Smallpage" by hand)

Julia and A. Thomas: <sup>16</sup>	PSYCHO-PHYSICAL CULTURE,	56
(2-1) <sup>17</sup> [ADDENDA		B] <sup>18</sup>
Edward E. Purinton	THE PHILOSOPHY OF FASTING	181
Howard V. H. Inches	BROTHER, HEAL THYSELF	187
Allen Klein	DON'T EAT BREAD	195
Anne Atkinson	THE ATKINSON SYSTEM	
	OF RADIONIC THERAPY	198
DUMBBELL EXERCISES		197
HATHA YOGA POSTURES (Dead Body, Perfect, Plough)		198
HATHA YOGA METHODS OF AWAKENING KUNADALINI		[199] <sup>19</sup>
Bircher-Benner <sup>20</sup>	FRUIT AND RAW VEGETABLES	200-203
VEGETABLE EXTRACT FAST		201
JAPANESE THEORY OF WATER FOR TEA: SAFE TEA INFUSING		201
John Armstrong <sup>21</sup>	CELLULAR UNDERCLOTHES, SALT, FALSE	
IDEAS ON SUGAR-STARCH DERIVED ENERGY, MILK		201
Dr Henry Krause	LIQUOR HABIT; ITS HARM AND CURE	203
Werner Zimmermann <sup>22</sup> Interview		138
HYGIENE HINTS		204
POSTURAL EXERCISE		205
VOICE PRODUCTION		206/c
5 <sup>th</sup> LUMBAR EXERCISES		207
HATHA YOGA POSTURES		208/a
HEALTH CULTURE		209
ARTHRITIS RELIEF POSTURE		210
Nora Weeks	BACH'S MEDICAL DISCOVERIES	210
F.J. Wheeler	BACH REMEDIES	212
Dr Bach <sup>23</sup>	TWELVE HEALERS	212
Dr Ed Bach	HEAL THYSELF	213
HATHA YOGA POSTURE DRAWINGS		214/7
Godfrey Winn <sup>24</sup>	QUEST FOR HEALING	47a.
A. Westlake <sup>25</sup>	PATTERN OF HEALTH	47a

---

<sup>16</sup> Julia and Annie Thomas

<sup>17</sup> The para on this page is unnumbered.

<sup>18</sup> The original editor inserted "ADDENDA B" by hand.

<sup>19</sup> The original editor inserted "199" by hand.

<sup>20</sup> Maximilian Oskar Bircher-Benner

<sup>21</sup> John W. Armstrong

<sup>22</sup> Misspelled as "Zimmerman" in the original

<sup>23</sup> Dr Edward Bach

<sup>24</sup> Godfrey Herbert Winn

<sup>25</sup> Aubrey Thomas Westlake

	Small	
(3-1) <sup>28</sup> CA Carson, Rachel <sup>29</sup>	SILENT SPRING	
DU Dukes, Sir Paul <sup>30</sup>	THE YOGA OF YOUTH, HEALTH AND JOY	
HA HATHA YOGA	POSTURES - DIAGRAMS	230
Lecture on Hatha Yoga by Theosophist		234
LU Lust, John <sup>31</sup>	RAW JUICE THERAPY	
MU S. Muzumdar <sup>32</sup>	YOGIC EXERCISES	214
PB	ON THE LIVER	235
	HYGIENE - NOTES AND PARAS - AT BACK OF VOLUME	
RU Beatrice Russell	FRAGMENTS OF TRUTH	
	FROM THE UNSEEN	221
SY Symons, L.T. <sup>33</sup>	THE HEALER IS HERE	220
YE Selvarajan Yesudian	A YOGA MISCELLANY	221
YO Paramahansa <sup>34</sup> Yogananda	IN MEMORIAM	220

## Healing

---

<sup>26</sup> The original editor inserted "DR HEINZ GRAUPNER: ADVENTURES IN HEALING 47-D." by hand.

<sup>27</sup> The original editor inserted "1C" at the top of the page by hand.

<sup>28</sup> The para on this page is unnumbered.

<sup>29</sup> Rachel Louise Carson

<sup>30</sup> Sir Paul Henry Dukes

<sup>31</sup> John Benedict Lust

<sup>32</sup> Sachindra Muzumdar

<sup>33</sup> Leslie Tasman Symons

<sup>34</sup> Misspelled as Paramahamsa in the original

<sup>35</sup> Blank page

<sup>36</sup> Blank page



(6-1)<sup>37</sup> Work out a deeper theory of disease, that it is due to living outside of the inner self, and to being inside the physical, emotional, and intellectual selves only hence to imbalance.

(7-1)<sup>39</sup> Practical Technique: In opening oneself mentally to receive the influx of help from a guru or from the Impersonal Source, open also the limbs, the hands and feet, or the healing current will be obstructed. Do not sit with crossed legs or arms.

(7-2) Ted Spicer's Exercise:

1) When the full healing exercise has been done once during the day, I have only to ask for certain strength later in the day to get it, or for healing for pain for pain to stop.

2) I think of the body as a manifestation of the Divine.

3) I pray to the Infinite Source of Life to heal the body.

4) I visualise lights of Infinite pouring through and flowing all over body.

5) I concentrate on the presence of the Overself in the heart and then to identify myself with that.

(7-3) Some years ago, Sol Rothschild, in a serious accident, broke his back. He experimented with a technique of recovery by "first, forming mental pictures of" what he wanted certain muscles to do, and then he tried to carry the pictures into reality by "forcing an impulse through the nervous system." Persisting along this line, he gradually got well, he tells us.

During succeeding years, Mr Rothschild discovered that he had been dealing with, what, to him, seemed related to light. This quality of light he dubs the "infinatron" which, he says, "is a finer, rarer, less dense ray of light, and is the vital ray of life." He builds his premise on the concept that the general mind of man is light, "everlasting, ultimate and eternal, master of fate." This excuses perhaps, the rather banal title of a book which for many will be truly illuminating. (MASTER<sup>40</sup> OF MY FATE)<sup>41</sup> [U.S.A.]<sup>42</sup>

---

<sup>37</sup> The para on this page is unnumbered.

<sup>38</sup> The original editor inserted "HEALING" in the left margin by hand.

<sup>39</sup> The paras on this page are unnumbered.

<sup>40</sup> The original editor inserted parentheses around "MASTER OF MY FATE" by hand.

<sup>41</sup> "Master of My Fate," by Sol Rothschild, 1936

<sup>42</sup> The original editor inserted "U.S.A." by hand.

(7-4) If physical treatment such as dental extraction is needed, there will be an inner leading to take it. Hence the combined treatment ascends from and includes physical to mystical.

8<sup>43</sup>  
HEALING

## Dr H.E. Kirschner: Live Food Juices

9  
Dr H.E. Kirschner<sup>44</sup>  
LIVE FOOD JUICES<sup>45</sup>

(9-1)<sup>46</sup> COCONUT Juice has high Vitamin B content, which aids digestive disturbances.

(9-2) The late Dr Max Gerson prescribed patients minimum of 32 ounces raw juices – mostly carrot and apple.

(9-3) Lemons are the richest food in bio-flavonoids, so important for health and longevity. They are also very rich in Vitamin C, deficiency of which causes gum bleeding, loose teeth, fatigue. Spectacularly relieve common cold.

(9-4) Juice of raw Parsley is very potent so take in small quantities and blend with carrot and celery. Add spinach (but carrot must be largest ingredient) and this cures prostate gland trouble and kidney trouble (where urination few times during night occurs). It also benefits arthritis and biliousness (for latter add radish). For arthritis Celery juice is very good

(9-5) Diarrhea treat with Apple juice, mixed with raspberry and blackberry on carrot base

(9-6) Instead of being dangerous, colonic treatment has brought abundant health

10<sup>47</sup>  
Dr H.E. Kirschner  
LIVE FOOD JUICES

---

<sup>43</sup> Blank page

<sup>44</sup> Harry Edward Kirschner

<sup>45</sup> "Live Food Juices: For Vim, Vigor, Vitality" published 1957

<sup>46</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>47</sup> Void page

## Gayelord Hauser

11<sup>48</sup>

GAYELORD HAUSER

(11-1)<sup>49</sup> Better Breathing (Abdominal and Rhythmic):

Loosen clothing around waistline and neck. Lie down. Relax. Breathe in slowly and gently through nose. Exhale slowly through mouth, humming letter "V." Make exhalation as long as you can.

Exhaling: The abdomen flattens as you can breathe out. Exhale for longer time than you inhale to purge the lungs. Inhaling: Forget chest breathing. Think of the abdomen. Breathe deep down into it and out of it. It will protrude and round out. The chest will expand of its own accord as it does so. Repeat 5, 10 or 20 times. Errors: To breathe furiously instead of calmly, quickly instead of slowly, and [raising]<sup>50</sup> and [lowering]<sup>51</sup> the chest instead of forgetting it. Animals breathe with their bellies, too.

(11-2) Short Relaxing Exercise: Close eyes. Breathe slow and deep Hum the Om sound quietly while exhaling

OLIVE SMITHERS Exercise: (1) Draw abdomen back without lifting ribs, hold the contraction as long as possible. (2) Bend forward, draw in navel, hold.

READING IN BED is harmful, if lying flat, to eyes. Sit propped up with pillows.

(11-3) Relaxing Exercise: It is easier when lying down to relax muscles if you stretch and tense them first - arms, fingers, legs and feet - and then let them drop and be heavy.

(11-4) GRAVITY AND POSTURE by M. Moore. When gravity pulls us too far forward or backward, it makes us old before our time. GRAVITY AND SITTING by Babson: Instead of harmful chairs sit cross-legged on rug, or on low bench with the knees raised and balancing on the buttocks. Also, sleep in a foetal position with one or both knees raised up

(11-5) WHEN LIFTING HEAVY WEIGHTS the abdominal muscles should be pulled up and in so that you feel them raising the front edge of pelvis. (b) When bending to lift the weight do so at the hip and knee joints only.

---

<sup>48</sup> The original editor inserted "(1)" in the top right corner by hand.

<sup>49</sup> The paras on this page are unnumbered. Paras (11-2) and (11-3) were typed on a separate sheet of paper and pasted to this page.

<sup>50</sup> The original editor changed "raise" to "raising" by hand.

<sup>51</sup> The original editor changed "lower" to "lowering" by hand.

Prof ERNEST WOOD:<sup>52</sup> EYE HYGIENE: It is desirable {for}<sup>53</sup> eyes not to be tense when reading. Without moving head, let eyes wander slowly. Move them up and down, to and fro, finally round and round. Relax eyes now and then

12<sup>54</sup>

GAYELORD HAUSER

[for The Rally (May 1933)]<sup>55</sup>

## **Sanford Bennett: Old Age, Its Cause and Prevention**

13<sup>56</sup>

Sanford Bennett

OLD AGE, ITS CAUSE AND PREVENTION<sup>57</sup>

(13-1)<sup>58</sup> The power of will in exercise is of vital importance

(13-2) The only successful eliminative process is Nature's method, which is muscular activity, that is, mechanically forcing the clogging matter out of the system by alternate contraction and relaxation of every muscle of the body. In that way you force out any waste matter which may have been deposited into the venous and glandular system, and it is then carried off by the ordinary bodily excretions.

(13-3) Each set of muscles is to be exercised by itself. There is to be a concentration of thought, or determination of will force to those points. It would seem that the speedy and very remarkable muscular development from my system is due as much to the will force concentrated on the muscles placed in action as by the tensing exercises. Why? Because the will is the directing power of the bodily mechanism, and when you have obtained control of that power, you are in close touch with the great principle of life - the mystery no man has solved.

(13-4) In my system, all the muscles are brought into activity, and a generally even development results. In the gym one is likely to develop one set of muscles and neglect

---

<sup>52</sup> Ernest Egerton Wood

<sup>53</sup> We have inserted the word "for" into the text for clarity.

<sup>54</sup> Blank page

<sup>55</sup> The original editor inserted "for The Rally (May 1933)" by hand.

<sup>56</sup> The original editor inserted "(2)" in the top right corner by hand.

<sup>57</sup> "OLD AGE ITS PREVENTION" in the original.

<sup>58</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

others. The body then gets out of balance and is not capable of the efficiency it should have.

(13-5) Walking as an exercise, certainly but remember there are no vital organs in the legs. Better endeavour to develop the upper part of the body, as there the muscular structure encases the vital machinery.

(13-6) All energy surely emanates from the sun and without sunlight health is impossible. There is no substitute, for the sun is the only source of that all-pervading force, the life-principle, that mysterious energy which controls the universe. Therefore stay in sunlight as much as possible and breathe fresh air deeply charged with the sun's vitalising rays. Air which has been exposed to them possesses the life principle to a far greater extent than the air of sunless rooms.

(13-7) The quickest cure for the common cold is 1st, soak yourself in a hot bath, as hot as you can stand and go to bed. Stay there for a couple of days, better 3. Refuse all food, starve, fast. A catarrh, however deep-seated and long standing, will be eliminated entirely by a 30-day fast.

(13-8) Eyesight Improving Exercise: As you lie in bed, look far to the right, then far to the left, then close eyes tightly several times. Then, with eyes opened, turn them from obliquely upward to the right to obliquely downward to the left. Roll then in a wide circle to right, look far upward then far down, then obliquely upward at left to oblique right downward. Then

14

Sanford Bennett

OLD AGE, ITS CAUSE AND PREVENTION

(continued from the previous page) massage all around closed eyes.

(14-1)<sup>59</sup> The concentration of the higher willpower upon any set of muscles exercised directs a current of the vital principle there; hence improvement and growth.

(14-2) HAIR TONIC: The use of hot and cold water, alternating quickly from one to the other, is a great tonic for scalp as it accelerates the circulation of nourishing blood to hair roots. The temperature of hot water should be very high, that of the cold very low. If you cannot douse your head a convenient substitute is wet facecloths. The change from hot to cold should be made 5 times at each treatment at least.

---

<sup>59</sup> The paras on this page are numbered 10 through 13, making them consecutive with the previous page. but The original editor not given para number 9

(14-3) SKIN WRINKLE REMOVER: Use palms of the hands and apply friction to skin every day. It was the method used by Ninon de L'Enclos,<sup>60</sup> who remained young and beautiful at 70. Use dry palms; creams are not really necessary. Don't rub too vigorously, but firmly and deliberately, for as long as you can spare.

(14-4) I find that with willpower concentrated when exercising, improvement of muscles in size strength and elasticity is sure and rapid, while without it the results are not satisfactory.

(14-5) Dr CARL RAMUS<sup>61</sup> on BENNETT: The very people who are most in need of physical exercise are just those whose previous ways of living have so habituated them to physical inertia that the mere thought of exercise appals them. If they do begin it, they tire so quickly and find it so intolerably irksome that they usually give it up before having really commenced it, as something altogether "too strenuous at their time of Life." Knowing this, we must select for them a system that will come easily and not stir up their fixation against bodily exertion. We have such an ideal system devised by Sanford Bennett. In it the same athletic development is attained as that got by violent straining and lifting exercises. From its remarkable results we derive the far-reaching conclusion that it is not so much the actual movements that develop muscles but the fixing the mind upon them. The movements and the conscious attention and desire impress the subconscious mind with a tendency in the direction of youth and strength; this is strengthened every day by repetition until a constant momentum is generated towards the perpetuation of youth. The second conclusion is that exercise brings blood to the organs. We must never forget that persons who have led sedentary and inert lives will almost never have the willpower for more than a few days to continue any strenuous or fatiguing [system]

<sup>A</sup> SANFORD BENNETT EXCERPTS and EXERCISES are continued in 8½+11 Typed PHYSICAL REGIMES Excerpt Book

## **Bernarr Macfadden: Good Posture**

15<sup>62</sup>

Bernarr Macfadden  
GOOD POSTURE: STANDING<sup>63</sup>

---

<sup>60</sup> Anne "Ninon" de l'Enclos

<sup>61</sup> This excerpt is from "Outwitting Middle Age," published in 1926.

<sup>62</sup> The original editor inserted "(4)" at the top of the page by hand.

<sup>63</sup> "GOOD POSTURE: STANDING" was typed on a separate sheet of paper then pasted at the top of the page by hand.

(15-1)<sup>64</sup> Remember that the spinal column in itself, because of its very elasticity, will not hold one properly erect. This is a matter that depends on the muscles of the back. If these muscles are strong and well developed and so trained as to preserve correct posture, one will experience no difficulty in keeping spine straight and body erect. If they are weakened and debilitated, and not trained, the individual is liable to go about in a drooping stoop-shouldered condition, and to develop forms of chronic spinal curvature. The necessity for exercise will be apparent. It is natural that the weight of the body, carried entirely by the spine, should sometimes bear heavily upon its structure. Gravity is constantly at work but it will exert a deleterious influence only when spine is weak and the carriage imperfect. The conditions of civilised life, involving sedentary work sitting in improperly constructed chairs, bending over desks, combine to make it necessary to make a constant fight to keep spine straight. Otherwise cartilages tend to become flattened, hardened and brittle.

(15-2) Good posture becomes easy when the ligaments and muscles of the back are strong. But you cannot stand up, or even sit properly if they are not: you will droop, for this marvellous structure is practically the foundation of the bodily organism.

Bernarr Macfadden  
GOOD POSTURE: SITTING

(15-3) A large portion of people spend the greatest part of their time sitting down, especially older people. One should see that the posture assumed does not tend to deform the spine. The great fault really lies with our chairs. They are made so as to put an abnormal strain on the back. The chair back should fit into the small of the back; instead of this it comes in contact with the shoulders, causing muscular tension. A low-back chair is more desirable than a high one. Another common defect is the level seat; it is usually parallel with the floor. If the individual leans back he finds himself sliding forward and has to brace his feet on the floor in front. The correct seat should incline backward and downward. The masculine habit of tipping a chair up on the two back legs is physiologically justified. To get the same kind of comfort it is necessary to saw an inch and a half off these legs or else to place block{s}<sup>65</sup> of wood under the front legs. This still does not satisfy the spine, for which it is necessary to fasten a pad or pillow to fit into the small of the back.

(15-4) Chair seats should incline back and down about 15 degrees or more

16  
Bernarr Macfadden

---

<sup>64</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

<sup>65</sup> "block" in the original

(16-1)<sup>66</sup> Deskwork requires that one should not lean or loll back but rather the erect spinal position of standing or walking, military style. The head should be well up, the chest raised, the curve of the small of the back well marked. An exercise which helps attain this is clasping hands behind head with elbows and head brought backward. Office chairs should have low back which fits into the small of the backbone.

(16-2) Sleeping Posture: A wrong position is to rest upon the back with a large pillow under head. This throws head forward and is conducive to permanently bent spine and round shoulders. If however it is a favourite position, dispense with the pillow. Man is the only animal that attempts to sleep on the back. Another wrong position is on the side, with head sunk inwards on chest and knees doubled up to abdomen, the whole body huddled cramped. This prevents proper breathing, which in turn affects the digestive and recuperative processes of sleep. Rather than do this, it is better to stretch the body out straight and use an extra blanket for warmth.... If you are round-shouldered sleep without a pillow when lying on the back, but with a pillow when lying on the stomach.... The ideal position is on the stomach, when the head will naturally be [slightly]<sup>67</sup> turned on one side. If turned to the right side, the left arm lies<sup>68</sup> straight on the left [side,]<sup>69</sup> with the hand and wrist [beyond]<sup>70</sup> waistline. [In that case]<sup>71</sup> comfort is usually found with the right hand up near the face. A small pillow is advantageous as it forces upward the upper spine, as well as backward, and is thus corrective of round-shoulder tendency. Sleeping in the stomach position tends also to correct a drooping faulty posture used in waking hours. Deep full [diaphragmatic]<sup>72</sup> abdominal breathing is then easily practised naturally.

(16-3) Strengthening the Heart:

The mere act of lying down immediately rests the heart. Owing to man's upright position it is under continuous strain. It is simply a muscular pump but it has to exert such pressure upon the blood in the arteries as to force the blood in the veins from the feet all the way back to the heart - several feet. It is refreshing to place your feet upon the foot of the bed, your desk, when sitting down as this immediately relieves the tension of blood crowding into their veins. A man of 54 who was showing all the signs

---

<sup>66</sup> The paras on this page are numbered 5 through 7, making them consecutive with the previous page.

<sup>67</sup> "slightly" was typed above the line and inserted with an arrow.

<sup>68</sup> The original editor deleted "either" before "lies" by hand.

<sup>69</sup> The original editor inserted a comma and deleted "or will be doubled up at right angles" by hand.

<sup>70</sup> The original editor changed "under" to "beyond" by hand.

<sup>71</sup> The original editor inserted "In that case" by hand.

<sup>72</sup> "diaphragmatic" was typed below the line and inserted with an arrow.



of old age, made himself young again by taking up running. At first he was quickly winded but as he persisted he found he could run more easily and cover greater distances. He felt<sup>73</sup>

(16-4) Sleeping on the Floor, which I do, is good for Spine

## **Knowing How to Stop: A Technique for the Prevention of the Wrong Use of the Self (An Introduction to the Work of F. Matthias Alexander)**

1774

KNOWING HOW TO STOP<sup>75</sup>

<sup>76</sup>I.G. Griffith<sup>77</sup>

(17-1)<sup>78</sup> Practically every person when instructed or asked to relax collapses – that is, there is a general relaxation of muscles, the fact being ignored that many muscles intended by nature to be tensed and others were intended to be more or less relaxed. If relaxation is persisted in there follows a lowering of vitality which is felt when regular duties are taken up again, and the old troubles reappear in a worse form.

(17-2) To illustrate, I wish to refer to the manner of use employed by children when writing. We are all familiar with the bent backs, twisted bodies and legs, excruciatingly bent fingers and eyes too near the books which are to be seen in most children when they set about the business of writing. Why does this wrong manner of use persist? Because no child ever stops to think of the means whereby the act of writing should be performed. He has never been taught to think about it, and, in his endeavour to end-gain, has adopted any means-whereby, in practically every case, a wrong one. You cannot change that manner of use by saying, “Do this instead of that,” because the same habitual use will take place in an endeavour to end-gain. The manner of use is wrong. End-gaining comes before the means-whereby.

(17-3) We have to learn on receipt of a stimulus to activity, we must make a decision not to give consent to do anything in response, for this “doing” would simply mean the

---

<sup>73</sup> This para is continued in para 55-1.

<sup>74</sup> The original editor deleted “(1)” and “F.M. Alexander” at the top of the page and inserted “(6)” by hand.

<sup>75</sup> A 61-page booklet containing eight articles by different authors, edited by Dr Wilfred Barlow and published in 1946.

<sup>76</sup> The original editor changed “(1)” to “By” by hand.

<sup>77</sup> From “The F. Matthias Alexander Technique and Its Relation to Education,” by I.G. Griffith

<sup>78</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

projection of the habitual responses which result in a wrong manner of use. If the old messages are inhibited, the old response will not be used, and it is then possible to substitute a new means-whereby for the carrying out of the action. This is the meaning and implication of inhibition.

(17-4) Two facts of great importance arise from this. The first is the universal confusion between the habitual and the natural or right way. So many people persist in saying that a manner of doing something is natural because for them it has become the habitual manner, and because it is habitual, it is, therefore, right – an argument which, of course, will not hold water. The other fact is that it is impossible to do a thing in the right way when it has always been done in the wrong way, because the right way has never been experienced. One must

18

KNOWING HOW TO STOP

I.G. Griffith

(continued from the previous page) actually feel or experience the right way before one can perform it or even recognise the old way is wrong

(18-1)<sup>79</sup> The Alexander technique cannot be properly understood and its implications fully realised merely by listening to a talk or by reading Alexander's books. You must experience this much at least, your own wrong manner of use, your own unreliable sensory appreciation, and your own tendency to end-gain.

KNOWING HOW TO STOP

Aldous Huxley<sup>80</sup>

(18-2) [What]<sup>81</sup> is the effect of all this education, first, upon those preached to, and second, upon the preachers? The headlines in the newspapers provide a horribly depressing answer to the first question. The answer to the second is hardly less dismal; for if we read the biographies of defunct idealists, if we cultivate the acquaintance of those most busily engaged in telling what they ought to do to be saved, physically, morally, politically, and spiritually, we shall find that many preachers conspicuously fail to practise what they [preach.]<sup>82</sup>

---

<sup>79</sup> The paras on this page are numbered 5 through 7, making them consecutive with the previous page.

<sup>80</sup> From "End-gaining and means-whereby," by Aldous Leonard Huxley

<sup>81</sup> The original editor deleted "(6) (c)" before "What" by hand.

<sup>82</sup> The original typist deleted "We shall meet with phil-" after "preach" by hand.

(18-3) Politicians may embark on large-scale social reforms, designed to improve the world, but these reforms cannot produce more than a fraction of the good results expected of them, unless educators discover means where by preachers and preached-to can implement their good intentions and practice what is preached. To build this bridge between idealistic theory and actual practice has proved so difficult that most men and women have hitherto merely evaded the problem. Or else, having realised that the gap between theory and practice is still unbridged, they have turned against the preachers and even the ideals preached by them.

19<sup>83</sup>

KNOWING HOW TO STOP  
Aldous Huxley

(continued from the previous page) Regardless of the fact that cynicism and blind fanaticism are equally disastrous, they have become moral and intellectual nihilists.

(19-1)<sup>84</sup> Up to the present time only two solutions have been discovered to the problem of bridging the gap between idealistic theory and actual practice. The first, which is ancient, is the mystic's technique of transcending personality in a progressive awareness of ultimate reality. The second, which is very recent, was discovered some fifty years ago by F.M. Alexander and may be described as a technique for the proper use of the self, a method for the creative conscious control of the whole psycho-physical organism.

(19-2) When, for any reason whatsoever, the proper relations between head, neck, and trunk are disturbed, the psycho-physical organism comes to be used improperly.

(19-3) But all attempts at cure and reform are now doomed to more or less complete insuccess. For so long as their own and their neighbour's primary control remains faulty, all that even the best-intentioned reformed can do for themselves and other people cannot in the nature of things result in anything for the perpetuation and perhaps the intensification of the prevailing improper use of the self.

(19-4) We urge our children towards the goals of knowledge, morality, and health, without instructing them in the proper use of the psycho-physical organisms which are to acquire these goods. The consequence is that the goods are acquired imperfectly and at a high price in terms of mal-functioning.

---

<sup>83</sup> The original editor inserted "(8)" at the top of the page by hand.

<sup>84</sup> The paras on this page are numbered 8 through 13, making them consecutive with the previous page.

(19-5) But the difficulties in the way of self education are so great that the vast majority of individuals will find it quite impossible to inhibit the tendencies to bad habits of use, and to acquire good habits, without the aid of an experienced teacher. At the present time there exist in the world only a few dozen of such teachers. Alexander has had to do his work of training almost single-handed and without any official support.

(19-6) Never for a moment does it seem to occur to them that there is really little point in reading the best, or most scientific, or most modern, or most medieval books, unless the reader is provided with a technique that permits his Self to implement

20

KNOWING HOW TO STOP

Aldous Huxley

(continued from the previous page) in psycho-physical practice the ideals set forth in these volumes.

(20-1)<sup>85</sup> Christian mystics have tended to neglect the physical side of the total organism, with the result they have made their supremely indirect approach to the ultimate control of all controls even more arduous than it must, in the nature of things, always be. Oriental contemplatives have not made the mistake of ignoring the body. Of the physical practices they have developed most are concerned with the direct<sup>86</sup> production of certain states and symptoms; but a few seem to be aimed although this is not specifically stated, at the mastery of the primary psycho-physical control.

(20-2) An education, which, by teaching them the proper use of the self, would preserve children and adults from most of the diseases and evil habits that now afflict them; an education whose training in inhibition and conscious control would provide men and women with the psycho-physical means for behaving rationally and morally; an education which in its upper reaches, would make possible the experience of ultimate reality.

KNOWING HOW TO STOP

Dr Rugg-Gunn<sup>87</sup>

---

<sup>85</sup> The paras on this page are numbered 14 through 18, making them consecutive with the previous page.

<sup>86</sup> "direction" in the original

<sup>87</sup> From "F. Matthias Alexander and the problem of Animal Behaviour," by Dr Andrew Rugg-Gunn

(20-3) It is necessary, here to state, beyond risk of misunderstanding, that Mr Alexander's teaching is simply not another "-ism," nor one more heterodox pseudo-therapeutic cult.

(20-4) In practice, by means of this technique, proprioceptive sensory functions that have become perverted and abnormal are re-educated and restored to normal. Disorderly and uncontrolled muscular effort under the conscious direction of primary control is transformed into usage of grace and efficiency.

(20-5) Thus the multiplicity of physio-therapeutic methods at the present time is not so much evidence of the wealth of material at our disposal as testimony to the lack, so far, of any guiding principle. The result

21<sup>88</sup>

KNOWING HOW TO STOP  
Dr Rugg-Gunn

(continued from the previous page) is bewilderment of the practitioner no less than of the patient, yielding opportunities for exaggerated claims both by ancillary and competing systems, not excluding osteopathy, massage, bone-setting and others.

(21-1)<sup>89</sup> Signs are not wanting that in clinical medicine, too, the application of these principles is near at hand. The new medicine will then approach, as Mr Alexander now approaches, the individual as an integrated whole. It will aim, primarily, at the restoration of the total integration of the patient, thereby creating optimum physiological conditions that permit him to realise his natural standard of health.

KNOWING HOW TO STOP  
Dr R. Drew<sup>90</sup>

(21-2)<sup>91</sup> But why is there no tendency for ill health to disappear as, one by one, specific diseases are conquered, and why has the tendency to illness not lessened with each generation of our scientific age? We can now no longer manage without doctors as our ancestors must have [done,]<sup>92</sup>

---

<sup>88</sup> The original editor inserted "(10)" at the top of the page by hand.

<sup>89</sup> The paras on this page are numbered 19 through 23, making them consecutive with the previous page.

<sup>90</sup> From the article "The Work of F.M. Alexander and the Medical White Board Paper," by Dr D.S. Radcliffe Drew

<sup>91</sup> "Dr.R.Drew:" was typed above the para and inserted with a line.

<sup>92</sup> The original typist deleted "and any impartial observer must admit that the" from after "done," by x'ing over it.

(21-3) Would the need for Government action have arisen had not an increase in the frequency of ill health occurred in spite of the activities of the medical profession; and what evidence is there to support the belief that any of our present methods of diagnosis and treatment can prevent the tendency towards still further deterioration in psycho-physical standards?

(21-4) His senses do not reveal to him the nature of his misuse nor why such misuse is harmful. The increase in wear and tear, pressure and strains, subsequently brings about a state of involuntary tension and inevitable fatigue. There follows a lowering of the standard of general functioning associated with a deterioration and dulling of sensory awareness, so that gradually what is wrong and harmful actually comes to “feel right” as he “gets used to it.” Equipped with an unreliable sensory register, man is in the position of a pilot using a machine with unreliable controls which he does not know to be unreliable he is unaware that he is courting disaster until it overtakes him.

(21-5) Therapeutic measures undertaken upon such diagnoses can only be temporarily effective, for unless the underlying misuse is recognised and adjusted, in spite of any “cure” or alleviation of symptoms which may be effected, the constant deterioration in general functioning will continue unaltered, and, as a result, further pathological manifestation

22

KNOWING HOW TO STOP

Dr R. Drew

(continued from the previous page) will inevitably occur in one form or another.

KNOWING HOW TO STOP

Dr Wilfred Barlow<sup>93</sup>

(22-1)<sup>94</sup> He has probably come nearer than any other living man to evolving the practical road which we must follow if we are to survive at a higher level than that of the jungle. It is possible that he is one of the few men living whose teaching is indispensable if we are to resolve the long-term and the short-term problems which confront all us individuals at present.

(22-2) It is the solution of this problem that Alexander can offer very practical help, for essentially his work is concerned with the control of habit, with the alteration of unwelcome modes of behaviour. In teaching the individual to maintain a harmony and

---

<sup>93</sup> From “Knowing How to Stop”

<sup>94</sup> The paras on this page are numbered 24 through 27, making them consecutive with the previous page.

stability in the face of all the stimulation of the modern world, Alexander seeks to bring into play the one faculty which marks us off from the rest of organic life, the ability to stop and choose: he seeks to reinstate this one weapon of self-defence, the ability to say no. It is the loss of this ability to say no which is responsible for the instability and disharmony which characterises modern man both in war and peace: for war is only an accentuation of the raucous stimulating peacetime world – a world which flashes us a hundred different commands and directions in a single day, conflicting directions which make it essential for us to discriminate and to choose.

(22-3) It is the essence of Alexander's teaching to restore to the individual his ability to stop and to choose; for we mostly prefer to be told what to do to help ourselves: to be told to stop doing, although acceptable in theory, in practise is well-nigh impossible for most people because most people find difficulty in differentiating between the "doing" which is required to maintain their stability, and the "doing" which is creating their disharmony.

(22-4) The ways and habits of the quiet man are a discount today. We are apt to distrust the panaceas of the scholar, for we suspect that his aim in changing the world is simply to make it more comfortable for himself, with his habits of impractical seclusion. Our heroes today are the dam-busters, bomb-disposers, rocket-perfecters, jet-plane propounders. The man of action is the necessary hero of today, and he will be the necessary hero of tomorrow. But the quality of quietness is not the prerogative of the scholar, and the man of action should be able to maintain

23<sup>95</sup>

KNOWING HOW TO STOP  
Dr Wilfred Barlow

(continued from the previous page) his stability without detracting from his effectiveness. There is a great need for this man of action to listen to Alexander, for if he does not care he will become a man of [only one]<sup>96</sup> action, knowing indeed one task backwards, but incapable of taking on a new talent. From Alexander the man of action can learn a basic bedrock of stability on which to take up and discard any number of specific abilities: he can learn to direct his drive into modes of reaction which are not destructive to his harmony; he can learn, above all, to come to a full stop when circumstances change, to stop while he prepares for the next quite different activity.

KNOWING HOW TO STOP  
Frank Pierce Jones<sup>97</sup>

---

<sup>95</sup> The original editor inserted "(12)" at the top of the page by hand.

<sup>96</sup> "only one" was typed after "action" and inserted with an arrow.

<sup>97</sup> From "The F. Matthias Alexander Technique"

(23-1)<sup>98</sup> I have heard the teaching described as a new kind of osteopathy, a form of faith-healing, a method of posture training, and an Oriental philosophy. Actually it is none of these, and any resemblance to them is purely coincidental, as they say in the movies. The F. Matthias Alexander Technique is a means for teaching the child or adult an improved use of himself as a whole. The pupil is shown what he is unconsciously doing that interferes with his best performance of any activity. As he comes to recognise his wrong, habitual reaction, he learns how consciously to prevent it, and thus provides himself with a control that makes for the greatest efficiency possible at any stage of his development. It is a control that he will be able to use in whatever he is doing or learning, whether arithmetic or tennis, since his chief instrument in any activity is the same – namely, himself.

I realise that a definition such as I have just given is bound to be either meaningless or misleading, since, after all, it is nothing but words. A definition of electricity would not mean very much if a person could not have the experience of what electricity can do. In the same way the term “conscious control” cannot carry a positive meaning to a person who has not had the experience of what conscious control can do. The experience, unfortunately, can be conveyed only by actual lessons in the technique.

(23-2) The principle that Alexander discovered is general in its application – that is, it is not limited to any one part or function; and any specific use, such as that of the hand, the voice, or the brain, is considered only in its relation to the use of the rest of the organism. In activity the “self” cannot be divided, for it is not possible to use any one part without in some degree affecting every other part. The term “use of the self” must be understood to refer to this total pattern of activity.

(23-3) The harder he tried, the greater the tension became; so that his very determination to do well helped to defeat him.

24

KNOWING HOW TO STOP

Frank Pierce Jones

(24-1)<sup>99</sup> What was more significant, he noticed both in himself and in his pupils that the improvement did not stop with the voice but extended to every function and activity. Apparently he had stumbled on the mechanism that conditions the use of the organism as a whole.

---

<sup>98</sup> The paras on this page are numbered 28 through 30, making them consecutive with the previous page.

<sup>99</sup> The paras on this page are numbered 31 through 37, making them consecutive with the previous page.



(24-2) When the proper relationship between the head, neck, and back is maintained, there is a perfect balance throughout the organism, so that every action is performed with the minimum of strain.

(24-3) These demands on the nervous system are being increased every year as the tempo of modern living is speeded up. Children born today are exposed to overstimulation on every side, and any tendency to nervousness is exaggerated by the external conditions of their lives.

(24-4) For the mechanism of the primary control is not something that can be destroyed or injured as an organ of the body can be destroyed or injured. It remains intact in all of us, ready to operate normally as soon as we stop doing what interferes with it. What interferes with it (as Alexander's experience showed) is our immediate, habitual reaction, which invariably involves pulling down the head and stiffening the neck.

(24-5) The ability to "think before reacting," which a child learns from the Alexander technique, extends to the field of moral choice to a phase of life usually thought of as purely physical, since the individual, in refusing to respond to a stimulus until he has considered it (though the consideration may take no longer than a second) is deciding between better and worse. As the ability grows, he finds within himself the power of selecting from the welter of stimuli only those to which it is best for him at the time to respond. He is thus freed from the impulse which menaces modern life. At the same time he obtains a control that effectually overcomes self-consciousness, which is the fear of one's own reactions to a social situation, and puts in its place a confidence that he will make the best possible use of himself on any occasion.

KNOWING HOW TO STOP  
Dr Wilfred Barlow

(24-6) Others say that after reading his books they do not see how they can ever possibly understand without having personal lessons: again, it is suggested that there is nothing "new" in what he is teaching, and that he is advocating prevention.

KNOWING HOW TO STOP  
John Dewey<sup>100</sup>

(24-7) Were not our eyes and ears so accustomed to irresponsible statements that we cease to ask for either meaning or proof, they might well raise a question as to the

---

<sup>100</sup> As John Dewey is an American philosopher but is not listed as having written any of the articles in "Knowing How to Stop," we infer that this excerpt is from the "Some Objections Answered" section.

complete intellectual responsibility of the author. The public has seen so many of these [panaceas]<sup>101</sup> come and go that it has become sceptical about the reality of any new and

25<sup>102</sup>

KNOWING HOW TO STOP

John Dewey

(continued from the previous page) different principle for developing human well-being. The world is flooded at present with various systems for relieving the ills that human flesh is heir to, so that the very suggestion that there is a fundamental truth in an unfamiliar principle is likely to call out the feeling that one more person, reasonably sensible about most things, has fallen for another of the “cure-alls” that abound.

(25-1)<sup>103</sup> Is it cheap and easy, or does it make demands on the intellectual and moral energies of the individuals concerned? Unless it does the latter, what is it, after all, but a scheme depending ultimately upon some trick or magic, which, in curing one trouble, is sure to leave behind it other troubles (including fixations, inhibitions, laxities, lessening of the power of steady and intelligent control), since it does not deal with causes, but only directs their operation into different channels and changes symptoms from such as are perceptible into more subtle ones that are not perceived?

KNOWING HOW TO STOP

Dr Wilfred Barlow<sup>104</sup>

(25-2) Alexander has written disparagingly of the tricks of the Indian Yogi, such as the stopping of the heart. He also has spent fifty years attacking the methods of physical culture; he has a poor opinion of the physical culturists.

(25-3) A large number of respected people have carried out these procedures and have found that they work out in practice. Yet these critics have dismissed Alexander’s teaching apparently on a cursory reading of his books; none of them had tried the procedures or had experience of the techniques.

KNOWING HOW TO STOP

Dr Peter Macdonald<sup>105</sup>

---

<sup>101</sup> “panaceas” was typed below the line and inserted with an arrow.

<sup>102</sup> The original editor inserted “(14)” at the top of the page by hand.

<sup>103</sup> The paras on this page are numbered 38 through 44, making them consecutive with the previous page.

<sup>104</sup> We infer that this is editor Dr Wilfred Barlow’s response to John Dewey in the “Some Objections Answered” section.

<sup>105</sup> From “Instinct and Functioning in Health and Disease”

(25-4) The right use or rather the better use of the head relative to the torso tends to health, the worse to ill health.

(25-5) Even if there were nothing new in Alexander's doctrine, as critics say, what of it so long as mankind generally has failed to accept it? But it is not true. Alexander's observations could have been made by a genius only. It is a system of postural training started by observations on self.

(25-6) Dr Wilfred Trotter:<sup>106</sup> It is an old story that the reception of new ideas tends to be grudging or hostile. It was not noisy prejudice that caused the work of Mendel<sup>107</sup> to lie dead for years but the sheer inability of contemporary opinion to distinguish between a new idea and nonsense.

(25-7) This little story must strike with a chill those who suppose that the use of the scientific method automatically follows on the possession of a scientific education.

## **How to Lift Weights Safely**

26

### HOW TO LIFT WEIGHTS SAFELY

(26-1)<sup>108</sup> An incorrect lift may cause injury. An armchair, a trunk, if lifted with a wide stance brings unnecessary strain on the groin. Lifting with the shoulders lower than hips does same to back muscles. People with spine deformities are liable to strain from lifting heavy objects. The correct way is:

(26-2) Make sure footing is secure. Get good balance by keeping feet 8"/12" apart. Place feet close to base of the object. This is important because it prevents back muscles taking all the load. Bend knees outward and straddle the load somewhat, keeping back as straight and flat as possible. If trunk and spine are inclined forward this strains back discs, hence need of erect rigid back. Now start pushing up with your legs. Keep load close to body as you come up. Lift object to carry position. Take care to change direction and turn body with change of foot position

(26-3) In putting load down to floor from waist-high position bend knees, keep load close to body and back straight, lower load with arm and leg muscles. Motto: YOU'LL TIE YOUR BACK IN AN AWFUL KNOT, IF YOU LIFT WITH A STOOP INSTEAD OF A SQUAT

---

<sup>106</sup> Wilfred Batten Lewis Trotter

<sup>107</sup> Gregor Johann Mendel

<sup>108</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

## Yearning K. Chen: T'ai-Chi Ch'uan (Chinese Zen Physical Ju-jitsu Culture)

27<sup>109</sup>

Yearning K. Chen  
T'AI-CHI CH'UAN<sup>110</sup>

(27-1)<sup>111</sup> T'ai-chi Ch'uan is an eminent Chinese art originated about 500 A.D. Many scholars and religious people have practised it to promote their health. To this day, numbers of educated people take it as a special gymnastic exercise at their leisure. For the art can strengthen the muscles and rebuild the cells so that sick people can recover their health by practising it, while others who enjoy good health can further attain vitality. It increases bodily resistance and proves to be far more efficacious than medicine. Besides it helps the practisers of Meditation.

(27-2) In the practice of T'ai-chi Ch'uan, one's bodily movements have to be soft, slow regular, and natural. However, it causes perspiration, after which one breathes normally instead of feeling exhausted. Besides, as the practice exercises ligaments and bones, regulates blood circulation and facilitates deep breathing, it refreshes the whole body and stimulates the spirit.

(27-3) To move hands, shoulders, elbows, fists, and palms and fingers; feet, legs, knees, toes, sides of feet, and soles; or hands and feet together, so as to form various postures systematically following one another – this is called pugilism. It is employed as a physical exercise to regulate the circulation of blood, stretch the ligaments, develop the bones, and deepen the breathing.

(27-4) During its practice one has ease of mind and absorption in one intention, with neither motives nor presentiments but an outlook of emptiness. This is the Negative Terminus.

(27-5) Double Fish Diagram adopted by the common folk. The former is adopted by the Confucians, and the latter by the Taoists. Though the two differ in form, they are exactly the same in representing the theories of Yin and Yang, firmness and softness, activity and inactivity. The areas occupied by Yin and Yang, black and white, are similar to each other. The Double Fish Diagram is assumed in Joint Hand Operations,

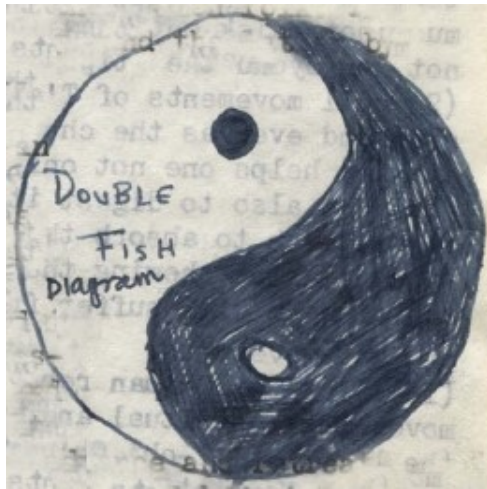
---

<sup>109</sup> The original editor inserted "(16)" at the top of the page by hand.

<sup>110</sup> "T'AI-CHI CH'UAN (CHINESE ZEN PHYSICAL JU-JITSU CULTURE)" in the original. Excerpt is from "Tai-Chi Chuan: Its Effects and Practical Applications," published 1947.

<sup>111</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

which corresponds with it in the ideas of Yin and Yang, insubstantiality and substantiality, expanding and contracting, advance and retreat.



(27-6) The strength exerted from the limbs and body by ordinary people is called awkward strength. It comes from the bones and is checked by the shoulder and back. It is restricted in form superficial and scattered, angular and short. Being sluggish, it is not capable of changing; it makes the muscles excessively intensifies and the circulation

28

Yearning K. Chen

T'AI-CHI CH'UAN (CHINESE ZEN PHYSICAL JU-JITSU CULTURE)

(continued from the previous page) of blood irregular, so that the sensitivity of the nerves in skin decreases in efficacy. This is not the strength employed in T'ai-chi Ch'uan. During the first practices, one must give up this awkward strength from the limbs and body. Every part of the body is set loose, so that the whole body is at ease. After a long period of continual practice, what is known as "intrinsic energy" is developed.

(28-1)<sup>112</sup> Why All Movements Are In The Waist: Plenty of exercise on the waist benefits the body greatly. The point will be discussed in the chapter on "Some Effects of the Practice of T'ai-chi Ch'uan." In the waist, not the limbs, lies the mainspring of the movements of our body. The movements of the limbs are slow and short, while those of the waist are free and long. One turning of a big axis is equivalent to hundreds of turning of small axes. The waist is similar to a big axis and the limbs, palms, elbows, shoulders, legs, knees, heels, etc., are similar to small axes.

---

<sup>112</sup> The paras on this page are numbered 7 through 10, making them consecutive with the previous page.

(28-2) Balance Must Always Be Maintained: In the posture of any movement, one's centre of gravity must be kept right. It must not be shifted, otherwise, balance is lost. Anything that has lost its balance will slant, and be liable to fall.

So it is in the practice of T'ai-chi Ch'uan, the head must be straight, the trunk must not lean forward, the sacrum must not stick out, and the knees must not go beyond the tips of the toes.

(28-3) All movements of T'ai-chi Ch'uan are as slow and even as the chewing of food. Slow chewing helps one not only to enjoy taste of food but also to digest it so as to enable the stomach to absorb the nourishing parts. Without slow chewing the flavour of food is unappreciated and the stomach will suffer from indigestion. Thus the importance of slow movements.

(28-4) T'ai-chi Ch'uan rebuilds one's spirit and body. It removes both spiritual and physical defects in all parts of the body. T'ai-chi Ch'uan is closely related to Meditation. Long practice of Meditation may hinder blood circulation but T'ai-chi Ch'uan helps to quicken it. It also helps to bring about peace of mind and the exercise of breathing as desired by practisers of Meditation.

29<sup>113</sup>

Yearning K. Chen  
T'AI-CHI CH'UAN

(continued from the previous page) T'ai-chi Ch'uan can change the weight of the body and adjusts the physique. Thin people can have their weight increased after one year's practise, and their health improved. This changing from weakness to soundness. Fat people will first become thinner with their weight considerably reduced, but afterwards the body will become sound again. This change is from a weak fat body to a solid healthy body.

T'ai-chi Ch'uan clears the mind and strengthens the brain. It renders one's thinking lucid, one's mind peaceful, one's temper gentle, and increases one's vital forces. It warms the body in winter, and cools it in summer after perspiration. It promotes deep breathing, develops the lungs to their normality, and tones the heart.

(29-1)<sup>114</sup> However, people having serious cardiac diseases or in the 2nd. or 3rd. degrees of tuberculosis must prolong the spells of practice gradually, instead of trying too hard at the start.

---

<sup>113</sup> The original editor inserted "(18)" at the top of the page by hand.

<sup>114</sup> The paras on this page are numbered 11 through 15, making them consecutive with the previous page.

(29-2) The postures of the various movements in T'ai-chi Ch'uan correspond in numerous points to the principles of physiology. The important details are given as follows:

In practice, while the limbs are moving slowly, the brain is at rest. This gives an adequate rest to the tired brain, especially when sleep is insufficient.

(29-3) Loosen the waist, and its muscles will be free and at ease, and it will become sensitive and easy to move. The volume of abdomen breathing will also be enlarged. All movements are directed from the waist.

(29-4) The muscles, glands, and nerves of the body should correlate closely and function together. No one of the three can be done without. T'ai-chi Ch'uan needs slow movements only and makes use of intrinsic energy, concentrates the mind and eliminates irrelevant thoughts, and calms the nerves so that the muscles stretch and contract slowly and naturally, the glands gradually adjust their secretion, and the brain becomes calm and sensitive. Hence, the three parts become a complete whole and sound.

(29-5) T'ai-chi Ch'uan requires a concept in the mind, which moves the energy, and this energy in turn exercises the body. Readers may consider this mysterious, but it is founded on psychology. For the concept produces stimulation, and the stimulation produces secretion, as in hypnotism, telepathy etc. Hence, it is clear that the temperament of a man is closely related to his physical constitution, and that one's concept may affect one's physical condition. So practisers of T'ai-chi Ch'uan must make use of psychology, otherwise they will grow weary of it because its movements are slow and require no strength.

30

Yearning K. Chen

T'AI-CHI CH'UAN (CHINESE ZEN PHYSICAL JU-JITSU CULTURE)

(continued from the previous page) The application of psychology requires that when you intend to move the energy, you must will that you are moving it; that when you intend to lower it, you should will that you are lowering it to your navel psychic centre. When you intend to apply the intrinsic energy in pushing you must will that it goes from the palm to the opponent. Beginners have no need to inquire into the effects of these thoughts when they persist in so doing the effects will materialise through skill and habit. So in individual practice, fix your eyes; set them in the direction of your attack. For instance, look upward when you strike back or to the left or the right. This following of the eyes is also a psychological motivation. If a practiser disregards this and looks to the west when he strikes to the east in Joint Hand Operations, or in Ta Lu and looks downward when he strikes upward, the results of his attacks will by no means be as satisfactory as intended.

(30-1)<sup>115</sup> In T'ai-chi Ch'uan, extreme Yin gives rise to Yang and extreme Yang gives rise to Yin, insubstantiality turns to substantiality and vice versa. It is in accordance with our wish to be active after prolonged inactivity, and to be inactive after prolonged activity. This principle is what is called circulation of changes, which works incessantly, functioning in human life and bringing about resurgent results.

T'ai-chi Ch'uan does not lay emphasis on any one side or part to the neglect of others; the balance is always maintained. This is similar to our taking a moderate attitude in all affairs. Various incidents may occur on all sides, but instead of yielding in any way, we always stand firm on what we believe to be right.

(30-2) Every movement in T'ai-chi Ch'uan contains circling formations. This is like our smooth and suave manner in external dealings, while we are strictly square at heart. As things may happen in all sorts of ways we must be prepared to meet them accordingly.

(30-3) There is neither opposing nor yielding gesture in Joint Hand Operations, or in Ta Lu. It is the same when we deal with people. We assert ourselves to suit occasions and face calamities without abandoning our point of view. This is the Golden Mean, no overdoing in one way or going astray in the other. Thus the best results can be achieved.

31<sup>116</sup>

Yearning K. Chen

T'AI-CHI CH'UAN (CHINESE ZEN PHYSICAL JU-JITSU CULTURE)

(31-1)<sup>117</sup> (a) Perseverance: This is one of the fundamental requirements in practising T'ai-chi Ch'uan. No results can be obtained without it. (b) Concentration: Concentration shortens the time of learning. With concentrated attention one may master the art quickly and thoroughly. (c) Constancy: A learner should practise even in severe winters and summers.

(d) Gradualness: One should practise according to the order specified, and avoid trying any movement before the preceding one is completely mastered. Non-observance of this rule will result in total failure.

(e) Early To Bed: Going to bed late causes weariness, and may lead to abandoning the practise halfway.

---

<sup>115</sup> The paras on this page are numbered 16 through 17, making them consecutive with the previous page.

<sup>116</sup> The original editor inserted "(20)" at the top of the page by hand.

<sup>117</sup> The paras on this page are numbered 18 through 20, making them consecutive with the previous page.



(31-2) Time For Practice: The time for a complete spell of practice is not long. It can take place during one's spare time. However, the best time is half an hour after<sup>118</sup> rising, or one hour before going to bed. The whole exercise requires a period of 20 to 25 minutes.

Before Practice: Heavy meals should be avoided before practice. Your heavy garments must be loose, and your belt loosened. Do not practice when you are tired, nor immediately after meals otherwise there will be all kind of bad effects.

During Practice: Give up all thoughts; Set your eyes forward, directed to the spot just in front of the outgoing hand. Close your mouth and breathe through your nose. Press your tongue against your palate. Set your shoulders down, lower the elbows, straighten the head, keep your chest and back in their natural positions, loose the waist with your sacrum right in the middle. Do not force your strength. Raise your spirit and breathe down from the navel psychic-centre, so that you may feel at ease in every part of your body and the blood may circulate smoothly. Hold your fists loosely. When the arms and legs are straightened the elbows and knees should be slightly bent, so that the arms and legs may not be as straight as a line. When the fist or palm strikes out or pushes forward, it should go up from below in a curve.

The chief movements are always done with the waist which are as slow as slow-motion pictures, as ceaseless as silk drawn from cocoons, rising and lowering alternately like waves. The four limbs and all other parts of the body should correspond with each other, as music with rhythms. The hand movements are of two kinds: one of substantiality and one of insubstantiality, according to the pattern of the T'ai-chi. Slow are the steps, light and changeable like those of a cat, and also of two classes.

(31-3) Furthermore, attention should be paid to the way you breathe. When you breathe in, breathe through the nose and contract the abdomen; when you breathe out, breathe through

32

Yearning K. Chen

T'AI-CHI CH'UAN (CHINESE ZEN PHYSICAL JU-JITSU CULTURE)

(continued from the previous page) the nose and expand the abdomen. Breathe out when you stretch the hand, and breathe in when you draw it back. Breathe in also when you draw it back. Breathe in also when you raise the hand, and breathe out when you lower it. Breathe in when you separate your hands, and breathe out when you bring them together. Breathe in when you rise up, and breathe out when you lower your body.

This breathing is not confined to that of the lungs. It necessitates the utilisation of the abdomen. For the stimulating of the energy of the navel psychic-centre is an

---

<sup>118</sup> "before" in the original

essential way to nourish the spirit. It is also closely connected with the shifting of the centre of gravity of the body.

When the whole course of T'ai-chi Ch'uan is mastered it is necessary to have a conceived idea in mind. The idea runs the energy, which exercises the body. For instance, when the two hands arrive at the posture of "Push," imagine that an opponent is standing in front. Then imagine that you are lifting the energy from the navel psychic-centre and sending it through the back, the arm, the wrist, and the palm, towards the opponent. The palm then seems to expand out, feeling a stream of heat.

(32-1)<sup>119</sup> After Practice: After your practice do not think, eat, or drink, or smoke. It will bring serious results to have meals or drinks immediately after practice. Do not unfasten your clothing and expose yourself to the wind, or take cold baths before the sweat dries. Wet clothes must be changed. Before the pulse recovers its normal condition, do not sit or lie down, but take a walk of a few minutes after which take an adequate rest.

F I N I S: THIS IS THE DYNAMIC APPLICATION OF ZEN

BUDDHISM AND THE DOCTRINE OF MUSHIN (Japanese)

WUHSIN (Chinese).

## **The Hatha Yoga Exercises for Health and Kundalini**

33<sup>120</sup>

THE HATHA YOGA EXERCISES FOR HEALTH AND KUNDALINI

(33-1)<sup>121</sup> GORAKASANA: This stops nocturnal discharges.

Join the soles of the feet together in front of the genitals, with toes pointing outwards. Move the body by lifting it slightly from floor, placing its weight on the 2 extended hands, and put the 2 heels under the anus. Let feet cover the seam of perineum breadthwise and hide legs from knees down by their respective thighs. Keep hands pressed on knees so as to cause a steady pull posteriorly, varying the strength as desired by a downward pressure on knees.

BREATHING

(33-2) By rhythmic breathing the yogi "catches the swing" of Nature and is able to absorb and control a greatly increased amount of prana, which is then at the disposal of his will. He can and does use it as a vehicle for sending forth thoughts to others and for attracting to him all those whose thoughts are keyed in the same vibration. This

---

<sup>119</sup> The paras on this page are numbered 21, making them consecutive with the previous page.

<sup>120</sup> The original editor inserted "(22)" at the top of the page by hand.

<sup>121</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

breathing will increase the value of mental healing several hundred percent. EX: Inhale slowly and deeply and abdominally, counting 6 pulse units. Retain, counting 3 units. Exhale slowly, 6 units. Count 3 pulse beats between breaths. Repeat a number of times but avoid fatiguing yourself. Pay as much attention as possible to acquiring the rhythm, as that is more important than the length of the breath.

(33-3) PRANA GENERATING: Lie on back, hands over Solar Plexus (where the ribs begin to separate, [just behind]<sup>122</sup> the pit of the stomach; in the epigastric region, on either side of the spinal column) which is composed of the same grey and white matter as the brain, which stores prana and radiates its strength to all parts of the body. Breathe rhythmically. After the rhythm is fully established will that each inhalation shall draw in an increased supply of prana (vital energy) from the Universal Supply, to be taken up by the nervous system and stored in Solar Plexus. At each exhalation will that the prana shall be distributed all over body, to every organ, muscle, artery, nerve from top of head to sole of feet. Combine this with a mental picture of the intruding prana, which command calmly. This exercise refreshes and stimulates if fatigued. Sanskrit Text: "He who only half breathes, half lives."

34

#### THE HATHA YOGA EXERCISES FOR HEALTH AND KUNDALINI

(34-1)<sup>123</sup> Pavana Muktasana: (Anti-Gas posture): Sit on buttock bend knees tightly together, then press them close to abdomen and chest. Fold arms over knees and interlock them. A slight inclination backwards will be helpful. Hold this position 5 to 10 minutes. If practised on a slantboard, there will be greater relief. (b) variant; this is an easier way of performing same posture: Lie on back, draw knees up to chest, press thighs on abdomen, increase pressure on knees through the intertwined arms holding them. Inhale deeply while relaxing; exhale vigorously by drawing in abdomen and tightening elbow-lock over knee. This posture releases and expels internal gases doubling up like a jackknife. This also stretches tissues ligaments and joints, rendering them supple and keeping old age away from them

(34-2) Yogendra: Yoga postures are not gymnastics; do not interrupt them with bodily movements. The highest virtue they possess lies in maintaining the pose for a definite period of time.

(34-3) SARVANGASANA (Shoulder stand): Lie on back, muscles relaxed. Lift legs slowly in air to make right angle with body; keep knees stiff and torso undisturbed. Now bring arms from sides to hold waist and push up the body, supporting trunk from elbows. Finally try to shift hands slowly towards shoulders, setting chin in the jugular

---

<sup>122</sup> "just behind" was typed below the line and inserted with an arrow.

<sup>123</sup> The paras on this page are unnumbered.

notch. Time, 20 seconds for beginners, never more than 10 minutes for experts. It is dangerous to do this after gymnastics, as the abnormal rush of blood to brain may injure it. There is no danger if you are mindful of every change and allow ample time for system to accommodate itself to the inverted position. It increases appetite, removes wrinkles and alters grey hair, combats constipation. Rest well when finished. Elongating left toes stretches sciatic nerve.

(34-4) Dhanuvakrasana: (Bow Curve Pose): Lie on stomach. Bend legs at knee joints and fold them on the thighs. With hands fully outstretched receive ankles and grasp them firmly. Inhale deeply at same time. Lift neck pulling ankles upwards. Keep knees together. (b) variant Catch the big toes with both hands carry them towards head by drawing up the body like a bow Contract forcibly mouth and abdomen. This helps colon, stimulates peristalsis, strengthens abdominal muscles.

(34-5) Chin lock (jalandhara Mudra) is also the last stage of pranayama as well as sarvangasana. It is used when breath is suspended. This, together with uddiyana, enables one to gain control of thought. The above asanas benefit nervous system.

35<sup>124</sup>

#### HATHA YOGA PRADIPIKA

(35-1)<sup>125</sup> Yoga is destroyed by overeating, exertion, talkativeness, company of men, and unsteadiness. Speedy success is gained by courage, perseverance, aloofness from company

(35-2) A yogi, desirous of success, should keep the knowledge of yoga secret; for it becomes potent by concealing, and impotent by exposing.

(35-3) Lying flat on the ground on one's back like a corpse destroys fatigue and quietens the agitation of the mind.

(35-4) Posterior Stretch (Pascimattanasana; Sit on floor. Stretch legs out like sticks. Bend torso and head forward and clutch toes tightly with fingers. Then bend farther by giving a vigorous pull on toes, until forehead touches knees. It will be easier to do if breath is exhaled when bending down. The heels should not touch. This stretches spine to maximum length and has great therapeutic value. It bestows the siddhis.

(35-5) ArdhaMatsvendasana: This strengthens spinal muscles, arouses kundalini, adjusts vertebrae and loosens spinal nerves. Press left heel against perineum at root of

---

<sup>124</sup> The original editor inserted "(24)" at the top of the page by hand.

<sup>125</sup> The paras on this page are numbered 1 through 16; they are not consecutive with the previous page, but paras 35-5 through 35-8 are a continuation of the paras on page 38.

right thigh, keep left leg resting on floor. Pull right leg and interlock it against left thigh. Place right knee under left armpit; twist whole trunk to right. Catch toes of right foot with fingers of left hand. Swing right arm behind back, tug with fingers at groin, twist until holding left thigh with right hand. Keep neck straight but slightly turned towards right.

## Theos Bernard: Hatha Yoga (Cont'd)

Theos Bernard<sup>126</sup>  
HATHA YOGA<sup>127</sup>

(35-6)<sup>128</sup> air out slowly and when lungs are empty resume normal breathing for a minute; then repeat process. Do this 3 to 5 times. In a few weeks I increased the speed of exhalations to 120 a minute and extended the time to 2 minutes. I found no difficulty in suspending breath for 2 minutes.

(35-7) Pranayama: This should be done daily The process of alternate breathing is preliminary, as it cleans the nerve channels. These impurities prevent the conservation of prana. Sit in Padmasana, close right nostril, breathe in through the left. Keep the air confined according to one's ability, expel slowly through right nostril. Then draw in slowly through right one, suspend breath as before, expel slowly through left one.

(35-8) The teacher said in all breathing exercises it is paramount the breath should not be allowed to escape rapidly.

(35-9) Special techniques, called mudras, are required to awaken the latent Kundalini. The guru gives them to the disciple after<sup>129</sup> he has cleansed the nerve channels (nadis) and gained control of breath. Sit on floor with legs outstretched. Place heel of left foot on perineum. Grasp large toe of right foot, lean forward until forehead rests on knee of extended leg Or lock both hands around ball of foot instead of toe.

36  
THEOS BERNARD  
Hatha Yoga

(continued from the previous page) In this position, inhale and suspend breathing. Then, to lock in the air and create internal pressure, use the chin lock mudra

---

<sup>126</sup> Theos Casimir Bernard

<sup>127</sup> "Hatha Yoga: The Report of a Personal Experience," published 1943

<sup>128</sup> This para is a continuation of para (38-6).

<sup>129</sup> "are" in the original

and contract anal sphincters, and uddiyana. Close eyes and focus mind on space between eyebrows. After a suspension with right leg extended, reverse legs and extend left leg and perform equal number of suspensions.

(36-1)<sup>130</sup> During pranayama yogis lock in the air by swallowing tongue but if unable do this, it is enough to turn tongue upward and hold it firmly against roof of mouth. "Gheranada Samhita" says to do this, along with restraint of breath, "in whatever business a yogi may be engaged, wherever he may be." After holding the breath for several minutes a natural reflex makes one start to breathe again. Guru told me to use this practise to overcome that powerful urge.

(36-2) Jalandhara (Chin-Lock) Mudra. Its importance cannot be over-estimated. It is required whenever one needs to seal the breath within the body during suspension. Before using it simulate the act of swallowing a couple of times. Contract the throat and press chin firmly against the chest and securely lock it into the jugular notch. This destroys throat disease also.

(36-3) Samadhi cannot be experienced until a condition of mindlessness has been created. All modifications of the thinking principle must cease; all thought forms must be removed, yet some form of awareness must remain.

(36-4) Travelling is injurious to a hatha yogi, says Pradipika, if he is a beginner.

(36-5) Guru said until breath suspension had been developed to at least three minutes nothing of any significance could be done. The ultimate aim was to make the mind a blank. To prepare for this I was taught to roll the eyes back in the head, letting the lids find a restful position, usually slightly open and showing a little of the whites of eyes. The mind is concentrated between eyebrows. By using this technique I was eventually able to see the mystic white light with my eyes wide open in daylight

(36-6) For protection from malignant spirits I was taught to surround myself mentally with a wall of symbolic fire.

(36-7) Pradipika: "Let him think on the Great Void unceasingly. By contemplating continually on this, one gets success. Let him practise with energy daily this, within a year he shall obtain all success.

(36-8) The best posture to awaken Kundalini is padmasana. After assuming it use the chin lock and uddiyana. The suspension of breath suffocates "serpent K" making it

---

<sup>130</sup> The paras on this page are numbered 17 through 24, making them consecutive with the previous page.

awaken and rise up. In order to force it into the spinal cord, practise bhastrika for a few minutes and then nauli.

## Shiva Samhita

37<sup>131</sup>

SHIVA SAMHITA<sup>132</sup>

(37-1)<sup>133</sup> The knowledge imparted through the lips of a guru is powerful and useful, otherwise it is weak and fruitless.

(37-2) Those who keep bad company, who resort to promiscuous assemblies, never attain success.

(37-3) Some call the void as the greatest; others believe the world to be a current of consciousness and no material entity.

## Theos Bernard: Hatha Yoga

Theos Bernard  
HATHA YOGA

(37-4) Central to all hatha yoga disciplines is regulation of breath.

(37-5) In order to become worthy of the teachings, the student must first fulfil the moral requirements, prerequisite to yoga. They are Yamas (rules of conduct) non-injuring, truth, non-stealing, continence, forgiveness, endurance, compassion, sincerity, sparing diet and cleanliness; and Niyamas (rules of inner life) penance, contentment, belief in God, charity, worship, hearing discourses on religion, modesty, intellect, meditation and sacrifice.

(37-6) Every bodily movement twitch strain or nerve impulse, as well as flow of breath, causes restlessness of the mind. For the restraint of this, the primary pre-requisite is posture. Patanjali too points out the necessity of asana, but he does not specify any particular form, for this is to be settled according to the individual. It does not necessarily have to be a sitting one, for some are standing upright, lying down.

---

<sup>131</sup> The original editor inserted "(26)" at the top of the page by hand.

<sup>132</sup> Shiva Samhita is a Sanskrit text on yoga of unknown date (estimated 1300-1700) and authorship, first translated to English in 1884.

<sup>133</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(37-7) The processes are directed toward the single aim of stilling the mind. The postures are also used to keep the body in good health and help overcome the extremely sedentary life.

(37-8) I was given a series of reconditioning asanas to stretch, bend, and twist the spinal cord in different ways, giving it a sort of massage which promotes the health of the nerves rooted there.

(37-9) The real stumbling block was reached when I was able to hold the padmasana half an hour; it seemed impossible to go beyond this point without suffering. In order to increase the time I made it a habit to sit cross-legged in it whenever I was studying. There is no doubt about its importance for advanced breathing practices. For all practical meditation purposes I found siddhasana to be sufficient

(37-10) At first it seemed hopeless to accomplish the asanas, especially when I found that the standard for perfection is three hours! My teacher advised me to start with ten seconds for the first week and to add 30 seconds each week until I brought the time up to 15 minutes. This required several months. At this point I was advised to repeat the practice twice a day, which gave me a total of 30 minutes. After one

38

THEOS BERNARD  
Hatha Yoga

(continued from the previous page) month I increased the duration to 20 minutes. Thereafter I added 5 minutes each week until I reached the goal.

(38-1)<sup>134</sup> When my body became warm and perspiration began to flow, I was told that this was the measure of my capacity with the asana and that I should never try to hold one beyond this point. But as my body grew stronger, a longer period of time lapsed for the manifestation of this nervousness.

(38-2) One of the most trying problems when building up to the longer time standards was what to do with my mind. The moment I began to feel the slightest fatigue, my mind began to wander. My teacher instructed me to select a point level with my eyes and direct my attention to it. This became a habit and my mind adapted itself without the least awareness of the passage of time - in fact with no more knowledge of time than when I was asleep.

---

<sup>134</sup> The paras on this page are numbered 8 through 13, making them consecutive with the previous page.



(38-3) After the system has been cleansed and the new pattern of living established, the (regular inner cleansing) can be dispensed with.

(38-4) Uddiyana (see Kevala): Stand with feet apart and hands on bent legs, in a slightly crouching position. Empty lungs and forcibly contract abdominal muscles, raising the viscera until a large depression is made under the diaphragm. One should be able to place both fists in the pocket that is made. Then suddenly relax. Repeat this alternating contraction and relaxation 10 times before taking another breath. If unduly fatigued cut the time in half. Before the next round stand up straight and rest for some seconds until the normal flow of breath returns. Empty the lungs and repeat the process for another round of 10 times. If pain is felt or breathing becomes difficult begin with 3 rounds. After a week or two, add five more rounds.

(38-5) Nauli. A student who has given 6 months to uddiyana is ready for nauli. It consists of the isolation and rolling of the rectus abdominis, the straight muscles of the abdomen. Assume same starting position as uddiyana but instead of placing the hands far down on thighs, raise them a little and turn the arms so that the fingers are on inside of the leg. This gives a better leverage. Empty the lungs and contract all abdominal muscles. Isolate them and push them forward

(38-6) Bhastrika (Bellows): Assume a meditation asana, siddhasana or padmasana. Force out all air from lungs by a sudden contraction of the abdominal muscles. They will automatically return to their natural position; so there is no need for conscious inhalation. This forced exhalation and automatic inhalation should be done 60 times a minute for 1 minute and followed by a short suspension. Afterward let the<sup>135</sup>

## **Mrs Vance Cheney: What It Is That Heals**

39<sup>136</sup>

WHAT IT IS THAT HEALS  
Mrs Vance Cheney<sup>137</sup>

(39-1)<sup>138</sup> In all probability, it consists of, or is accompanied by, intense vibrations of the body, or those parts of the body, into which it may be directed; that it can be sent from one person into another by a slight touch of the hand, or without any contact whatever, and in some instances where the persons are some distances apart.

---

<sup>135</sup> Continued in para (35-6)

<sup>136</sup> The original editor inserted "Copy" and "(28)" at the top of the page by hand.

<sup>137</sup> "From "What it is that Heals" by Mrs Vance Cheney" in the original. "What It Is That Heals" was published in 1907.

<sup>138</sup> The para on this page is unnumbered.

My firm belief, based upon experience and careful observation, is: First: That this force is not automatically generated by the experimenter, but is a living force that invades and pervades all things. This belief is strengthened by the fact that after continuing experiments for some time, one is able to perceive the force upon relaxing physically, without mental direction or concentration, the whole body becoming immediately suffused with a tingling glow as though a flood were sweeping in from all sides upon the opening of many gates. Second: That the vibrations which are either induced in the material composing the body by the influx of this force, or of which the force itself consists, are of many speeds and characteristics, and can be carried to a point at which they produce the effect of a heavy electric shock. Third: That the results in whatever degree obtained are universally beneficial, increasing the vitality of those already in the enjoyment of health, and restoring lost equilibrium to the sick or mentally and physically exhausted. The field opened is apparently unlimited. If, by this force, tissue can be rebuilt and diseased cells eliminated from the living organism, why cannot healthy bodies be improved, and [brains]<sup>139</sup> reformed? And if the grey matter of the cerebrum can be developed, and if our natures and tendencies and dispositions are modified by the quantity and quality of the grey matter, why cannot character be created, undesirable traits eliminated and useful tendencies developed?

Directions: The principle requirement is physical relaxation, by the aid of mental direction. The clothes should be loose and comfortable. If the experiment is tried while in bed, the covering should not rest heavily upon the body.

Take either a reclining or a sitting position and make yourself as comfortable as possible. Then generally

40

WHAT IT IS THAT HEALS  
Mrs Vance Cheney

(continued from the previous page) let go of all the muscles. A few seconds after this begin at the head and consciously relax the several external organs and the limbs in turn. Beginning with the muscles of the head, face and jaw – the eyes should fall in the sockets and the lids drop. The tongue must be relaxed and so on through the muscles down to the toes. Next start at the head again and reduce the tension on the brain. Avoid mental wanderings, and do not concentrate too much on what you are doing; mental abstraction, not contemplation, is nearer what you should attempt. Let the direct attention of the mind pass down through the body, this time inside. Direct the attention to organ after organ, as they are reached, with the conscious intention to relax. After this lie relaxed for a few seconds, and once more starting at the head, let the mind consciously sweep slowly through the body down towards the lower extremities. The breath can be used as a guide. Picture the outgoing breath as being emptied into the thorax and gently surging downwards through the abdomen into the legs and down to

---

<sup>139</sup> “brains” was typed in the left margin and inserted with an arrow.

the toes. In a brief time, often in a few seconds, one feels a definite sensation, something like gentle pin-pricks. The sensation is described differently by different individuals – sometimes first in the fingers and toes, sometimes the feeling is general throughout the body, commencing with a gentle glow which gradually takes the form of waves of tingling vibration sweeping through the body, increasing in strength and reaching a climax, after which the wave impression ceases and every fibre and cell in the whole body seems to be thrown into a state of intense vibration. It will be found that with each trial the attainment of results becomes easier and more marked, until a point is reached when conscious relaxation alone is sufficient to fill the whole body instantaneously with surging currents. The sensation is not only pleasurable, but ecstatic, and the effects, which are exhilarating, invigorating, or restful and soothing as one desires, can be distinctly felt for hours afterwards. Sleep induced by this means will be found to be more delightful and invigorating than that which comes without this preparation. The scope of this little book will not permit of extended explanations of the use of the current in connection with treatment of diseases, or of its induction into other persons.

## **Rose O’Neill: Delsarte, The Forgotten Master**

41<sup>140</sup>

DELSARTE, THE FORGOTTEN MASTER<sup>141</sup>

Rose O’Neill

(41-1)<sup>142</sup> The student was taught to do this and that like a machine, and all were drilled after one pattern, without any appeal to the soul force working within.

(41-2) He found that man has three sides to his nature: (a) The physical – which is vitality (b) the mental which is thought (c) The moral – which is emotion.

He found that the physical nature is expressed through sensations; the mental through will and ideas; the moral through conduct and relation to others.

(41-3) The body being the instrument through which soul and mind work, it is necessary to keep it in smooth and elastic condition, so the first and most important thing to be done is to relax the hard and stiffened muscles, which an artificial strain has imposed upon “civilised” life.

---

<sup>140</sup> The original editor inserted “(30)” at the top of the page by hand.

<sup>141</sup> We believe this is excerpted from “The Living Work of a Forgotten Master,” published in “The Occult Review (Foreign Edition)” in August 1925. O’Neill was also author of the book “The Science and Art of Speech & Gesture: A comprehensive survey of the laws of gesture and expression, founded on the art and life work of Delsarte, with his exercises,” published in 1927.

<sup>142</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(41-4) Delsarte said: "When we meet a person who declares that his physical degeneracy has no influence upon his intellect and his soul, that person is ignorant or speaks falsely. If sympathy has ceased to exist between the three essential attributes of his being, he is no longer a whole man.

(41-5) Having found in the body and the laws governing its expression a perfect instrument for manifesting the working of the cosmic forces in human life, Delsarte concentrated his powers upon evolving a suitable means of tuning up that instrument to give forth harmonious movement; and he succeeded in his self-imposed task beyond his most sanguine hopes.

He worked out a series of aesthetic gymnastics that for the development of the three sides of human nature simultaneously and harmoniously have never been approached in their perfection and can never be surpassed in their value and use.

Apart from their effect upon physical health they have an influence upon character and mind. They bring the "state of Grace" into one's consciousness at once. All nervous tension is relaxed, the body is made supple and elastic by a series of soothing movements, flowing and liquid in nature, suggesting the elements of "air and water" of which our bodies are composed, as definitely as those of the "earth and fire" which predominate so largely in our objective life. For this reason, these exercises have a mystic influence which is felt even by those least given to mysticism. They rid the mind of self-consciousness, and give a sense of confidence almost from the start.

Every joint and articulation of the body is exercised and liberated in turn, until the whole becomes light, easy and rhythmic, perfect health and control being the unfailing result. Imagination is quickened and expanded, sympathy deepened with an added understanding, and Love - the great cause - given its true place, as uniting power, coordinating the body and limbs into a perfect whole - while still maintaining

42

DELSARTE, THE FORGOTTEN MASTER

Rose O'Neill

(continued from the previous page) individual independence of movement.

The practical working of Delsarte's teaching shows that it has its root in life, and is limited only by the intelligence and understanding of the people who study it.

The exercises are very simple, consisting of bending and stretching the movements which place every organ of the body in its right position, lifting strain and weight from the torso and giving easy grace to the limbs, producing a feeling of harmony.

(42-1)<sup>143</sup> He had faith that a state of grace for the body was but the precursor to a state of grace for the soul. He wrote on the walls of his studio that all pupils might see: "Art is Emotion, passed through Thought, and expressed in Form. Art should interest by the True to illumine the Intelligence. Art should move by the Beautiful to regenerate Life. Art should persuade by the Good to perfect the Heart."

"There is no true self-discipline." and as one who has studied Delsarte's work for some time, I can affirm that it is the most illuminating process of knowledge that I have ever met or heard of. It prepares one to learn – and there is no subject of study to which its laws do not apply.

For maintaining the mind open, active and sane, it is of priceless value. And for inspiring the heart with warm, kind and generous understanding it is supreme.

Another power the Delsarte work confers, is that men and women can read each other like books. Gesture, poise, and expression are true guides to the nature within, and appreciation of good qualities united with toleration for bad is the spiritual outcome of this study. To judge harshly becomes impossible, when the reasons for actions are so clear. A finer humanity and a happier world would inevitably result from practice of this great master.

## **Elbert Hubbard: A Little Journey to the Home of Jac Auer**

43<sup>144</sup>

A LITTLE JOURNEY TO THE HOME OF JAC AUER  
Elbert Hubbard

(43-1)<sup>145</sup> There he stood in his own beautiful workshop, alive, alert, radiating health and happiness. He has the clear blue eyes of one who knows temperance in all things: the resolute face, the clean-cut jaw of a man who has stored up inside himself an abundance of self-control.

(43-2) I found a quiet-voiced gentleman, who goes back to the ancient Greeks for his inspiration; who knows anatomy, moderation, – the commonsense of health-culture – and who is strong in good judgment.

(43-3) But the organisations of honest intent were on the right track – or so it seemed to him. Heavy pieces of apparatus were everywhere, geared to interest the young buck who can run a mile, play a game of basketball, and then eat a mince-pie. The invitation to overdo was in the air. Apparently all men were considered young men. of course,

---

<sup>143</sup> The para on this page is numbered 6, making it consecutive with the previous page.

<sup>144</sup> The original editor inserted "(32)" at the top of the page by hand.

<sup>145</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

middle-aged men were sought, their money looked good – “Sure, come on in!” But the prescribed work did them more harm than good, and they quit and were laughed out into the street.

The man who has turned forty, who needs attention most of all; who needs to be understood and his mode of life taken into consideration; who needs to be built up or taken down gradually, easy, so easy, without shock or strain, where could he go.

(43-4) The word Calisthenic is a combination of two Greek words – Kalos, “beautiful,” and Sthenos, “strength.”

So we have it that Calisthenics is the system of the strong and the beautiful. Study the statues inspired by Phidias the greatest of all Greek sculptors, and you will see bodies wherein each and every muscle is subtly developed. No amount of any one kind of labour or exercise could produce the evenly developed men of Ancient Greece.

(43-5) Essentially, Jac Auer’s method is the method of the Ancients. He works gradually, naturally. Each man who comes to him is a separate study, is treated according to his needs, always conserving, never overtaxing, sensibly, surely, systematically.

(43-6) Yet Jac Auer never introduces any one to anyone. Social amenities are taboo, in so far as he is concerned. You come here for his help, and he does not interpret that help means to help get you acquainted.

(43-7) “Jac,” I asked him one day, “when a man comes to you fifty pounds overweight, do you guarantee to reduce him?”

“Mr Hubbard, I cannot guarantee anything. All I claim is I will positively help any man who will do his share.”

44

A LITTLE JOURNEY TO THE HOME OF JAC AUER  
Elbert Hubbard

(44-1)<sup>146</sup> I know too, that Mr Banker used muscles that day which he had not used before for twenty years. And he enjoyed it. Next they gave him a comfortable chair, in a circular cabinet, his head protruding through the top, with his body encased and surrounded by electric lights. For five minutes the chair feels very restful after the exercise and the glow of the light induces an answering glow in your body. Then the perspiration comes creeping out through unused pores eliminating the poisons. Presently sweat pours out. Now and then a glass of cold water is held to your lips, and a wet towel is wound turban fashion around the head. When you finally reach the

---

<sup>146</sup> The paras on this page are numbered 8 through 9, making them consecutive with the previous page.

conclusion that you must have sweat at least twenty gallons – and you wonder why the cabinet is not overflowing – you are invited out.

Then the Bath! – Oh joy, – the Bath!!! First hot water, so there will be no shock after the electric cabinet – and to thoroughly cleanse the body. Then cold water to stimulate the circulation to gradually cool off. Then – Blessed Couch! – you are stretched out naked as God made you, on a clean bed, and you are massaged – gently, intelligently. It’s good – GOOD! You doze.

You feel the Masseur searching for a muscle that has been lost and unheard of for years –, and when he finds it, he rubs it, caresses it, and requests it to be self-respecting, and do its duty.

The Masseur starts with the little toe and after he has repeated “this little pig went to market” several times, he tackles the ankles, and then the calf and then the thigh. When he finishes, you feel that you have been taken apart by an expert watchmaker, dusted, some new parts put in, and then put together again My friend the Banker exclaimed, “Hubbard this is great! I’m coming up here every day!” But Jac cut in. “No – I want you twice a week until your condition improves.”

(44-2) Men’s Exercise-Room: Note lack of apparatus, removing all danger of Rupture or Physical strain. Exercises are given by skilled Instructors.

## **P.G. Bowen: The Occult Way**

45

THE OCCULT WAY<sup>147</sup>

P.G. Bowen

(45-1)<sup>148</sup> “There<sup>149</sup> were four grades or circles in the Mystery Schools. Candidates in the first or outer circle, which in Greek schools appertained to the Mysteries of Dionysus,<sup>150</sup> were permitted the use of flesh foods of certain specified kinds, and of wine.

In the next circle – that of candidates in the Mysteries of Aphrodite – of flesh foods fish only was {eaten, but}<sup>151</sup> wine was permitted.

In the third circle – that of the devotees of {Hermes}<sup>152</sup> – no flesh foods were permitted; nothing but uncooked fruits, cooked vegetables, milk, cheese, and eggs. Wine “lightly fermented” might be drunk.

---

<sup>147</sup> PB himself inserted by P.G. BOWEN” and “(34)” at the top of the page by hand, and “-P.G. Bowen” at the bottom of the page by hand.

<sup>148</sup> The paras on this page are unnumbered.

<sup>149</sup> Quotation marks were added by hand.

<sup>150</sup> “Dionysos” in the original.

<sup>151</sup> We have inserted “eaten, but” per Bowen’s original text.

<sup>152</sup> We have inserted “Hermes” per Bowen’s original text.

In the Circle of Apollo, the highest grade of the Mysteries, no cooked food; nothing but sun-ripened fruits, green vegetables, unfermented wine, milk, and water might be used.

The normal active skin secretes a certain oily substance rich in a particular "vitamin," which latter is absorbed into the bloodstream to the great advantage of the individual concerned. But if over-frequent hot baths with use of soap are taken the oil is washed away, and the "vitamin" lost before it can be absorbed.

Natural man should go to sleep six hours after {the highest}<sup>153</sup> point of vitality of the day has been reached – {in}<sup>154</sup> other words about 9 to 10 p.m. He should rise about {three}<sup>155</sup> hours after the lowest point of the vital tide has been passed – at about 5:30 a.m. to 6 a.m. Obviously it is impossible to observe such hours in our civilised existence, but the Learner should strive to have at least one hour of sleep before midnight, and also to be actively astir three hours before midday. If it is impossible to get to bed before midnight, try to obtain one to two hours of sleep at any time between 4 p.m. and midnight, even in a chair. Let the bed be low, and level, and the pillow low. Comfortable warmth is essential but avoid heavy bedclothes. Sleep with head to the north or east. In the country, where the air is pure, and population sparse, it is best to sleep at ground level, but in the city an upper chamber is best.

Avoid wearing clothing of wool, or of any animal product except silk, next the skin.

What sexual abnormalities or unnatural sex habits may be made to do, when accompanied by certain subjective activities not wise to mention, is to rouse psychic powers and faculties into action, or induce mediumistic conditions. Even without any conscious accessory subjective activity, celibacy, and unnatural practices often conduce to mediumship and other undesirable psychic states."

46

THE OCCULT WAY<sup>156</sup>

P.G. Bowen<sup>157</sup>

(46-1)<sup>158</sup> Balance. – Balance of Being is the Key to command of Being, and so also is balance of body the key to command of the bodily instrument. The method of securing it is simple in the extreme. Let the thought centre<sup>159</sup> itself in the nape of the neck, and let this point be pressed back as though against resistance. If these simple requirements

---

<sup>153</sup> We have inserted "the highest" per Bowen's original text.

<sup>154</sup> We have inserted "in" per Bowen's original text.

<sup>155</sup> We have inserted "three" per Bowen's original text.

<sup>156</sup> "THE OCCULT WAY \*\* P.G.BOWEN Physical Regime" in the original.

<sup>157</sup> The original editor inserted by P.G.BOWEN" and "(34)" at the top of the page by hand.

<sup>158</sup> The paras on this page are unnumbered.

<sup>159</sup> "centre" was typed below the line and inserted with an arrow.



are fully carried {out}<sup>160</sup> the whole body will inevitably fall into an {erect}<sup>161</sup> and balanced posture, whether one is standing or {sitting}.<sup>162</sup>

(46-2)<sup>163</sup> (d) Walking and Breathing Exercise. - The following exercise is the most important sensitiser and purifier within reach of the Learner. Now inhale fully and deeply in the manner outlined while taking a certain number of steps, and exhale again fully while taking an equal number of steps. Be careful not to strain in any way, either by attempting to inhale an excessive amount of air or by taking too many steps to each breath. For a man of good physique four steps to each inhalation, and the same to each exhalation, in early attempts at this exercise, rising to six or eight when well practised, may be regarded as standard; but each individual must make his or her own rule. This exercise burns up and expels impurities from the body more effectively than any other known practice.

In its practice observe the following {precautions;}<sup>164</sup> Let the Self be active in its contemplation of whatever it has chosen to concentrate on - an image of open sea or of sky is best. By activity I mean be definitely an observer, and do not let what you contemplate absorb you, for to do that will quickly bring transfer of consciousness into the dreaming state. If any strong tendency towards that is perceived, stop the exercise. Lastly, lie always with head to the north.

Ultimately, when we become high Adepts, we shall live on uncooked fruits and milk, or perhaps only water, but while we are but Learners a moderate allowance of meat, and an occasional indulgence in alcohol, will not halt our progress. To seek to eliminate these articles from our dietary is right, and must be done, but it must be done gradually, taking care that there is no violent outraging of the desire of the body for such {pabulum}.<sup>165</sup>

## Artie McGovern: Body-Control Exercises (Series II)

47<sup>166</sup>

BODY-CONTROL EXERCISES<sup>167</sup>

Artie McGovern<sup>168</sup>

---

<sup>160</sup> We have inserted "out" per Bowen's original text.

<sup>161</sup> We have inserted "erect" per Bowen's original text.

<sup>162</sup> We have inserted "sitting" per Bowen's original text.

<sup>163</sup> A red X was inserted in the margin for this para.

<sup>164</sup> We have inserted "precautions:" per Bowen's original text.

<sup>165</sup> We have inserted "pabulum" per Bowen's original text.

<sup>166</sup> The original editor inserted "(36)" at the top of the page by hand.

<sup>167</sup> The original editor inserted "ARTIE Mc GOVERN:" and changed "MUSCLE TENSING" to "BODY - CONTROL" by hand.

<sup>168</sup> "BODY-CONTROL EXERCISES (Series II) [ARTIE Mc GOVERN:]" in the original.

(47-1)<sup>169</sup> Before we inhale it is most essential to exhale completely. The lungs always contain some residue of impure air; it is important to expel this entirely before taking in the purifying fresh air. Blow it all out until the lungs are collapsed before inhaling. Then drive the fresh air down into the apex of the lungs. Shallow breathers are using only part of their lungs. Deep breathing fills them to their capacity. Don't raise the shoulders or lift the chest in such breathing. The chest should be dilated so that it is forced forward, not upward Exercise: Lying flat on back, hands at side, palms turned down, exhale thoroughly, then inhale deeply and slowly, raising chest and depressing abdomen. Turn the palms up while inhaling. Hold breath for 5 seconds, exhale, relax completely and turn palms downward. Repeat 6 times, beginning count each time after exhaling.

(47-2) Co-ordination – the harmony between nerves and muscles – is most necessary. It will give more poise, more deftness, and the ability to exercise easily and gracefully. Exercise: Lie on back with both hands extended beyond head, palms together. Raise left leg, bring forward right arm, try to touch toes with fingers but keeping leg straight. Return to starting position but without touching floor with heel or hand. Count each time you return to start. Repeat exercise but with right leg and left arm. Increase speed of count as you progress.

(47-3) If you find difficulty in acquiring co-ordination and control, do not be discouraged, for almost everyone has the same trouble at first. The movements of next exercise are stimulating to liver, stomach and intestines. Exercise: Lie flat on back, hips and head down, arms and legs extended straight upward. Kick your right leg downward toward floor; bring left arm over head. Alternate with the left leg and right arm. Do not touch floor with heels or hands. Repeat 6 times, counting each time left leg is down.

(47-4) The abdominal organs need pushing upward and a strong corset of muscle developed to keep them there, where they belong. When you lie flat on back, you are in the best possible position for them to receive benefit of the movements. This exercise strengthens the abdominal muscles and stimulates the back. Exercise: Lie on back with arms extended beyond head, raise both legs and swing both arms upward outside of the legs and down to the sides, keeping legs and arms straight. Then return to starting point but without touching floor. Repeat 6 times. Count each time when you return to start.

(47-5) This is unsurpassed as a trunk exercise because its effect is directly on the internal organs and abdominal muscles. If your

---

<sup>169</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(continued from the previous page) legs are too short you may have difficulty with the exercise but you can help yourself by raising the right leg up with hands straight over head and kicking the [right]<sup>170</sup> leg down toward the floor with a swing; at same time pull yourself to sitting position with the kick. If still unable, you may raise both feet up, and as you kick the feet down swing up and touch toes with hands. Exercise: Lie on back, extend both arms beyond head, palms together. Raise body to sitting position without bending knees and try to touch toes with fingertips Repeat 6 times. Count each time you touch toes.

(48-1)<sup>171</sup> You may find this awkward at first and until you succeed in gaining full control, the movements should be done very slowly at first. If you try too vigorously you may strain some muscles. Hips thighs calves and shoulders are called into action in a manner in which you are not accustomed; the chest expands and breathing capacity increases. The object is to spread legs and arms as far apart as possible, then to bring them back again, keeping all well extended during movements. Try stretching hands and feet up toward ceiling as far as you can without raising shoulders or hips from floor. If difficult the first time be satisfied with a slight spreading until you can do it more easily; then you can increase the distance by degrees. Exercise: Lie flat on back, raise both arms and legs, keeping them straight, palms together and toes pointed. Spread arms and legs, then return to starting position. Repeat 6 times, counting each time the arms and legs come together.

(48-2) You will find it necessary to keep your mind on your work in this coordinating exercise. It is most difficult so don't be disappointed with first tries. Do not permit hands or feet to touch floor while circling; but if you cannot do this at first, you may let your feet down at the end of first count. Then after second count; and so on, until you gradually work up to the 6 counts without touching floor. Exercise: Lie on back, legs up at right angles, arms up straight near legs. Start double circles. Circle left leg and left arm upward and outward to left; right leg and right arm upward and outward to right. Don't touch floor with feet or hands while circling. Repeat 6 times, counting every time you describe a circle.

(48-3) This stimulates abdominal muscles, also those of head and neck. Begin easily but put effort into it after you become adapted to it. Exercise: Lie on back with hands clasped behind head, raise head and shoulders and draw right knee upward. Try to

---

<sup>170</sup> "right" was typed below the line and inserted with an arrow.

<sup>171</sup> The paras on this page are numbered 6 through 8, making them consecutive with the previous page.

touch chin or left shoulder with knee. Repeat 6 times. Vary by same movement but with left leg. Count each time leg returns to starting position

49<sup>172</sup>

## BODY-CONTROL EXERCISES<sup>173</sup>

Artie McGovern

(49-1)<sup>174</sup> A common fault is not to keep the toes pointed. Also when returning to starting position allow head to touch floor before repeating exercise. If you find difficulty, try bringing the knees up without raising the head until such time as you develop enough abdominal tone to be able to perform the movement. Exercise: Lie flat with hands clasped behind head; raise head and shoulders and draw up both knees, trying to touch chin with knees. Repeat 6 times. Count each time the legs return to starting position.

(49-2) The organs of the abdominal cavity must be kept in place. There is a strong supporting arrangement of muscles between ribs and pelvis. Lacking this, susceptibility to constipation is greatly increased. Raise legs slowly from the floor to the left; then bring them as far away from the body as possible in a circular movement toward right, and back again down as near the floor as you can without touching and losing your balance. Keep head shoulders and hips flat on floor. Exercise: Lie on back hands at sides, palms down. Raise both legs, keeping knees stiff and toes pointed. Circle both legs together to left, making a complete circle without touching the floor. Repeat 6 times. Vary by circling both legs in right (opposite) direction 6 times.

(49-3) This limbers up the muscles of lower back, which are congested in sedentary persons The leg is kicked as far forward as possible, and then swung as far backward. Don't touch floor with swinging leg and maintain balance on the side without permitting upper body to sway. Exercise: Lie on right side, place right hand under head, left hand on left hip, swing left leg forward and backward from hip. Keep knee stiff and toes pointed down. Repeat 6 times. Vary by lying on left side and swinging right leg 6 times

(49-4) Assume same position as previous exercise. Don't try to bring chin forward to knee. Keep upper body straight. Snap leg up vigorously to squeeze internal organs, kidneys, stomach and intestines, to better activity. Exercise: Lie on right side with right hand under head, left hand on left hip. Draw left knee up toward chin, keeping toes

---

<sup>172</sup> The original editor inserted "(38)" at the top of the page by hand.

<sup>173</sup> The original editor changed "MUSCLE-TENSING EX;" to "BODY-CONTROL exercise" at the top of the page by hand.

<sup>174</sup> The paras on this page are numbered 9 through 13, making them consecutive with the previous page.

pointed downward. Repeat 6 times. Vary by lying on left side, drawing right knee up 6 times.

WARNING: ALL ABOVE EXERCISES #1 to 12 ARE PROGRESSIVE. DON'T SKIP HELTER SKELTER FROM ONE TO ANOTHER BUT TAKE EACH ONE IN ITS PROPER ORDER. DON'T TRY THE LATER ONES UNTIL THE EARLIER ONES CAN BE DONE WITHOUT STRAIN OR FATIGUE.

(49-5) For this and next exercise fasten a strap of leather or loop of strong rope to the skirtboard of your room wall, as a stationary support to hold feet. This exercise kneads abdominal muscles and stretches spine. Do not be discouraged if you find it hard. Exercise: Lie flat

50

## BODY-CONTROL EXERCISES

Artie McGovern

(continued from the previous page) on back, clasp hands behind head; raise body to sitting position and bend forward as far as possible. Do not bend knees. Repeat 6 times.

(50-1)<sup>175</sup> The feet support is used here too but a heavy chair or bed which has low legs will also serve the same purpose. The rotary massage effect is very beneficial to abdominal organs and muscles. Make the circles as wide as possible. Keep shoulders and back from touching floor, heels down. Bend only at the trunk, keeping hips firmly on the floor. Exercise: Sit on floor with feet supported and arms folded across chest. Make a complete circle with body, swinging toward right. Make 6 circles. Vary by circling toward left.

(50-2) This is unsurpassed for back muscles. It creates an erect and healthful carriage.. It prevents curvatures of spine and helps overcome them. Try to look straight up at ceiling. In swaying don't touch floor and make every effort to keep legs from moving. Exercise: Lie flat on stomach, arms folded across back. Raise head and shoulders just as far as you can and swing the trunk to the left, then to the right, without dropping head to floor. Repeat 6 times.

(50-3) Activated Sarvangasana: Getting into position and maintaining your balance is the principal difficulty. Thereafter the main point is to see that when the knees return to start, you bring them as near shoulders as possible. Exercise: From a flat position swing the legs up overhead, trying to touch floor with toes. This motion brings your hips upward; place hands firmly under them to act as a brace, and supporting body on

---

<sup>175</sup> The paras on this page are numbered 14 through 20, making them consecutive with the previous page.

elbows. After that, and when you are steady, kick both legs up and down, either straight or obliquely as you can best do. Repeat 6 times.

(50-4) Assume same start position as in previous exercise but kick feet up and down alternately instead of together, 6 times.

(50-5) This insures extreme flexibility of spine. Exercise: Begin as with previous two exercises but bring toes as near the floor behind your head as possible.. Spread the legs apart as far as you can without losing balance. Hold knees stiff. Bring legs together again, keeping them extended, 6 times.

(50-6) As in previous 2 exercises bring toes near floor but cross the legs. Vary by alternating left over right and right over left, 6 times

(50-7) Feet Improvement Exercises (a) Stand erect, one foot 6 inches before the other. Rise on toes, then walk forward without bending knees, keeping feet parallel. To do correctly slide each foot forward in turn. If you raise it, you can't help relaxing knees. This will take tension from the muscles and prevent their strengthening. Keep head up and weight forward. Do 1 minute (b) Stand erect, left foot 6" before the other. Turn ankles to bring weight on outside edges of soles, which face each other. Then walk forward without bending knees. Slide feet as previously, {walking}<sup>176</sup>

<HERE COMMENT PASS>

51<sup>177</sup>

BODY-CONTROL EXERCISES

Artie McGovern

(continued from the previous page) thus for 1 minute. Before bringing right foot forward, throw weight to left side; and vice versa.<sup>178</sup>

(51-1)<sup>179</sup> THESE<sup>180</sup> EXERCISES (series II) must be done when completely relaxed; never hold muscles tense and rigid. They are so simple and easy that many persons are led to believe them worthless. This is not the case at all. By such exercises performed while one is in a supine position, one gets positive results in a surprisingly short time; if done every day for 10 to 15 minutes. "Conservation of vitality" is one of the aims of this system. For, when reclining, you expend barely one-tenth as much vital energy as when you perform exercises standing. For instance, you need a certain amount of energy for the very act of holding the body erect. Then too the exercise itself always

---

<sup>176</sup> The word is cut off by the bottom of the page. Only "wa-" is visible in the original.

<sup>177</sup> The original editor inserted "(40)" at the top of the page by hand.

<sup>178</sup> PB wrote "(para 20 completed)" at top of page, and "end of PARA 20" here.

<sup>179</sup> The paras on this page are unnumbered, but they are consecutive with the previous page.

<sup>180</sup> The original editor deleted "MUSCLE TENSING" after "THESE" by hand.

calls for additional expenditure of energy. Moreover while standing you use still more to maintain balance. But the most important point has to do with the abdominal organs. Most of us sag them. The standing exercise which bends over and touches floor with hands pushes them downward, when they really need pushing upward. Merely by lying down this is accomplished temporarily. – Artie McGovern.<sup>181</sup>

(51-2) Prevention Magazine, “Imbalance of the Body”: In walking, a person stresses one side of the body than the other. Usually I believe the right side is favoured. The right foot is put forward with more strength and tenseness, the left foot with a more relaxed feeling. The American Indians knew how to take advantage of this principle. When they went on a long journey by foot they would walk for awhile stressing their right side, and then would change the stress to the other in alternation. This prevents fatigue. Many coaches forbid swimmers to engage in track or other sports because they tend to favour or develop only one set of muscles, whereas in swimming, the entire body must be used. Using the right hand more than the left produces what is known as typical right handed distortion of the spinal column, which is caused by greater development and pull by the muscles on this side. This causes a distortion of every part of the body in a general way, and is more exaggerated in some people, than others., according to the degree of the right hand habit.

(51-3) SWAMI YOGANANDA’S<sup>182</sup> muscles and biceps were hard as iron yet he took no physical exercise. He did them ‘mentally’ only. Those he practised include my “Energising Exercises.” They were refreshing alternations of tension and relaxation

52<sup>183</sup>

BODY-CONTROL EXERCISES

Artie McGovern

## **The System of Physical Exercises for Body Control**

53<sup>184</sup>

PHYSICAL<sup>185</sup> EXERCISES FOR BODY CONTROL

(53-1)<sup>186</sup> Begin as soon as you awake and before you rise. Or do it at any time of the night when unable to sleep, preferably an arm exercise requiring little movement; but

---

<sup>181</sup> The original editor inserted a line across the page after “McGovern” by hand.

<sup>182</sup> Paramahansa Yogananda

<sup>183</sup> Blank page

<sup>184</sup> The original editor inserted “(42)” at the top of the page by hand.

<sup>185</sup> PB himself changed “The Muscle-Tensing System of Physical Exercises” to “The System of Physical Exercises for Body-Control” by hand.

practice slowly so that it becomes monotonous and slightly fatiguing, thus inducing sleep. The bedclothes need not be disarranged. Be deliberate, slow. Most beginners go too fast, soon become sore, then discouraged. Learn one thing at a time well, just as in typing or piano. Remain under cover of bedclothes. Frequently take deep breaths during exercises.

(53-2) Strengthening Back and Loins: Lie on side, clasp hands over uppermost knee. Exert full strength in a steady pull; then relax. As you gain strength increase time of each movement.

(53-3) Shoulder Broadening: Lie on back, grasp left elbow with right hand and right elbow with left hand. The upper arms will act as levers forcing the shoulders apart. Shrug them up and down. Begin with five movements and increase

(53-4) Place pillow under shoulders, lying on back, throw head alternately backward and forward. Commence with 5 but increase to 50 movements. This expands neck size and develops throat; benefits digestive muscles, if used in conjunction with neck strengthener: Return pillow to usual position, clasp hands firmly back of head. Raise head clear of pillow; then press it backward, exerting at same time a strong forward, or resistance, pressure with arms.. Lower head. Repeat several times.

(53-5) Voice Strengthenener: Lie on side, press thumb on throat immediately under chin<sup>187</sup> and above Adam's apple. Use right thumb if lying on right side, vice versa. Throw head back flat, then bring it forward, chin to chest. This relaxes tension. Vary sides. Repeat several times.

(53-6) Liver Toning-Up:<sup>188</sup> Lie on back, place fingertips of both hands over liver (right side of abdomen, above the angle of right hip bone and below edge of lowest rib) Then press upward and well under rib. Relax finger pressure. Repeat several times. This has same effect as riding a trotting horse, which is always recommended by physicians for sluggish liver.

(53-7) All-Body Exercise: Lie on side, fold arms across chest, grasp elbows with hands, throw head well back and stretch body full length, tensing it until it becomes rigid. Hold position couple of seconds, as though lifting heavy weight. Relax few seconds. Repeat 2 or 3 times.

---

<sup>186</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

<sup>187</sup> The original editor changed "underchin" to "under chin" by hand.

<sup>188</sup> The original editor inserted "SEE OVER" in the left margin by hand, with an arrow towards "Liver Toning-Up."



(53-8) Pot-Belly Preventer: Lie on back, bend one knee upwards and inwards, at same time drawing up the hip of that side. This tenses lower abdominal muscles. Then drop leg back to original position and bend knee of other side, again drawing up hip. Alternate thus several times. Relieves constipation too and prevents rupture.

INSERT ON OTHER SIDE:

#6. Warning; If done strenuously this exercise may do harm.

\*\*\*\*\*

(54-1)<sup>190</sup> Tense the underlying muscles of the face and then massage them with the palms below the thumb. For the cheek assume an exaggerated smile, drop the lower jaw as far as possible, then massage. This removes flabbiness

\*\*\*\*

\*\*\*\*

\*\*\*\*

UNDER TITLE: To Be Done While Lying in Bed

## **Peter J. Steincrohn, M.D.: You Don't Have to Exercise! Rest Begins at Forty**

YOU DON'T HAVE TO EXERCISE!<sup>191</sup>

Peter J. Steincrohn, M.D.

(54-2) He told me of the healthy roseate glow that followed his exercises. I answered that one could experience the same pleasurable reaction by taking a walk, if followed by a shower.

(54-3) If you give thought to the need for correct posture you have learned the easy lazy yet efficient way to physical fitness. How do you stand? Are your shoulders rounded? Is one higher than the other? Is your chest flat and does it sink into the abdomen? Is the lower part of your back straight or curved outward? Do you stand and walk with your toes pointing outward rather than forward? Is your abdomen, even though not fat, too relaxed? Is your chin thrust forward on your chest? If any of these conditions are present - your posture is poor.

---

<sup>189</sup> The original editor changed "THE SANFORD BENNET SYSTEM" to "THE BODY - CONTROL SYSTEM" by hand.

<sup>190</sup> The paras on this page are numbered 9, making them consecutive with the previous page.

<sup>191</sup> Published 1942

(54-4) Poor Posture causes an abnormal condition of tension in the muscles, nerves and ligaments. This is reflected in the function of all other organs.

(54-5) Exercising in a gymnasium or tennis court is no guarantee of increased vitality. But standing walking and sitting properly is. This is so because to have proper posture one must voluntarily control the various parts of the muscular system - and this increases [their]<sup>192</sup> tone and through them, that of the nerves. Good posture can transform a tired man into an alert alive individual, in a few seconds. It does not require more to produce this little miracle. It is a well-known fact that the mind is appreciably affected by body posture, and vice versa.

(54-6) You may attain the feeling of always being in shape, the glow of well-being, the healthful stride by the proper manner of sitting standing or walking

(54-7) After you have determined to eliminate poor postural habits you must be constantly aware of your body balance and the positions of the various members. Only by this continuous self-examination will it be possible to form correct habits of posture. The first few months

## **Bernarr Macfadden: Good Posture**

55<sup>193</sup>

GOOD POSTURE  
Bernarr Macfadden

(55-1)<sup>194</sup> better,<sup>195</sup> slept better, and eventually could run miles without forced effort or distress. At 74, twenty years later, his heart was normal, and he was like a young man

(55-1) Massage is a substitute for exercise which may be used with benefit where the strength is limited. It consists in kneading or manipulating the muscles and tissues in such a way as to relieve stiffness, promote elasticity and especially to increase circulation. If administering self-massage it is advisable to make all massage movements, where the limbs are concerned, upward toward the heart. For the back, vigorously rub a large bath towel across it, and up and down, from each shoulder. For the feet soak them before going to bed at night in cool to tepid water (70 degrees) and then rub the dead skin from them with your bare hands. Do not dry them; rub until all

---

<sup>192</sup> "ir" was typed below the line and inserted with a caret.

<sup>193</sup> The original editor inserted "(44)" at the top of the page by hand.

<sup>194</sup> The first four paras on this page are numbered 8 through 10, and are continued from page 16. The remaining paras are numbered 7 through 9, making them consecutive with the previous page.

<sup>195</sup> This para is a continuation of para 16-3.

the moisture has evaporated. This quiets the nerves, removes fatigue, and removes the waste products which are eliminated through the feet. But it must be done vigorously to produce results.

(55-2) Stomach The greatest natural aid to digestion is physical action: The process of digestion is partly muscular.

(55-3) Standing on Head stimulates brain action and so assists the figuring out of brilliant ideas.

## **Peter J. Steincrohn, M.D.: You Don't Have to Exercise! Rest Begins at Forty**

YOU DON'T HAVE TO EXERCISE!  
Peter J. Steincrohn, M.D.

(55-4)<sup>196</sup> will be devoted to retraining your nerves and muscles – after that good posture will be as natural an attribute as the ability to walk.

(55-5) In standing, your feet should be parallel, the weight should be placed on the outer edge of the feet and forward on the soles. Never allow the heels to bear the body weight. The knees should be locked outward. The buttocks should be pulled down and in, and made as flat as possible. The abdomen should be pulled up and in; the chest and ribs up and out; the chin up and in. There should be the sensation of stretching the spine; this makes you a half inch taller.

(55-6) In sitting try to sit erect. Sit tall – do not slump in the chair. One can accomplish this by sitting well back in the chair. The weight must rest on the thighs. Do not lean against the back of the chair – your own spinal column and muscles should be made strong enough to hold you up erect. Your feet should be out in front of you, resting firmly on the floor. Your legs should not be crossed or curled under the chair, because these positions weaken the lower part of the spine and cause the universal slump.

(55-7) In walking swing the leg from the hip, bending and relaxing the knee as it comes forward. As the weight falls on it, straighten it but do not stiffen it. As the other foot swings forward and the first comes back push it into the ground with the

56  
YOU DON'T HAVE TO EXERCISE!  
Peter J. Steincrohn, M.D.

---

<sup>196</sup> This para is a continuation of para (54-7).

(continued from the previous page) sole of the foot. This gives a springy feel.

(56-1)<sup>197</sup> Question yourself at intervals throughout the day: "How am I standing, or sitting, or walking?" Ask yourself every half hour at least. As repeated corrections overcome the old poor habits, you will find it unnecessary to be conscious of posture so often. As soon as you relapse into a physical slump you will be aware of it and make the correction without thinking.

(56-2) People do not know that such a seemingly simple corrective of posture causes increased strength and well-being. To the person who has felt the need of exercise it seems almost improbable that merely sustaining good posture is sufficient for sedentary humans. Yet what one does for his muscles with exercise ½ hour a day is not so important as how he treats them every waking moment. Correct posture is constant exercise without strain.

(56-3) Sleep is absolutely essential if you have organic disease, because it is essential to recovery. Insomnia retards recovery.

(56-4) A vacation is the surest relief for an exhausted brain.

(56-5) To live at the 100% level of efficiency it is well to remember that the prime necessity is the way of life which dedicates itself to periods of activity that are in turn balanced by interludes of ease/

(56-6) Dr G Starr White:<sup>198</sup> Bronchitis is best treated by proper breathing, raw diet and oxygen vapour inhalations. Colds are cured by fasting and clearing out the bowels. When impending take only limited amount of acid fruit juices for 3 days and only a little water during that time

## **Artie McGovern: Secret of Keeping Fit**

SECRET OF KEEPING FIT<sup>199</sup>

Artie McGovern

(56-7) When we study the effects of exercise we find that the elimination of waste products is carried on more or less rapidly in proportion to the amount of physical activity in which we engage.

---

<sup>197</sup> The paras on this page are numbered 10 through 14, making them consecutive with the previous page.

<sup>198</sup> George Starr White

<sup>199</sup> Published 1936

(56-8) The person who fails to exercise does not achieve this stimulation of circulation and elimination.

## **Bernard Masson: Teaching Vegetarianism and Fasts**

TEACHING VEGETARIANISM AND FASTS

Bernard Masson

(56-9) In your natural living and healing teaching you must adopt certain safeguards.

To ask people to become vegetarians abruptly will bring on feelings of weakness. Let them do it by degrees, increasing their cheese, beans and protein to compensate for the displaced meat

(56-10) To ask them to fast is to bring on quickly disagreeable eliminative symptoms or reappearance of old illness – fleeting brief and harmless though they are – which they will not know how to deal with, whatever earlier warning of this you may have given. They will go to a physician and he will ask them what they have been doing and your name will be brought in for adverse comment. Hence it is wiser to put them only on very short Guelpa fasts, maximum two days; otherwise one day.

## **Peter J. Steincrohn, M.D.: You Don't Have to Exercise! Rest Begins at Forty**

57<sup>200</sup>

YOU DON'T HAVE TO EXERCISE!<sup>201</sup>

Peter J. Steincrohn, M.D.

(57-1)<sup>202</sup> After a few weeks of conscious watchfulness the results will become apparent.

(57-2) Is the lower part of your back straight or is it curved outward? The exaggerated curve produces the condition known as “sway-back.”

(57-3) If you stand, sit and walk properly you are in fact exercising 15 hours a day. Recall that your muscles are in a constant state of contraction. If posture is poor, certain of these muscles are excessively strained, for many hours – causing chronic fatigue.

---

<sup>200</sup> The original editor inserted “(47)” at the top of the page by hand.

<sup>201</sup> “Dr Peter Steincrohn on Posture (as a substitute for exercise:)” in the original.

<sup>202</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(57-4) Good posture can transform a tired man into an alive one, in a few seconds.

(57-5) You can improve posture regardless of age. It means sit, stand, or walk without strain.

(57-6) Be constantly aware of body balance.

(57-7) Standing: Feet parallel, weight on outer edge of feet and forward on soles. Never allow heels to bear body weight. Knees locked outward. Buttocks pulled down and in and flat abdomen pulled up and in. Chest and ribs up and out. Chin up and in. Feel that springs being stretched taller. Sitting: Sit tall, do not slump. Sit well back in chair. Weight must rest on thighs. Do not lean against back of chair. Feet out in front, resting firmly on floor. Legs should not be crossed or curled under chair, as these positions weaken lower part of spine and cause slump. Walking: Swing leg from hip, bending and relaxing knee as it comes forward. As weight falls on it, straighten it but don't stiffen it. As other foot swings forward and first comes back, push it into ground with sole of foot. This gives springy feeling; keep chin and chest up. Let arms swing. Toes straight ahead. Feet pass close together. Trunk motionless. A few weeks' concentration will develop these new and correct habits. You are thus exercising every minute of your waking day: Question yourself at intervals "How am I standing, sitting, walking?" Every half-hour at least but every 10 minutes is better. Later you will make the correction without thinking. Such a seemingly simple correction we exercise increases strength and well-being. Thus the ordinary movements you make in living plus correct posture are sufficient to keep you fit.

58

YOU DON'T HAVE TO EXERCISE!

Peter J. Steincrohn, M.D.

(continued from the previous page) The feeling of tone in your muscles is transferred to your nervous system: You feel hope, friendliness, confidence as effects. No other kind of exercise is needed.

(58-1)<sup>203</sup> Slip thumb up to tender hollow where attacker's thumb-tendon meets wrist. Press here. He will feel such pain that he will have to let go. If not, kick him in the groin; as he lets go, leap aside.

## Aubrey Westlake: The Pattern of Health

59

---

<sup>203</sup> The para on this page is unnumbered. It was typed on a separate sheet of paper and pasted here by hand.

(59-1)<sup>205</sup> Dr Edward Bach's flower remedies were prepared either by strong sunlight or boiling. They could deal effectively, he claimed, with the disharmonies of the personality and with all the emotional states lying behind the physical, and thus restore peace and happiness to the sick, curing diseases in a simple but fundamental way.

(59-2) Bach treated fears with Mimulus, shock with Star of Bethlehem, indecision with Scleranthus, obsessional thoughts with White Chestnut. After treating the patient usually slept. The prescribed flowers were usually drunk, but they could be put in water and hands and face bathed in it, which would be as effective as taking by mouth

(59-3) Dr Rebecca Beard says: "I realised that by saying to a patient, 'You have a serious disorder or a diseased organ' I was implanting into their subconscious mind a positive picture that it was going to be very difficult for them to forget or ignore."

(59-4) I have found Bach remedies invaluable but they will not cure a patient by themselves. Although they may alter the emotional state, the physical and pathological changes may have gone too far to follow suit, and therefore direct treatment of the physical may be needed as well.

(59-5) Archdale,<sup>206</sup> in "Elementary Radiesthesia" states: 'All objects, both animate and inanimate, give off radiations, which, if the objects are sufficiently close to you, you can pick up.'

(59-6) It has been found time and again that radiesthetic and radionic readings are utterly wrong. This has brought discredit on the subject and grace misgiving to the practitioner.

(59-7) Weston Price<sup>207</sup> in his study "Nutrition and Physical Degeneration" suggests that the modern increase in crime and immorality is directly due to bad and wrong nutrition during embryonic life, which can be remedied by right feeding.<sup>208209</sup>

---

<sup>204</sup> "The Pattern of Health: A Search for a Greater Understanding of the Life Force in Health and Disease," published 1961

<sup>205</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page. Para (59-8) is unnumbered.

<sup>206</sup> F.A. Archdale published "Elementary Radiesthesia: & The Use of the Pendulum" in 1950.

<sup>207</sup> Dr Weston A. Price

<sup>208</sup> These paras are continued on page 63, para (63-1).

<sup>209</sup> The original editor inserted "(CONT ON p47 C and D)" by hand.

## William Satchell: The Greenstone Door (Novel)

THE GREENSTONE DOOR

William Satchell<sup>210</sup>

(59-8) There is no fact of early New Zealand better authenticated than that the country was peculiarly free from fungoid pests, destructive insects, and deadly diseases. With the European settler came those ancient evils of his civilisation. Freed from the restraints of the harsher latitudes, they ran riot in the virgin field<sup>211</sup>

## Godfrey Winn: The Quest for Healing

60<sup>212</sup>

THE QUEST FOR HEALING<sup>213</sup>

Godfrey Winn

(60-1)<sup>214</sup> A curvature of the spine will affect the whole system, the whole attitude to life, rendering patient crumpled up, weak.

(60-2) Someone who had TB kissed the child. This caused a tubercular gland to develop in its neck

(60-3) Geoffrey Mowatt, Healer: I arrived on the platform just as the train was moving out. I knew at once there must be a reason for this, that I had been meant to take the next train. So I didn't fret and fume, as I would have done once upon a time. In the next train, alone with me in the carriage was a man on his way to shoot himself. I succeeded in comforting him.

(60-4) Dorothy Kerin: (a) Even when there have been no funds in the bank I have written a postdated cheque, for a month ahead, placed it on the altar in our chapel, and it has always been honoured. (b) The only true healing power is Life. Drugs and medicines do not themselves heal; They can only help. It is the life-force of the body that heals.

(60-5) On Wm. J. Macmillan:<sup>215</sup> He was a heavily-built, middle-aged man, with close-cropped dark hair. His skin sagged over his jawline, there were heavy pouches under

---

<sup>210</sup> William Arthur Satchell

<sup>211</sup> Incomplete - the end of this para was not found in this file.

<sup>212</sup> The original editor inserted "(47-a)" at the top of the page by hand.

<sup>213</sup> Published 1956

<sup>214</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>215</sup> William John Macmillan



his eyes. He had a broad, boxer's nose and berry-brown skin, the craggy head and frame of an athlete (b) It is not necessary for the person who is ill to be brought into my presence. I can treat in their absence. (c) I met Mac in Madeira, resting [from patients]<sup>216</sup> and writing his new book. But I could see he was far from well. "This is my second warning," he said ruefully. "I should have realised why my ankles were so swollen before the local doctor started to test my heart. HE TELLS ME TO REST, but how can I? When I return I am fully booked up. If only I could take half as many patients, before I finally wear myself out." BEFORE THE YEAR WAS OUT MAC WAS KILLED BY A THROMBOSIS.

(60-6) Rev D. Giddey (healer): It is the corrosion that comes from years of brooding, hating, bitterness or shame that brings them finally into a hospital bed. The ulcerating of their minds has its corollary, ulcers of the body; hardening of the heart can cause the hardening of muscles and bones called arthritis. Asthma and colitis spring from nervous tension. I rid patients of tensions. (b) For

61<sup>217</sup>

THE QUEST FOR HEALING  
Godfrey Winn

(continued from the previous page) many years a woman suffered strange skin trouble. Whenever she went out in daylight, her skin blistered and came up in great weals, causing agonising pain. Only if she stayed behind drawn curtains did the pain somewhat abate. She believed that neighbours pointed at her in the street as a wicked woman because of male visitors. She felt a heavy shame, which she concealed under bravado. This shame, growing monstrously into obsession, finally manifested itself in the skin disease which baffled dermatologists but which was simply the emanation of her tormented soul. I lifted the weight from her mind; within four days every sore on her face dried and began to heal; within a fortnight she was completely cured.

(61-1)<sup>218</sup> Rev Leslie Weatherhead:<sup>219</sup> I have seen one physical ailment removed by mass or hypnotic healing services, only for the patient to develop later some different ailment. This is because the original inner cause of the illness was not tackled and conquered. (b) When psychic-spiritual healing fails the patient sometimes develops a neurosis of self-blame and self-accusation. Often this sense of guilt is fostered by the healers themselves. The patient did not get well because he lacked sufficient faith. That is the alibi; it is nonsense and dangerous and unfair, although it may bolster the

---

<sup>216</sup> "from patients" was typed below the line and inserted with an arrow.

<sup>217</sup> The original editor inserted "(47-B)" at the bottom of the page by hand.

<sup>218</sup> The first para on this page is numbered 7, making it consecutive with the previous page. The second para is numbered 1; it is not consecutive with the previous para.

<sup>219</sup> Leslie Dixon Weatherhead

reputation and the ego of the healer. I have witnessed many healings, and they happened as often to those who hadn't faith as to those who had. God's pattern for the universe is too all-embracing for such arrogant divisions.

## **Dr F.M. Houston: Contact Healing (a Variant of Zone Therapy)**

CONTACT HEALING<sup>220</sup>

Dr F.M. Houston

(61-2) Find the appropriate nerve centre (as outlined later) and hold it by the end of the index or middle finger. This stimulates the nerve into the tissue or organ connected. The centre may be painful, but the oftener and the longer it's treated, the sooner the healing. When this happens there will be no tenderness in the nerve centre. All the treating points are on the head, face and neck. Better results are got if the centres on both right and left side are treated. Press firmly on the centre, on its tenderest point. If possible treat for an hour at a time. THE CENTRES:

1b: Situated on the crown approximately 2 inches behind the anterior fontanelle, on midline of skull, or 1 inch in front of posterior fontanelle. Single

1M: on front margin of temporal bones where they join frontal bone (forehead). One on each side of head.

2m: On the soft spot, anterior fontanelle. Single.

62

CONTACT HEALING

Dr F.M. Houston

(continued from the previous page) 2b: Bony protuberance or shelf that continues around the head like a horseshoe (Sylvian Fissure). The top of this shelf is all treated.

14b: On posterior inferior occipital protuberance. The Thalamus. Single.

14M: On Globella, bony Pineal prominence just above and touching nose bridge, midway between eyes. Single.

13M: On top and centre of nose where bone terminates and cartilage begins (Menges of the brain). Single.

13B: Double contact on both lobes of thyroid.

3M: Just anterior to the anterior fontanelle

3B: Along inferior margin of molar cheek bones.

5M: Inferior to, but touches, Sylvian Fissure. Double.

---

<sup>220</sup> A Variant of Zone Therapy called DR F.M.Houston: "CONTACT HEALING" in the original. "Contact Healing" was first published in 1958. Subsequent editions had subtitles "The Use of Spiritual Energy for Healing" and "Treatment of the Human Mind and Body."

5B: Press through anterior-lateral neck muscles to anterior surface of transverse processes of 5th cervical vertebrae. Treat only one side at a session, and gently at first, as painful if treatment needed.

9M: Posterior fontanelle (soft spot in head)

9B: Just anterior to junction of top of ear with temple. Dual

10M: In Supra-orbital Notch (foramen) in bone beneath each eyebrow. Dual

10B: Bony protuberance clear across forehead, like a narrow ledge. Usually never painful.

11M: Press firmly against tissues where side of nose blends with cheekbones, will be felt the underside of a bony shelf. Dual.

11B: Just posterior to molar cheekbones in soft tissue just inferior to zygomatic process, bone.

12M: Just inferior to zygomatic process and touching ears

12B: On anterior lateral wall of sterno-cleido-mastoid muscle as it terminates in supra-clavicular fossa, at base of neck on each side

15M: Just inferior to but touching the most posterior part of Sylvian Fissure on midline of head. Single

16M: Single contact under centre of nose but also pressing in against upper jaw

16B: On mental nerve as it emanates from mental foramen on lower border of mandible. Dual.

(62-1) TREATMENTS: Blood 1b

Leukemia, Pylorus 1b

Sunstroke 1m

Optic Nerve 1m

Rheumatism 12m&b

Pneumonia 1b

Lung Cancer 13m&b

Spleen 1m&b

Low Blood Pressure 14m&b<sup>221</sup>

Chills, Cold feet 14m&b

Arthritis, Vertebrae 16m&b

Alopecia 2m&b

Pancreas, Scalp, 3m&b

Thyroid 13m

EYES, Adenoids, 13m&b

Vagina 12B

Hernia 10m

Gonads, ovaries 10m

To Increase Hydrochloric Acid in Stomach 3m

Food Poison 15m&b

---

<sup>221</sup> “&b” was typed above the line and inserted with a caret

Travel Sickness 10m  
Appendix 5m&b  
Dropsy 9m&b  
Cataracts on Eyes 5m  
Kidneys 5m&b  
LIVER, Gallbladder 10m  
Biliousness 10m [dual]<sup>222</sup>  
Bronchi, lungs 11m  
Herpes 12m  
Teeth, gums 3m&b  
ArterioSclerosis, Haemorrhoids, Finger Nail 16m&b  
Mastoids 10m&b  
Bladder 12m  
Venereal D. 16m&b  
Urethra 16m&b  
Nausea 13m&b  
Menopause 3m&b  
Arthritis [2m&b]<sup>223</sup>  
[Bladder 16m]<sup>224</sup>

63<sup>225</sup>

CONTACT HEALING  
Dr F.M. Houston

(continued from the previous page) The patient will feel the power working in his body as a sense of tingling, warmth, or even great heat will be generated in the part \_\_\_\_\_<sup>226</sup> Do not rub or massage the contact points. Find their tenderest point and press it with one finger; the longer and more often, the sooner it's cured. In old chronic conditions the nerves are more dormant and need more stimulation, hence more treatments.

Hold the nerve centre with steady mild pressure. This affects the nerve, which in turn affects the organ or tissue it leads to. The more painful the centre feels when pressed, the worse the condition is. Treat every day for the first week, then 2 or 3 times weekly, then once weekly, depending on progress. TO RESTORE EMOTIONAL BALANCE AND RELAX MIND AND BODY contact 5m on both sides.

HEART [CONDITION or]<sup>227</sup> Attack treat 11m both sides, also 12m

---

<sup>222</sup> The original editor inserted "dual" by hand.

<sup>223</sup> "2mandb" was typed above the line and inserted with an arrow.

<sup>224</sup> The original editor inserted "Bladder 16m" after 2mandb" by hand.

<sup>225</sup> The original editor inserted "47-c)" at the top of the page by hand.

<sup>226</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>227</sup> "CONDITION or" was typed below the line and inserted with an arrow.

Invertebral Discs - 11m

LOW BACK SACROILIAC Pains 3m&b

PROSTATE 15m&b

To Open Pylorus hold 1b

EAR trouble 5b especially on the #4 cervicle vertebrae each side (Caution; contact the 3rd cervicle with care, as carotid arteries to brain are here and a few seconds' pressure on them shuts off oxygen and blood from brain, causing unconsciousness)

EYE corrections - Pineal (Caution; this is also the vomiting brain centre so stop if sickness is felt) Zone therapic pressure can be put on toe or finger by using rubber bands, or spring clothespins.

NAUSEA is relieved by pressing the teeth of a metal comb against the backs of both hands, headaches by pressing the thumb against the mouth's roof, ARTHRITIS in the right hand muscles and joints by pressing the outermost side of the right [little]<sup>228</sup> toe or in the left hand by pressing left little toe.

## **Aubrey Westlake: The Pattern of Health**

THE PATTERN OF HEALTH

Aubrey Westlake

(63-1)<sup>229</sup> We<sup>230</sup> should stagger from one crisis to another, and little by little become State-ridden, with the individual progressively losing what freedom he still had left.

(63-2) Dr Bach's flowers were prepared either by strong sunlight or boiling. The obtaining of each remedy, chiefly from common flowers or hedgerow trees, was a severe strain as he experienced both the physical and emotional states previous to finding it, of which it was the antidote. This is why he died at 56, in 1936.

(63-3) Equally as effective as taking the Bach remedies by mouth is to put them in some water and bathe the hands and face with it.

(63-4) I used myself

64

THE PATTERN OF HEALTH

Aubrey Westlake

(continued from the previous page) as an indicator by taking the patient's left hand in my right and waiting a short interval to get attuned. Then I took up each Bach remedy

---

<sup>228</sup> "little" was typed above the line and inserted with an arrow.

<sup>229</sup> The paras on this page are numbered 1 through 4, making them consecutive with para (59-7).

<sup>230</sup> The original editor inserted "(CONT fm p47-a)" by hand.

in turn in my left hand, running through the whole 38. Whenever I got a strong tingling sensation, which started at the back of my scalp and went all over me, I put the bottle aside as what the patient needed, The remedies chosen numbered from one to six.

(64-1)<sup>231</sup> I am not convinced, after wide experience, that Bach remedies will cure patient by themselves. Although they may alter the emotional state, the physical pathological changes may have gone too far to follow suit, and therefore direct physical treatment may also be needed,

(64-2) Radiesthetic work was done with a pendulum, using a simple rule to detect departures from the norm. A sample of the patient is employed – usually a blood spot, or urine or saliva. If there was a reading of over 250 on Bovis measure I knew patient was a sensitive and therefore if Bach or homeopathic remedies were used, they were likely to be effective.

(64-3) I could not accept the correctness of all radiesthetic and radionic readings. While I, and skilled operators were on many occasions brilliantly accurate, on others we were right off the mark. So how was one to be certain?

(64-4) L.E. Eeman's<sup>232</sup> main discoveries were: Any trauma, especially a psychological one, sets up a nervous muscular tension in some part of the body, which is unconscious. To resolve this it is necessary to make the tension conscious. As soon as this is done, it goes and there is complete relaxation. Any tendency for it to return can be dispelled by conscious thought. Eeman started on the patient's feet and gradually worked up the body, relaxing the various muscles in turn. The chest and respiration were usually full of tensions. He ended up with the head and neck, in the last the most refractory tensions congregated.

(64-5) Eeman said "The healing [factor is, in both]<sup>233</sup> confession and psychoanalysis, repentance, re-thinking, re-memorising and re-living the previously buried and unconscious experience which had produced the tension." Eeman's patient felt increasing relaxation, warmth, wellbeing, and in the end drowsiness and sleep, lasting 30 minutes. When he awoke he felt better than after an entire night's rest.

(64-6) There is vast testimony to the efficacy of Brother Mandus'<sup>234</sup> divine healing. Here is the nearest approach to the early Christian healings in these times.

---

<sup>231</sup> The paras on this page are numbered 5 through 10, making them consecutive with the previous page.

<sup>232</sup> Leon Ernest Eeman

<sup>233</sup> " factor is, in both" was typed above the line and inserted with an arrow.

<sup>234</sup> Beaumont Nyquist Mandus

(65-1)<sup>235</sup> The<sup>236</sup> patient had to be absolved to her own satisfaction from a state of mind she regarded as sinful – the physical manifestation (colitis) being merely a symptom of a profounder disorder.

(65-2) Max Freedom Long's Kahuna system: Man is triple – the low self or subconscious, seat of emotions and memory; the middle self or conscious, which cannot remember but reasons; the high self or superconscious (Aumakua), parental and trustworthy divine spirit. The low self is also his animal one, the middle his human one. There are three kinds of vital force (mana) used by each self.

(65-3) Forgiveness can only be given by the person wronged, and this may be hard to obtain.

(65-4) PENDULUM: Establish a system of communication before proceeding by certain swings of the pendulum. The low self (Huna system) will give the answers, using involuntary muscles. Thus the subconscious tells the conscious self what it has learnt when instructed to make a psychic investigation of something. Because the pendulum can swing in various ways, it is a help to this telling. The [Low Self]<sup>237</sup> senses radiations or emanations from objects when they are not registered by the usual sense organs.

The Low Self can also fasten to a thing or person an invisible thread of ectoplasmic substance. Fabrics {can}<sup>238</sup> be charged or impregnated with healing power. Mrs Kingsley Tarpey<sup>239</sup> charged bandages, wool, silk, which she gave patients so that they could have treatment independently of her bodily presence. The power remained apparently undiminished.

(65-5) Dr Bach wrote: "Disease is an end product, the final stage of a conflict between our spiritual and mortal selves. It is corrective means pointing out our faults, preventing greater errors and bringing us back to path of truth" (b) "These beautiful remedies open up channels admitting the soul raising vibrations washing away faults. They cure, not by attacking disease but by melting it like snow in the sunshine of the Higher Nature's vibrations."

---

<sup>235</sup> Additional paras at bottom of page are numbered 8 through 10

<sup>236</sup> The paras on this page are numbered 11 through 15, making them consecutive with the previous page.

<sup>237</sup> "Low Self" was typed below the line and inserted with an arrow.

<sup>238</sup> There is space for an entire word where the hole punch – we have inserted "can" per context.

<sup>239</sup> Jessie Toler Kingsley Tarpey

## Dr Heinz Graupner: Adventures in Healing

ADVENTURES IN HEALING<sup>240</sup>

Dr Heinz Graupner

(65-6) Sitting is the most unhealthy of all postures

(65-7) For people who sit at a writing desk the special 'posture' chair which supports the curve in lumbar region is not much use. Far better is a slight forward inclination of the seat, tipping the chair on its front legs. It gives the spine maximum relief. But only organists have such chairs. However one has now been patented and will come on the market which can have its angle of tilt of the seat adjusted.

(65-8) Goethe<sup>241</sup> and the late Kaiser {Wilhelm II}<sup>242</sup> both used a riding saddle before their writing tables. It is the ideal seat.

66<sup>243</sup>

ADVENTURES IN HEALING

Dr Heinz Graupner

(66-1)<sup>244</sup> Vitamin B12 is fantastically potent: an infinitely small amount is required to achieve far-reaching effects. It is made from the mould which also produces Streptomycin, the new miracle drug which is mainly used for treating TB, an antibiotic which, by inhibiting the life-force of invading bacteria, has saved many lives.

(66-2) Shingles produces a sharp burning pain in the skin in one particular area, such as a side of the chest

(66-3) Whole wheat-gel is made in a special way from wheat protein, rendering it more easily digestible. It leads to improvement in liver and gallbladder disorders, and in inflammation of the mucous membrane lining the stomach

(66-4) Oil which has gone rancid will do more harm than good.

(66-5) In Munich the radish has been traditionally used with beer. It regulates the functioning of liver and gallbladder and protects against skin diseases. The black

---

<sup>240</sup> Published 1962

<sup>241</sup> Johann Wolfgang von Goethe

<sup>242</sup> We inserted Wilhelm II for clarity, properly Frederick William Victor Albert.

<sup>243</sup> The original editor inserted "(47-D)" at the top of the page and "(0)" or "(o)" at the bottom of the page by hand.

<sup>244</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.



radish has even more far-reaching effects than the white. There is a close association between disorders of the liver and skin diseases. For instance, in jaundice not only does skin become yellow but it itches also. In chronic liver disease the palms of the hands and soles of the feet may become red, and hair fall out, sometimes with urticaria as well. Homeopathic doctors use a preparation of black radish for liver, spleen disease in minute doses, or it may be taken as extracted juice, or eaten as side dish. For those who dislike it, concentrated radish is prepared in powder or tablet form. The gallbladder and the liver are closely linked.

(66-6) In nature-cure hospitals a warm poultice is placed over the liver just before patients take their afternoon nap, in order to improve the functioning of this powerful organ. If it is not working properly, auto-intoxication takes place, and many poisons escape its large filter and can affect the skin, causing itching or loss of hair.

(66-7) Vegetable extracts used both by herbalists and physicians have a beneficial action in cases [of oedema and]<sup>245</sup> when trouble is experienced in passing water. Equisetum (horsetail) is one, juniper is another but must be used in very small quantities because, in addition to its strong diuretic power, overdoses irritate the kidneys. Restharrow (Ononis) is effective for weakness of the bladder.

## Physical Exercises by PB

67<sup>246</sup>

PHYSICAL EXERCISES BY PB<sup>247</sup>

(67-1)<sup>248</sup> Use<sup>249</sup> a skipping rope for 2 minutes twice daily but be very careful to pause frequently and rest the heart and lungs, on which it imposes severe strain, but which it also strengthens and develops in the end. Start with the hop and skip on alternate legs, as this is milder than the total jump on both legs, to which you should progress gradually. All other exercises on my list are of the non-gymnastic, hence non-violent and non-fatiguing kind. It is needful to add one that is of that kind so as to get the special benefit it alone can give. Skipping provides that special exercise in easy form; it is indeed highly valuable psychologically also, for it banishes depression and promotes joy. Anker Larsen was sent by his spiritual guide to Arizona and there cured of nocturne by the simple prescription of strenuous outdoor work as a cowboy and ranch

---

<sup>245</sup> "of oedema and" was typed below the line and inserted with an arrow.

<sup>246</sup> The original editor inserted "(48)" at the top of the page by hand.

<sup>247</sup> The original editor inserted "by PB" before "(PHYSICAL EXERCISES)" in the original.

<sup>248</sup> The first para on this page is unnumbered, the second is numbered 50, and the rest are numbered 11 through 13. They are not consecutive with the previous page.

<sup>249</sup> The original editor deleted para numbers "(19)" and then "(49)" by hand.

hand until he was dead tired at night. Skipping brings about the same result by a more convenient and quicker means.

(67-2) Back-Strengtheners: Stand. Clasp hands over knee which is raised from floor. Pull downward with the leg and upward with the arms, the latter being done by the back muscles. Relax and repeat with other leg. Use mental effort in this especially.

## **Dr Heinz Graupner: Adventures in Healing**

ADVENTURES IN HEALING

Dr Heinz Graupner

(67-3) Fatigue notoriously accompanies liver disorder.

(67-4) Sleep therapy is a new concept but becoming increasingly used. It mobilises the body's healing forces. That sleep is a great healer was known to people of all ages but to use sleep as an actual system, as a real medicine in measured quantities was not used till 1943 by Prof Andreyev, who got Stalin Prize for it. The Russians have developed it on a grand scale, using injections of narcotic drugs. The cerebral cortex, seat of consciousness, is switched off during deep sleep. The vagus then assumes control of the body from its rival, the sympatheticus. The drugs which bring the cerebral cortex to a state of rest and induce sleep artificially, can maintain it for days. Sleep therapy has produced its greatest successes in the complaints resulting from modern stress - insomnia, low blood pressure, inability to cope with daily tasks, etc.

(67-5) In Prof Leupold's<sup>250</sup> new dietary treatment of cancer there is a long list of forbidden foods and beverages. Sugar is so rigorously forbidden that even minute homeopathic doses must not be taken. The resultant changes in blood chemistry cause tumours to disappear. Radiation and drugs are avoided. The method is so [promising that German government is investigating it.]<sup>251</sup>

68

ADVENTURES IN HEALING

Dr Heinz Graupner

(68-1)<sup>252</sup> The liver is the most important organ in the detoxicating system of the body

---

<sup>250</sup> Ernest Leupold

<sup>251</sup> This sentence was typed upside down at the bottom of the page.

<sup>252</sup> The paras on this page are numbered 14 through 16, making them consecutive with the previous page.

(68-2) Retained images which have firmly established themselves in the subconscious can adversely affect physical organs. In the new psycho-synthetic therapy the doctor uses suggestion where drugs cannot act. He speaks strong forceful words to dispel the hidden mental images. The patient lies perfectly relaxed awake but in a dreamy, trance-like state. She is warned by the doctor that this mental medicine is useless if she tries to use it while fully conscious.

(68-3) The purifying influence of music can heal physical suffering. The ancient Greeks knew this catharsis, achieved by emotional upheaval musically [induced]<sup>253</sup>

## Slanting Board Exercises

69<sup>254</sup>

### SLANTING BOARD EXERCISES

(69-1)<sup>255</sup> [The]<sup>256</sup> [slantboard<sup>257</sup> improves and tones the condition of the [sex]<sup>258</sup> organs through complete drainage of blood vessels.]

(69-2) [Slantboard exercises of any kind, passive or positive, should not be done until two hours after a meal.]<sup>259</sup> [Do not place the upper end of board too high. This is best placed about 8" from floor. After slantboard exercising always lie on couch for a couple of minutes until blood flow feels normal.]<sup>260</sup>

(69-3)<sup>261</sup> [This exercise affects cerebellum beneficially, strengthens upper part of spine, back and neck. After long practice it will render easy keeping spine erect in meditation and deskwork.]<sup>262</sup> [Hook feet under straps. Lie on back. [Taking a deep breath, extend

---

<sup>253</sup> The original editor inserted a line across the page after "induced" by hand.

<sup>254</sup> The original editor inserted "(49)" at the top of the page by hand.

<sup>255</sup> The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

<sup>256</sup> The original editor deleted the para before this para by hand. It originally read: "Place feet in straps Lie flat on back. Then rise to a sitting position and touch toes."

<sup>257</sup> This para was typed upside down at the bottom of the page with the handwritten note "Preface to B" and inserted here with a note: "see below."

<sup>258</sup> "sex" was typed after "organs" and inserted with an arrow.

<sup>259</sup> This sentence was typed on the following page and marked "B" and inserted here with a circled "B" and an arrow.

<sup>260</sup> These three sentences were typed on the following page and marked "(B CONT)."

<sup>261</sup> This para number was typed on the following page and marked "#1."

<sup>262</sup> The original editor moved "This ex affects cerebellum beneficially, strengthens upper part of spine, back and neck. After long practice it will render easy keeping spine erect in meditation and deskwork." From after "with your head" to after "feels normal" by hand.

the arms overhead.]<sup>263</sup> Rise to a sitting position, tensing the abdominal and lower back muscles, and bringing the torso to a complete forward bend. Stretching arms out in front, touch the toes, and retain that position as long as possible. Take care to press both knees down on board when doubling up.]

(69-4) [Vary exercise by keeping arms in direction of toes but not trying to touch them; instead try to touch the knees with your head.]<sup>264</sup>

(69-5) [Follow above exercise by gripping top crossbars and pressing head down towards knees, exhaling breath as you do.]<sup>265</sup>

(69-6) Retaining sitting position, turn trunk to left, both arms outstretched, and twist as far as it will go. Then turn in opposite direction to right. Lie down flat, then repeat exercise a few times.

(69-7) Grasp handles at side, remove feet from straps, trunk flat on back, lift [both]<sup>266</sup> legs and point toes to ceiling. Then [slowly]<sup>267</sup> lower to within a few inches from board, and lift again. Repeat a few times.

(69-8) Continue previous exercise by lowering and raising each foot alternately as if riding a cycle while lying down

(69-9) Grasp handles; lie flat full length. Swing right leg across left thigh, turning head to right at same time. The right foot will hang in air at left. Then repeat exercise in opposite direction by swinging left leg across right thigh etc

(69-10) Grasp handle with left hand. Bend legs, use right arm to force them close to chest. At same time expel air from lungs. Then slowly straighten out legs, inhaling simultaneously.

(69-11) Place support 3" or 4" high under lower end of board, let head hang down [over]<sup>268</sup> and beyond edge of board, breathe deeply and moan the words "Rome" or "OO EE HUM." This expels catarrhal waste from head. Afterwards the legs may be raised one at a time as a separate exercise.

---

<sup>263</sup> "Taking a deep breath, extend the arms overhead" was typed below the line and inserted with an arrow.

<sup>264</sup> This para was typed on the following page and marked "(b)."

<sup>265</sup> This para was typed on the following page and marked "(1a)."

<sup>266</sup> "both" was typed in the left margin and inserted after "lift" with an arrow.

<sup>267</sup> The original editor inserted "slowly" by hand.

<sup>268</sup> "over" was typed below the line and inserted with an arrow.

(69-12) Grasp throat with hand and pull with other hand in opposite direction to that in which you turn head. Repeat several times.... In all these exercises place rug or thin mattress over board....

(69-13) Hands grasping handles, do the third exercise but supporting body on shoulders, like Sarvangasana

(69-14) Continue previous exercise by extending legs behind head until feet touch floor.

(69-15) Simply lie full length on back for one half-hour. This feeds brain with blood whence the heart gets started and thence all other organs of body get more blood and are toned up. It improves bad eyes, sinus trouble, heart trouble and removes fatigue or dizziness. Must not be used if got high blood pressure. Best time to use is 3 [hours after beginning meal]<sup>269</sup> and again before going to bed.

(69-16) Stretch arms out fully behind head and rest couple of minutes in that position. This lifts up fallen abdomen. [It also straightens stoop shoulders. Vary this exercise by letting arms rest limp, unflexed, in same extended position.]<sup>270</sup>

(69-17) Hold breath and using the abdominal muscles, bring abdomen toward shoulders. Retain position then move it back when exhaling into relaxed position. Repeat dozen times.

(69-18) Remove feet from straps but hold handles at side, hold breath,<sup>271</sup> bring the knees up to chest by bending legs at hips. While in this relaxed position, twist head from side to side few times.

70<sup>272</sup>

SLANTING BOARD EXERCISES<sup>273</sup>

## **W. Earl Flynn: Christian Health Science Vs. Christian Science**

71<sup>274</sup>

---

<sup>269</sup> The original editor inserted "hours after beginning meal" by hand.

<sup>270</sup> This was typed on the next page after "(12) -A:"; The original editor wrote "A" with an arrow indicating the insertion go here.

<sup>271</sup> "hold breath," was typed below the line and inserted with an arrow.

<sup>272</sup> Void page

<sup>273</sup> INSERTS ON OTHER SIDE was typed at the top of the page and all content on this page was inserted on the previous page where indicated.

<sup>274</sup> The original editor inserted "(52)" at the top of the page by hand.

(71-1)<sup>276</sup> As his work would offset the inroads of Christian Science to some degree, as he especially emphasises the power of mind over matter in all his physical exercises.

(71-2) The Kidneys Are As A Magnet in our flour mills, catching up and carrying out the impurities of the internal organs.

(71-3) Health is the soil out of which happiness and usefulness sprout. A cross man is an ungodly man. Surliness is one form of impiety. Now when a man's nerves are on fire with neuralgia; his muscles wrung with rheumatism; his stomach possessed with the devil of dyspepsia, he is in the straight-jacket of temptation. Evil has him at a disadvantage. He fights against odds.

(71-4) I will tell its wrongs. I think it would be well and scriptural for a teacher of biblical truth to declare that if men do not change their course, their body will rise in the judgment to condemn them. How it is cramped and pinched and distorted; how it is overtaxed.

(71-5) Physical culture develops big muscles, and good limbs and arms, and sometimes good lungs. But too often it brings on enlargement of the heart, and most always neglects the vital organs. In other words it is fragmentary, not harmonious. Health Culture touches the whole body of man, and especial care is given to the vital organs.

(71-6) Everybody knows that emotions have a profound effect on the body. It makes us weak, as in fear, or weary, as in anxiety. Emotion affects the appetite, the circulation of the blood, and the functions of nutrition and secretion.

(71-7) This teaches that the thought of a function tends to bring on that function, and the thought of its contrary tends to repress it. The bodily life then tends to conform itself to our ideas of it. It has been experimentally demonstrated that any repeatable intelligence or ideal can be embodied in brain cells and when thus embodied it becomes integral part of ourselves.

(71-8) While the church has been emphasng the interests of the soul, {she}<sup>277</sup> has overlooked the needs of the body.

---

<sup>275</sup> Published 1907

<sup>276</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

<sup>277</sup> Unclear whether "he" or "she" was intended; the letters "x" and "s" are typed on top of each other. We went with "she" per Flynn's original text.

(71-9) Do you ask why men are so healthy when they are poor, and why they go down with gout when they become rich? It is because the latter underexercise, and therefore overwork the heart. The man eats nourishing food, and this food as blood enter the heart. The problem is, how shall that blood be transferred from the heart to the tips of the fingers, that the broken-down tissues may be rebuilt. Sitting in one's chair compels the heart to pump with double power to force the blood to the tips of the fingers, but he who exercises for two hours in the open air, by mechanical means, forces

72

CHRISTIAN HEALTH SCIENCE VS. CHRISTIAN SCIENCE  
W. Earl Flynn

(continued from the previous page) the blood to the tops of the fingers, halving the work of the heart. But many cannot spend this time in the open air. What can take its place? The Exercise Of Health Culture, will solve this problem for all. Thirty minutes a day adds to one's years and gives a zest and life. Ten minutes in the morning, twenty at night, unlocks to all the privilege of health. They induct man into a new world with new possibilities, new horizons, and new ambitions. These exercises touch all the needs of the body, and especially the vital organs, where man must be strong if he is to live.

(72-1)<sup>278</sup> In taking the exercises for breathing you will notice we have shown illustrations for stimulating the activity and elasticity of the muscles of the thorax. This is absolutely necessary for a desirable chest expansion. If you bring it to its highest efficiency practice exhaling to the very limit. Exhale all the air you can, and then exhale more. A little practice of this kind will astonish you. This point you want to emphasise, as it is very important. Also remember that while taking deep breathing exercises, using the diaphragm very slowly and then very rapidly that you are at the same time accomplishing wonderful results with the digestive and assimilative apparatus.

(72-2) If you have to sleep in the house, keep the windows wide open, as the skin throws off a great amount of poisonous gases in its repairing of the tissues during the night; much more than during the day time. So keep the sleeping rooms well ventilated.

Bathing is a splendid form of exercise and should never be neglected. Take a good dry rough towel and start with the feet and rub the body as hard as you can, breathing at the same time.

In the meantime you are getting the air bath, which is also necessary. You are also getting your breathing exercises.

---

<sup>278</sup> The paras on this page are numbered 10 through 12, making them consecutive with the previous page.

(72-3) The power behind the throne is the power of suggestion. As an illustration I wish to use the similarity of the cure of cold and anger. Every person reading this book has many times suppressed his anger and overcome it where the occasion required it. If this same fighting spirit, and same denial - not allowing it to take place, - could be applied to a cold when the congestion starts or is noticed, the same results will be attained, and after this has been practised a short time you will see that you have not really a cold.

73<sup>279</sup>

CHRISTIAN HEALTH SCIENCE VS. CHRISTIAN SCIENCE  
W. Earl Flynn

(continued from the previous page) This shows the power of suggestion, to right the physiological and affectional wrongs. "As a man thinketh, so is he."

(73-1)<sup>280</sup> Ten to twenty minutes vigorous work in the morning and a little at night is all that is necessary for maintaining a good healthy condition.

(73-2) Delicate patient, and the eye and facial exercises, and the stomach and liver exercises, when not taken too violently, divert the mind and are a vehicle through which to convey the healing thoughts. In taking any of these exercises keep this thought in mind; that it is the spiritual body, or the life body that you are trying to influence, and all parts are reached by the mind, what you are desirous of doing is to send the life current to those muscles. That requires concentration, so do not allow the mind to be diverted while taking these exercises.

(73-3) Correct Standing Position: Chest must be even with toes, weight evenly distributed on heel and ball of foot. Head erect chin in.

(73-4) Keeping the knees tensed, swing until you can touch the knee with the nose. Then raise the head, maintaining the hands in the same position, and squat on toes. Jump a little while in the squatting position. Then stand and spat the muscles back of the knee. Then bend down and touch the knee again and while swinging to accomplish this do a little percussion work over the sacrum.

(73-5) Correct Sitting Position: Sit well back in the chair, maintaining an easy position, but not allowing the chest to drop.

Incorrect Sitting Position: Or in other words, sitting on the liver.

---

<sup>279</sup> The original editor inserted "(54)" and "FLYNN" at the top of the page by hand.

<sup>280</sup> The paras on this page are numbered 13 through 20, making them consecutive with the previous page.



(73-6) Fig. 9. Placing the hands over the upper portion of the abdomen exhale contracting the muscles over the abdomen. The placing of hands on abdomen and feeling the muscles contract, has a good psychological influence. Do not push with hands. This stimulates circulation and strengthens the diaphragm - the breathing muscle, which is in health the largest and strongest muscle of the body. This should be done very slowly and then very rapidly.

(73-7) Fig. 10. After exhaling as in Fig. 9, inhale and allow the abdomen to protrude, still maintaining a muscular chest.

(73-8) Fig. 13. Draw arms back to limit, even with shoulders, inhaling deeply. Exhale as the arms are drawn back to a front horizontal position. This is for broadening the chest and correcting round shoulders.

74

## CHRISTIAN HEALTH SCIENCE VS. CHRISTIAN SCIENCE

W. Earl Flynn

(74-1)<sup>281</sup> Fig. 14. Tense the arms and swing across chest in front of face, and as you swing back and forth keep lowering the arms a little until you reach position shown. Exhale as you go forward and inhale as the arms swing backward.

(74-2) Fig. 18. Hands behind back, knuckles resting on sacrum. Draw the shoulders back; putting great force in this exercise. Bring the head back at the same time, with the chin in. Draw shoulders forward, making the contraction as great as possible. As the shoulders are drawn forward drop the head forward at the same time. Then repeat the exercise. This is for the correction of upper curvature and round shoulders.

(74-3) Fig. 20. Push head forward as far as you can. Do not throw head up but push it directly to the front. This is for protruding neck.

(74-4) Fig. 21 Draw the head back with muscles rigid, with considerable force, drawing in chin at the same time.

(74-5) Fig. 23. Place hands on forehead, and put some resistance on it as the head is pushed down, and then over backward, repeating this several times. This is for the development of the muscles of the throat, for the voice, double chin, and for the front muscles of the neck.

---

<sup>281</sup> The paras on this page are numbered 21 through 26, making them consecutive with the previous page.

(74-6) Eye Weaknesses. These exercises will restore eyes to normal, so that glasses may be removed. Look upward and hold the eyes in position 29. Turn to right and to left. Then place some small article you can scarcely see in the corner of the room. You'll be surprised how much more plainly it can be seen as exercises are taken. This is especially noticeable after one week. The eye muscles should be exercised and need stimulation as much as muscles of any other part of the body.

75

CHRISTIAN HEALTH SCIENCE VS. CHRISTIAN SCIENCE  
W. Earl Flynn

Figure (9)

Before  
inhale



Figure (10)

After  
inhale



Figure (14)

Arms crossed  
fully



Figure (18)

hands  
clasped behind



CHRISTIAN HEALTH SCIENCE VS. CHRISTIAN SCIENCE  
W. Earl Flynn

CHRISTIAN HEALTH SCIENCE VS. CHRISTIAN SCIENCE  
W. Earl Flynn

(77-1)<sup>284</sup> Look down, and move the eye to right and to left, and then slowly bring to position shown in Fig. 29. Turn the eyes to right and to the left; then up and down at the side. Move the eyes diagonally, first down and then up. Then roll the eyes, slowly making a complete circle, and then back the other way.

(77-2) Stretch out full length on the floor. Take a full breath and swing up and touch the toes, or as nearly as you can, without bending the knees or raising the feet off the floor. This may be a little difficult at first as the abdominal muscles are weak. If necessary put the feet under something to hold them down while doing this exercise. [(Fig. 39)]<sup>285</sup>

(77-3) Fig. 40. Try and put the hands farther and farther over the feet, separating the toes, putting the arms against the ears, interlocking the thumbs, and try and swing them down between the feet and touch the floor. Carry the head with you.

(77-4) Fig. 41. Place both hands over the knees and swing over on the shoulders and head, and then back again. This will be found very helpful for the muscles connecting with the spine and a great nerve stimulator.<sup>286</sup>

## Julia and Annie Thomas: Psycho-Physical Culture

PSYCHO-PHYSICAL CULTURE<sup>287</sup>

Julia and Annie Thomas

(77-5) It will be found in history that this was an age prominent for intense intellectual life, and unless we call a halt, and that right speedily, in this direction, and bring into more prominent activity other endowments of our being which are becoming weak from disuse, we shall find ourselves prematurely and hopelessly diseased. This

---

<sup>282</sup> Blank page

<sup>283</sup> The original editor inserted "(56)" at the top of the page by hand.

<sup>284</sup> The paras on this page are numbered 27 through 30, making them consecutive with the previous page.

<sup>285</sup> The original editor inserted "(Fig. 39)" by hand.

<sup>286</sup> The original editor inserted a line across the page after "stimulator" by hand.

<sup>287</sup> Published 1892

tendency to run off on a bias, to grow one-sided, is producing an unsymmetrical development; and, in fact, we are beginning to pay the penalty of too great mental strain and lack of harmonious development. Man is composed of a "trinity" - body, mind, and soul - and in proportion to the harmonious development of this trinity do we secure the end of a true education; for education signifies that complete unfoldment of all the powers and faculties of body, mind, and soul, which will give the most perfect types of cultured, well-developed and self-governed men and women. In proportion as we neglect one part of this trinity, or educate one to the exclusion of the other, do we produce abnormal growth - monstrosities. One class of such is the

78

PSYCHO-PHYSICAL CULTURE

Julia and Annie Thomas

(continued from the previous page) intellectual prodigy, the "bookworm," who is continually held up by parent and teacher as an object of admiration and wonder, and is pointed out with pride to every visitor. Nevertheless he is a monstrosity. Every sensible person can but feel commiseration for such, for he looks from the boy to the man, the girl to the woman, from the home and schoolroom to the outer world, with its rude encounter, its stern and prolonged conflict, and he sees how unfit are such frames and such habits for the battle of life. Then, again, we see the opposite - men and women with frames so strong and hardy and enduring that incessant toil can scarcely fatigue, and rest alone seems to tire them, yet of mental calibre so small that the intellect seems scarcely able to provide for the safety of the body, the mental machine confided to its care. This is another form of monstrosity.

(78-1)<sup>288</sup> He who united in us our three-fold nature never made them incompatible, inharmonious, opposed, as some would argue. That there is an almost total neglect of the physical education of our youth in home and school, is seen in the imperfectly developed frames, narrow chests, crooked spines, round shoulders and protruding shoulder blades, crooked legs and deformed toes, flabby muscles, squeezed waists, lung-starved and blood-poisoned bodies of our boys and girls. The rare spectacle is the perfect and symmetrically-formed man or woman.

(78-2) The sense of taste has been so demoralised through false education that we may well be called a race of palate and stomach worshippers, and we hardly know the taste of plain, wholesome food. We believe corrupted and uncontrolled appetites are the cause of nearly all the sin in the world.

---

<sup>288</sup> The paras on this page are numbered 2 through 4, making them consecutive with the previous page.

(78-3) Not one woman in 500, and not one man in 100, knows how to breathe. How many at each inspiration fill the 600 million air cells?

79<sup>289</sup>

PSYCHO-PHYSICAL CULTURE

Julia and Annie Thomas

(continued from the previous page) And yet it requires this amount to purify the 30 hogsheads of blood which pass through the heart per day.

(79-1)<sup>290</sup> Lung power is the synonym of strength and endurance; therefore, girls should be taught how to breathe.

(79-2) Walk so as to feel life in every limb, to feel buoyant and light, and an exhilaration in mind as well as body, to walk for the love of walking, is a pleasure and delight experienced by very few. But walking may be injurious to those who walk with drooping shoulders, sunken chests or stooping limbs thus cramping and displacing vital organs. They should be taught how to stand, in order to get the best possible exercise for each muscle in walking.

(79-3) What can compare with the delicious sensation of health teeming in every organ, in every muscle, in every cell, in every tissue of your being – the pure, healthful current of life throbbing in every vein, even to the finger-tips? Then you feel in tune with the whole universe and form a part of the grand symphony of nature. Then only can you feel your kinship to your Creator, that you are of divine, of kingly birth, so God-like is the strength and glory of such life.

(79-4) Voice culture belongs to physical training, and reading aloud is one of the most healthful exercises for the lungs, and one of the most beautiful accomplishments our girls can possess.

(79-5) Psycho-physical culture may be defined as those exercises of movements of the body excited and sustained by soul-force, and directed by, without taxing, mental activity. To render exercise as beneficial as possible, it should be of a nature to excite the spirits with pleasurable emotions, and to attract the mind as well as to occupy the body.

(79-6) Aware of the important part the soul-force performs in exciting, sustaining, and directing muscular activity, and how difficult and inefficient muscular contraction

---

<sup>289</sup> The original editor inserted “(58)” and deleted “FLYNN” at the top of the page by hand.

<sup>290</sup> The paras on this page are numbered 5 through 10, making them consecutive with the previous page.

becomes when the mind which directs it is languid, or absorbed by other ideas, and that for true and beneficial exercise there must be harmony of action between the moving power and the part to be moved, or, in other words, harmony of action between soul and body (hence the name psycho-physical).

80

PSYCHO-PHYSICAL CULTURE

Julia and Annie Thomas

(80-1)<sup>291</sup> But if the exercise be resumed too often, or be carried too far, so as to fatigue and exhaust the vital powers of the part, as is often the case in heavy manual labour, or in gymnastic exercises where heavy apparatus is employed, the results become reversed; waste then exceeds nutrition, and a loss of volume and of power takes place, accompanied with a painful sense of weariness, fatigue, and exhaustion. When, on the other hand, exercise is altogether refrained from, the vital functions decay from want of their requisite stimulus; little blood is sent to the part, and nutrition and strength fail in equal proportion. When muscular employment is neglected, the body becomes weak, dull, and unfit for powerful efforts, and all the functions languish. When exercise is taken regularly, and in due proportion, a grateful sense of activity and happiness prevails, and we feel ourselves fit for every duty, both mental and bodily. It follows, therefore, first, that, to be beneficial, exercises ought always to be proportioned to the strength and constitution, and not carried beyond the point, easily discoverable by experience, at which waste begins to exceed nutrition, and exhaustion to take the place of strength; secondly, that it ought to be regularly resumed after a sufficient interval of rest, in order to insure the permanence of the healthy impulse given to the vital powers of the muscular system; and, lastly, that it is of the utmost importance to join with it a mental and soul stimulus.

(80-2) Fig. 1. Head erect. Hips well back. Chest forward. Shoulder-blades nearly touching. Weight of body forward on balls of feet, slightly resting on the heels; standing against side of room, back of head and hips, but not the shoulders, will touch the wall. This is the attitude of the body to

81<sup>292</sup>

Julia and Annie Thomas

PSYCHO-PHYSICAL CULTURE

(continued from the previous page) express health, strength, courage, hope, success, love, enthusiasm, joy, freedom, and all pleasant, agreeable, or beautiful

---

<sup>291</sup> The paras on this page are numbered 11 through 12, making them consecutive with the previous page.

<sup>292</sup> The original editor inserted "(60)" at the top of the page by hand.

thoughts and feelings, or, in other words, the attitude of the body controlled by the soul. Fig. 2 represents the attitude of the body to express disease, weakness, cowardice, despair, failure, hate, discouragement, grief, slavery, and all unpleasant and disagreeable thoughts and feelings, or the attitude of the body uncontrolled by the soul. Hence, from the pose of the body in sitting, standing, or walking, the thoughts, feelings, and often the character of the person may be read.

(81-1)<sup>293</sup> As graceful movements in walking depend largely on the action of these tiny joints, let us lay aside our shoes, (unless we have on Indian moccasins, as they are the only shoes that give perfect freedom of movement to the foot)

(81-2) The knee-joint has five movements. First, standing, take the Psycho-Physical Pose, then straighten or brace the knee-joints, and move the knee-caps, or patellas, up and down. This exercise prevents the knee-joints from protruding and becoming enlarged, as is often seen in those of old people who stoop or bend forward in walking. To this stooping or incorrectly forcing the joints too heavily into the sockets we attribute the cause of the diminished stature of old people as compared with their height when younger. And this also accounts for the feeble, tottering walk of the aged, and is one cause of rheumatism and gout.

(81-3) Repose: Sit, or lie down, if possible, with relaxed muscles and closed eyes; and in thought visit the most beautiful place you have ever seen – go to the mountains, or the ocean, or gaze at the calm, starlit sky. Even the thought of beholding these great, quiet objects of nature is most soothing, restful and refreshing.

(81-4) The object, is to give, by the balance movements, elasticity and perfect psychic control of the body. They were designed, therefore, not only to develop strength and health, but especially to give graceful bearing.

(81-5) Fig. 8. Bring the right foot backward, then kneel slowly on the right knee, slowly inclining the body forward. Incline the body forward very slowly, three times, until forehead touches floor, (see Fig. 9)

(82-1)<sup>294</sup> The Psycho-Physical pose should be retained in walking. We do not mean the body should always be in a perpendicular line, but that the correct pose can be retained

---

<sup>293</sup> The paras on this page are numbered 13 through 17, making them consecutive with the previous page.



although the body incline slightly forward, as in walking rapidly or in running, according to the law of gravity.

(82-2) Leg movements beginning at the hip do not in any way affect the upper part of the body. Equality must be observed in the length of the steps. Short and long steps must not alternate, as this gives an awkward movement. Neither should the line or space for walking vary in width, as this gives a swaggering gait.

(82-3) The arms in walking should hang lightly at the side, their movements being directed by the movement of the body.

(82-4) To notice, to criticise, and to imitate, the walks of others by way of contrast, greatly aids one in acquiring an easy, graceful carriage.

(82-5) Fig. 17. SWINGING. (1) Arms raised and held perpendicularly, hands grasping imaginary ropes, swing forward and backward as far as possible, lifting first one foot, then the other, entirely from the floor. (2) Left foot, forward, same movement as first.

(82-6) Fig. 21. WINDMILL. Arms extended, palms forward, body moved very slowly to the right and backward, and then to the left and backward, as far as possible. Heels moved upward and downward or with twisting motion. Toes not raised from the floor. Head moves with the body.

(82-7) Fig. 24. SWIMMING. (1) From Psycho-Physical pose take position of Fig. 24, with right foot forward; palms of hands brought together forward, touching, then outward and backward, arms making extended circle to Fig. 25. when the chest is fully expanded, and the shoulders are brought backward and downward.

83<sup>295</sup>

PSYCHO-PHYSICAL CULTURE  
Julia and Annie Thomas

(continued from the previous page) Head held upward. (2) Left foot forward, same movement as first.

(83-1)<sup>296</sup> Fig. 30. CROSS-CUT SAWING. (1) Form class in two lines facing each other, right feet backward, right line poise forward, as in fig. 30. Then, at command, change

---

<sup>294</sup> The paras on this page are numbered 17 through 23, making them consecutive with the previous page.

<sup>295</sup> The original editor inserted "(62)" at the top of the page by hand.

<sup>296</sup> The paras on this page are numbered 24 through 28, making them consecutive with the previous page.

position. Movement of arms as in sawing. (2) Left feet forward. Left hands above. Same movement as first exercise.

(83-2) Fig. 37. CHOPPING. (1) Arms raised very slowly to position in fig. 37, and allowed to fall rapidly and forcibly to position in fig. 38. (2) Left-hand chopping.

(83-3) Reading as distinctly as possible, from a whisper to a loud tone, is a valuable exercise for the speech organs and lungs.

(83-4) The true science of manners is in the nature and heart, in the sensitive insight into another's feelings, and the instinct which avoids all that could hurt or wound, combined with the readiness to give honour where honour is due. But training and cultivation are still necessary to bring the outward gesture into accord and harmony with the inward grace. The voice must be taught modulation, the intonation brought to the perfection of clear and sonorous music, and the eyes, the lips, the hands, all made to express emotion with dignity and grace.

(83-5) The teacher should make a cultivation of the entire body a preliminary training, upon which to build up a special preparation for the art of teaching. He is constantly creating impressions by expressions, and in consequence is being judged inaccurately, being considered weak, conceited or vain, simply because he is not free to give expression to his self. Pupils form their estimates of us not necessarily through our language nor through the expression of our faces alone, but through our entire bearing. We judge certain traits of character to exist in persons with whom we have never exchanged a word, merely from their carriage or bearing. This is the case because the body is but the outward symbol and development of the real or inner self.

[(FOR ILLUSTRATIONS TO EXERCISES SEE END OF 8½ x 11 RB "PHYSICAL WORK")]<sup>297</sup>

## **Mrs Theodore Parsons: Making the Body Think**

MAKING THE BODY THINK<sup>298</sup>

Mrs Theodore Parsons

(83-6) Does the severe training of the athlete prevent the development of his mental powers! Science replies in the affirmative. Observations carried out for a number of years seem to prove conclusively that a Spartan regime of physical discipline uses up the reserve energy that would otherwise be available for mental, intellectual achievement.

---

<sup>297</sup> The original editor inserted "(FOR ILLUSTRATIONS TO EXERCISES SEE END OF 8½ x 11 RB "PHYSICAL WORK")" by hand.

<sup>298</sup> Published 1926

(84-1)<sup>299</sup> Every human body must have a chemical as well as mental equilibrium, and these go hand in hand. The "salts of the body" are magnesium, potassium, calcium, and sodium and these must be in normal proportion to maintain the body's equilibrium. The man or woman who has some "kink" in his mental or spiritual make-up may find that the cause of it lies in the lack or the excess of one or more of these body chemicals. For example, a confirmed imbibor becomes a nervous wreck, due to excessive drinking. He had been drinking for many years because he said he found his digestion needed a stimulant. Then he began to show mental symptoms of excessive use of alcohol. Chemical analysis showed that a certain "body salt" was lacking in this drunkard's system. The salt was given him by medical treatment. The man is being cured by taking the essential salt his organism required. Not only is his mental condition improving but his drinking has stopped too.

(84-2) Two great emotions, fear and anger, each have a profound effect upon the human system. When fear alone can make a man's whole digestive system crumple in one reaction, cannot one see what is done to the man or woman obsessed by these emotions? They create a circle of consequences in the whole body. Any disturbance likewise, mental or physical, is traceable to a vicious circle of cause and effect. The aim of the teacher or physician must be to break that circle at the first vulnerable point. He may break it at a psychic point and the physical symptoms will then disappear and the patient will recover mentally, or he may supply the body with the four principal salts that keep the blood stream normal or he may equilibrate the body by means of appropriate muscular exercises and by healing the physical malady cure the mental illness simultaneously. The aim is either to cure the physical illness caused by a mental condition or the physical condition that itself causes a mental twist.

(84-3) The specialist who has worked out a system of his own is apt to regard it as a panacea. The hypnotist wants to hypnotise everybody; the rational persuasionists use their moralng methods upon all their patients and are foolish enough to declare that suggestive treatment is immoral.

---

<sup>299</sup> The paras on this page are numbered 2 through 4, making them consecutive with the previous page.

<sup>300</sup> The original editor inserted "(64)" at the top of the page by hand.

(continued from the previous page) Psychoanalysts fall into the same pit, but I am convinced that the joint use of the different methods will be the rule in the near future. With insanity and nervous diseases steadily on the increase in this country there is an enormous interest in evaluating any school or theory that treats mental diseases.

(85-1)<sup>301</sup> Did it ever occur to you that the manner in which you stand, the way you walk, – yes, even the carriage of your body, affects not only your bodily but your brain efficiency.

(85-2) They had formed habits of posture which would tend to become worse as time went on and which would have become more difficult to correct as the years passed.

(85-3) To have a perfect poise it is necessary to learn the seven points of correct standing position and graceful carriage of the body. There are: (a) Weight on the balls of the feet. (b) Knees in a balanced position. (c) abdomen in (d) End of the spine down and relaxed. (e) Weight on the ribs. (f) Chest high (g) Head held softly.

In order to learn this position one should feel the seven points. Then sway from the ankle joints forward to the balls of the feet – chest leading; then slightly backward. Sway daily until you have attained perfect poise.

Let me emphasise the stretch. In all the exercises of the ancient Greeks, stretch was a preliminary essential for the muscles. Stretch, then, in all of these exercises and get rid of the slovenly crumpling up of the waist, and the settling down of the body, into the hips, very much like an egg in an egg cup. The great Russian scientist, Metchnikoff,<sup>302</sup> states that women lose three inches in the length of their torso between the ages of thirty and fifty and men lose two and one half inches. Beware, then, in the carriage of your body never to lose your three inches. This practice will produce an invariable slimness of the hips. This attitude once, learned, keeping the upper part of the body lifted from the socket of the pelvis, gives a freer movement of the hips and a graceful carriage of the body.

The correctness of your standing position may be tested by standing in profile before a mirror. If the balance is perfect it will be possible to draw an imaginary line from the shoulder, hip and knee and ending at the ball of the foot just between the toes. The perfect poise of your body will make walking a fine art as the whole weight of your body will be carried forward at the same time as the advancing foot. The law of rhythmical movement which gives the ideal poise requires that the centre of gravity of a moving weight should be kept constant over its base. hence, the enormous importance of a reliable base and the care required to avoid distortion of the feet. The

---

<sup>301</sup> The paras on this page are numbered 5 through 7, making them consecutive with the previous page.

<sup>302</sup> Élie Metchnikoff

(continued from the previous page) observance of this law reduces to about one half the effort necessary in walking while it increases to nearly double the pace at which the ground is covered./

(86-1)<sup>303</sup> There is a close relationship between deep breathing and deep thinking. A thorough circulation of the blood in the brain is requisite for clear thinking. The function of the lungs or respiratory system is to deliver oxygen to the blood and to remove carbon dioxide from it. The circulatory system depends upon the heart for an adequate supply of blood to all parts of the body. It includes the vasomotor mechanism and regulates the blood pressure throughout the body.

Upon the normal kinetic action of the blood depends the power of the voluntary muscles. Thus we see that the tissue of the brain is dependent upon a long-distance connection with other tissues of the body. The brain cells contain almost no stored oxygen so it is not difficult to realise how very important it is to know how to breathe.

(86-2) The exercises should not be performed on a full stomach. Simply taking and holding long breaths or trying to see how much one can inflate his lungs is not good for the heart. Inspiration and expiration should be performed rhythmically and the pupil should feel the stretch of the muscles of the body.

All the breathing exercises are accompanied by arm movements as an aid in the expansion and contraction of the chest - and to the breathing exercises, which should also be taken rhythmically.

(86-3) To purify the system inspire slowly through the left nostril, while in the recumbent position, taking care that the abdominal muscles expand. While inspiring hold breath as long as comfortable, then slowly expire through both nostrils. Repeat several times near an open window. Many diseases that {are}<sup>304</sup> caused by imperfect oxygenation of the blood are vastly helped by this exercise alone.

(86-4) Arms extended at sides on a line with the shoulder, palms up. Turn head, stare at the fingers of the right hand. Inhale as you raise right hand over head touching tip of middle finger to the left shoulder. Reverse.

---

<sup>303</sup> The paras on this page are numbered 8 through 11, making them consecutive with the previous page.

<sup>304</sup> Inserted missing word "are" per context.

Place left hand on right side of neck. Fingers spread. Place right hand in front of chest about 12 inches. Inhale as you raise right hand up in front of face making a sweeping circle. Exhale when finished circle. Reverse.<sup>305</sup>

87<sup>306</sup>

MAKING THE BODY THINK  
Mrs Theodore Parsons

(continued from the previous page) "Tip of Finger Breathing Exercise": Hands extended at sides, palms, down. Inhale as you bring tip of middle finger and thumb together. Exhale as they touch. Then with tips of fingers still touching turn hands upward. Take a deep breath as you bring tips of fingers to shoulders. Exhale as they touch shoulders. Then keeping fingertips still on shoulders (spreading fingers), lower elbows to side of torso, then bring them to touch in front of chest line, exhaling as they touch in front. Then lift elbows (elbow still touching) to eyeline, stretching as high as comfortably possible, unfold elbows in a circle and come back to standing position.

(87-1)<sup>307</sup> "Fist Exercise": Diagonal position of the feet, hands closed at shoulder line. Inhale as you bring weight of body on right forward foot, stretching as high as possible. Exhale as right hand returns to position. Reverse.

(87-2) "Sipping Exercise": Lean forward, place fingers spread at knee line. Sip the air. Raise hands about a foot higher, sip again. Raise hands to shoulder line, sip again. Throw hands high up in the air, open mouth, exhale as the hands are unfolded and lowered in great circles to the sides. Repeat four times.

(87-3) (a) Stand with right foot in front of left, arms extended at the side, palms down. Sway arms forward and backward then inhale as you raise both as high as possible until you feel the stretch of all the muscles of the body. Then lean down and touch the floor with both hands.

(b) Change on Narrow Base. Stand with left foot in front of right, arms extended at sides from the shoulder line. Sway arms forward and backward, inhale, raising arms high until you feel the stretch, then push forward left foot as far as possible, lean forward and touch floor with tips of fingers.

(c) Same position of arms and feet - one foot directly in front of the other, the feet 10 inches apart. Sway the arms a few times. Whichever foot you have placed forward (let us say the right is forward), extend the left hand directly back, palm upward. Then imagine you are lifting a weight in this hand, turn and stare at the fingertips of this

---

<sup>305</sup> "Reverse." Was typed below the line and inserted with an arrow.

<sup>306</sup> The original editor inserted "(66)" at the top of the page by hand.

<sup>307</sup> The paras on this page are numbered 12 through 15, making them consecutive with the previous page.

hand as you inhale deeply, bringing the left hand up high in a great circle and forward and place the left hand on the floor in front of the right foot. Reverse.

This exercise compels the finer activities of the whole body, mentalng in a remarkable way.

(87-4) Exercises For Creating Mobility Of The Body (Sword): Stand with the right foot extended diagonally from the body, weight on both feet. Extend right arm diagonally over right foot as you begin to make a sweeping circle over your head with the right hand. As your right index finger leads in making this circle, stare at your index finger as you make half the circle.

88

MAKING THE BODY THINK

Mrs Theodore Parsons

(continued from the previous page) The weight of the body now passes to the back foot, the circle is continued in a large sweep over the head, the head will drop back as you finish the circle. This exercise is a specific for immobility of the spinal column, also for strengthening the nerves and muscles of the eyes.

(88-1)<sup>308</sup> The theory enunciated in the following chapter is the result of 15 years of teaching in schools and colleges, during which time every step was proved in thousands of cases. It is offered with a deep conviction drawn from ideas, practical experience and realisation.

(88-2) I am frequently asked whether this increased consciousness is likely to destroy spontaneity. It must be remembered that there is a vast difference between consciousness and self-consciousness. The more consciously one controls action of any kind, the more one concentrates upon the thing one is doing and the less upon the self that is doing it. Self-consciousness implies a wandering notice of how others may regard one's actions, while full consciousness involves a power of concentration on the action performed to the entire elimination of self.

These exercises develop the brain so as to produce a perfect working order constantly alert, for in a series of rapidly changing movements messages have to be sent without hesitation and in the right order, otherwise a block occurs, or a "blur of consciousness" The immediate transmission of messages from the brain, together with their instant transformation into action, constitutes the very highest realisation of will-power and upon will-power depends the amount of control possible to a human being. This work opens fields for limitless development and research.

---

<sup>308</sup> The paras on this page are numbered 16 through 18, making them consecutive with the previous page.

(88-3) Coordinating Exercises:

(I) Stand on left foot, swinging right leg from the hip joint, forward and backward, 12 times. Reverse.

(II) Place sole of right foot on left knee, then thrust out, straight from the hip joint, bringing right foot back and placing sole on left knee, 5 times. Reverse.

89<sup>309</sup>

MAKING THE BODY THINK  
Mrs Theodore Parsons

(continued from the previous page) (III) Place sole of right foot on the inside of left knee. Thrust out right leg straight from the hip joint, bring back, place sole of foot on inside of left knee. Do this 5 times and reverse.

(IV) Place sole of right foot on left knee, arms extended at the sides from the shoulder line. Lean forward and place forehead on knee. Do this 5 times and reverse.

(V) Place sole of right foot on left knee, arms extended from shoulder line. Maintain this position one-half minute then raise arms high, clasp fingers overhead, reach down inside of bent knee and touch floor. Do this 5 times and then reverse.

(VI) Holding the previous exercise, touching the floor for an instant, bring clasped fingers back to first position, unfolded arms, stretch them behind your back, clasp fingers and hold position one instant. Unfold and resume correct standing position. Do this 5 times and reverse. This exercise aids in equilibrating mental processes and in establishing an attractive poise.

(89-1)<sup>310</sup> Do not turn your home into a museum of antiques. Free yourself from the tyranny of things. Happiness as a rule is in reverse proportion to the number of useless things you own. [(See end of RB 8½×11 "Physical work" for sketch of exercise)]<sup>311</sup>

## Emily Noble: Rhythmic Breathing

RHYTHMIC BREATHING<sup>312</sup>  
Emily Noble

(89-2) Control of the breath means also control of the nerves and is the secret of the calm stoicism, the dignity of bearing, the dynamic energy and splendid physical endurance of both sexes among the Oriental races.

---

<sup>309</sup> The original editor inserted "(68)" at the top of the page by hand.

<sup>310</sup> The paras on this page are numbered 19, making them consecutive with the previous page.

<sup>311</sup> The original editor inserted "(See end of RB 8½×11 "Physical work" for sketch of exercise)" by hand.

<sup>312</sup> "Rhythmic Breathing Plus Olfactory Nerve Influence on Respiration," published 1908



(89-3) It is only recently the discovery has been made that all physical regenerating forces are correlated, and that the nervous and circulatory systems are so closely related that both are controlled by the rhythmic breath. The writer is often asked for a definition of rhythm in breathing.

In any good physiological sketch of the lungs, it will be noticed that when fully expanded the lower edges of the lungs rest upon a slightly arched muscle called the diaphragm, a muscle that divides the chest and its contents from those of the abdominal cavity.

In the rhythmic breath with which Nature endowed us all, but which so many of us have lost or reversed, the lower edges of the expanded lungs press downward upon this arch, causing it with every inhalation to take a rhythmic dip into the abdominal cavity, thus creating a slight movement or vibration of the contents of the abdomen and at the same time compelling a slight outward expansion of the abdominal walls. This movement is simultaneous in correct breathing with an outward expansion of all the chest diameters.

90

## RHYTHMIC BREATHING

Emily Noble

(continued from the previous page) This rhythm was designed by Nature to govern nerve energy and the blood supply. Once re-established in the child or adult, it is one of the few things in life that becomes automatic and permanent.

(90-1)<sup>313</sup> For the people of the Western world we do not advocate the Yogi system of breathing so commonly used for concentration and meditation exercises by the monks and ascetics of the religious brotherhoods of India. The word Yogi means to "join together." It is connected with breathing exercises in India for arousing the psychic or spiritual side of the nature, and is only suited to people who are no longer concerned with the hurry and labour and rush of feet in the work-a-day world.

(90-2) The rhythmic breath, which every one is born with, means a constant, though subconscious, rhythm of the whole body, by which the lungs gain more elasticity, and a rhythmic descent of the diaphragm is compelled with every breath. This moves every internal organ and controls the circulation of the blood, and enables the lungs to eliminate, without undue chest expansion, about thirty percent of the waste material of the body in the form of poisonous vapour, which is constantly generating the system through its electro-chemic processes.

---

<sup>313</sup> The paras on this page are numbered 3 through 6, making them consecutive with the previous page.

(90-3) As a result of the author's studies in the far east, now embodied in a simple, though scientific, "Method for the Millions," who only half breathe, anyone can readily learn how to re-establish (without muscular effort) the rhythmic breath which is our birthright. We have no hesitation in making this statement, because this knowledge of correct breathing was gained during a long sojourn in a country inhabited by about four hundred million people, where children are taught the daily habit of full lung inflation as a religious duty, and it goes without saying that nasal diseases and pulmonary troubles among these people are comparatively rare, and this in a tropical climate, where lack of water and proper sanitation make it one of the most undesirable on earth.

(90-4) Modern science has conclusively proved that all forces are correlated, and that the creative and destructive forces are equally active in the human system.

91<sup>314</sup>

RHYTHMIC BREATHING  
Emily Noble

(continued from the previous page) There is no longer any scientific doubt about the cellular reconstruction of the human body. The microscope proves that the human body is composed of myriads of smaller bodies, or cells, uncountable numbers of which are in constant activity, either breaking down or reconstructing each class of cells having functions all its own, not all of which are, even in this twentieth century, fully understood. But there is no longer any doubt that the life of each cell is very short, and that human life depends on the constant construction of healthy cells.

Our habits of living naturally affect this process. Self-control and well-directed energy exercise a powerful though silent influence over the cellular process of body building.

(91-1)<sup>315</sup> Scientific investigation proves that only one or two percent of people in the Occident use their full lung capacity. Only very strong people breathe deeply, or compel the constant rhythmic descent of the diaphragm with every breath. In India the elephant is everywhere recognised as the symbol of power, and he is the slowest-breathing animal on earth, taking only about five or six respirations a minute.

(91-2) From the earliest ages, people of the far East have understood the great electrical energy bound up in the sun, its influence on the atmosphere of our world, and the health of the human race.

In manuscripts scratched with thorns upon green palm leaves thousands of years ago the sun is given a thousand names of adoration.

---

<sup>314</sup> The original editor inserted "(70)" at the top of the page by hand.

<sup>315</sup> The paras on this page are numbered 7 through 13, making them consecutive with the previous page.

(91-3) A.E. Baines, an English authority on food reform, has demonstrated by means of a galvanometer of remarkable sensitiveness, that all fruits, nuts and vegetables are, while alive, storage batteries of electricity. When they die or are killed by cooking, the insulation between the negative and the positive systems is destroyed. In an orange, each alternate section is a charged cell, which will cause the galvanometer to record a current.

(91-4) A white-coated tongue is always the first sign of an acid stomach. When persistent, acid-producing elements, such as fruit acids, should be eliminated from the diet, the fruit should only be eaten in its cooked form.

(91-5) The Oriental never tasted raw water, which is why even in this country John Chinaman always keeps up a goodly supply of weak tea. Water is both a solvent and the distributor and regulator of the heat of the body.

(91-6) Very hot or very cold baths invigorate some people and kill others.

(91-7) In taking the high chest breath the shoulders and collar bones are raised, the abdominal muscles are drawn in, the

92

RHYTHMIC BREATHING

Emily Noble

(continued from the previous page) diaphragm is drawn upward, thus crowding the heart and the lower edges of the lungs. This is the most unnatural method of expanding the chest, though even in this advanced era it is being taught. High chest breathing that involves muscular effort is contrary to the natural law of expansion and contraction. Costal breathing is almost as detrimental, both to the voice and general health.

(92-1)<sup>316</sup> This can only be brought about by the proper use of the diaphragm, a dome-shaped muscle that serves as a boundary and divides the chest from the abdominal cavity. In normal breathing the diaphragm takes a rhythmic dip downward with every inspiration. This flattens its arch and largely increases the size of the chest cavity, a wise provision of Nature, giving the lungs room for rhythmic expansion with every inhalation, and by the same movement the downward pressure of the diaphragm gives continuous involuntary vibration to the stomach, liver, spleen, etc.

---

<sup>316</sup> The paras on this page are numbered 14 through 16, making them consecutive with the previous page.

(92-2) After two weeks' drill in the proper use of the diaphragm, the breathing becomes natural and the chest expansion remains permanent without conscious muscular control. This enables the lungs to remain fully inflated, merely changing their residual air automatically instead of forcibly. Students must add to this high chest position the art of throwing weight of body on balls of feet instead of heels in standing and walking, when at once, without conscious effort, the abdomen is flattened, the spinal column straightened and the chest remains high, without conscious muscular control.

(92-3) Breathing muscles rest automatically in correct use of the diaphragm, because with every inspiration resistance is followed by relaxation. During the classic ages control of intervals between inhalation and exhalation was considered of great importance to health and curative power in disease.

In the Upanishads of ancient India one reads, "What is self? It is the understanding of the man between the breaths."

In Dallas' "Chinesiology," Paris, 1857, one reads, "Two thousand years before the Christian era the Chinese understood the healing power of breath and used a very complicated method of breathing, while holding difficult positions of the body, for the treatment of disease."

During the middle ages, Galen and other physicians of that period often prescribed "Cohibitio Spiritus" (holding of the breath) for healing of the sick, teaching that such efforts would improve health, expand chest, increase growth, etc.

Plato also had much to say about the healing power of breath.

93<sup>317</sup>

RHYTHMIC BREATHING

Emily Noble

(93-1)<sup>318</sup> He who only half breathes only half lives, and has no real control of his nerves or his voice. In public speaking or singing one should never use the voice on a forced breath. The throat should be free from tension, the diaphragm should be automatic in inhalation and absolutely passive in exhalation. The method of holding the chest in public speaking or singing is similar, except that in speaking for full, deep and sonorous tones the chest should be held a little more firmly at the base. The reader can get the meaning at once by inhaling a long, gentle breath and whispering the letter e rather forcibly, but after nostrils and respiratory muscles have been properly trained for inhalation the high, firm chest will remain expanded without effort.

(93-2) The most important point in the hygiene of nostrils is the daily habit of increasing their energy by inspiring on alternate nostrils every morning at an open window as a

---

<sup>317</sup> The original editor inserted "(72)" at the top of the page by hand.

<sup>318</sup> The paras on this page are numbered 17 through 21, making them consecutive with the previous page.

part of the morning toilet. This at once relieves the lungs of waste matter accumulated during sleep.

(93-3) There can be no lasting benefit from muscular exercise unless combined with a knowledge of rhythmic breath, energng and relaxing. Exercise should be daily, but brief. Then, because of brevity, there will at all times be left to the student a sense of exhilaration and renewed energy instead of fatigue. Breath is the basic principle of all physical energy, and the only exercise which naturally and subconsciously involves the whole body. Among the first lessons given to children of the Orient is that of cultivating the control of muscular effort by breath.

(93-4) Slow movements under high nerve tension while controlling, not holding, the breath, with diaphragm not drawn up, but allowed to take its normal position and dip rhythmically with every breath, will expand without muscular effort all chest diameters simultaneously. It is not natural for the chest walls to flatten or collapse after exhalation. The diaphragm is Nature's rheostat. As designed by Nature, its normal rhythm covers a double function - that of aiding the respiratory muscles and at the same time vibrating the contents of the abdominal cavity.

The breathing gymnastic exercises sometimes advocated of drawing in and upward the abdominal walls is reversing Nature's method and quite injurious if long continued. All voluntary abdominal muscular movement is contrary to Nature; short, jerky, movements of any part of the body involve a useless expenditure of nerve energy. Violent effort in muscular exercise is no more necessary in man than it is in the lower animals.

(93-5) Everyone should cultivate the art, of avoiding friction along the line of least resistance. Take time to stretch the arms and limbs. Stretch on a full breath. Then gently change on a controlled breath the residual air of the

94

RHYTHMIC BREATHING

Emily Noble

(continued from the previous page) lungs.

(94-1)<sup>319</sup> Alternate the nostrils in the first breathing exercises of the early morning, not because it is an occult or "Yogi" method, but because it is the best way of energng the nasal chamber, respiratory tract, and arousing circulation of the blood stream.

---

<sup>319</sup> The paras on this page are numbered 22 through 26, making them consecutive with the previous page.

(94-2) Rhythm is a natural law. It is the law of expansion and contraction, which controls the universe, and all that is therein. Labouring men who swing heavy implements and sailors who pull together on heavy ropes fall naturally into rhythm, using the full breath for the moment of supreme effort then relaxing for the next full breath. The Japanese understand the power of the full breath in their wonderful feats of wrestling and lifting heavy weights.

(94-3) Children will get a high chest development more easily if they are taught to do blowing exercises while lying flat upon their backs. This teaches an easy control of breath. Even an adult who has apparently finished his growth can add a two- or three-inch permanent expansion to a flat chest within 3 months' time if he will practice a controlled breath while in the recumbent position for not more than ten minutes every day.

(94-4) To get best results it is necessary that all movements should be very slow and on the breath. (Controlling is not the act of holding the breath)

While exercising, hold every muscle at its highest tension. Consciously energing the muscles and rousing the circulation will put more vim and health into persons of sedentary occupation than the most vigorous gymnastics.

(94-5) Eyes have to adapt themselves to distances, and every time the eye turns in any direction it is controlled by muscles that perform all the mechanical part of turning the eyeball.

To strengthen the muscles of the eye, hold any small object or a pencil between the fingers. Extend straight out as far as possible, keeping the gaze riveted on the object. Bring the arm in gradually without removing the sight from the object until within six inches of the eyes. Repeat several times. Carry up and down and from side to side, always keeping the eyes firmly fixed on the object that is being moved.

Stand or sit with the neck muscles perfectly passive, the head in one position; slowly roll the eyes upward and downward and sideways without moving the head. Then keep the eyes on one object and slowly turn the head from side to side, always keeping the eyes firmly fixed on the object that is being moved. Stand or sit with the neck muscles perfectly passive, the head in one position; slowly roll the eyes upward and downward and sideways without moving the head. Then keep the eyes on one object and slowly turn the head from side to side and up and down. This will be found to strengthen the eye muscles very materially.

95<sup>320</sup>

RHYTHMIC BREATHING  
Emily Noble

---

<sup>320</sup> The original editor inserted "(74)" at the top of the page by hand.

(95-1)<sup>321</sup> In the orient there is only one meaning for the term “concentration,” which is, that concentration becomes realisation through repetition.

In India it is still customary for the Master to impart knowledge to the student in parables, and to explain the meaning of concentration and following parable was told to the author.

“It is common in India when men desire to join a brotherhood for retreat from the world and the cultivation of the religious side of their nature to be accepted on a three years probation. Education and caste is of no importance. If a man has worldly goods he usually makes a gift to the temple on his admission to the brotherhood. On this occasion the man was of the agricultural class, alone in the world, nothing left of worldly possessions excepting one old cow, which he took with him as his gift to the temple. The day after arrival, his Master asked him if he knew the meaning of concentration. He replied, ‘I am illiterate, and the word has no meaning for me.’ Then said the Master, ‘Have you no ideal, no high attributes, upon which you could concentrate?’ The man replied, ‘I know so little of these higher things, but I know a great deal about my old cow.’ Then said the Master, ‘How much do you know about your old cow?’ The man replied, ‘The cow has a body, four legs, four feet, a head and a tail; it has two horns, two ears, two eyes, four eyelids, two nostrils, a mouth, two lips, a tongue and so many teeth. Its weight is about so much, and its colour is brown with white spots.’ ‘Well,’ said the Master, ‘so far, so good, as regards general appearance. Now for detail. How many lashes upon one eyelid has the cow?’ Answer, ‘I don’t know.’ ‘What is the exact colour of its eyes?’ Answer, ‘I don’t know.’ ‘How many hairs upon the tip of one ear?’ Reply, ‘I don’t know.’ ‘How many hairs upon the extreme end of its tail?’ His reply, ‘I don’t know.’ And for every question that the man could answer there were a hundred that he could not. ‘Very well then,’ said the Master, ‘you may take your cow as a subject for concentration,’ which the man did.

“For many moons the man kept up, through concentration, his daily study of the cow until one day, when the Master came to visit his cell, realisation had awakened and the man knew all about the cow.

“‘Now,’ said the Master, ‘through repetition, concentration has become realisation and you may leave your cell.’ ‘But,’ said the man, ‘I cannot get out. I have become the cow.’”

This story is not to be understood from a literal standpoint, but the moral intended to be conveyed, is, that we choose our own plane for concentration and if, through repetition, we remain on that plane long enough, we shall come

---

<sup>321</sup> The paras on this page are numbered 27, making them consecutive with the previous page.

(continued from the previous page) into realisation of whatever we concentrate upon. Because the man in the story had no higher ideal than a cow, he remained on the animal plane. The story also conveys the lesson that true knowledge is not superficial.

(96-1)<sup>322</sup> Relaxation, as understood in the Orient, is a question of controlled breathing. It can only be done in the recumbent position. This is so common in the Orient that on long marches soldiers relax instead of sleep. The nearest approach to real rest is to lie flat upon the back, on the floor or other unyielding surface, and breathe rhythmically (remember, rhythm is equal motion), the exhalation must be controlled and be equal in time to the inhalation. Spread arms and legs to a comfortable angle, and turn the head to one side to relieve tension on neck muscles. (The easy angles of arms and legs take {tension}<sup>323</sup> off the bone sockets.) Hold pleasant thoughts while resting rather than the strain of counting breaths. On the subject of conscious relaxation as a substitute for hypnosis, the writer invites correspondence from physicians, ministers and others.

(96-2) At fifty years of age, if self-control has been established earlier, there will be no shattered nerves, impaired circulation, sagging muscles and faltering footsteps and none of the hideous wrinkles caused by pain, worry and discontent.

We build our own individuality, but when we permit the little frictions which are inseparable from human life to worry and annoy us, it throws us off our mental and physical balance and limits our possibilities of daily achievement.

(96-3) In this system we must call our student's attention to three great points of difference between this and other systems in the west. (A) This method must be diaphragmatic as well as thoracic, in order that the constant rhythm may move and energise the internal organs, unconsciously, with every breath. (b) A conscious development of dynamic energy which can, through nerve energng, be diverted to any organ or tissue of the body, and held there long enough to start up a revitalising process. (c) No muscular effort is used in the exercises, the rhythmic effect of correct

97<sup>324</sup>

RHYTHMIC BREATHING

Emily Noble

(continued from the previous page) breathing being controlled while the nervous system is tensed or energised.

---

<sup>322</sup> The paras on this page are numbered 28 through 30, making them consecutive with the previous page.

<sup>323</sup> Changed "tens" to "tension" per context.

<sup>324</sup> The original editor inserted "(76)" at the top of the page by hand.



(97-1)<sup>325</sup> Students learn, at any early part of the lesson to control the rhythm long enough to establish an interval of from ten to fifty seconds between one breath and another. That generated a vital force which controls the nerves and prolongs life. High-strung nerves can always be quieted by taking the recumbent position, on the floor or any unyielding surface, and holding a few deep breaths, with the abdominal and costal muscles expanded.

(97-2) The nervous system radiates its energies like the sun. The solar plexus is the sun centre; the blood supplies the nervous system, and is its shadow; together, they form positive and negative poles, and are the highest vibration of electrical energy in the sphere - i.e., human life.

(97-3) In all positions, either lying down, sitting, standing walking, sleeping or waking, with careful attention to these lessons, anyone can so re-establish that diaphragmatic rhythm which everyone is really born with that he will never lose it again. In from one to three weeks the habit will be so formed that this rhythm, or law of expansion and contraction, which puts one in vital touch with the universe, and which vibrates every internal organ with every breath and regulates their blood supply, also their functions of excretion and secretion, will take care of itself, and the old method of chest expansion only would be fatiguing by comparison.

(97-4) Students must note the fact that it is impossible to learn the costal and diaphragm rhythm at the first few efforts, excepting in the recumbent position; then it becomes natural in any position. No muscular or violent physical culture exercises are permitted with any of these lessons. All must be done calmly and quietly, and by breath control alone - energng the nerves, by tensing them in any part of the body, just as long as the breath can be comfortably held without muscular effort.

(97-5) Practiced twice a day, and for about ten minutes, on rising, and retiring, this method will keep any one in perfect health, if done correctly.

(97-6) When the costal and abdominal rhythm is thoroughly mastered in the recumbent position, then practice it sitting and standing and walking.

(97-7) The standing posture in deep breathing is easily learned if the student stands with the abdomen against a door or a wall, which enables him to feel resistance. This is usually done with difficulty at first, but with a little practise is soon overcome, and the tendency to inflate the chest only will be broken. Also lie on the floor, face downward.

---

<sup>325</sup> The paras on this page are numbered 31 through 37, making them consecutive with the previous page.

RHYTHMIC BREATHING  
Emily Noble

(98-1)<sup>326</sup> In all positions of sitting, standing and walking carry the chest up and forward, and placing the ball of the foot first on the ground in walking, instead of the heel.

(98-2) Control the breath, tense the hands and arms, and raise them slowly outward and upward, gently swaying the body forward and backward, and from side to side, taking a new breath with each movement, always keeping the weight of the body on the balls of the feet. This radiates energy to every part of the body, deepens the voice, and strengthens the vocal register.

(98-3) Especially good for poor circulation, building up the throat and chest, and improving the depth of the voice: Stoop for imaginary weights and, with tensed muscles, throw them in every direction. Pick up imaginary heavy weights and, with tensed muscles, raise arms up in front, over top of head, bending and stretching from front to back slowly.

(98-4) This exercise is especially good for energng nerve centres, liver and spleen, and to divert nerve energy to any organ or tissue of the body, head, face or throat: Press firmly, with flat hands, any part of the body, breathe deeply, expand, and consciously divert the energy created by the breath to any selected spot. This same energy can be diverted to the throat and vocal cords.

(98-5) All we ask is, that no ordinary physical culture or violent muscle movements be made. In all these exercises use expansion, contraction and resistance.

For those who do not yet realise what diverting conscious energy to any part of the body means, they can understand it readily if they will lie down, take the rhythmic breath, and control it, while another person tries to raise an arm or limb the student resisting mentally the effort of the other person as long as the breath can be comfortably, controlled.

Efforts of this nature are particularly useful to invalids and persons of advanced years.<sup>327</sup>

## **Emily Noble: A Method for the Millions**

A METHOD FOR THE MILLIONS<sup>328</sup>  
Emily Noble

---

<sup>326</sup> The paras on this page are numbered 38 through 42, making them consecutive with the previous page.

<sup>327</sup> The original editor inserted a line across the page after "years" by hand.

<sup>328</sup> Published 1906

(98-6) The majority use their upper chest breath instead of the full lung rhythm. The rhythmic breath which everyone is born with, means a constant, though unconscious, rhythm of the whole body by which the lungs gain more elasticity, and a rhythmic descent of the diaphragm is compelled with every breath.

(98-7) He who breathes the abdominal breath, and establishes an interval between one breath and another, is in rhythm with the Tatwas (universal etheric vibration), can prolong life, and control his nerves and circulation.

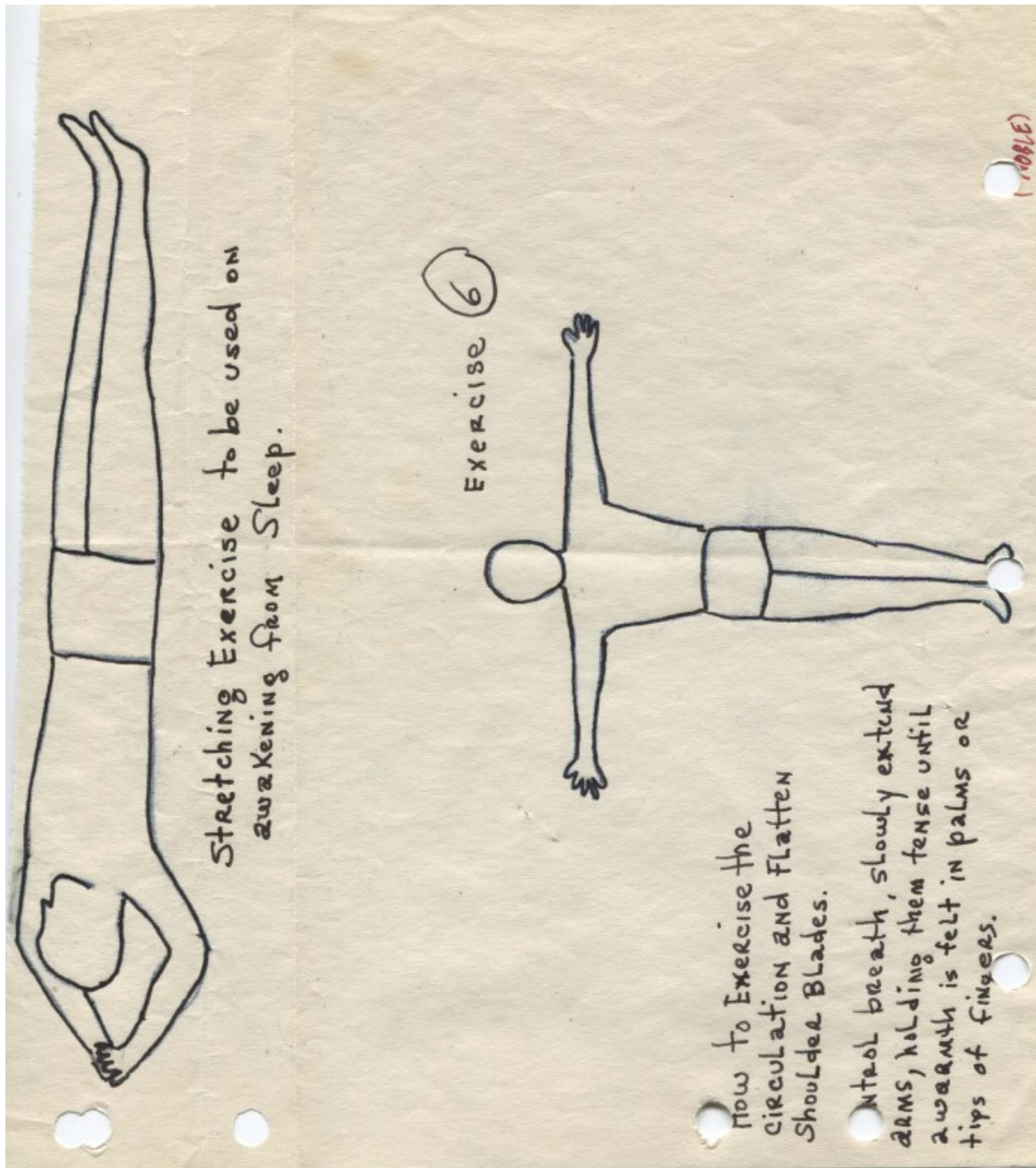
These immutable truths were made a part of the Hindu religion by their great lawgiver, Manu, and, to this day, deep breathing and nerve energising form a part of the daily religious observances of every devout Hindu.

99<sup>329</sup>

A METHOD FOR THE MILLIONS  
Emily Noble

100

A METHOD FOR THE MILLIONS  
Emily Noble



## Emily Noble: Rhythmic Breathing

101<sup>330</sup>

RHYTHMIC BREATHING  
Emily Noble

<sup>330</sup> The original editor inserted "(78)" at the top of the page by hand.

(continued from the previous page) Their daily early morning worship (so called) sun worship, was instituted, at the beginning of their history, in order that health culture might become a daily habit.

(101-1)<sup>331</sup> In my studies in India I first learned, through deep breathing, to control my nerves, and then how to take a more than ordinary amount of vital force from the atmosphere, and by the habitual use of the abdominal rhythm in breathing, to divert this energy to any organ or tissue of the body, and to hold it there, through nerve tension, long enough to set up a revitalising process, and in this way govern the cellular reconstruction of every part of the body.

(101-2) I may mention that superfluous fat about the loins and abdomen is impossible when the law of normal breathing is learned and applied, and which, once established, becomes a habit, sleeping or waking, and is not like an exercise we can neglect or forget.

(101-3) I believe that self-healing is possible, but I do not believe that self-healing is possible by thought alone; but we can guide the healing process of a serious disease by our choice of thought, and it is a scientific fact that thoughts and emotions do create chemical disturbances in the human system. To me, it is more practical and rational to recognise a diseased condition, and help it, than it is to merely think we can get well by denying its existence.

It is only human nature that a large percentage of New Thought people should override new teachings, and claim for them more than really belongs to them.

(101-4) Sidney Flower defines "New Thought" as the "mental assumption of all power," but I notice that those who "serenely fold their hands and wait" do a great deal of waiting.

(101-5) To my practical point of view, it is better to associate self-help and strenuous effort with the holding of mental attitudes.

(101-6) Hindu literature teaches that it is the greatest manifestation of the power of thought to remain calm under adverse conditions, and to concentrate the mind on holy attributes until we realise them.

(101-7) The physiological condition of human life has three important periods: The youth, or glorious morning of life; the high noon, or full maturity of life in both sexes; and the afternoon, which fades slowly but surely into eventide.

In the beginning of the afternoon of life, nature has reached and passed its climacteric, or "change of life" a period when some of nature's most potent forces have

---

<sup>331</sup> The paras on this page are numbered 3 through 9, making them consecutive with the previous page.

come to a full stop and must submit to a redistribution of electrochemical energy - a marvellous readjustment of physical conditions. At this period, with proper care of the body, it is possible to develop latent qualities that, by recognition and cultivation, would make the afternoon of life one long {Indian}<sup>332</sup> summer.

102  
RHYTHMIC BREATHING  
Emily Noble

(continued from the previous page) At<sup>333</sup> this important crossroad of life, men and women should take every effort to conserve instead of scatter life's energies.

(102-1)<sup>334</sup> The Indians believe, what some day we will awaken to, that the sun is the only real source of electrical energy of light and life itself. They consider the earth its negative pole, and teach that when the sun's rays strike the earth they set up a chemical affinity, or vibration, which gives the life-giving principle that supplies electricity to the air we breathe; and they say, "He who only half breathes only half lives."

(102-2) The Hindus are supposed to worship the sun, but they are merely recognising it as a manifestation of a still greater energy, and their posturing, prostrations and laying their heads on the ground are merely a part of an old religious law made by their old lawgiver, Manu, to insure deep breathing and exercise in the sun-charged air of the early morning.

(102-3) Exercise I: (To Restore Suppleness of contour) - Tense the whole body, hold the breath; poise on the balls of the feet alternately, slowly swinging the body, pointing upwards and downwards in every possible position and curve.

(102-4) Exercise II: (Energising Nerve Centres) - To energise also the spleen, liver, and to divert nerve energy to any organ or tissue of the body, head, face or throat: Press firmly, with flat hands, any part of the body, breathe deeply, expand abdomen, and consciously divert the energy created by the breath to any selected spot. This same energy can be diverted to the throat and vocal cords.

(102-5) Exercise III: (For Pelvic Organs) \*\* Stand in the open doorway, expand abdomen, hold the breath, grasp the door posts as high as possible; this will raise and support the internal organs. Tense the lower limbs alternately backward and forward,

---

<sup>332</sup> The bottom margin is crumpled; only "India" and "summer" are visible in the original. There's room for one more character; our best guess is "Indian summer."

<sup>333</sup> The word "at" was changed to "At" per context.

<sup>334</sup> The paras on this page are numbered 10 through 14, making them consecutive with the previous page.

toes pointed downward, knees stiff; one movement for each breath, held as long as [comfortable.]<sup>335</sup>

(102-6) Breathing-Exercise for calming the Emotions: Expel breath forcibly through the mouth, as much as possible emptying the lungs of air without suffering acute discomfort. Remain without breathing in for two or three seconds. Then inhale through the nostrils, hold the breath for two or three seconds and exhale through the nostrils. Resume normal breathing. When this is done and you are quite comfortable, [let the face assume a smiling happy expression.]<sup>336</sup> This is to be done a total of three times, which constitutes a complete exercise.

## **Herbert M. Shelton: Secrets of Abounding Energy (Lecture)**

103<sup>337</sup>

SECRETS OF ABOUNDING ENERGY<sup>338</sup>

Herbert M. Shelton

(103-1)<sup>339</sup> Do not overeat. To digest three meals it takes as much energy as to work 8 hours. This is a dissipation of vital energy.

(103-2) Do not indulge in sexual excesses.

(103-3) Do not overwork.

(103-4) Do not over-bathe. Do not take a hot or cold bath, as energy is used up in resisting both extremes of temperature. Take your bath quickly and do not soak as this also uses up energy, and you will feel weak afterwards.

(103-5) Do not over-sunbathe. Start with 5 minutes, and never stay in the sun for over one hour.

(103-6) Do not overdo pleasure, such as sports, hobbies, etc. They can exhaust you.

(103-7) Do not overstep your physical limitations in any work or sport you undertake.

---

<sup>335</sup> The original editor inserted a line across the page after "comfortable" by hand.

<sup>336</sup> The original editor changed "repeat." To "let the face assume a smiling happy expression." by hand.

<sup>337</sup> The original editor inserted "(80)" at the top of the page by hand.

<sup>338</sup> The original editor inserted "(Lecture)" after "ENERGY" by hand.

<sup>339</sup> The paras on this page are numbered 1 through 25; they are not consecutive with the previous page.

(103-8) Emotions are physical actions. Avoid intense emotions, destructive emotions, which drain and waste life's energies. Cultivate poise. If you don't have poise you will be poisoned. The basis of good health is poise. Cultivate it intentionally. Saint Paul said: "Think on these things." Use constructive meditation and positive thinking.

(103-9) All drugs and stimulants like ice cream, pop, cocoa, coffee, tobacco, salt and condiments must be banned.

(103-10) Prolonged hot or cold weather drains one's energies.

(103-11) Activity, excitement, destroy, and exhaust energies.

(103-12) Rest and sleep are the chief recuperative agents. They close up nerve leaks.

(103-13) Eat natural foods.

(103-14) Foods must be assimilated before you receive any benefit from them.

(103-15) You must have exercise, fresh air, sunshine, and mental poise. From these health and energy are synthesised.

(103-16) Health, and Holy come from the saxon word "whole." Health is the basis of a sound mind and body, mental efficiency and alertness.

(103-17) [Dr]<sup>340</sup> Robert Anderson of New York City is a Shelton exponent.

(103-18) Soya sprouts are full of pure protein.

(103-19) To stop smoking fast for three days or drink orange juice for five days.

(103-20) Vegetables, plus fruits and nuts form the ideal diet.

(103-21) I do not recommend the grape diet. It gives little results.

(103-22) You must remove the causes first if you desire health.

(103-23) Excessive talk will enervate.

(103-24) Watermelon should be eaten alone, and thus will not produce gas.

---

<sup>340</sup> "Dr" was typed above the line and inserted with an arrow.



(103-25) You do not get good cumulative results from short fasts. One day a week fast has no cumulative effects.

104

SECRETS OF ABOUNDING ENERGY

Herbert M. Shelton

(104-1)<sup>341</sup> Organic fertilisers are not enough by themselves, but must first be combined with mineralisation of the soil.

(104-2) I do not employ enemas on a fast.

(104-3) Causes of gas: eating beyond the capacity to digest, and eating the wrong combinations.

(104-4) Today I had only grapes, and spent the time reading.

(104-5) Brewer's yeast has no value and is harmful.

(104-6) Uncooked food is the preferred way of eating.

(104-7) The only skin food is blood.

(104-8) I cured a cataract by an 18-day fast.

## **Gurdjieff: On Fasting**

(104-9) The difficulty consists in not leaving unused the substances which are prepared in the organism for food digestion. They consist of very strong solutions which, if left without attention, will poison body. They must be used up. But how can they if body gets no food? Only by an increase of work, of perspiration. People make a tremendous mistake when they try to 'save their strength,' make fewer movements, etc when fasting. On the contrary, it is necessary to expend [as much]<sup>342</sup> energy as possible. Then fasts can be beneficial. So G made his pupils run for two miles, or stand with extended arms, or mark time at the double, or carry out gym exercises, during their fasts

---

<sup>341</sup> The paras on this page are numbered 26 through 33, making them consecutive with the previous page.

<sup>342</sup> "as much" was typed below the line and inserted with an arrow.

# Herbert M. Shelton: The Hygienic System - Volume VII (Orthopathy)

105<sup>343</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

(105-1)<sup>344</sup> Healing is an internal physiological, or vital, or biological process. It is not the result of treatment. It does not depend on treatment. It is a process of life and is the result of the orderly, progressive working of the forces and processes of the living organism. It is controlled by the laws of life, not by the treatments of the doctor.

(105-2) The science of healing is the knowledge of the vital processes by which the living organism heals himself. There is a science and art of hygiene. These too, are well understood by only a mere handful of men and women.

(105-3) Every disease is a protest of Nature against an active or passive violation of her laws. But that the protest follows rarely upon a first transgression, never upon trifles; and life-long sufferings - the effects of an incurable injury excepted - generally imply that the sufferer's mode of life is habitually unnatural in more than one respect.

By observing the health laws of Nature, a sound constitution can be very easily preserved, but, if a violation of those laws has brought on a disease, all we can do by way of curing that disease is to remove the cause. (Felix L. Oswald)

(105-4) Although there were forerunners, the real medical awakening came in the early part of the nineteenth century. A new spirit of inquiry took possession of men. They went to Nature to learn the ways of life. This questioning of medical dogmas and practices was more or less worldwide but we are here interested chiefly in what took place in America.

In Europe, medical reform took two general directions. Under the leadership of Haheemann, there was a move toward decreased dosage; under the leadership of Priessnitz, there was a movement to substitute physical measures for drugs. In America, medical reform also took two general directions. Under the leadership of Sammuel Thompson, there was a movement away from heroic dosage and the lancet and virulent poisons and a tendency to return to the herb remedies; under the leadership of Trall, Jennings and Grahm there was a tendency to discard all drugs and the lancet and rely wholly upon hygiene. The American and European movements intermingled so that Hygienic movement became corrupted with the admixture of

---

<sup>343</sup> The original editor inserted "(82)" at the top of the page by hand.

<sup>344</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

hydrotherapy, massage, and manual adjustments, with a resulting great loss in vitality and effectiveness.

106<sup>345</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

107<sup>346</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

(107-1)<sup>347</sup> Hydropathy was an effort at medical reform, rather than a medical revolution. Mere reform does not go beyond Allopathy; therefore it cannot live beyond Allopathy, unless supported and saved by the principle of Orthopathy. The principle of Orthopathy is the sole bulwark of reform in the world today. Only a radical change, a change at the roots of things, will be a great change. Hydropathy was soon absorbed by Allopathy, under the name of hydrotherapy, is employed in every "regular" medical hospital and taught in every "regular" medical college in the world today. Orthopathy alone has driving and staying power sufficient to survive and evolve in the midst of present medical chaos; all else eventually reverts to Allopathy.

(107-2) Medicine has been a ceaseless round of changing theories and practices throughout the ages. Many thousands of different materials and means of cure have been employed by physicians. Every generation has developed new drugs and discarded or "improved" old ones.

(107-3) That the sick recover goes without saying. Under all forms of treatment and with no treatment at all, people get well: that is, the symptoms subside, to return again as another disease, to disappear again. This periodicity or alternating of periods of health and "disease" - this coming and going of biogony - has given rise to the general belief in cures. Most "attacks" of every so-called disease get well - are self-limited - and this permits the practitioners of all schools to claim great success for their methods. The faces of the most absurd theories and cures have been saved because of this ebb and flow of health. Those so-called systems of cure that least hinder vital operations apparently produce the most cures, and the priests of the systems are called successful doctors. The only merit these "more successful" methods have is the negative one of not curing more but killing fewer.

---

<sup>345</sup> Blank page

<sup>346</sup> The original editor inserted "(83)" at the top of the page by hand.

<sup>347</sup> The paras on this page are numbered 5 through 7, making them consecutive with the previous page.

It is impossible to reconcile the theories and practices of the antagonistic systems of medicine. If the large, heroic doses of poisons of Allopathy have any reason or truth on their side, then the highly attenuated and diluted doses of Homeopathy are worse than a fraud and delusion. If Homeopathy succeeds as well as or better than Allopathy this success would prove that the damaging and dangerous poisons of Allopathy are unnecessary and should be abandoned. If the theory of health, disease and cure we are advocating in these pages is correct, there is no value in either of these systems and they are both attributing cures [to their respective remedies]<sup>348</sup> that were accomplished by the unaided powers of the body.

108<sup>349</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

109<sup>350</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

(continued from the previous page) Both schools are deluded. If we are correct, Homeopathy should be the most successful system because it is the least harmful.

If the drugs of Allopathy and Homeopathy have any truth on their side all patients cared for by mental scientists and Christian Scientists should die. But if the success of the latter is as great as or greater than that of the former, the drugs of neither are needed. If either of these systems are correct the Chiropractors are wrong, whereas, if Chiropractic is correct, all the others are wrong and we are murdering their patients. Thus we might go through the whole list of modern and ancient medical cults and find the same thing.

Crude experience is often very deceiving in this particular and nothing is more disgusting in this connection than the pomposity with which some persons appeal to their individual "experience," when it is patent to all that such experience is at direct variance with the past and current experience of all the remainder of mankind.

If the cures follow the most absurd treatment - follow "remedies" that act in diametrically opposite manners - the reason for all this paradox should be of great value to the truth seeker. Under all methods of treatment the forces of life are at work - silently, it is true. What if these forces have secretly been counteracting the wrong doing in the modes of treatment and putting the treatment seemingly on a level with right methods? People get better in spite of all cures, as is always proved after time has demonstrated their fallacy.

---

<sup>348</sup> "to their respective remedies was typed below the line and inserted with an arrow.

<sup>349</sup> Blank page

<sup>350</sup> The original editor inserted "(109)" at the top of the page by hand.

(109-1)<sup>351</sup> The human organism has wonderful recuperative abilities and has generally had to contend both against the “remedy” and the cause of the “disease.” Morbid states are recovered from through the exercise of the recuperative tendency inherent in the living organism.

(109-2) The invalid knows little or nothing of the curative powers of his own body, nothing of the nature of biogony and the causes of pathology, and is not qualified to properly discriminate between the work of the “remedy” and the work of his own body. For this reason, the greatest credit is customarily given where there is least, or no merit. Recoveries occurring despite considerable interference with the natural curative processes, are not to be credited to the supposed remedy. Every therapeutic fallacy, whether still in use or long since forgotten, has found thousands to bear witness to this.

110<sup>352</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

111<sup>353</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

(111-1)<sup>354</sup> The greatest trouble with experience is that it appears to point in all directions at the same time. Every school - “regular” medicine, homeopathy, eclecticism, physio-medicalism, osteopathy, chiropractic, physio-therapy, Christian Science, appeals to the record of experience to prove the value of his system or method. Such experience either proves all methods to be good, or it proves them all to be fallacies. Interpretations may vary and fall to the ground but the facts cannot perish. All great cures pass. All systems are forever changing their principles and their methods. True principles are perfect and unchangeable and so must be any practice correctly based upon them.

(111-2) Instead of making a study of the laws, conditions and requirements of life and complying with these, the human race has for ages sought for some magic power, some occult and incomprehensible principle, some hitherto inoperative law or force, that will set aside the known laws of life and enable man to destroy law and order with impunity. For this is what the idea of cure amounts to. “Curing” is an effort to dose away or treat away the results or consequences of violated law, without stopping the

---

<sup>351</sup> The paras on this page are numbered 8 through 9, making them consecutive with the previous page.

<sup>352</sup> Blank page

<sup>353</sup> The original editor inserted "(85)" at the top of the page by hand.

<sup>354</sup> The paras on this page are numbered 10 through 11, making them consecutive with the previous page.

violations. The whole idea of "cure" and "immunisation" is fundamentally false. Undoubtedly this idea of the value of medical specifics has operated very disastrously, indirectly inviting the cause of "disease" by the promise of immunity it holds out in the ideas of medical absolution. The causes of "disease" are disregarded so long as people think they can dodge the result under the shield of medicine, and just in proportion as freedom from peril is offered is the inducement to sever the lines of law whereby organic existence is bounded. As soon as people learn that suffering is a consequence drawn upon themselves, they will learn to avoid the causes of suffering. So long as they believe they can harbour causes and side-step the necessary consequences, by some pills in the bag or prayers in the book, they will attempt to do so. For this reason, all systems that hold out to man the false hope of cure and immunisation – that pretend to cure him of or make him immune to the effects of violation of Life's laws, while he continues to violate them – are evil and demoralising. Such systems actually encourage law-breaking.

"Cure of disease!" exclaimed Trall. "what a world of delusion in that expression!" "It has always been the fundamental error of the medical profession. It forever misleads the public mind. The phrase is founded on a false conception of the nature of disease.

112<sup>355</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

113<sup>356</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

(continued from the previous page) Instead of trying to cure diseases, we should seek to remove their causes. Diseases never can be and never should be cured while their causes exist. It is on the fallacy of curing disease that the doctors are drugging the world to death." \*\*\* The Hygienic System.

Tilden truly says: "From time immemorial, man has looked for a saviour; and, when not looking for a Saviour, he is looking for a cure. He believes in paternalism. He is looking to get something for nothing, not knowing that the highest price we pay for anything is to have it given to us."

"Instead of accepting salvation, it is better to deserve it. Instead of buying, begging or stealing a cure, it is better to stop building disease. Disease is of man's own building, and one worse thing than the stupidity of buying a cure is to remain so ignorant as to believe in cures."

---

<sup>355</sup> Blank page

<sup>356</sup> The original editor inserted "(86)" at the top of the page by hand.

“The false theories of salvation and cures have built man into a mental mendicant, when he should be arbiter of his own salvation, and certainly his own doctor, instead of being a slave to a profession that has neither worked out its own salvation from disease nor discovered a single cure in all the age-long periods of man’s existence on earth.” (Tomemia Explained)

(113-1)<sup>357</sup> The first impulse of the sufferer is to seek relief. Blind credulity causes the sufferer to subject himself to such other suffering or sacrifice as the physician, in whom he imposes his confidence, may prescribe.

(113-2) Those who appreciate law and order do not clamour for relief – palliation – for they see the absurdity of relief. They are not so childish as to believe that cure can come to them while they still break life’s laws. They are not so ignorant as to believe that a drug can cure a bad habit. They do not look for relief or cure outside of their own efforts at correcting their lives. The wise man will seek for a correction of the cause of his suffering. He does not sandbag his nerves with dope.

Dr Weger says: “We shed crocodile tears in profusion while we accept soothing ministrations. These are not tears of repentance. They are tears of self-pity – meaning nothing. Many, throughout their lives, thus deceive themselves into false belief that they are putting something over on God, – on the law. They little reckon that their sins are finding them out. There is no security in a cheaply purchased immunity. Forgiveness, pardon, and parole are effective only for those who go and sin no more.”

114<sup>358</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

115<sup>359</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

(115-1)<sup>360</sup> Except in mild cases, the person so affected is forced to go to bed and cease all other activities. This is a wise provision of nature to conserve energy. If the work of the house cleaning is to be successful, it is essential that the undivided attention of the organism be devoted to the curing process. For this reason, all activities that can be dispensed with temporarily, and that have no direct bearing on the task of purification

---

<sup>357</sup> The paras on this page are numbered 12 through 13, making them consecutive with the previous page.

<sup>358</sup> Blank page

<sup>359</sup> The original editor inserted "(87)" at the top of the page by hand.

<sup>360</sup> The paras on this page are numbered 14 through 17, making them consecutive with the previous page.

are stopped. This brings us, then, to our first rule of practice in acute "disease": The primary requirement is rest: Physical rest; Mental rest; Sensory rest; Physiological rest.

Physical Rest - is secured by putting the patient to bed and making him comfortable. A comfortable bed should be arranged and kept clean. All bedding should be as hard, and all bed-clothing should be as light, as a due regard for comfort will allow. Soft beds that permit the patient to sink down into them are exceedingly debilitating and uncomfortable, and prevent rest.

(115-2) No fallacious theories about food or exercise adding to your powers and helping you "throw off" the disease, should be permitted to cause you to continue active and to continue eating. Mental, physical and physiological rest are needed and the quicker these are secured, the more rapid will be your recovery, the less will be your suffering.

(115-3) "Keep still," says Dr Jennings, "rest, rest, rest, is the grand panacea."

(115-4) Sleep is the highest form of rest. During sleep, all the reparative and recuperative processes go on most efficiently. The sick should be permitted to sleep as much as possible and should not be awakened for any reason whatsoever, except, of course, where cleanliness demands it. But sleep should not be confounded with the stupor that follows the use of narcotic and hypnotic drugs.

Physiological Rest - This is secured partly by physical and mental rest but largely by stopping the food intake. The energy usually employed in digesting and assimilating food is now used for the eliminating or neutralising the toxic matter that is forcing the reaction. Forcing remedies act the opposite. Every illness is an effort at house-cleaning, and all the aid that nature needs is to be left alone.

Mental Rest \*\* The sick man should have perfect confidence in the power of nature to accomplish the work begun. The alarm and anxious concern of relatives, friends, must be met as resolutely as possible. Especially should visitors be excluded from the room. The sick room is too often a visiting rendezvous where friends and relations congregate and talk.

116<sup>361</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

117<sup>362</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

---

<sup>361</sup> Blank page

<sup>362</sup> The original editor inserted "(88)" at the top of the page by hand.



(continued from the previous page) Such talk is not calculated to create a peaceful, restful state of mind in the patient. Besides, the noise itself is distracting to a sick man.

(117-1)<sup>363</sup> Sensory Rest - This means rest of sight, feeling, hearing, etc. Brilliant light disturbs rest. The sick room should be both light and airy but not brilliantly lighted.

The habit of keeping a light burning all night in the sick room is a bad practice and one to be avoided. It is sunlight alone that is of value to the sick. They should not be denied this, but at night, the dark room is conducive to sleep.

(117-2) Sleeplessness: - If not fed, they will sleep almost continuously. Most of the supposed need of employing drugs to allay restlessness and pain, and to compel sleep in the severely sick, arises from enforced feeding and stimulation.

Hypnotic drugs enervate and increase toxemia, thus adding to the patient's suffering and danger. As soon as the people learn the terrible price they pay for a short respite from pain and the restless, questionable sleep (really stupor) brought on by hypnotic drugs, they will certainly cease to employ them.

Warmth: Sick people must be kept warm or recovery is hindered or made impossible.

(117-3) Pain is a mere symptom. Symptoms are such only and not cause. The office of pain is beneficial, protective. It may serve as a diagnostic guide, if it is not suppressed. Its suppression does not remove cause, but does retard or actually prevent recovery. "Grin and bear it," is the best advice ever given to a patient in relation to pain or discomfort. No matter what the character of the "disease," the patient is injured by every artificial relief given him.

(117-4) The Hygienist does not give "Nature Cures," he does not know how. He permits nature to administer her own cures. When we say nature cures, what nature do we mean? Some Nature afar off or outside of man? No. We mean the nature within each organism. We mean the processes of life and the laws that govern these. Cures come from within, not without. Cures are the same yesterday, today, and forever. The "curing" systems all add up to a stupendous plan of palliation.

A natural cure or "nature cure" is this: Learn the causes of pathology, then stop the cause and nature does the rest."

(117-5) Study your doctor also. Does he know cause? Does he remove cause; or does he palliate effects. Does he smoke, drink, eat bread and meat at the same meal? If he does these things he cannot teach you. He is ignorant. A doctor must first of all be a teacher; but, before he can teach he must possess knowledge.

---

<sup>363</sup> The paras on this page are numbered 18 through 22, making them consecutive with the previous page.

118<sup>364</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

119<sup>365</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

(continued from the previous page) He may be ever so well grounded in the superstitions of the various "schools of healing" and he may be so skilled in the application of their so-called remedies, but if he lacks a knowledge of cause, he is a menace to the sick.

(119-1)<sup>366</sup> "Men try everything," says Dr Walter, "and fail to get well. Let them stop trying a while and they will get better results. "Not try but trust" is often as important to health as to religion.

(119-2) It is futile to look for gradual emancipation from confirmed habits and transgressions. Tobacco, coffee, tea, alcohol, opium, etc., keep alive the "craving" for their use. Those who attempt to "taper off" usually end in failure to break their bondage and free themselves. The morbid desire for these substances is kept alive by the least indulgence in them. There is no safety for the user until the morbid irritability of the nervous system is overcome and normal sensibility is restored. The least quantity that the organic instincts can appreciate is sufficient to forever prolong the morbid condition of the nervous system: and, until the nervous system is restored to normal condition, the user is not safe for a minute. Until then, the smell, sight, or even thought of tobacco, may revive the morbid "craving" with an almost irresistible force. The habit will be overcome with greater ease and much less suffering if broken off at once.

(119-3) No tapering-off process is possible. Make up your mind to abandon once and for all – not one at a time, not by some mis-called transition program, but abruptly, and all at once – salt, pepper, spices, and other irritating condiments, tobacco, alcohol, tea, coffee, cocoa, chocolate, soda fountain slops, cathartics, opium, mechanical irritant, headache remedies, and all other poison habits, morbid sex practices, or other enervating practices. Go through the pain, discomfort, irritability, depression – pay the last farthing of reaction – all at once, and be sure that you will suffer less than by the

---

<sup>364</sup> Blank page

<sup>365</sup> The original editor inserted "(89)" at the top of the page by hand.

<sup>366</sup> The paras on this page are numbered 23 through 26, making them consecutive with the previous page.

“tapering off” method. You will be more likely to succeed, your recovery will be more rapid, more certain and more satisfactory.

(119-4) This would seem to be the chief reason why we have had the greatest success with the most desperate cases. Such a patient is willing at length to submit, and do what is necessary, but the rule is with patients who are only playing sick, to follow your prescriptions as long as they are agreeable, and for the rest evade all requirements.

120<sup>367</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

121<sup>368</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

(continued from the previous page) People will not abandon their pet vices and cherished indulgences until they have reached that point of desperation where they are willing to do anything, even torture themselves if only they may return to comfort. Those who are not very sick, those who still have hope of cure by methods that do not require correction of cause, are unwilling to forgo the injurious habits to which they are enslaved.

(121-1)<sup>369</sup> It is surprising how many people live under the delusive belief in absolution. Their thinking is so warped and distorted that they think themselves immune from natural laws. If they, Coue-like, mumble something to their God daily, their debts to law and order are paid. Those who do not go to church, go to the drug store, the serum needle, the vaccine point, the electric current, the bath cabinet, to a diet cure, or to a different climate.

Trall says: “A more pernicious doctrine was never taught than that of absolution from the penalties of our misdeeds. Causes and consequences are unalterably related in the organic as in the inorganic world. Nature punishes always, and pardons never, when her laws are violated or disregarded. In the vital domain, as in the moral, “no good deed is ever lost,” nor any wrong act performed without evil effects. When this great primary truth is recognised in practice; when it is taught in our schools and exemplified in our lives, we shall have the true basis on which to prosecute our physiological redemption. “Cease to do evil” is the first and greatest lesson to be learned.”

---

<sup>367</sup> Blank page

<sup>368</sup> The original editor inserted "(90)" at the top of the page by hand.

<sup>369</sup> The paras on this page are numbered 27 through 29, making them consecutive with the previous page.

(121-2) "Be not overcome of evil, but overcome evil with good," is a hygienic as well as religious principle. Yet man fights "disease" which he conceives to be evil, with methods that are unmistakably evil, while, at the same time, continuing the evils that are responsible for his weakness and suffering. Not until he can see in wrong living the cause of the ills of the body will he be ready for a rational program of health building to take the place of the present false systems of "curing" the sick.

(121-3) In most cases of chronic disease, a prolonged period in bed, say from three to six weeks, and longer in many cases, constitutes the speediest means of recovery. The individual should go to bed, reconcile himself to it and remain there as long as is necessary for full recuperation. Dr Weger says: "Proper relaxation cannot be obtained except in the prone position. Bed is the best place. Some people are so tense they feel as if the bed would collapse if they did not hold it up. If the bed is permitted to do the supporting, rejuvenation of the nervous system is well started.

122

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

123<sup>370</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

(continued from the previous page) Complete relaxation is not possible if there is pain, worry noise, unpleasant surrounding, an overactive imagination, a craving for stimulation or excitement, and stimulating treatment. Some mild exercise, unless this is contraindicated, should be taken each day or twice a day during the period in bed.

Where it is not possible to get away from one's work and rest, as above described, one should cut down his daily mental, physical and physiological activities, so far as this is possible, and secure as much rest and sleep each day as circumstances will permit. Go to bed at the earliest possible hour. Remain in bed as late in the morning as possible. Rest during the day if this can be arranged. Where this can be done it is well to lie down for a half hour to two hours and rest and sleep, if possible, in the afternoon.

Amusement, excitement, stimulation, late hours, etc. should all be avoided in every possible way. The conservation of energy in every way this can be done is desirable.

(123-1)<sup>371</sup> Fasting, which represents the ultimate in physiological rest, is not always essential in a dynamic biogony, but in practically all cases the fast will prove to be the

---

<sup>370</sup> The original editor inserted "(91)" at the top of the page by hand.

surest, quickest and most satisfactory means of eliminating toxemia, restoring secretion, rejuvenating tissue and restoring lost functions. Some cases simply do not get well without the aid of one or more fasts.

(123-2) In many cases satisfactory results may be achieved by merely correcting the diet and holding the food intake down to a very small quantity. Limiting the food intake in this way provides physiological rest in proportion to the limitation.

(123-3) Sleep: Invalids and chronic sufferers generally do not get enough sleep. The importance of sound, quiet, and sufficient sleep cannot be overestimated. It is during sleep, chiefly, that structures are repaired. Recuperation reaches its maximum of efficiency during sleep.

(123-4) The bedding should be as hard and bed-clothing as light as a due regard for comfort will permit. A hot jug to the feet will assure warmth if the weather is cold. If one is chilled he does not sleep. Have the bedroom well-ventilated. Flood it with sunshine during the day. Whenever possible, sleep outdoors. We do not have actually to sleep to repair and build up lost nerve energy. We need only to rest; to remain relaxed and passive in mind and body. Therefore do not make a fetish of sleep. Don't fix a certain number of hours, and then worry if you do not get this amount. The bad effects of a sleepless night are due to the worry of it.

124<sup>372</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

125<sup>373</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

(125-1)<sup>374</sup> The enervated individual will also overeat in order to supply the necessary food elements, but, due to enervation, he will not be able to appropriate them. Eating denatured foods, this places a heavy tax on digestion

(125-2) It is a mistake to try to get well by diet and ignore all the enervating factors of life. It is a mistake to attempt to restore health by overeating on the elements of the

---

<sup>371</sup> The paras on this page are numbered 30 through 33, making them consecutive with the previous page.

<sup>372</sup> Blank page

<sup>373</sup> The original editor inserted "(92)" at the top of the page by hand.

<sup>374</sup> The paras on this page are numbered 34 through 38, making them consecutive with the previous page.

body is supposed to lack. Food concentrates, potassium, broths, juice diets, etc., to glut the body with elements thought to be lacking do not constitute an effective means of restoring health, as the thousands who have employed them and failed to recover, amply testify.

(125-3) We must discard the idea that a certain food, or certain diets, even, can restore health. It will be well to know and remember that when man eats normal food, such as raw vegetables, these will supply his body with all the minerals and vitamins and all the acids and alkalies that the body requires, and that if his digestion and assimilation are normal, his body will take all the alkali that he needs to keep the blood in the required state of alkalinity.

(125-4) He assimilates it. It is one thing to swallow an abundance of calcium, it is quite another to appropriate it.

There are other preparations rich in iron and copper. They are highly recommended for anaemia and for pregnant and nursing mothers. But anaemia is more often due to a failure to assimilate iron and copper than to the lack of it on the diet. It is not so much that the patient needs iron as that he needs power to assimilate the iron in his food.

Iodine-rich food preparations are recommended to prevent and cure goitre and to build brains. Need I remind my readers that the widespread use of such foods has had no effect on goitre, and has not perceptibly raised the I.Q. of the users.

(125-5) A present popular fad in the diet field is that of drinking large quantities of fruit and vegetable juices to supply the body with necessary minerals and vitamins. Our super-salesmen sell special, high-priced machines to extract the juices from our foods or to liquefy them and extol the almost magic virtues of these wonderful healing substances. It is very easy to become water-logged through the use of juices rather than the whole foods themselves. Juice gluttony overworks the kidneys and adds to enervation. It does not enable the body to appropriate the excess of minerals or vitamins it introduces into the body.

126<sup>375</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

127<sup>376</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM VII

---

<sup>375</sup> Blank page

<sup>376</sup> The original editor inserted "(93)" at the top of the page by hand.

(continued from the previous page) It is the practice to see how much juice one can imbibe on the theory that this will alkalise the body quickly and will speedily supply the deficiencies. They get best results, however, who takes least juices. The nearer they approach a fast the faster they recover health.

(127-1)<sup>377</sup> Without nerve energy the best and the most appropriate foods will not be appropriated. The nervous system presides over nutrition and elimination. If there is enervation from any cause, digestion, assimilation, and elimination will lag. Food is only partially digested, decomposition supplants digestion, and the very best foods will fail to nourish the body. We cannot derive minerals, vitamins, and calories from such decomposition. Under such conditions the less food eaten the less poisoning the body derives from the diet. Until the nerve energy is restored, nutrition cannot be normal, no matter what the diet.

(127-2) Exercise: Many cases of chronic "disease" are largely due to a lack of physical exercise. Thousands have regained their health by doing little more than taking up systematic physical exercise.

In all cases of chronic "disease" where no condition of the joints, muscles, heart, arteries, lungs, kidneys, or elsewhere, contraindicate it, daily physical exercise should be indulged. This should be mild first and should be increased both in amount and vigour as returning strength permits.

In "diseases" of the heart, hardening of the arteries, advanced "diseases" of the lungs, inflammation and tuberculosis of the joints, and similar conditions, exercise must be indulged in very cautiously and moderately.

In dropsical conditions, advanced Bright's "disease," etc. it is usually advisable to take no exercise at all, until the condition is greatly improved. Inflamed and tuberculous joints should not be exercised. They should be given perfect rest.

## **Mental Influences**

(127-3) Nothing can so effectively illustrate the self-reliant vitality and inherent truthfulness of the hygienic practice than the manner in which it daily and hourly triumphs over great obstacles. We are forced to meet and overcome the ingrown prejudices, blind adherence to age-long traditions morbid feelings and artificial appetencies, not alone of our patients, but also of their relatives, friends, and former physicians. Only those of strong wills and strong convictions can pass through such a barrage of evil influences as frequently come from friends, relatives, and physicians, and recover in spite of the efforts of these to prevent recovery

---

<sup>377</sup> The paras on this page are numbered 39 through 41, making them consecutive with the previous page.

(continued from the previous page) A man's enemies are of his own household. His best friends are often his worst foes.

(129-1)<sup>380</sup> Years ago the author fell victim to the cold bathing fad. Each morning he had his cold bath, even breaking the ice and going in on more than one occasion. Such a bath is a powerful stimulant, if one does not remain in the water too long and has sufficient reactive power. But by so much as it stimulates at first it also depresses later. It is an enervating practice with not the shadow of an excuse for existence. I would strongly caution everyone against such foolish practices.

(129-2) Do not expect nature to go forward in a steady, uniform and undeviating course. In difficult cases, and cases of low vitality, she must have her resting spells. During these periods the symptoms will appear, from the Heteropathic view, unfavourable. Appetite will fag. The pulse will grow weak. The patient will feel weak, tired, depressed. Sores will look bad, the breath will become foul. There will be an increase in all or most of the symptoms. Acute symptoms may develop. The invalid, that previously seemed to be improving now seems to be growing worse.

These crises are to be handled just as all acute conditions are handled. Above all, the invalid should avoid becoming discouraged or frightened when these appear. Welcome them and rejoice in the improved health that follows them.

(129-3) The important things for us to get firmly fixed in our minds is that pathology is an evolution, beginning in small, imperceptible stages and advancing step by step, to cancer, or tuberculosis, or Bright's "disease."

(END OF VOL VII)<sup>381</sup>

---

<sup>378</sup> Blank page

<sup>379</sup> The original editor inserted "(94)" at the top of the page by hand.

<sup>380</sup> The paras on this page are numbered 42 through 44, making them consecutive with the previous page.

<sup>381</sup> The original editor inserted "(END OF VOL VII)" followed by a line across the page by hand.

<sup>382</sup> Blank page



# Herbert M. Shelton: The Hygienic System (Volume XI, Orthotrophy)

131<sup>383</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM XI

(131-1)<sup>384</sup> But physiologists have not found evidence that life is as chaotic as this implies. We each start life as a fertilised ovum, pursue the same course of orderly evolution, are born with the same number and kinds of organs and with the same functions. We possess the same glands and the same digestive juices and the same digestive enzymes. Structurally and functionally, our digestive systems are so much alike that the physiologists cannot find that different constitution we hear so much about. Everything points to the conclusion that we are constituted upon the same principles, are constructed alike, have the same nutritive needs and are equipped to digest and utilise the same kinds and classes of foods.

(131-2) Every organ and every function in the body of one man is subject to the same laws as are the organs and functions of the body of any other man. The laws of nature do not require one kind of practice in one man and another and opposite kind of practice in another man. Habits and circumstances that are precisely adapted to the same laws in another man.

Because of this false doctrine that there are many kinds of human constitutions, requiring different habits and circumstances to conform to the laws of life, we are misled into all kinds of errors. "Tobacco does not harm my constitution." Another possesses a constitution that requires large quantities of food, while another is so constituted that he requires very little sleep. There is hardly an injurious practice and indulgence in the whole long catalogue of man's abuses of himself, that is not defended by those who practice then, or indulge, on the ground that it agrees with their particular and peculiar constitution. None of them, so far as I have been able to ascertain, have ever found that jumping from the top of the Empire State Building agrees with their constitutions. But if life is as chaotic as they seem to think, there seems to be no reason why some constitutions should not be found that would need and require such jumps.

Life being what it is and natural laws being what they are, what is really and permanently best for one is best for all; and what is injurious for one, is so for all. None of the above is to be interpreted to mean that human needs do not vary under different conditions and circumstances of life. No one would be foolish enough to declare that the three-days-old infant and the fifty-years-old man have identical needs; or that the needs of the tropical man and frigid regions man are identical.

---

<sup>383</sup> The original editor inserted "(95)" at the top of the page by hand.

<sup>384</sup> The paras on this page are numbered 1 and 2; they are not consecutive with the previous page.

(continued from the previous page) Nor are the needs of the sick and those of the healthy identical. This is not due to any change in the law, but to change in conditions. The same man has different needs under different conditions. There are individual weaknesses and differences in resistance that call for temporary modifications of any program of living, but it is essential that the modifications comply with the laws of life. All programs or parts of programs that violate these laws are ultimately ruinous. Variations within the law are legitimate. No variations that step outside the law are ever permissible.

(133-1)<sup>387</sup> Changing To The New Diet: Make the change to the natural diet as abruptly and fully as your circumstances permit. There need be no transition period. Nothing is gained by "tapering off" of the old diet and "tapering on" the new. There is no danger in an abrupt change. The quicker and more fully you get away from the harmfulness of the latter and begin to receive the benefits of the former the more satisfactory the outcome.

Whether you abandon a stimulating diet for a non-stimulating one or abandon overeating for moderation in eating, you will at first, in almost every case, feel a want of "sufficient" food. There is likely to be faintness and feeling of weakness. There may be a loss of flesh although, there is a frequent gain. There are often discomforts and unpleasant sensations in the stomach, headache and other symptoms that may alarm the reformer and his friends. All of these symptoms may occur while you are still taking much more than enough food to meet all the demands of your body.

But if you will continue with your efforts until the body has had time to re-adjust itself and repair the damages of the prior unwholesome food or excessive quantities of food you will not be long in realising the actual and lasting benefits of your change of eating.

I am convinced from years of experience that the easiest way to make the transition from the old and unwholesome mode of eating to the new and hygienic mode of eating is to first undergo a fast. Cleansing of the system, nervous readjustment,

---

<sup>385</sup> Blank page

<sup>386</sup> The original editor inserted "(96)" at the top of the page by hand.

<sup>387</sup> The para on this page is numbered 3, making it consecutive with the previous page.

repair of damages and fading away of cultivated and abnormal longings and cravings are much more rapid in the fast than while eating.

It is not easy for the habitual user of salt, pepper and other condiments to learn to relish unseasoned foods if he stops using condiments and goes on eating. But after a fast he finds keen relish in uncondimented foods and does not miss the condiments. He can overcome his craving for tobacco, alcohol, opium, etc. Fasting not only speeds up the systemic

134<sup>388</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM XI

135<sup>389</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM XI

(continued from the previous page) readjustments, it makes them easier and more bearable. If the fast lasts long enough, even the old desire for large quantities of food comes to a natural end.

(135-1)<sup>390</sup> Young people can adjust themselves to a change of habits much more readily and in less time than old people, not alone because their bodies are more pliable but also, because they have not, as a rule, become so thoroughly enslaved to the habits that they need to break. Break your bad habits early and cultivate good ones that will sustain you in health and strength throughout a long, happy, and useful life.

(135-2) Fats - butter, cream, oils, etc. retard digestion, especially protein digestion, thereby increasing gastro-intestinal putrefaction and thus overtaxing liver and kidneys with the resulting poisons. Fats are best added to foods after they are cooked, not while they are cooking, and should not be taken with a protein meal.

(135-3) Radiant health depends on a number of factors. It is not a matter merely of adequate vitamins, or correct diet. Fresh air, sunshine, exercise, sufficient rest and sleep, emotional poise, freedom from devitalising habits - these are all essential to recovery of health as well as to maintenance of health.

(135-4) In a previous chapter we learned of the "synergistic actions" of the various food factors. It is necessary for nutritionists to learn the synergistic relationships that exist

---

<sup>388</sup> Blank page

<sup>389</sup> The original editor inserted "(97)" at the top of the page by hand.

<sup>390</sup> The paras on this page are numbered 4 through 8, making them consecutive with the previous page.

between other factors of living and food. Man does not live by food alone. He breathes, drinks, works, plays, sleeps, rests, thinks, emotes, reproduces, misbehaves, etc. He lives in the sun or in the shadows. He is not what he eats; he is the sum total of all the factors of life. Exercise improves his assimilative power. If he is fatigued or enervated, rest has the same effect. Sunshine helps him to assimilate his foods. It helps him to convert certain pro-vitamins into vitamins. A state of toxemia prevents due utilisation of his foods. A fast is often the surest and only means of restoring normal nutrition,

Our dietitians have not yet learned to prescribe for their patients a balanced life, hence their patients miss the benefits that flow from the synergism of all the factors of living. Bear always in mind that in a simple, well-balanced and well-ordered life all the synergisms of all the factors of living are at work.

(135-5) We know that even if the cure mongers and peddlers of diet-specifics do not, that the correction of the diet of a patient, however helpful this may prove, is almost never sufficient to restore sound, vigorous health.

136<sup>391</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM XI

137<sup>392</sup>

Herbert M. Shelton  
THE HYGIENIC SYSTEM XI

(continued from the previous page) Man is not what he eats any more than he is what he thinks. He is a complex product of heredity and environment and into his make-up there enter many different kinds and qualities of building stones. He is largely what he lives and what he fails to live. The man who said tell me what you eat and I'll tell you what you are did not know what he was talking about. He was far wrong as was the man who declared that "as man thinketh in his heart so is he." It is time we abandoned our one-sided views of our many-sided lives. Life is too complex to be reduced to such simple formulae. The search for diet-cures is part of man's age-long quest for a saviour - something or some one to save him and his "sins" and not require him to give them up.

From one disappointment to another they turn until their sufferings are so great they can no longer bear them. Every saviour having failed them, for every treatment they have received has made them worse.

---

<sup>391</sup> Blank page

<sup>392</sup> The original editor inserted "(98)" at the top of the page by hand.

(137-1) Purple Philosopher's Bodies 1-3, Carbons 35 Imagine the surprise when they are informed that there are no cures, no saviours, and that they must forget their old faith in vicarious atonements and cease their "sinning."

(137-2) The time will never come when cures will be produced; the discovery will never be made that will restore potency {to}<sup>393</sup> the sensualist while permitting him to practice sensuality, that will sober up the inebriate while he continues to drink, that will save the gourmand while he continues to hog it. A body vitiated by indulgencies cannot possibly be restored to sound health so long as the indulgencies are continued.

A reasoned conception of law and order would save mankind from the pitfalls of false religion - theological or [medical.]<sup>394</sup>

## **Herbert M. Shelton: Human Life\* Its Philosophy and Laws**

(137-3) This reparative and defensive power, which is nothing more nor less than the ordinary powers of healthy life, never rests day or night asleep, or awake, so long as life lasts, and eve, after somatic death has occurred, many cells in the body continue, for some time, to repair and defend themselves

(137-4) The professional classes, the self-styled intellectuals were then the most unfit and are still in this same class. In cultivating their superior(?) intellect they have permitted the foundation to rot under them. During the middle ages, "religious" fanatics denied attention to the body because it detracted from their spiritual development. "Intellectual" fanatics of the present, make the same mistake. Whether the body is neglected in the "interest" of the spirit or the mind, physical decadence is the result.

138<sup>395</sup>

Herbert M. Shelton  
HUMAN LIFE

139<sup>396</sup>

Herbert M. Shelton  
HUMAN LIFE

---

<sup>393</sup> In the original, there is room for a 2-letter word where there is a hole punch. We have inserted "to" per context.

<sup>394</sup> The original editor inserted a line across the page after "medical" by hand.

<sup>395</sup> Blank page

<sup>396</sup> The original editor inserted "(99)" at the top of the page by hand.

(continued from the previous page) However great may be their intellectual attainments, they have not achieved to heights they may have attained had they kept their bodies in the pink of condition. Their flat sunken chests, shallow breathing, sluggish circulation, lazy bowels, inactive skin and kidneys cannot keep the brain in its best condition.

Some of these have tried to offset this by standing before their windows and taking a few deep breaths immediately after rising in the morning. The practice is of little value. First, because a few deep breaths in the morning will not offset twenty-four hours a day of shallow breathing and secondly because in passive deep breathing the blood is not sent to the lungs in sufficient quantities to take up the oxygen contained in the air breathed. A quickened circulation produced by active exercise will demand more oxygen and will receive it. Gymnastics for the chest are very important in any health building regime but passive deep breathing is practically useless.

I realise that those who have machines for "developing" the chest will dispute this, but they do so only that they may sell more of those cheaply constructed apparatuses at a high price. The sole value of such machines lies in the fact that their use keeps up one's enthusiasm.

(139-1)<sup>397</sup> Through proper training physically, we strive to fit the body to respond promptly, at all times and under varying conditions to the will; to counter-balance mental with physical work, contrasting through the results obtained with the aim in view - healthy development.

Nothing in this world of real value can be had without effort. If we desire health, strength, symmetry and beauty of body, we must put forth the necessary effort. Any exercise that is not of sufficient force to arouse a conscious effort defeats its own end by ceasing to have any appreciable effect upon the physiological and chemical processes of the body. Great strength can be had only by the use of exercise that calls for strength. The bigger and stronger the muscle the greater the resistance which is needed to fully develop it. Flexibility, elasticity and speed can be had only by exercises that call for these.

(139-2) In beginning, exercise should be light, even assistive in some cases, and the amount of resistance gradually increased as one grows stronger. Muscles should be contracted to their fullest extent and then thoroughly relaxed. The joint should be carried through its full range of movement. If there is limitation of movement, the part should be carried as far as possible in the direction of limitation and then an effort should be made to carry it further.

---

<sup>397</sup> The paras on this page are numbered 3 through 4, making them consecutive with the previous page.

(continued from the previous page) Movements should be followed by one in opposite direction.

Caution must be used not to carry the exercise to the point of fatigue, nervous depletion, or circulatory embarrassment. If exercise is followed by trembling, fainting, difficult breathing, blueness of lips, or extremities, or prolonged fatigue, it has been carried too far. Except in cases where great endurance is desired exercise should not be prolonged beyond a slight feeling of fatigue.

(141-1)<sup>400</sup> You cannot develop great strength in any other way than by the use of exercises that offer great resistance to the contraction of the muscles. As these grow stronger, the resistance must be increased.

(141-2) The legitimate office of the mind cure is that of supplanting the destructive emotions with constructive ones and disabusing the mind of the ideopath of his false idea. It should not be thought that mind, because it can influence function so powerfully can cure disease. Cause must be removed first, then, the cells of the body will gradually evolve back into the normal state. If one's trouble is due to the practice of sensuality no amount of mental stimulation and inhibition can overcome the effects of the sensuality. First the sensuous practices must be given up and then gradually the organism will return to health. If the cause is mental, the mental state must be corrected but the cure will not be instantaneous. We may often change the mental state quickly but the effects of the previous mental states require time to be removed.

The idea that one can break all the laws of his being and then by constantly repeating to himself some metaphysical formula - such as, "every day in every way, I am getting better and better," - and escape the consequences of broken law is an idea one does not even expect from a child. That one can hurl himself down the sides of a steep cliff and escape injury when he strikes the rocks below by denying the reality of matter and affirming all is mind is an idea belonging only to that ever increasing crowd of unreasoning "reasoners" who call themselves the apostles of "New Thought," "Higher Thought," "Advanced Thought," etc.

---

<sup>398</sup> Blank page

<sup>399</sup> The original editor inserted "(100)" at the top of the page by hand.

<sup>400</sup> The paras on this page are numbered 5 through 6, making them consecutive with the previous page.

If you are living in a manner that you have become diseased, and if you expect to recover health by repeating your daily affirmations and denials and without correcting your mode of life you are attempting the impossible. You are asking your mind to set aside the laws of Nature and wipe out the legitimate effects of cause. If you are a reasoning being you will cease this vain effort at once and learn to live for health.

142<sup>401</sup>

Herbert M. Shelton  
HUMAN LIFE

143<sup>402</sup>

Herbert M. Shelton  
HUMAN LIFE

(continued from the previous page) If you want health, real health, you can have it by healthful living, but you cannot, by any process, cheat Nature out of the penalty for broken law.

(143-1)<sup>403</sup> Granting to mind a power over the organism, does not negate the converse of this – that is, the power of the organism over mind. The bloodstream that is saturated with alcohol affects the brain and gives rise to all manners of mental disturbances. The brain that is affected by the toxins of disease and high temperature of fevers is subject to hallucinations and temporary insanities. The reaction of the body upon the mind is as certain and as profound as the reaction of the mind upon the body. Even so slight a body ailment as a mere cold affects the mind.

We are proving right along in our work that most cases of chronic worry, fear, anxiety, etc. are the result of disease and form secondary causes super-added to the primary causes. So strongly has this fact borne in upon us that we seriously doubt that a truly healthy man would be capable of such an intense or prolonged worry that disease would result. By this we do not deny the harm of worry to the healthy man. We simply say that the healthy man will not worry enough to produce disease. It is extremely doubtful, also, if the really healthy man will be possessed of so deep and intense or so prolonged a fear as to produce disease.

(143-2) Man may have health as soon as he learns to live properly. He does not truly live until he lives as he should. A knowledge of how to live exists now, but it will take a few million years for the average man to get around to this. Just now he is too busily engaged in killing himself in the pursuit of false pleasures.

---

<sup>401</sup> Blank page

<sup>402</sup> The original editor inserted "(101)" at the top of the page by hand.

<sup>403</sup> The paras on this page are numbered 7 through 9, making them consecutive with the previous page.



Other than his love of "pleasure," the belief in cure stands between man and health. This belief is the greatest obstacle to health. So long as man believes that the results of wrong living can be remedied with a pill he will live as he pleases and take the pill. So long as he thinks surgical mutilations can atone for his transgressions of the laws of life he will attempt to substitute surgery for good behaviour. Why should man obey the laws of life if they can be so easily set aside?

(143-3) At the outset, we admit that mind does exercise a profound and far-reaching effect upon the processes and functions of life. While we do not believe it can cause health we are very certain that the evil effects of certain mental states, if profound enough or prolonged enough; can and do result in enervation and toxemia and deranged secretion and excretion although we consider the mental state in most cases of disease, only a contributory factor - one of a multiplicity of causes.

144<sup>404</sup>

Herbert M. Shelton  
HUMAN LIFE

145<sup>405</sup>

Herbert M. Shelton  
HUMAN LIFE

(continued from the previous page) To make our meaning a bit clearer, we will say that health is the normal state and always obtains where the normal conditions of healthy life exist. Health is potential in life and always manifests under those conditions. Disease ensues when these conditions are disturbed or interfered with, by whatever cause.

To be exact then we would say that mind causes neither health nor disease; but that, certain mental states are conducive to normal function while others are impediments to it. Whether the function is normal or abnormal, the function per se, is not produced by mind. Mind may stimulate or inhibit function and either of these influences if profound enough or sufficiently prolonged will induce a condition necessitating disease to overcome.

(145-1)<sup>406</sup> I have observed many cases of "cures" of precisely this same nature - that is, the patient was apparently cured, but his cure only lasted a few days or a few weeks - to occur under other forms of stimulating and even inhibiting treatment.

---

<sup>404</sup> Blank page

<sup>405</sup> The original editor inserted "(102)" at the top of the page by hand.

<sup>406</sup> The paras on this page are numbered 10 through 11, making them consecutive with the previous page.

Such cures, whether from mental, mechanical, chemical, or thermal stimulation, indicate that in many cases the sick organism, the impaired functions and palsied nerves, can be whipped into a temporary semblance of health. But the fact that such cures are not permanent and that often the condition of the patient after the "cure" wears off is worse than before, should indicate to the discerning that such methods form no true part of nature's requirements for a real cure.

(145-2) What must be the attitude of the natural hygienist toward this so-called spiritual healing? We deal here with a problem that involves religious prejudices, psychological theories, therapeutic hypotheses and the testimony of experience. It is inevitable then, that there shall be almost as many attitudes as observers. But this much is certain, if the basic principles which underlie orthopathic philosophy and practice are correct, this healing business that is carried on by the "priests who pray for hire" is a gigantic delusion and swindle. In the preceding chapters, I have pointed out that curative actions are constantly going on in the body and that they work slowly, silently, unobservedly; often bringing about a cure of the physical trouble without the mind becoming aware of it. In such cases, what are apparently instantaneous cures are made. The real truth, as already pointed out, is that the really essential part of the cure was accomplished before the healer or relic, etc., came along.

146<sup>407</sup>

Herbert M. Shelton  
HUMAN LIFE

147<sup>408</sup>

Herbert M. Shelton  
HUMAN LIFE

(147-1)<sup>409</sup> To begin with let us consider the natural healing of a wound, scratch or broken skin. We have become so accustomed to this familiar phenomenon that we have come to regard it as an almost mechanical process. But a close examination of the process shows us the presence of that same marvellous intelligence that builded the body from a tiny microscopic speck of protoplasm to its present state.

Whenever the skin, and maybe the deeper tissue, is broken or cut, there is an exudation of blood which coagulates and forms an airtight scab. This scab serves as a protection to the wound, and remains for a shorter or longer time as is needed.

Underneath this scab a wonderful thing occurs. Blood is rushed to the injured part in large quantities. The tissues, nerve and muscle cells, etc., on each side of the

---

<sup>407</sup> Blank page

<sup>408</sup> The original editor inserted "(103)" at the top of the page by hand.

<sup>409</sup> The paras on this page are numbered 12 through 13, making them consecutive with the previous page.

wound start multiplying rapidly, and build a "cell bridge" across the gap until the severed edges of the wound are reunited. But this is no mere haphazard process. Everywhere is apparent the presence of directing law and order. The newly formed cells of the blood vessels unite with their brothers on the other side so that in an orderly and evenly manner the channels of circulation are reestablished. In this same lawful and orderly manner the connective tissues reunite. Skillfully, and just as a lineman repairs a telegraph system, do the nerve cells repair their broken line. Muscles and other tissues are repaired in a similar manner. And what is a wonderfully, marvellous fact to observe, no mistakes are made in this connecting process - muscles do not connect with nerves or blood vessels, or with connective tissue, but each tissue connects with its kind.

After the wound is healed, when a new skin has been formed, so that there is no longer any need for the protecting scab, nature proceeds to undermine and get rid of it. As long as the scab was useful it was firmly attached to the skin so that it was not easy to pull it off, but when there was no longer need for it, it was undermined so that it fell off of its own weight.

(147-2) The body accommodates itself to the habitual use of tobacco, alcohol, opium, etc., to the extent of its ability to do so, but this does not prevent these substances from slowly and gradually undermining the constitution and finally resulting in disease and death.

148<sup>410</sup>

Herbert M. Shelton  
HUMAN LIFE

149<sup>411</sup>

Herbert M. Shelton  
HUMAN LIFE

(149-1)<sup>412</sup> Dr Tilden says that while crises are very common during the process of recovery from chronic conditions, these are not absolutely essential in recovery in every case. Even Dr Lindlahr finally admitted that many do recover without marked crises.

It is the author's opinion that crises are often forced by harsh treatment. In those institutions where the idea seems to prevail that the more the body is tortured the quicker will be the recovery, it is no uncommon thing for a patient of low resistance to be kept in a cold bath for long periods, or to be given such baths too frequently. Or, patients are forced to stay in the scorching sun until their bodies are burned and

---

<sup>410</sup> Blank page

<sup>411</sup> The original editor inserted "(104)" at the top of the page by hand.

<sup>412</sup> The paras on this page are numbered 14 through 16, making them consecutive with the previous page.

blistered from head to foot. Such treatments may easily force a reaction or crisis. Again I am convinced that in many cases a prolonged fast can be made to accomplish the work of crises, although I am aware that crises often develop during a fast.

(149-2) What Dr Lindlahr and most so-called natural therapists or naturopaths do not understand is that crises forced by hot and cold baths, packs, water drinking, enemas, manipulations, electricity, and other methods and modalities of mis-called natural treatment are no more desirable or beneficial than drug-induced ones.

(149-3) However sudden may be the apparent "onset" of the crisis, back of this "onset" are weeks, months, and even years of what Jennings called "arrears of expurgation." Exposure of the body to cold temporarily suspends elimination through the skin, and if the lungs and kidneys are unable to compensate for this, causes a sudden increase in the toxins of the body. A "cold," and "influenza," or a "pneumonia" may be the result. The body that is not already saturated to the bursting point will not be harmed to any appreciable extent by such influences. These healing crises represent a culmination or summing up of a long series of bodily abuses, and no more develop suddenly than the infant reaches maturity suddenly.

(149-4) The destructive effects upon the body of certain states of mind are as interesting as they are evident. The effect is often like an electric shock, altering the feelings, deranging the body's functions and affecting the individual's sanity as certainly as alcohol or opium.

Particularly women, have a bad habit of allowing their emotions to run away with them. They seem to derive a kind of false pleasure out of the sham emotions they purposely work up.

150<sup>413</sup>

Herbert M. Shelton  
HUMAN LIFE

151<sup>414</sup>

Herbert M. Shelton  
HUMAN LIFE

(151-1)<sup>415</sup> Fear is the most destructive of all emotions. It benumbs and paralyses the body and wastes nerve energy as few other things do. It has often been the cause of

---

<sup>413</sup> Blank page

<sup>414</sup> The original editor inserted "(105)" at the top of the page by hand.

<sup>415</sup> The paras on this page are numbered 17 through 22, making them consecutive with the previous page.

sudden death in weak individuals. There is a striking similarity between great fear and freezing.

(151-2) Worry is a baby fear. It impairs secretion and excretion and depresses all the functions of the body. The secretions are altered and nutrition is impaired. The appetite is impaired and the digestion is weakened.

(151-3) Jealousy is a curious combination of fear, anger, and the desire to have and to hold. There is no doubt that it is a devastating pestilence if it dethrones reason and intelligence.

(151-4) Someone has called self-pity, mental consumption. It is the dry-rot of the soul. We frequently meet whining, complaining individuals who feel that life has not given them a square deal. Instead of buckling down to hard work and earning the rewards of life, they sit around and feel sorry for themselves. Each such person feels that his lot in life is the worst that anyone ever had. I say "feel" advisedly for this class of people seldom think.

The mental state of such "lone, lorn, creatures" is difficult to describe, but its effects on the body are readily apparent. They do not regain their health until they are educated out of their self-pity. They do not enjoy life. They do not relish their foods. Everything they eat disagrees with them. Their bowels never function properly. They do not sleep well. They are victims of constant introspection. They are continually discovering new symptoms, new pains, new worries. They lead a miserable life due to the fact that they feel sorry for themselves and the desire that others also feel sorry for them.

(151-5) Grief is among the mental states that exert the most profound, far-reaching and powerful effects upon the body. It takes away the appetite instantly. Intense grief often kills outright. As in fear, in grief also, the hair has been changed black to grey in a few days. The secretion of the mother's milk is checked and altered as surely and quickly by grief as by lack of or by a change of food.

(151-6) Lying, stealing, cheating, gambling, and all forms of dishonesty, produce enervation and hardening of the arteries. In all of these there is the fear of being found out. In gambling there is the tension and fear of losing. Before the conscience becomes hardened, there is remorse and loss of self-respect.

152<sup>416</sup>

Herbert M. Shelton  
HUMAN LIFE

(153-1)<sup>418</sup> Violent fits of passion will often arrest, alter or derange the functions of the body as quickly as an electric shock. Digestion may be wholly suspended by a profound state of fear, worry, anxiety, or suspense. Fright, anxiety or even sudden joy are often immediately followed by diarrhea. Many students who have been exceedingly anxious about their examinations have experienced diarrhea as a result. These same mental influences have all been observed to cause the appearance of sugar in the urine.

Mental shocks, anger, melancholy and all disagreeable and abnormal mental conditions render the secretions of the body more or less morbid. Anger quickly modifies the bile; grief arrests the secretion of the gastric juices; violent rage makes the saliva poisonous. Fear relaxes the bowels. It is claimed that many mothers have injured and even killed their nursing infants by furious emotions, which alter their milk.

These things should emphasise the fact that the functions of the body are all under nervous control and make us see that any influence that impairs the nervous system or wastes nerve force will bring on disease and death.

Such mental habits and mental states may be appropriately termed Habits that Kill, for they shorten life and often kill quickly. Learn, then to control your emotions. Self-control is the great law of mental hygiene. Cultivate poise, cheer and contentment. Be courageous, cast fear and worry aside, learn to love your fellow men. Do not anger quickly. Dismiss your troubles and think upon the better things of life.

(153-2) A form of overwork is that of keeping the body or parts of it tense at all times. To be constantly tensed in body, and perhaps in mind as well, constitutes a ceaseless drain upon your nervous energies, and is often largely responsible for the troubles for which people run to doctors. Many people are so tense and nervous that they do not fully relax when they go to sleep. This prevents them from falling asleep quickly and prevents sound restful sleep when they do fall asleep. As a consequence they do not awake refreshed in the morning. The tensed person is always tired and exhausted.

America is a busy world. We are always rushing, hustling, trying to get somewhere before we get started. This constant state of tension constitutes a terrible drain upon our nervous energies. Conservation is the secret of power. Relaxation is the means of conservation. Tension is a waste of power. Your reserve gone, you collapse just when it is most important that you hold up. Learn to relax - Let Go!

---

<sup>417</sup> The original editor inserted "(106)" at the top of the page by hand.

<sup>418</sup> The paras on this page are numbered 23 through 24, making them consecutive with the previous page.

(155-1)<sup>421</sup> Dark clothing excludes the beneficial rays of the sun from the body and thus weakens not only the skin, but the body as a whole. Sunlight is an absolutely essential factor-element in normal nutrition, as much so for the animal as for the plant. Man is, by nature, a nude animal and nearer he approaches this ideal the more healthful will he become. Clothing should be light and porous in texture and made of light colours or of white. A free circulation of air about the body is essential at all times.

(155-2) Indolence is also a weakening habit of mind and body. Muscular exercise or work is as essential to physical vigour, strength and development as air is to life. Those of light occupations who neglect to exercise become weak, delicate and sickly. By an irrevocable law, growth of mind and body is acquired through exercise. It is a mistake to think exercise builds muscles only. It trains the mind and develops the heart, lungs, and other vital organs. Indolence is a crime against the body. It produces weakness in every tissue in the body.

(155-3) I hold that sex is governed by fixed laws of nature and that the sexual activities all fall under the realm of the laws already set forth in this book; but I propose to lay special emphasis on the Law Of Dual Effect.

The sexual organs have at least two very important functions to perform, namely, (a) the development of the individual and (b) the propagation of the race. That is the divine plan for perpetuating the race is patent to all. The sex glands supply an internal secretion which is necessary to the normal development and vigorous activity of almost every organ and tissue in the body. The sexual organs are not isolated and set apart from the rest of the body. They are integral parts of the body and are closely related to and correlated with every other part of it, as is shown by the results of castration and spaying, as well as by abuses of these organs.

I do not doubt that originally man was as perfect in his sex instincts and practices as the lion of the forest or the eagle of the air. He had no sex problems. But we do not find him in this condition now. Indeed, as he is at present, he is the victim of a great variety of forms of sexual perversion.

---

<sup>419</sup> Blank page

<sup>420</sup> The original editor inserted "(107)" at the top of the page by hand.

<sup>421</sup> The paras on this page are numbered 25 through 28, making them consecutive with the previous page.

(155-4) Between sexual anaesthesia (a condition in which there is lacking all sexual desire, perhaps an abhorrence of sex) [on the one]<sup>422</sup> hand, and nymphomania and satyriasis on the other there exist all shades and colours of abnormal sexual conditions and perversions.

156<sup>423</sup>

Herbert M. Shelton  
HUMAN LIFE

157<sup>424</sup>

Herbert M. Shelton  
HUMAN LIFE

(157-1)<sup>425</sup> Sexual anaesthesia is as much a perversion of sex as is nymphomania and satyriasis and is found chiefly in women, although, often met with in men who have taken considerable quantities of nervines and nerve depressants. Nymphomania and satyriasis which represent identical conditions, are more common. Few people, if any, of today are normally sexed. For this reason we have a perpetual battle between the idealists, on the one hand, who would exact a perfect sex morality of a diseased race; and the expressionists, on the other, who would forever fasten the desires and promptings of a diseased humanity upon the race as a standard of conduct. Neither class bothers itself with the causes of the present condition.

(157-2) There is pleasure associated with eating. But pleasure is not an end in itself. Pleasure is neither its end or its object. It is merely an incident therein. So when one indulges his appetite and taste only for the pleasure and excitement he thus gains, giving no attention to the actual food requirements of his body, disease and even death results from his pursuit of pleasure.

In sex, the same rule applies. The procreative act should not be indulged for the sake of pleasure, for "relief" or "gratification," etc. Sex is the divine plan for the perpetuation of the race, and the pleasure associated therewith is only an incident, and not the end sought. The pursuit of happiness through sexual indulgence brings one to sorrow and pain.

Among those animals that are led by their unperverted instincts, sexual intercourse is never indulged in except for procreation. There is no foolish idea that such indulgence is essential to the perpetuation and increase of love. This is equally

---

<sup>422</sup> "On the other" in the original.

<sup>423</sup> Blank page

<sup>424</sup> The original editor inserted "(108)" at the top of the page by hand.

<sup>425</sup> The paras on this page are numbered 29 through 31, making them consecutive with the previous page.



true among monogamous animals as among the polygamous kind. And in man we do not find such indulgence essential to the continuance and increase of love before marriage. On the contrary, it destroys love. In marriage, too, it destroys respect and love. "Incompatibility of temperament" is too often the outgrowth of sexual excesses.

(157-3) The doctrine of sexual necessity has no foundation in fact. The sexual appetite bears no such relation to the individual welfare as the desire for food. Food is an actual physiological necessity, without which, the body would soon perish. Growth and repair of tissues, and the performance of physiological functions require food. Without food death must follow. The instinct of hunger is consequently a necessary provision. It forces the animal to seek for food. Food is a physiological necessity. Hunger is the instinct that causes the animal to seek for food.

158<sup>426</sup>

Herbert M. Shelton  
HUMAN LIFE

159<sup>427</sup>

Herbert M. Shelton  
HUMAN LIFE

(continued from the previous page) If food is permanently withheld from the plant or animal, death results.

The sex instinct bears no such demonstratable relation to the welfare of the individual. Rather, it was established for the benefit of the race. It is a biological necessity to the propagation of the species. Herein lies the true explanation for a strong driving force, such as the sex-instinct as we can readily understand how, without such force the bi-sexual animals would not reproduce their kind. But the natural history of reproduction gives no evidence that it bears any relation to the individual welfare, except that it represents a sacrifice.

There is no more necessity for coition inside than outside the pale of marriage. The physiological necessities of man do not change with the marriage ceremony. Onanism is no more an essential to the welfare of the married man than is masturbation, harlotry, or sodomy essential to the unmarried. The evil effects of sexual excesses in married life are the same - if we exclude any possible infectious diseases which may be acquired by certain extra-marital practices - as those produced by an equal amount of excesses in the unmarried. Marriage as an institution of Nature is not a thing to set aside the natural rules of conduct, but it furnishes the need of companionship on the intimate and personal side of life, and provides for the care and protection of the offspring.

---

<sup>426</sup> Blank page

<sup>427</sup> The original editor inserted "(109)" at the top of the page by hand.

(159-1)<sup>428</sup> We know that procreation is the natural outcome of complete intercourse where no contraceptive is used. This is the indisputable intention of nature in sex. Any use of sex for any other purpose is a perversion of it. The proper exercise of the sex function is for procreation. When so used it is exercised in harmony with its primitive constitution and it is only when so used that we get high and healthful enjoyment from its exercise.

I realise that everyone who reads these lines can think of a whole host of "authorities" who dispute this, who spin beautiful theories about supermen, exchange of magnetism, sex communism, Dianism, Sugassents Discovery, etc., and who indulge in a lot of sophistry to prove their contentions. But, there is no authority but truth. If you fall into the bad habit of accepting authority for truth, rather than truth for authority, you will be led astray many times before death finally puts a period to your existence. Nature, not the "authorities," will speak to you in no uncertain tones if you but ask her what is the proper exercise of sex. Nature is our only authority.

160<sup>429</sup>

Herbert M. Shelton  
HUMAN LIFE

161<sup>430</sup>

Herbert M. Shelton  
HUMAN LIFE

(continued from the previous page) Not the least among the evils that follow the excessive indulgence of the sexual powers is its tendency to develop every form of disease to which the victim may be predisposed. By producing enervation and by exciting the nervous system it readily brings out the weak points in one's constitution.

Many sufferers from epilepsy are certain of an attack whenever they indulge in venery. Other cases of epilepsy do not develop until after marriage. Asthmatic attacks are also frequently brought on by sexual indulgence. St. Vitus' Dance is often perpetuated by sexual excesses; often by self-abuse.

(161-1)<sup>431</sup> In common with every other passion, when the paroxysm is ended, a sensation of weakness, perhaps also of sleepiness, ensues. This weakness is due to the large amount of nervous energy that is consumed in the act, and not to the loss of fluid.

---

<sup>428</sup> The paras on this page are numbered 32, making them consecutive with the previous page.

<sup>429</sup> Blank page

<sup>430</sup> The original editor inserted "(110)" at the top of the page by hand.

<sup>431</sup> The paras on this page are numbered 33 through 34, making them consecutive with the previous page.

The semen, for all practical purposes, is already out of the body when it is stored in the seminal vesicles.

Coition excites, in a degree proportionate to its intensity, all or nearly all of the functions of mind and body. Probably no other function does this to the same degree. Heart action is accelerated, perspiration is increased, respiration is increased, the man often literally panting for breath sufficient to supply the increased and increasing demand for oxygen. The whole muscular system is involved in the act and the tax upon this is not light. Blood pressure is increased and mental activities are accelerated. Some writers tell of seeing visions while in the act. During the act of coition nearly all the powers of mind and body are stimulated to the highest degree.

Of course, a corresponding reaction must necessarily follow the act. It is impossible that such intense vital actions and emotions should occur without an immense expenditure of nervous or vital energy and a corresponding lessening of the funds of life. In the point of fact no act or function is so exhausting to the whole system as this. If excessively indulged in, no practice can possibly be so enervating.

(161-2) Sexual excesses constitute a very common and very prolific source of disease, degeneracy and death. These may take any form from self-abuse to sodomy and other perversions. They may be practiced either within or without the pale of marriage and by both young and old alike. Both sexes, particularly male, are prone to these excesses.

162<sup>432</sup>

Herbert M. Shelton  
HUMAN LIFE

163<sup>433</sup>

Herbert M. Shelton  
HUMAN LIFE<sup>434</sup>

(continued from the previous page) What constitutes excesses? The reply has been given: Anything is excess when procreation is not the end. Is this answer correct? It is true that in a state of pure, unperverted nature this is the invariable rule. Is it excess when used for other purposes? Yes, if our definition is a correct one.

This answer would limit sex relations to the married and confine them to but few relations during life. I do not expect this answer to be regarded seriously by my readers. They will not be so restricted. Every animal has a sexual reserve for emergencies. It will not produce harm if this reserve is not overstepped.

---

<sup>432</sup> Blank page

<sup>433</sup> The original editor inserted "(111)" at the top of the page by hand.

<sup>434</sup> The original editor inserted "SHELTON: HUMAN LIFE" at the top of the page by hand.

(163-1)<sup>435</sup> In most cases excessive venery metes out a fitting punishment. It destroys the love existing between man and wife. Satiety results in disgust and so-called "sex-antagonism." Repulsion and resentment make peaceful companionship impossible.

(163-2) The desire to marry her arises, in the first place, out of the strong physical attraction she has for him, so that he desires her as a companion for life; not primarily to satisfy his sex appetite; this, however, is regarded as a legitimate function of the married state so he proceeds to do so without thinking much about it, subconsciously regarding it as much a part of marriage as taking his meals, but through this very indulgence, his wife loses the attraction that first drew him to her. Having satisfied his appetite he does not want to see her for a time, even her touch irritates him.

(163-3) Sensual pleasures do not last beyond the period of gratification. Whether we gratify sexual desire or the gustatory sense, the pleasure goes at once. It is momentary and fleeting.

(163-4) There is a whole school of writer and lecturers who, have somehow acquired the idea that by suppressing the orgasm coition may be indulged in as frequently and as long as desirable without harm. This practice which is both destructive and habit forming, is called by many names. It tends to make sex gluttons out of those who practice it. It makes them irritable, weak, nervous, and impotent. I do not doubt that it contributes largely to the production of cancer of the sex organs due to the fact that it leaves them in an almost continuously congested state. Eroticism and perpetual petting must do the same thing.

It has long been discovered that the longer the duration of the venereal paroxysm, the greater is the prostration and consequent injury.

164<sup>436</sup>

Herbert M. Shelton  
HUMAN LIFE

165<sup>437</sup>

Herbert M. Shelton  
HUMAN LIFE

(continued from the previous page) In normal sexual intercourse, the act, by its very nature cannot last long, and everything hastens its completion, but when performed in an unnatural or modified way, whether by masturbation, onanism, etc., or

---

<sup>435</sup> The paras on this page are numbered 35 through 38, making them consecutive with the previous page.

<sup>436</sup> Blank page

<sup>437</sup> The original editor inserted "(112)" at the top of the page by hand.

by "communion" "coitus reservatus" or by similar practices, the part is desirous of prolonging the feeling and thus retards the denouement, and thereby makes his frequent gratification a great source of weakness.

If desire has been aroused to the extent of demanding coition, and this has been entered into, it should be completed in a natural manner. The suppression of the orgasm, as advocated by some, is probably more vicious than any other form of excess.

Man is sexually perverted. He is the only animal that has his "social problem," the only animal that supports prostitution, the only animal that practices self-abuse; the only animal that is demoralised by all forms of sexual perversion, the only animal whose male will attack the females, the only animal where the desire of the female is not the law, the only one that does not exercise his sexual powers in harmony with their primitive constitution. This animal is driven by his perversions in all his sexual relations.

(165-1)<sup>438</sup> Keep watch over your emotions, avoid prurient or pornographic literature and "art" and put away thoughts of sex as well as sexual acts. Nine-tenths of all sexual errors and evils and ungovernable passions are of mental origin. Overt sins usually begin as covert sins. Eroticism of thought and imagination becomes habitual and finally the sexual passion absorbs and dominates the waking hours and one's very dreams as well. These libidinous fancies may be kept up in the mind there to burrow and fester, or they may find vent in vices or various forms. In either event they are evil and damaging.

(165-2) The evils that are, in many quarters, charged to continence are usually, if not always, caused by this form of dalliance. Dalliance is not continence. Passions that cannot be gratified should not be aroused. Sexual stimulation should be avoided if one desires to avoid sexual indulgence. The claim frequently made by pretended psychologists that nervous diseases are due to sexual repression and that these may be cured by destroying the morals of the man or woman is unsound in principle and dangerous in practice. Those cases of nervousness that are claimed to be due to repression are due to dalliance, to eroticism of thought and act without the normal relief in intercourse. The remedy is to remove the eroticism.

166<sup>439</sup>

Herbert M. Shelton  
HUMAN LIFE

167<sup>440</sup>

---

<sup>438</sup> The paras on this page are numbered 39 through 40, making them consecutive with the previous page.

<sup>439</sup> Blank page

<sup>440</sup> The original editor inserted "(113)" at the top of the page by hand.

(167-1)<sup>441</sup> All men are so intent on present enjoyment, that they are little inclined to practice present self-denial for the sake of future good which they consider in any possible degree contingent; and will only consent to reform their modes of living when compelled by necessity, or when they find it the only means of shunning imminent destruction, or of escaping from intolerable evils. Hence, so long as man is favoured with even a moderate degree of health, he rushes headlong into the eagerly desired excitements of his various pursuits, pleasures, and indulgencies, and nothing seems to him more visionary and ridiculous, than precepts and regulations and admonitions concerning the preservation of health. While he possesses apparent health, he will not believe that he is in any danger of losing it; or if he is, nothing in his habits or practices can have any effect, either in destroying or preserving it. Nor can he be divorced from the universal delusion that, if he enjoys health, he has within himself the constant demonstration that his habits and practices are conformable to the laws of health, at least in his own constitution. By the violence or the continuance of their excesses, they have brought on acute or chronic disease, which interrupts their pursuits and destroys their comforts, they fly to the physician, not to learn from him by what violations of the laws of life and health they have drawn the evil upon themselves, and by what means they can in future avoid the same and similar difficulties; but, considering themselves as unfortunate beings, visited with afflictions which they have in no manner been concerned in causing, they require the exercise of the physician's skill in the application of remedies, by which their sufferings may be alleviated and their disease removed.

How deceitful this reasoning may be! Present health is no guarantee of future health. There are no iron constitutions. A strong constitution will stand a lot of abuses before their effects finally make themselves apparent, but the strongest constitution that ever existed must ultimately succumb to repeated violations of the laws of our being.

(167-2) Dr Page has not overdrawn the picture one bit. There is hardly an invalid, semi-invalid, and has-been-perfect-physically man or woman, in America today, that did not, at one time, say: "Nothing hurts me - I eat everything."

168<sup>442</sup>

Herbert M. Shelton  
HUMAN LIFE

169<sup>443</sup>

---

<sup>441</sup> The paras on this page are numbered 41 through 42, making them consecutive with the previous page.

<sup>442</sup> Blank page

<sup>443</sup> The original editor inserted "(114)" at the top of the page by hand.

(continued from the previous page) What is true of diet, is equally true of the other factors of life. Every day, the physician is forced to listen to the tale of woe of the has-beens in the great army of haphazard livers, and it always runs something like this: "Doctor, I cannot do the things I once did."

(169-1)<sup>444</sup> Perversion is derived from the Latin, *Perversus*, meaning turned the wrong way. In pathology it is employed to designate an abnormal or wrong use of certain instincts {that}<sup>445</sup> by education or otherwise, have suffered inversion, that is they have been turned from their right purpose or use to another and different and wrong use.

Every power, faculty and instinct of man is good. So long as it is exercised in harmony with its primitive constitution its results are good. It is only when it is turned aside from this primitive purpose and inverted to another use, that it is corrupted and abused, that its results are evil and harmful.

(169-2) Man alone is out of adjustment. He alone is in constant antagonism to that wonderful order and unity of nature from which harmony and certainty result. He is in continual conflict with the laws of his being. As we shall later see, the analogies of nature are contrary to the supposition that this condition of things was mankind's original condition.

The laws of life have not changed and are not changeable. None of them have ever been modified, and amended or repealed. They are eternal, always in full force and cannot be beaten in any manner. They must be obeyed or we must pay the inevitable penalty.

(169-3) One theory, which attempts to account for the vicious and destructive habits of man, holds that they are not aberrant phenomena at all, but are original conditions of human nature - hangovers or relics of a primitive condition. This theory holds that man, having come up from a lower form of animal life, still retains within his constitution vestigial characters of his pre-human self, and that the very worst of these evils have been primitive and universal, so that the lowest and most debased forms of savage life are the nearest representatives of the primeval condition of mankind.

This theory, it seems, is based on a failure to recognise clearly in what the real difficulty consists. The evils are not in those things in which man most resembles the brute but in those things in which he falls farthest below any known beast. If such a theory were correct, it would represent the contrast between man's instincts and those

---

<sup>444</sup> The paras on this page are numbered 43 through 45, making them consecutive with the previous page.

<sup>445</sup> insert

of the beasts as greatest and widest, at the very time when he first appeared among and sprang from these creatures.

170<sup>446</sup>

Herbert M. Shelton  
HUMAN LIFE

171<sup>447</sup>

Herbert M. Shelton  
HUMAN LIFE

(continued from the previous page) The beasts with regard to these instincts are higher, not lower than man. Such a supposition does not explain man's perversions – rather it presents another and greater difficulty, that of accounting for the fact that he was “far beastlier than any beast” at the time of his emergence from them.

(171-1)<sup>448</sup> Homosexual love is the term applied to those abnormal conditions when the whole sexual appetite and psychic irradiations are directed to the same sex as that of the perverted individual, and which the pervert is horrified at the thought of sexual contact with the opposite sex. Both sexes are found in this condition – the sexual appetite and amorous ideals of the man being directed wholly and throughout life to other men; the woman's sex feelings all being directed to women.

(171-2) Forel declares: “Human sexuality has been unfortunately perverted and in part grossly altered in civilisation, which has even developed it artificially in a pathological sense. The point has been reached of considering as normal, relations which are in reality absolutely abnormal. Forgetful of the natural aim of the sexual appetite, civilisation has transformed it into artificial enjoyment, and has invented all possible means to increase and diversify it.” Art, literature, dress, luxury, alcohol, etc. are among the elements named by Forel when he declares “the artificial culture of the human sexual appetite has given rise to a veritable high school of debauchery.”

(171-3) Do not eat if you are not hungry! Hunger is the voice of nature saying to us that food is required. There is no other true guide to when to eat. The time of day, the habitual meal time, these are not true guides.

But there is a vast difference between hunger and what is called appetite. Appetite is a counterfeit hunger, a creature of habit and cultivation, and may be due to any one of a number of things; such as the arrival of the habitual meal time, the sight,

---

<sup>446</sup> Blank page

<sup>447</sup> The original editor inserted "(115)" at the top of the page by hand.

<sup>448</sup> The paras on this page are numbered 46 through 49, making them consecutive with the previous page.



taste or smell of food, condiments and seasonings, or even the thought of food. In some diseased states there is an almost constant and insatiable appetite. None of these things can arouse true hunger for this comes only when there is an actual need of food. One may have an appetite for tobacco, coffee, tea, opium, alcohol, but he can never be hungry for these since they serve no real physiological need.

(171-4) The hungry person will be able to eat a crust of dry bread and relish it. One who only has an appetite must needs have his food seasoned and spiced before he can enjoy it.

172<sup>449</sup>

Herbert M. Shelton  
HUMAN LIFE

173<sup>450</sup>

Herbert M. Shelton  
HUMAN LIFE

(173-1)<sup>451</sup> Never eat during or immediately before or after work or Heavy mental and physical effort. If Digestion is to proceed normally almost the entire attention of the system must be given to the work. Blood is rushed to the digestive organs in large quantities. There is a dilation of the blood vessels in these organs to accommodate the extra supply of blood. There must be a consequent constriction of the blood vessels in other parts of the body in order to force the blood into the digestive organs and to compensate for their own loss of blood.

But if the brain and muscles are to work they, too, require in increased blood supply. In order to supply them there is a dilatation of the blood vessels in the brain or muscles and a constriction of the blood vessels in the viscera. Every part of the body cannot be supplied with extra blood at the same time. If one gets an extra supply some other part must get less. The same is true of the nervous energies. Those organs that are working must be supplied with nerve force. If one is engaged in mental or physical effort his nervous energies are diverted from the digestive organs and digestion suffers.

(173-2) Dr Oswald says: "A germ disease, as virulent as syphilis, and long considered too persistent for any but palliative methods of treatment (by mercury, etc.) was radically cured by the fasting cures, prescribed in the Arabian hospitals of Egypt, at the time of the French occupation.

---

<sup>449</sup> Blank page

<sup>450</sup> The original editor inserted "(116)" at the top of the page by hand.

<sup>451</sup> The paras on this page are numbered 50 through 53, making them consecutive with the previous page.

(173-3) The conception of fasting as a means of purging the soul is found in all the ancient religions and is practiced in many religions even to this day. This is particularly true in India. Religious fasts ante-date recorded human history and probably had their origin in the instinctive fasting in disease among our more normal prehistoric progenitors, who perhaps also noticed its effects on the mind and passions.

At the dawn of human history, the "Ancient Mysteries," a secret worship or so-called "wisdom religion" - a religion that flourished for thousands of years in Egypt, Greece, India, Persia, Babylon, Thrace, Scandinavia and among the Goths and Celts - required a long probationary period of fasting and prayer before the candidates for various degrees could advance.

(173-4) Fasting above all other measures can lay claim to being a strictly natural method. There can be no doubt that it is the oldest of all methods of treating disease. It is much older than the human race itself. It is resorted to by [animals instinctively.]<sup>452</sup>

174<sup>453</sup>

Herbert M. Shelton  
HUMAN LIFE

175<sup>454</sup>

Herbert M. Shelton  
HUMAN LIFE

(175-1)<sup>455</sup> A sick cow or horse will also refuse food. The author has seen this in many hundreds of cases. In fact, all nature obeys this instinct. Thus does nature herself teach us that the way to feed in acute disease is not to do it.

(175-2) Nature indicates both in animals and man that in acute disease no food but water should be consumed, while, in chronic disease, the amount of food eaten should be much less than that consumed in normal health. If this rule were adhered to by all, an untold amount of suffering would be avoided and many would be saved from untimely death.

(175-3) All the purely mental powers of man are improved while fasting. The ability to reason is increased. Memory is improved. Attention and association are quickened. The so-called spiritual forces of man - intuition, sympathy, love, etc. are all increased.

---

<sup>452</sup> The original editor inserted "animals instinctively." by hand.

<sup>453</sup> Blank page

<sup>454</sup> The original editor inserted "(117)" at the top of the page by hand.

<sup>455</sup> The paras on this page are numbered 54 through 58, making them consecutive with the previous page.

All of man's intellectual and emotional qualities are given new life. At no other time can the purely intellectual and aesthetic activities be so successfully pursued as during a fast. To add to the religious power of the fast, sexual desires disappear and thoughts of sex cease to obtrude upon the mind. In India the priests connected with the sacred temples are pledged to the strictest chastity. In these days when the fallacies of psychology and psychoanalysis are on the lips of everyone and when feminine leaders declare chastity and continence to be neither desirable nor practicable and insist that they would be harmful if put into effect, methods of attaining self-control in matters of sex {are}<sup>456</sup> frowned upon. This feature of fasting may not, therefore, appeal to many who read these lines. Fasting does increase one's control over all his appetites and passions, and this will account in some measure for its use by high priests and others in the religions of old.

(175-4) The old Roman proverb "a full stomach does not like to think" well expresses a fact that is known to all mental workers. A full meal leaves them dull, unable to think clearly and continuously and often makes them stupid and sleepy. Mental workers have learned to eat a light breakfast and lunch and have their heavy meal in the evening when the day's work is done. Large amounts of blood and nervous energies have to be sent to the digestive organs to digest a meal. If these energies are not required there they can be drawn upon by the brain in thinking.

(175-5) In our experience with fasting we seldom see any increase in mental powers at the beginning of a fast. This is because we deal with the sick and these people who are all inebriates and addicts – food inebriates, coffee, tea, tobacco, and alcohol addicts.

176<sup>457</sup>

Herbert M. Shelton  
HUMAN LIFE

177<sup>458</sup>

Herbert M. Shelton  
HUMAN LIFE

(continued from the previous page) As soon as these things are taken from them they suffer a period of depression with headaches and various slight pains. After a few days, that is, when the body has had sufficient time to readjust itself and overcome the depression, then, the mind brightens up. The special senses also become more acute.

---

<sup>456</sup> insert

<sup>457</sup> Blank page

<sup>458</sup> The original editor inserted "(118)" at the top of the page by hand.

(177-1)<sup>459</sup> In fasting without the recorded exception of a single case the senses are remarkably improved. Indeed, so distinctive a sign is this that we look upon it as evidence that our patient is fasting. I have seen hearing restored on a fast. Catarrhal deafness of long standing, where there are no adhesions in the Eustachian tube, is always improved or overcome. People who have worn glasses for years and who could not read without them are frequently enabled by a fast to discard their glasses and find their sight to be as good as ever. The eyes also become clear and bright. The sense of touch becomes very acute.

(177-2) It is necessary to distinguish between one's actual strength and one's feeling of strength. The man who is accustomed to eating three square meals a day of rich, highly seasoned foods and taking tea and coffee along with these and using tobacco between meals, will feel miserable, weak and languid and shaky when deprived of these. He will feel too weak to sit up, perhaps. This feeling of weakness is due to the withdrawal of his accustomed stimulants. As the fast progresses he will feel stronger and more cheerful. Fainting during the fast usually comes, if at all, during these first three or four days.

The faster who feels weak will find that he feels much stronger after a few minutes of exercise. The feeling of weakness is due to the withdrawal of energy from the muscles. Exercise causes a greater determination of nervous energy to these.

(177-3) Abnormally high or low pulse rates during a fast are exceptions and not the rule and do not denote any danger from the fast itself. They should cause no alarm so far as fasting per se is concerned.

(177-4) This summary will give the main developments which indicate that the body is ready to break the fast. (a) The tongue becomes clean (b) The breath becomes sweet (c) Body temperatures becomes normal (d) salivary secretion is resumed (e) the bad taste in the mouth ends (f) the eyesight becomes clear and sharp (g) the excreta becomes odourless; (h) there is a return of hunger – felt in the throat and mouth just as thirst is.

178<sup>460</sup>

Herbert M. Shelton  
HUMAN LIFE

179<sup>461</sup>

Herbert M. Shelton  
HUMAN LIFE

---

<sup>459</sup> The paras on this page are numbered 59 through 62, making them consecutive with the previous page.

<sup>460</sup> Blank page

<sup>461</sup> The original editor inserted "(119)" at the top of the page by hand.

(179-1)<sup>462</sup> Gandhi, who has probably fasted more than any other man in modern times, has learned the necessity of conserving his energies while fasting. A painful mistake, which almost left him an invalid for life, taught him this lesson. It was while in South Africa that he took his second long fast, lasting fourteen days that he foolishly imagined he could do as much work as while eating. Of this he says: "From this very costly experiment I learned that perfect physical rest during the fast and for a time proportionate to the length of the fast, after the breaking of it, is a necessity, and if this simple rule can be observed, no evil effects of fasting need be feared. Indeed, it is my conviction that the body gains by a well-regulated fast."

I have on several occasions worked both at hard physical labour and at prolonged and exacting mental labour for three and four days without food and I have had hundreds of patients do the same up to as high as nine days. But I do not think this should be prolonged beyond the tenth day and, where it is possible to absent oneself from work, it is best that all the time be spent in rest.

Unless contraindicated by other conditions, or unless in acute disease, some light exercises should be taken each day during the fast. The practice pursued by many of spending the whole day in activity retards recovery from disease. Conservation of energy should be the guiding principle.

(179-2) Dr Hazzard, Mr Carrington and others regard the enema as almost indispensable during the fast. This arises out of a distrust of the body's powers of self-adjustment. There is no more need for nor benefit to be derived from the enema during a fast than at other times. What is more, if no enema is used, normal bowel action will be established much sooner after the fast than if the enema is employed.

(179-3) How Long Must The Fast Be: The controversy between the advocates of the short fast and the advocates of the fast to completion is interminable. After all their controversies, which give rise to more heat than light, each case will have to be considered by itself. Individual considerations in each case will determine the length of the fast.

(179-4) We do not claim that fasting cures disease but simply that it enables the organism to cure itself. What then does fasting do? (a) It gives the vital organs a complete rest. (b) It stops the intake of foods to decompose in the intestines and further poison the body. (c) It gives the organs of elimination an opportunity to catch up with their work, and promotes elimination. (d) It promotes the breaking down and absorption of exudates, effusions, deposits, diseased tissues and abnormal growths.

---

<sup>462</sup> The paras on this page are numbered 63 through 66, making them consecutive with the previous page.

(continued from the previous page) (e) It permits the conservation of energy. (f) It increases the powers of digestion and assimilation. (g) Clears and strengthens the mind.

Contra-Indications For Fasting: These are: (1) Fear of the fast on the part of the patient. Fear may kill where the fast would be of distinct benefit. (2) Extreme emaciation. In such cases a long fast is impossible. A short fast of one to three days may often be found beneficial, or a series of such short fasts with longer periods of proper feeding intervening may be found advisable. (3) In cases of extreme weakness or degenerative cases. Even in many such cases a series of short fasts as mentioned may often be beneficial. In the latter stages of consumption and cancer the fast can be of no value except to relieve the patient's suffering. It may prolong life a few days. However, fasting is of distinct benefit in the earlier stages of both these diseases. (4) In cases of inactive kidneys accompanied by obesity. In such cases the tissues may be broken down faster than the kidneys are able to eliminate them.

(181-1)<sup>465</sup> In certain quarters much is said about the development of abnormal psychism during the fast. This is something I have yet to see and I note that it is not mentioned among the complications or crises by those who have had the most experience with fasting. I am of the opinion that such developments, if they do occur are due to other causes.

(181-2) Breaking The Fast: The care that must be exercised in breaking a fast is in proportion to the length of the fast and to the general condition of the fasting individual. The approved plan is to break the fast on liquid food, using for this purpose fruit juice, or tomato juice, or watermelon, or vegetable broths. Fruit juice - usually orange juice - is used most often. Orange juice and water may be used for the first meal and then followed by more such food two hours later. After the first day, fruit may be employed and then other foods. After three to four days a normal diet may be returned to.

---

<sup>463</sup> Blank page

<sup>464</sup> The original editor inserted "(120)" at the top of the page by hand.

<sup>465</sup> The paras on this page are numbered 67 through 69, making them consecutive with the previous page.

(181-3) A gentleman journeyed from New York to Chicago to enter a well known sanitarium of "Natural" therapeutics located there. When he arrived there he was able to walk and his bowels were moving daily. They began to work on stimulating his vitality away. Cold sitz baths, the cold "blitz-guss" electrical stimulation, massage, and manipulation – some one or the other of these twice daily. In two weeks he was too weak to walk and his bowels refused to act. He remained in the institution five more weeks confined to his bed, but being stimulated as above, stuffed with food and given a daily enema. He was sent home at the end of this time too weak to sit in the train.

182<sup>466</sup>

Herbert M. Shelton  
HUMAN LIFE

183<sup>467</sup>

Herbert M. Shelton  
HUMAN LIFE

(continued from the previous page) When he arrived home I was called. I stopped all feeding, all drugging and all enemas and said, Rest. In a week he was able to walk. In four to five days his bowels began to act normally. He developed a ravenous appetite and suffered with no more attacks. His nerves grew steadily better. Such are the comparative results of the stimulating practice and the recuperative practice. If the "Natural therapists" would only accord to Nature the opportunity as well as the power of cure and cease their damaging fads and fancies, their successes would be greater.

The mode of living in this age produces such a waste of power and such a sense of weariness that only the limited few ever know the supreme delights and the enviable luxury of power in reserve. They keep their semblance of vigour up by means of stimulation and seldom take sufficient time to recharge their vital or nervous batteries. Nights are turned into days, while mental and nervous poise is exceedingly rare. All poison habits, all excesses, the indulgence of any or all of the passions constitute distinct drains upon the vital resources and are fruitful sources of diminished vitality, crippled usefulness and shortened life. Modern life presents us with an almost unlimited variety of means of stimulation, excitement, thrills, and dissipations chiefly originating in the clever but perverted ingenuity of those who reap rich financial rewards from these things.

(183-1)<sup>468</sup> Throughout all nature repose alternates with activity. Back of every action is a great repose. Nature has her resting times. Civilisation attempts to do away with these

---

<sup>466</sup> Blank page

<sup>467</sup> The original editor inserted "(121)" at the top of the page by hand.

<sup>468</sup> The paras on this page are numbered 70, making them consecutive with the previous page.

and supplant them with stimulation. When disease results, instead of returning to the quiet, perfect way of Nature, man resorts to every conceivable artificial means as rapid transit back to health and strength, and, as a logical consequence, only succeeds in getting farther away from health. Man quiets his protesting nerves that he may continue to abuse them. He palliates a diseased stomach that he may continue misusing it. He seeks strength in stimulants that he may use this in greater dissipations. He does not obey the laws of life from which alone he can obtain the strength he craves. All his efforts to stimulate health injure his health. Every artificial means of increasing functional activities depletes his powers.

A "rest-cure" is not the ultimate cure. What is the advantage of a rest to restore you to normal vigour if you are only going to return to the former dissipating mode of living and again exhaust your vital fund?

184<sup>469</sup>

Herbert M. Shelton  
HUMAN LIFE

185<sup>470</sup>

Herbert M. Shelton  
HUMAN LIFE

(continued from the previous page) Unless you learn how to live properly, and then live what you have learned, you will be forced to go back occasionally for another "rest-cure." Rest is only a means of recuperation. It cannot be expected to make you disease-proof.

(185-1)<sup>471</sup> Certain superficial and not well founded objections to the "rest-cure" have been offered by Physical Culturists, who regard exercise as the panacea for all ills and as the creator of human energy. These objections demand a brief notice at this point. First, there are the psychological objections. People are said often not to realise that they are seriously sick until they are ordered to go to bed and their ailments are materially aggravated by being ordered to bed. Going to bed is also said to be "giving up" and acknowledging that your ailment has gotten the best of you. It is declared that one should not "give up" but that he must mentally "struggle against" his ailment.

Both of these objections are puerile and very wide of the mark. No patient is frightened or made worse or caused to worry over his troubles by going to bed if the reasons for going to bed are explained to him. If the patient is told "you are a very sick

---

<sup>469</sup> Blank page

<sup>470</sup> The original editor inserted "(122)" at the top of the page by hand.

<sup>471</sup> The paras on this page are numbered 71 through 73, making them consecutive with the previous page.



man, you go to bed at once" he may be made worse by such advice but only a fool would give advice in this manner.

An "aggravation" of symptoms does not always mean that the patient is getting worse. It more often means that he is getting better. He who lacks an understanding of the nature of disease will naturally think that the "aggravation" of symptoms means that the patient is growing worse.

An ailment is not something to struggle against. It is not something to fight. This objection to the "rest-cure" is based on the primitive idea that disease is an unseen dragon tearing at the vital of the patient. Disease is something to cooperate with. "Giving up" to it simply means allowing it to carry forward its work more freely.

(185-2) The argument that one should be guided by his instincts would be good if those instincts were normal. But if they are not normal knowledge and intelligence may rightly be called upon to help them out. People who keep their bodies lashed with stimulation do not know when they feel like going to bed. Withdraw their stimulants and notice the "letdown," the languor and lassitude that reveal the true condition of their system and their need for recuperation.

(185-3) The success of the work of the vital force is inversely to the degree of its activity. Men go to bed at night tired and worn out from a day's active toil. A night rest recuperates them. The rest-cure, is only a prolongation of this same

186<sup>472</sup>

Herbert M. Shelton  
HUMAN LIFE

187<sup>473</sup>

Herbert M. Shelton  
HUMAN LIFE

(continued from the previous page) normal period in bed in order that the patient may recuperate from a more profound enervation and be restored from a more injured state of his or her tissues.

(187-1)<sup>474</sup> No other method is known which will increase the circulation to a part more effectually and quickly than exercise. Proper physical exercise of the whole body brings about this result throughout the entire system.

---

<sup>472</sup> Blank page

<sup>473</sup> The original editor inserted "(123)" at the top of the page by hand.

<sup>474</sup> The paras on this page are numbered 74 through 79, making them consecutive with the previous page.

(187-2) Strength and endurance are built, coordination and agility are developed, there is an increased flexibility of the joints. Proper posture which assures a correct relationship between bones, muscles, organs and other tissues, is established and maintained. Grace and poise are acquired, beauty, and symmetry of the body developed, and neither last nor least, there is a feeling of fitness and a joy of living that cannot be had without exercise.

(187-3) There exists today a class of self-styled intellectuals who affect to despise physical strength and the heavier forms of physical exercise. These pretended worshippers of the high-brow are constantly telling us about "great ugly muscles" that are a menace to health and life and how much greater importance is the cultivation of intellect.

(187-4) We do not subscribe to the modern doctrine of materialism; that man is a mere machine and mind (the output of the Atom). No intellect can give its best to the world if its body is not functioning properly. The human body is an apparatus or organism for carrying on the work of nutrition - digestion, assimilation, disassimilation and excretion of food and waste. If any one of the nutritive functions are disordered or impaired, the brain, which is the organ of the mind, also suffers an impairment.

(187-5) Misshapen despisers of the body are seen everywhere and may be heard declaring that all they want is health, as though any degree of health worth having is possible without strength. If these men really possessed health and strength they could accomplish far more than they do and will not be bumped over the great divide just at a time when their judgment, ripened by years of observation, study and experience render them most useful.

(187-6) Exercise is absolutely essential to healthy life and everyone should put forth efforts to secure regular daily exercise. Unlike the modern athlete, one should keep in training at all times. The boxer goes in training for a bout and as soon as the bout is over, lapses into indolence and laziness. The fight of life is continuous and one should be always in the pink of condition in order to meet the demands made upon him by modern existence.

188<sup>475</sup>

Herbert M. Shelton  
HUMAN LIFE

189<sup>476</sup>

---

<sup>475</sup> Blank page

<sup>476</sup> The original editor inserted "(124)" at the top of the page by hand.

(continued from the previous page) Be regular and persistent in your exercise. Results will not come if they are performed haphazardly. Keep at it, and do not permit yourself to get out of training. Keep in the pink of condition all the time, not just part of the time.

(189-1)<sup>477</sup> Quiet: Absolute quiet should be secured. When an animal becomes sick it seeks a quiet, secluded, sheltered spot, and lies down. It takes not a bit of food and but little water. Rest, quiet, fasting, and little water, as instinct demands, are its best remedies. Noise is enervating. It irritates and annoys. It disturbs rest and sleep and hinders recuperation - no one should be permitted in the sick room except those who are attending the patient.

(189-2) Dr Cabot's question absurdly assumes that instantaneous healing is a possibility and wholly ignores all the facts of pathology and tissue regeneration now known. Cure is an evolution in reverse and no more takes place instantaneously, than a chicken can be hatched instantaneously.

I am well aware that many apparent cures of long-standing chronic conditions have occurred. Emil Coue<sup>478</sup> registered a few such when he exploited American credulity a few years ago. Daddy Flynn did the same thing before he died. Many others have done likewise. Most of these apparent cures are not cures at all and only last a few days or hours. In those that were permanent there was, back of each of them weeks, months and years during which the silent creative processes of the organism had been doing their curative work. The really essential work of cure had been accomplished before the miracle monger came along.

(189-3) It is said that to compel a man to maintain the erect position, even during sleep, produces the most painful death that the genius of torture can conceive. It rapidly exhausts. It completely exhausts the heart which must continue to pump blood against gravity. The recumbent position in which the blood circulates pretty nearly on a level, is therefore, a wonderful relief to the over-burdened heart. This relief was thought by Dr Walter to be the most valuable part of sleep. It was largely to secure this relief that he sent his patients to bed to rest.

(189-4) It does not matter what the conditions are, time is a required element. Those mind cures, faith cures, etc. that appear to be instantaneous and that are permanent can occur only in those patients where the actual work is already accomplished. The really

---

<sup>477</sup> The paras on this page are numbered 80 through 83, making them consecutive with the previous page.

<sup>478</sup> Émil Coué

essential part of the cure is accomplished before the healer comes along. Cases that are cured temporarily are cases in which nature<sup>479</sup>

190<sup>480</sup>

Herbert M. Shelton  
HUMAN LIFE

191<sup>481</sup>

Herbert M. Shelton  
HUMAN LIFE

(continued from the previous page) has not yet completed her work of cure while those cases that the healer fails on are cases where the work of cure has not advanced far, or perhaps, they are cases in which the destruction of vital parts has advanced too far, for vital redemption - in which the functioning tissue has been replaced by connective or other tissue. Instantaneous cures are only apparently so. The process of recovery from the effects of years of wrong living, is no instantaneous process but a gradual evolution back to normal health.

(191-1)<sup>482</sup> All diseases are "self-limited" and may be permitted to make a full display of themselves. Whether the symptoms run high or low, let them run till they have had their run out. "The harder the battle, the sooner over" and the less it is interfered with, the less there will be of it.

(191-2) Dr Walsh maintains in his "Cures: The Story of the Cures That Fail," that in proper conditions of confidence literally anything will cure a large number of cases. This attributes the cure to the mental effects of the "remedy" and ignores, completely, the self-curative powers of the body. If his contention were true the more cases that were cured by some vaunted "cure" the greater would grow the confidence imposed in its curative virtues. The greater the confidence in the "cure" the more cures it would make and thus, the longer it was used the more effective it would become. A vicious circle would thus be established that would be self-perpetuating. A remedy, once popular would have little chance of ever losing its place in the confidence imposed in its powers. This is, however, contrary to what the history of the cures that failed (after they had literally "cured" their thousands and tens of thousands) reveal. Their period of popularity is usually brief. It will have to be admitted that the methods did possess

---

<sup>479</sup> Deleted the following, as it appears to be an incorrect repetition of text: has not completed her work of cure while those cases in which nature

<sup>480</sup> Blank page

<sup>481</sup> The original editor inserted "(125)" at the top of the page by hand.

<sup>482</sup> The paras on this page are numbered 84 through 87, making them consecutive with the previous page.

some curative power at the time they were used, even if they did not possess it later, or else the self-curative powers of the organism will have to be recognised and given full credit. I do not deem it necessary that I here restate the Orthopathic position in the matter.

(191-3) "Be still, and know that I am God." Be still. Cease to resist. Cease trying to overcome evil with evil. "Cease to do harm and learn to do good." "Be not overcome of evil, but overcome evil with good." "Go and sin no more." This is good Orthopathy as well as good religion.

(191-4) Despite the noise that is made by many drugless institutions and by certain drugless practitioners about their wonderful success in dealing with chronic disease they do not accomplish as many wonders as their talk and writing would lead one to suppose.

192<sup>483</sup>

Herbert M. Shelton  
HUMAN LIFE

193<sup>484</sup>

Herbert M. Shelton  
HUMAN LIFE

(continued from the previous page) This is equally true of other systems of treatment. Chiropractors have in recent years been making a lot of noise about their wonderful cures of chronic diseases. Naprapaths, likewise, publish a list of wonders they have performed.

Now the truth about the whole matter is that these men never mention these cases in which they fail. And their failures are many. Again, many of their boasted cures are not cures at all. It often happens that a patient is pronounced cured, he writes an "unsolicited" testimonial at the request of the one who treated him, and in a week or a month is as bad as ever. These facts are not given to the public. When they talk, they tell of their successes or apparent successes, not of their failures. These things are all equally as true of those who "heal" by "mind power," "Divine power," etc.

The drugless professions are as much given to fads in treatment as the drugging professions. The whole human race indulges in fads, therefore the drugless "healers" being partly human, are afflicted with much of this human weakness. Only a few years back, hydrotherapy and mechanotherapy held the day. Water cure institutions filled our land. These were followed by osteopathy, this by such things as the vibrator, the beautiful "violet ray" spondylotherapy. Then Chiropractic took the field. Chiropractic

---

<sup>483</sup> Blank page

<sup>484</sup> The original editor inserted "(126)" at the top of the page by hand.

gave way to a conglomeration of all kinds of methods. These conglomerationists call themselves mixers and are usually mixed.

(193-1)<sup>485</sup> All real cure is self-cure and cannot be accomplished by outside agencies and skill. The fact that millions of men and women are engaged in an effort to patch up the remainder of their fellow men and women is actually humiliating. In this particular we are lowered below the beasts of the fields and fowls of the air. In spite of all our boasted wisdom and science, in spite of our boasted superiority, we are not equal to the animals in the forest and plains in health and hardihood.

(193-2) Curable by the body's own processes and functions. There are no therapeutic devices or agents, except in the sense that therapeutics is the application of agencies for the suppression of symptoms. And it is just more often than otherwise. To show just what we mean by this let us take a look at the present practice of endocrinology.

(193-3) The weak link in this chain lies in the fact that it does not go deep enough. It treats the deranged gland as though it were the primary cause. No attention is given to the reason for the glandular derangement. The question is "Why are the glands deranged?" Can the reason for their derangement be found and removed? Stimulating or inhibiting the glandular derangement cannot give more than temporary relief.

194<sup>486</sup>

Herbert M. Shelton  
HUMAN LIFE

195<sup>487</sup>

Herbert M. Shelton  
HUMAN LIFE

(195-1)<sup>488</sup> Do not sleep on pillows. Avoid all crooked bodily positions. Relax the body and mind as fully as possible. If sleep does not come immediately do not fuss and fume over it. Worry will keep you awake. Do not roll and toss in bed. This will exhaust you. Lie still and rest. Do not get up and walk the floor. Relax and rest.

(195-2) We often hear the young and healthy say "I eat what I please, I do as I like, nothing hurts me." Our many years of experience in handling the sick and treating all

---

<sup>485</sup> The paras on this page are numbered 88 through 90, making them consecutive with the previous page.

<sup>486</sup> Blank page

<sup>487</sup> The original editor inserted "(127)" at the top of the page by hand.

<sup>488</sup> The paras on this page are numbered 91 through 95, making them consecutive with the previous page.

forms of disease have revealed to us the fact that there was a time in the life of nearly every chronic sufferer when he too did and said the same thing. In fact, it often seems that the only trouble they find with their diseased state is that they can no longer eat and do as they once did without suffering. Apparently, the only reason they desire to get well is that they hope to return to the old "flesh pots." It does not seem ever to have entered their minds that their past conduct is responsible for their present woes.

(195-3) A young man who had gonorrhoea, was placed on a five days' fast, and then for another five days on unsweetened grapefruit. The discharge had practically ceased. He was given other foods. Then the circumstances took him away from his diet and for three days he ate the conventional diet. [At the end of this time the gonorrhoea was worse than it had been at any previous time.]<sup>489</sup> Another five days on grapefruit resulted in a complete cure.

(195-4) A young lady once consulted me about a sore finger. "What shall I do," she asked. I replied - take off all that bandaging, wash off all these drugs and keep them and all other drugs away from it, keep it clean using plain water, and don't bind it up. It will heal quicker if exposed to the sun and air. She then wanted to know if she could use an antiseptic. I said: "No, any antiseptic that will destroy a few harmless germs that get into it, will also kill the new cells forming there and retard healing."

(195-5) The bites and stings of insects, rodents etc., are to be ignored or "treated" as any other wound should be cared for. The dangers from such things are nil. It is popularly supposed that to be bitten by a spider is to suffer greatly, perhaps to die: to be bitten by dog, cat, rat, or other animal is to be in great danger of developing rabies or hydrophobia. These are merely popular superstitions fostered by the medical profession and serum manufacturers for their financial gain.

196<sup>490</sup>

Herbert M. Shelton  
HUMAN LIFE

197<sup>491</sup>

Herbert M. Shelton  
HUMAN LIFE

(197-1)<sup>492</sup> The bite of the tarantula, as far as its deadly quality is concerned, is greatly overestimated. In some cases where the person has been weak, or in a run-down and

---

<sup>489</sup> "At the end of this time the gonorrhoea was worse than it had been at any previous time." was typed below the line and inserted with an arrow.

<sup>490</sup> Blank page

<sup>491</sup> The original editor inserted "(128)" at the top of the page by hand.

non-resistant condition, it is possible that death may have occurred from it. In the cases that I have seen and have suffered personally, it resulted in nothing more than a swollen member, accompanied by some fever, which passed off rapidly, leaving no ill effects.

(197-2) The rattlesnake, of which we have fifteen varieties, and the copperhead are our only dangerous snakes, and the dangers from these have been greatly exaggerated. Statistics show that only about two to seven percent of such bites prove fatal and there is every reason for believing that most of these fatalities would not have occurred except for a treatment that was more death dealing than the snake bite. The enormous doses of whiskey which are poured into the victims because of the ignorant idea that alcohol antidotes the snake poison is responsible for most of these deaths. People do not know that the death rate from snake bite is very low.

(197-3) Certain articles of dress are less permeable than others. Rubber, even thin rubber, is well nigh impenetrable. Soft, closely woven cloth is also resistant. In experiments I have placed blotting paper behind two thicknesses of heavy flannel and only in rare instances have I found the virus staining the paper. This fact will serve to inform the reader that the ordinary protection of the lower limbs will be adequate to shield the wearer in a rattlesnake country. The chances of being bitten even in a country abounding in snakes are really insignificant. I have known many persons to be bitten and not know it until the symptoms apprised them of the fact.

(197-4) A stinging, burning pain radiates from the wound and the wound itself becomes inflamed and angry. Swelling comes on, the heart action is immediately accelerated and the respiration hurried. In a short time, as the virus penetrates deeper into the systemic circulation, the heart and respiratory symptoms change, the heart slows down, the respiration decreases, the face becomes dusky and anxious, covered with profuse perspiration and the mind grows dull. Blindness, due to the effect upon the optic nerves, takes place. The patient staggers as he walks, and soon unless relief comes, he will become totally paralysed.

(197-5) The "effective antidote" to any bite, is good health. All serums build their reputations on the self-curative, self-reparative, self-immunng and self-defensive powers of the body. They are all injurious and not one of them of the slightest value.

198<sup>493</sup>

Herbert M. Shelton  
HUMAN LIFE

---

<sup>492</sup> The paras on this page are numbered 96 through 100, making them consecutive with the previous page.

<sup>493</sup> Blank page



(199-1)<sup>495</sup> These friends are afraid of extremes, declaring "Truth lies between extremes." This is a poor sophism, all of the force of which lies in its ready adaptation to those who seek first and last their own success and mostly at the expense of truth. These beset the reform schools and protected and improved them so well that what real truth they had found was soon forgotten and buried beneath the debris of a multitude of new forms, inventions, devices, apparatuses, and methods.

(199-2) They do not even understand what they are saying. They all have their little pet systems of therapeutics that must be superadded to right living. Yes, must be added, or else, there's no money in it. There is only one Natural system of healing and that is locked up in the living organism. It isn't in any machine or apparatus or manipulation or bath.

(199-3) Now I am going to deny that there is no good in any unnatural system. Surgery is unnatural, but it is often necessary and beneficial. What! I, a no-treatment advocate, admit that surgery is often necessary and beneficial! Yes, I admit it, and if the Hottentots and the child minds that have been spitting at the no-treatment advocates had exercised as much of that spirit of investigation in regard to our position as they want the medical men to exercise toward them and their position(s), they would have understood more and gnashed their teeth less.

Surgery is necessary and beneficial in wounds, haemorrhages, fractures, and other accidents. Surgery is good when some organ of the body has become so far destroyed and rotted, due to treatment, that it is no longer redeemable and becomes a menace to the life of the body as a whole.

Surgery is good in some deformities, and for some time yet, will be good in complicated and most "normal" childbirths. Dental surgery is often necessary. Not only is surgery, in such cases good, but until the drugless man is fully prepared to perform such surgical work he is only a piece of a physician. He is not fit to trust the care of patients to.

Imagine a drugless man attending a parturient woman and caring for the tear that almost always occurs, even in "normal births." Imagine one of them trying to set {a}<sup>496</sup> compound fracture or trying to care for {a}<sup>497</sup> man with a deep knife wound

---

<sup>494</sup> The original editor inserted "(129)" at the top of the page by hand.

<sup>495</sup> The paras on this page are numbered 101 through 104, making them consecutive with the previous page.

<sup>496</sup> insert

<sup>497</sup> insert

received in a fight. He would be about as helpless as a one-legged man at a kicking match.

(199-4) Then there are certain deformities and conditions of diminished and abolished movement that can be overcome by mechanical, manual methods. It can't be done by diet and thinking. Some of them can be overcome with exercise, but not all.

200<sup>498</sup>

Herbert M. Shelton  
HUMAN LIFE

201<sup>499</sup>

Herbert M. Shelton  
HUMAN LIFE

(201-1)<sup>500</sup> The exceptions to the rule of non-intervention are found wholly in the realm of surgery, and in the realm of constructive surgery at that. Strangulated hernia should be relieved by any kind and amount of means necessary for the accomplishment – using always as both the cheapest and most effective, the mildest means that will secure the end. A defective tooth may be pulled. The Orthopath does not violate his fundamental principles in ligating a severed artery, cleaning and stitching and shielding a wound, reducing a luxation, setting a fractured bone, and manipulating a deformity.

(201-2) Hernia tends to spontaneous recovery, as Dr Taylor pointed out, and most, if not all cases would recover if causes were corrected. Recovery in most cases may be positively assured by corrective exercises. Dr Taylor was the first to work this matter out and his "Pelvic and Hernial Therapeutics" is devoted largely to this particular subject. Exercises for this condition are best taken on a slanting table with the head down and feet elevated. These cannot be given here, but I must add that they are equally as effective in remedying visceroptosis, uterine displacements, etc. doing what surgery and braces can never do. These things are not natural, but they are often useful in the conditions named and I have no objection to their use for the purposes mentioned. I would use them myself in such conditions. But beyond this, the artificial procedures are not only valueless, but positively harmful.

(201-3) It has become the custom to operate upon the sick, and even the healthy, upon the slightest provocation, or upon no provocation at all. I shall now briefly state a few of the most important objections to surgery: (a) Unnecessary: Granting that operations

---

<sup>498</sup> Blank page

<sup>499</sup> The original editor inserted "(201)" at the top of the page by hand.

<sup>500</sup> The paras on this page are numbered 105 through 107, making them consecutive with the previous page.

are often necessary, not more than five percent of the operations now performed fall into this class. Outside of what we denominate constructive surgery, it is extremely doubtful if any operation is [even]<sup>501</sup> necessary or beneficial. (b) Harmful: Every structure and function in the body is intimately correlated with other structures and functions and closely connected with them. No organ is an independent isonomy, but forms an integral and necessary part of the body. Its removal, permanently and irremediably cripples the body. The ruinous effects upon the nervous system, particularly of major operations, is almost immeasurable. As Dr Lindlahr used to say, it is like cutting into the brain.

202<sup>502</sup>

Herbert M. Shelton  
HUMAN LIFE

203<sup>503</sup>

Herbert M. Shelton  
HUMAN LIFE

(continued from the previous page) (c) Dangerous: The dangers of operations are manifold. First there are the dangers from the anaesthetic. All anaesthetics depress the nervous centres, and often they depress the cardiac or respiratory, or other centres to such an extent that death results immediately. This is true of local, as well as of general anaesthetics. Even a local anaesthetic applied to a tooth or tonsil may, and frequently does, result in death. Deaths from this cause are far more frequent than the public has any idea of, and it is doubtful if as many as ten percent of such deaths are reported as such. Where death does not occur, the injury is often more or less permanent.

(d) No one ever had tonsils or appendix removed without paying dearly for their loss. The operation is not cure – it makes cure impossible. It leaves permanent and lasting effects upon the body and mind that can never be eradicated. Instead of amputating the patient's bad habits, they cut out an organ, then another, and so on, as long as the patient or his money lasts.

(203-1)<sup>504</sup> Blood transfusion is a procedure which lends itself very readily to commercial exploitation and to much spectacular grandstand play. There is plenty of money to be made from it but no benefit to be derived therefrom. Its use is always followed by shock and disagreeable reactions in varying degrees.

---

<sup>501</sup> "every" in the original.

<sup>502</sup> Blank page

<sup>503</sup> The original editor inserted "(131)" at the top of the page by hand.

<sup>504</sup> The paras on this page are numbered 108 through 111, making them consecutive with the previous page.

(203-2) The experiments of Dr H. Lahmann, confirm our views. From some of his patients he gathered the perspiration produced by ordinary exercise in the sunshine. He evaporated this and analysed it and found that it contained small amounts of powerful toxins. These were powerful enough to kill rabbits. He then produced profuse sweating by artificial means in his patients and analysed the sweat thus induced. He found that it contained practically no toxins. Thus, did Mr Lahmann's experiments prove that mere sweating, because of external heat, and the elimination of waste are different things. They prove that artificially induced sweating is not an eliminating process.

(203-3) Since spine tickling became so popular the Osteopath, the Mechanotherapist, the Masseur, the Electrotherapist, the Hydrotherapist, etc. are all giving more and more attention to the spine. It is a sort of fiddle upon which they play any old tune they desire. I need hardly devote any space to a discussion of electrotherapy as a means of suppression.

(203-4) There are methods of stimulating physiological activity through the peripheral nerves. These methods further enervate the patient and give no more attention to the cause or occasion for the trouble.

204<sup>505</sup>

Herbert M. Shelton  
HUMAN LIFE

205<sup>506</sup>

Herbert M. Shelton  
HUMAN LIFE

(205-1)<sup>507</sup> They have learned how to force contracted tissues to relax or relaxed tissues to contract, by the application of heat, cold, vibration, electrical currents, etc., and they content themselves with such procedures. The fact that a few minutes after they cease their application, the tissues are again contracted or relaxed, as the case may be, does not enter into their consideration.

(205-2) The one who is accustomed to taking cold baths knows this. The cold bathing habit fastens itself upon its victim in such a manner that if he misses his daily cold splash he feels miserable the whole day through. Such a practice indulged in regularly is truly enervating.

---

<sup>505</sup> Blank page

<sup>506</sup> The original editor inserted "(132)" at the top of the page by hand.

<sup>507</sup> The paras on this page are numbered 112 through 118, making them consecutive with the previous page.

(205-3) The practice of "hydrotherapy" or more properly, of "thermotherapy," does not differ in its essentials from other methods of tampering with the vital machinery. After all has been said upon this subject it becomes apparent that hydrotherapy is only another method of "controlling" vital activity and that it bears no relation to removing the condition or occasion that is producing the trouble if we except drugs. Such treatments as hot or cold applications or alternate hot and cold applications are but refined methods of torturing and exhausting the sick.

(205-4) The use of epsom salt, sulphur, and other chemical substances in the bath are to be condemned. They have no healing or curing power and can only serve to irritate the nerve endings in the skin. They are absorbed in small quantities and act as drugs.

(205-5) No whiskey ever drunk can exceed in quality of stimulation the alternate hot and cold applications. And this is especially true when the cold is applied in the form of a shower-bath or douche. By these means every nerve sensation in the body is powerfully excited, and the sensations thus aroused induce extreme vital activity, which is but another name for stimulation.

(205-6) The curing is accomplished from the inside by the inherent powers and functions of the organism. The outside "treatments" although they may have been harmful, destructive, or at least worthless, get the credit. Therapeutics is the art of meddling with the functions and operations of an organism, that is struggling to throw off a disease influence on the absurd idea that the meddler (doctor) knows more about how the organism should act under the condition than the inherent power of the organism itself.

(205-7) Every naturopath and drugless man of experience has had many such experiences in his own practice. But how many of them ever connect the subsequent trouble with the suppression of the antecedent one?

206

Herbert M. Shelton  
HUMAN LIFE

207<sup>508</sup>

Herbert M. Shelton  
HUMAN LIFE

---

<sup>508</sup> The original editor inserted "(133)" at the top of the page by hand.

(continued from the previous page) Not many, I fear. Yet they do reason just this way when medical men suppress a disease with drugs. Are they afraid to apply their own reasoning to themselves?

By massage or heat or vibration, we succeed in breaking up a deposit in some part of the body. The local trouble disappears, the patient is "cured" and we are satisfied with the "results that count." What have we done? Simply thrown back into general circulation to be redeposited, either at the same or some other place.

(207-1)<sup>509</sup> I think the man of experience and the man who has spent some time in each of several sanitariums will bear out with me when I say that such cures are seldom, if ever, permanent.

(207-2) The delusion of cure is the chief obstacle in the way of rational and successful solutions of human health problems and, that is the idea in its religious, social, political and economic bearings also stands in the way of the solution of the problems of these spheres of human activities. I shall show that the whole idea of cure is basically wrong - that is, that in the attempts to cure evils and diseases we are attempting the impossible and wasting our energy by directing our efforts at effects. Medicine is the offspring of ancient priestcraft and its old and fundamental dogmas are mere superstitions derived from the ancient priesthoods. For this reason the fundamental ideas of Cure and Immunity are identical with certain ancient fallacies in what passes for religion which forms the basis for the false morality that exists in the world and are directly and indirectly responsible for much positive evil.

(207-3) The religious doctrines permeate present-day medicine, law and politics. The high priests of medicine may repudiate these doctrines, as superstitions, in religion, but they exalt them, as scientific principles, in medicine.

(207-4) Conventional religion and medicine alike hold that man is the victim of agencies and forces which attack him from without. Religion thinks this enemy is the devil and his imps; medicine thinks it is germs. They both hold that a third power must come between man and his foes, else he will suffer disease and death. They attempt to save man from the penalties of violated law - they do not attempt to show him how to save himself by obeying the law.

(207-5) No doctor can dose, drug or treat away the effects of your evil actions. No one can immunise you against the natural consequences of your violations of the laws of life. If this could be done, it would enable you to go heedlessly on in your evil doing, and escape the penalties that are a part of the transgression.

---

<sup>509</sup> The paras on this page are numbered 119 through 123, making them consecutive with the previous page.

208<sup>510</sup>

Herbert M. Shelton  
HUMAN LIFE

209<sup>511</sup>

Herbert M. Shelton  
HUMAN LIFE

(209-1)<sup>512</sup> Medicine in all its bearings is a survival of these same bloody sacrifices and superstitions of ancient paganism. Vaccination or inoculation was originally practiced among the Cirassians to propitiate the gods. Lady Montague introduced it into England from there in the year 1721 since which time the sacrifice of animals, that man may live uncleanly, has stained the altars of pseudo-science.

(209-2) Nature's laws need no extraneous power to enforce them. The law enforces itself. Every abuse of the mind and body administers its own penalties. Every good use of the mind and body brings its own reward. The penalty or reward is concurrent with the act – is inherent in the act.

(209-3) Heaven will not encourage laziness. If man can do a thing for himself, Heaven will not give it to him. There is no effortless achievement, despite what the metaphysicians say. Heaven is not an alms house. Man is not intended to be a beggar. The greatest gift of God, to man, is the power and ability to do for himself. He expects man to use this power and ability. To do for man what he can do for himself is to demoralise him.

(209-4) There are no magical {pills, powders, nor potions}<sup>513</sup> that will or can restore health, while you continue to disobey the laws of your being.

(209-5) When you stop injuring your body, it at once begins repairing its injuries, without treatment of any kind, and you are sooner or later restored to health, depending upon the severity of the injuries sustained. The power of repair is the power of reproduction; and the power of reproduction is a function of the living body. There is and can be no cure outside of the powers of the body.

(209-6) It holds out, by implication rather than by direct assertion, that the laws of nature can be cheated if we are only clever enough.

---

<sup>510</sup> Blank page

<sup>511</sup> The original editor inserted "(134)" at the top of the page by hand.

<sup>512</sup> The paras on this page are numbered 124 through 131, making them consecutive with the previous page.

<sup>513</sup> Insert per source

(209-7) The ideas of the Confession and the Penance are the religious equivalents of the medical idea of Cure; the ideas of Atonement and Indulgence are the religious counterparts of the medical idea of Immunity, the one is Theurgic, the other is Thaumaturgic.

(209-8) We daily meet with the unconscious idea among the sick that if they have made themselves sick by a certain habit or mode of living they can do something, or take something, or someone else can do something to them that will Cure them. They think that after they have been cured they may return to the old habits that were responsible for their ills. It is seldom possible to disabuse their minds of this old medically fostered idea.

210<sup>514</sup>

Herbert M. Shelton  
HUMAN LIFE

211<sup>515</sup>

Herbert M. Shelton  
HUMAN LIFE

(continued from the previous page) After they have been shown the causes of their troubles, and have made a temporary reform, and are improving, they are exceedingly impatient to get back to the old habits and former mode of life. The reform is looked upon as a necessary temporary evil. It is a cure, which, having done its work, is abandoned.

(211-1)<sup>516</sup> We learn that an act is good or evil, beneficial or harmful by its effects. If this life did not reward good and punish evil there would be no lessons taught by experience. Experience would be meaningless. The present would possess no educational value.

(211-2) Forgiveness can do nothing toward changing the nature of the act forgiven, or toward cancelling the effects of the act upon the individual or upon society.

(211-3) The very foundation of the serum and vaccine therapy is the idea that your misdeeds against your body may be vicariously atoned for. Through the sufferings of an animal, immunity may be built for you. You may do as you please and the poor

---

<sup>514</sup> Blank page

<sup>515</sup> The original editor inserted "(135)" at the top of the page by hand.

<sup>516</sup> The paras on this page are numbered 132 through 137, making them consecutive with the previous page.



animal, victim of the fiendish tortures of the vivisectionist, can take all your sufferings upon itself and give you a clean bill of health.

The idea that man can be immunised against disease by the use of serums and vaccines grants him indulgences to do as he pleases. "Your child's life or the rabbit's," ask the high priests of medicine, and the ignorant mob answers back, "Sacrifice the rabbit."

(211-4) I do not believe that any man has the power or authority to absolve the sins of another. I care not whether he tries it in the confessional or in the treatment room. The efforts to treat away the effects of an unphysiological mode of life without correcting the mode of life is like trying to treat away the effects of contact with fire while in contact with the fire. It amounts to an effort to erase effects while cause is operative.

(211-5) That you have what passes for good health now, is no proof that your mode of living is correct. It requires time for even the worst mode of living imaginable to enervate and weaken the body sufficiently to produce recognisable disease. Disease does not develop suddenly. Back of every physical sign there are months and years of the gradual accumulation of the effects of your constant, habitual transgressions of the laws of life.

(211-6) It will not learn self-control; it will not strengthen its character; it will not heed the simple laws of life, so long as it has this faith in the powers of remedies and immunisers.

212<sup>517</sup>

Herbert M. Shelton  
HUMAN LIFE

213<sup>518</sup>

Herbert M. Shelton  
HUMAN LIFE

(continued from the previous page) We must teach the race that every act administers its own consequence, and that no treatment ever devised, or that ever can be devised, will or can prevent or mitigate the consequence.

(213-1)<sup>519</sup> Drugless methods, although usually not so harmful as drugs, also produce much harm by giving so-called "relief" and they also obscure the condition of the

---

<sup>517</sup> Blank page

<sup>518</sup> The original editor inserted "(136)" at the top of the page by hand.

<sup>519</sup> The paras on this page are numbered 138 through 141, making them consecutive with the previous page.

patient. Any method of relief that does not correct cause is evil. The late Dr Henry Lindlahr used to say: "Suppressed pains are deferred pains." He had reference only to pains suppressed by drugs. The doctor had the unhappy faculty of being able to state a principle in simple, terse language, and then applying it to a very limited extent.

It may be urged that by the constant application of measures for "relief" pain can be kept suppressed until Nature has time to effect a cure, after which no pains return when measures for relief are abandoned. Can it be true? In a narrow sense it is true, but in a large sense it is false. What actually happens under such conditions is the prolongation of the period of disease, if the patient is not killed outright, and the sufferings are prolonged. Recovery is not only delayed, it is not so complete, the patient is greatly weakened and his ultimate restoration to normal health is long drawn out. He is usually left with some chronic effect.

(213-2) He may attempt to "taper off" on his stimulant habit. He gradually reduces the amount of the drug taken. This does not decrease the suffering he will have to undergo in the overcoming of his habit - it prolongs it. Instead of suffering for a week, he suffers for a month or longer and then probably fails in his effort to free himself from the grip of the poison.

(213-3) If the large, heroic doses of poisons of Allopathy have any reason or truth on their side, then the highly attenuated and diluted doses of Homeopathy are worse than a fraud and delusion. If Homeopathy succeeds as well or better than Allopathy, this success would prove that the damaging and dangerous poisons of Allopathy are unnecessary and should be abandoned. If the theory of health, disease and cure we are advocating in these pages is correct, there is no value in either of these systems. If we are correct Homeopathy should be the most successful system because it is the least harmful. It does not cure more, it only kills less.

(213-4) By far a larger number of people have always recovered from disease than died. It does not matter with what they were treated, or that they were not treated at all, most cases of disease recover; even where the treatment was of a most crucifying kind.

214<sup>520</sup>

Herbert M. Shelton  
HUMAN LIFE

215<sup>521</sup>

Herbert M. Shelton  
HUMAN LIFE

---

<sup>520</sup> Blank page

<sup>521</sup> The original editor inserted "(137)" at the top of the page by hand.

(215-1)<sup>522</sup> There is an unfailing tendency on the part of the living organism towards health. The inherent effort of the system to preserve its structural and functional integrity and its never ceasing efforts to resist, overcome and throw off any morbid influences which may be brought to bear, assures us that a system that is properly organised and possessed of sound functions, will be able to promptly and completely, and unaided by any external influences whatsoever, overcome and throw off all morbid influences unless these are so virulent or in such overwhelming quantity that they destroy life at once. Health is maintained and the injurious action of disease producing influences overcome by silent, unconscious but ever acting powers of defence and self-preservation of the body. Disease influences if these are sufficient to cause disease, are thrown off and normal health reestablished by the same silent forces, even in the face of crucifying treatment.

(215-2) Just what relation spinal adjustment has to unnatural living is not clear. Instead of making a study of laws, conditions, and requirements of life complying with these human race has for ages sought for some magic power, some occult and incomprehensible principle, some hitherto inoperative law or force, that will set aside the known laws of life and enable man to destroy law and order with impunity.

(215-3) Such is the power of education to bias the mind that few seem able to comprehend how it is possible for a disease to be removed without a little medicine or a little treatment of some kind.

(215-4) This ceaseless change of methods and machines, this constant and eager search for new remedies, forms a pretty sure index to the present status of both the drugging and drugless professions. It is an acknowledgement that something more is needed in the care of the sick; it betrays a restlessness and uneasiness, a consciousness that much of the established practice is either useless or impotent, if indeed much of it is not actually harmful.

(215-5) Therapeutics makes slaves of men. This is an evil and cannot endure.

[FINIS]<sup>523</sup>

(215-6) Shelton uses honey for athletes foot, [because]<sup>524</sup> it is applied externally, [but he rejects its use internally in diet.]<sup>525</sup>

216<sup>526</sup>

---

<sup>522</sup> The paras on this page are numbered 142 through 146, making them consecutive with the previous page.

<sup>523</sup> The original editor inserted "FINIS" followed by a line across the page by hand.

<sup>524</sup> The original editor inserted "because" and deleted "Presumably" after this word by hand.

<sup>525</sup> The original editor inserted "but he rejects its use internally in diet." by hand.

## Werner Zimmerman (Interview)

217<sup>527</sup>

Werner Zimmermann<sup>528</sup>

(217-1)<sup>529</sup> Waerland<sup>530</sup> therapy is far superior to Bircher-Benner. Waerland has cured where Bircher-Benner [failed].<sup>531</sup> The three medical sons of Bircher-Benner who continue today are meat-eaters. Waerland banned use of fruits taken at the same meal with vegetables, but ate them at different meals. He eliminated or reduced fruits altogether from diet, because too acid – especially apple, pear, orange, lemon and grapefruit. Bananas being picked green were banned but would be good if eaten fresh and ripe and in country where grown. But sun-dried bananas were praised.

(217-2) Fruits being acid, said Waerland, should not be used with cereals but eaten at a separate time. Potato is good, either baked or grated raw into hot water and boiled for one minute after boiling point reached. Bread is undesirable but knackebrod is permitted

(217-3) Waerland's fasting method is superior to De La Torre's or Shelton's. Waerland says there is much excess acidity in the body which it is trying to eliminate. This must be removed by treatment with alkaline juices, with vegetable juices, especially carrot, or carrot mixed with celeriac root. Three or four small tumblers a day taken during the fast make latter also easier to support.

(217-4) The Bircher-Benner muesli is inferior to the Waerland one. Former combines acid apple with starch cereal oat – which is bad.

(217-5) Cabbage leaf therapy was used for 600 years by early Romans. Leaf should be very green and large. Wrap around affected part, secure with cotton bandage, then a wool or flannel wrapping must go around the bandage, fastening both either with safety pins or adhesive tape. Cabbage leaf particularly heals wounds, gangrene,

---

<sup>526</sup> Blank page

<sup>527</sup> The original editor inserted "(138)" at the top of the page by hand.

<sup>528</sup> The original editor inserted "(Interview)" after "Zimmerman" (spelled incorrectly) by hand.

<sup>529</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

<sup>530</sup> From "Rebuilding Health: The Waerland Method of Natural Health" (1966), by Ebba Waerland, based on the work of her late husband, Dr Are Waerland.

<sup>531</sup> The original editor inserted "failed" after "Bircher-Benner" by hand.

rheumatism, arthritis, cancer and eczema, asthma, catarrh, bronchitis, syphilis, toothache, neuralgia. Technique: Roll the leaves flat with a glass (wine) bottle, etc. as roller. Place several leaves on painful part. Hold in position by cotton wraps. The leaf must be kept warm to be efficacious, so if room is cold or if all night in bed, add wool outer wrap; otherwise not necessary. American market cabbages have had green leaves removed. They are only

218

Werner Zimmermann

(continued from the previous page) the white head, which is useless for healing. So buy your cabbage from a grower in order to save the green leaves. Diseases cured also: kidney gravel, gall stones, bladder trouble.

## **J. Empringham, M.D., D.Sc: Hints on Diet**

219<sup>532</sup>

J. Empringham  
HINTS ON DIET<sup>533</sup>

(219-1)<sup>534</sup> Soybean sprouts are very rich in Vitamin C. Soybeans are indigestible unless pulverised but they yield 40 percent starch-free protein.

(219-2) Brussels sprouts are valuable addition to salads, easily digestible and very alkaline, contain more iron than most greens. They should be finely cut up and well-masticated. Thus taken, and raw, they tend to prevent gas rather than create it.

(219-3) Carrots are best when young. They have only small amount of protein but rich in minerals and very alkaline and very anti-putrefactive.

(219-4) Those who cannot digest celery stalks because they are too tough may drink celery juice with benefit, especially if added to carrot juice.

(219-5) Garden cress is thin, threadlike; not to be confused with watercress. It is really a sprout and no food is richer in vitamins.

(219-6) Tomato assists liver, prevents cancer, and despite its acid content is very alkaline in reaction. Rich in calcium and iron. Its oxalic acid content is so small as to be

---

<sup>532</sup> The original editor inserted "(139)" at the top of the page by hand.

<sup>533</sup> The original editor inserted "HINTS ON" at the top of the page by hand.

<sup>534</sup> The paras on this page are unnumbered.

negligible. Its Vitamin C content remains undestroyed by cooking or canning, unlike all other fruits or vegetables.

(219-7) Nuts are digestible only if ground to a fine butter. Small particles which escape complete pulverisation resist digestive juices.

(219-8) Starch will not digest unless it absorbs much saliva, therefore bread, oatmeal, porridge, or rice should be eaten dry and well-masticated.

(219-9) 80 percent of the diet should be alkaline in reaction. All fruits, vegetables if leafy, beans, and salad roots are alkaline. Bread, tea, pies, jams, sugar are acid-forming. Potatoes are alkaline if baked but acid if boiled. Apples have an alkaline reaction when raw and ripe but when cooked, they generate acids.

(219-10) Lesseps, builder of the Suez Canal, lived to 95, was an enthusiastic vegetarian.

(219-11) Man is not naturally carnivorous. He lacks the claws to catch other animals and the jaws to devour them.

(219-12) Better than ordinary fast is a fruit fast. The ancient Egyptians had one every Spring for a whole month, and again every Fall. Christian seasons of Lent and Advent correspond. On strict fasting, as result of abstaining from all food, the body becomes more acid. This is proved by actual analysis. In such fasts we eat our own bodies, like cannibals. They do more harm than good. But if fruit juices are taken, and they were abundantly used by the Egyptians during those twice-year periods, they require no digestion yet cut off protein, fats, and

220<sup>535</sup>

J. Empringham  
HINTS ON DIET

221<sup>536</sup>

J. Empringham  
HINTS ON DIET

(continued from the previous page) starches and sweep off dead cells out of the lower intestinal tract, which would otherwise putrefy and produce poisons.

(221-1)<sup>537</sup> Avocado has 3 percent fat and high protein content. It is alkaline but must not be eaten unless ripe and soft enough to spread like butter.

---

<sup>535</sup> Blank page

<sup>536</sup> The original editor inserted "(140)" at the top of the page by hand.

(221-2) Lentils, all red and brown, should be soaked overnight. They contain no sulphur, hence produce no gas as do other legumes. Although high in protein and iron, they have much purine, so use only sparingly.

(221-3) Lettuce - outer dark leaves are more valuable than pale inner ones, because they have more chlorophyll - imprisoned sunshine. Buy only small young leaves, when mature at flowering time, they become poisonous and narcotic. Soothing if eaten before retiring.

(221-4) Macaroni and spaghetti is acid in reaction, and, as eaten usually saturated with water, does not digest well. Its combination with tomatoes is bad.

(221-5) Mushrooms are unlike true plants for they flourish without sunshine. In Paris they are grown in cellars upon decaying manure. They have no food value as their protein is negligible in amount. They are harmful to kidneys. Best not to eat these fungi.

(221-6) Almonds are the best kind of nuts, but although rich in protein, they are acid in reaction. Brazil nuts are indigestible and their protein is incomplete. Coconut is eaten by natives when green, as meat is then soft. It is indigestible when ripe.

(221-7) Dried fruit, including currants, must be thoroughly washed because they too are sprayed with insecticide.

(221-8) Fresh young leaves of dandelion in salad help liver, and are alkaline. It is the old leaves that are [too]<sup>538</sup> bitter.

(221-9) The eggplant has only 1 percent protein.

(221-10) By promoting bile secretion, endive stimulates appetite although bitter. Its green tops are excellent salad, rich in calcium.

(221-11) Ginger is of no benefit and merely irritates body. Discard it.

(221-12) Orange is the only food which is absorbed directly into the bloodstream without change, supplying energy, minerals, iron and Vitamin C. Two oranges equal one potato of same size in nourishment, but the latter requires work by digestive organs; the orange does not.

---

<sup>537</sup> The paras on this page are unnumbered.

<sup>538</sup> "too" was typed below the line and inserted with an arrow.

(221-13) Parsley is rich in minerals. A little greatly improves flavour and enhances value of vegetable juice.

(221-14) The peanut is very acid and has much purine - a kind of uric acid, poison found in urine.

222<sup>539</sup>

J. Empringham  
HINTS ON DIET

223<sup>540</sup>

#### SUN, COLD AND SKIN-FRICTION BATHS

(223-1)<sup>541</sup> On arising in the morning: The shower should begin with body temperature and be gradually cooled down to cold. This is safer than starting abruptly with cold water. However, the above is a standard regime and cannot be started until the present temporary cold tub course has ended.

(223-2) Warning! Took walk in light sun<sup>542</sup> after breakfast 8:45-9:30 a.m. and could not do [any important]<sup>543</sup> mental work. Took sunbath in late morning with [same]<sup>544</sup> evil results. Lesson: (1) Do not sunbathe at all [until after such work is done.]<sup>545</sup> (2) Do not sunbathe with uncovered head for longer than 10 minutes or intense headache will result.

(223-3) Since it is absolutely necessary to protect the head adequately in sunbath and [a]<sup>546</sup> cloth hat does not do this sufficiently, cover that with a second hat - the straw one.

(223-4) When lying on back, passive, to absorb [solar]<sup>547</sup> energy only, [(a)]<sup>548</sup> stretch arms out to right and left, palms up. [(b)]<sup>549</sup> Whether head is exposed or not always

---

<sup>539</sup> Blank page

<sup>540</sup> The original editor inserted "(144)" at the top of the page by hand.

<sup>541</sup> The paras on this page are unnumbered.

<sup>542</sup> "Light sun" was typed below the line and was changed to "light sun" and inserted with an arrow by hand.

<sup>543</sup> The original editor inserted "any important" by hand.

<sup>544</sup> The original editor inserted "same" by hand.

<sup>545</sup> The original editor inserted "until after such work is done." by hand.

<sup>546</sup> The original editor changed "the blue" to "a" by hand.

<sup>547</sup> The original editor inserted "solar" by hand.

<sup>548</sup> The original editor changed "(1)" to "(a)" by hand.

<sup>549</sup> The original editor changed "(2)" to "(b)" by hand.



bathe temples and scalp in cold water after being in sun. [(c)]<sup>550</sup> Alternately expose both left and right sides before turning over on back.

(223-5) Warning!: Do not read in sunshine. It is dangerous to eyesight even if sunspecs are used. Instead, practise slantboard, deep breathing or mind vacuumng. [First,]<sup>551</sup> practice passive indrawing of Prana from solar energy; [then positively pass]<sup>552</sup> it through head, palms and feet, and collect it in the solar plexus for storage. As it passes through the body use it to vitalise and restore all the organs it touches. Also use sunbath for redirection of Kundalini from downgoing to upgoing, drawing it up from genitals into solar plexus and there transmuting it into recuperative and healing [force]<sup>553</sup>

(223-6) [Disciplinary]<sup>554</sup> Power and spiritual drive: [To gain this]<sup>555</sup> use sunbath for physical exercise of backward stretching arms on [the]<sup>556</sup> inhaled breath.

(223-7) Immediately after sunbath it is essential to retire to bed, close the eyes and relax for some minutes. This is especially needed if, as often happens, a tired and drowsy feeling comes over you. If you can sleep [for a few minutes -]so<sup>557</sup> much the better. Do not take the skin-friction bath until you have rested in this way.

(223-8) Experience shows that I appear to be allergic to sunrays. When I reduced the time of sunbath to only 10 minutes, I was free from the evil results of headache and fatigue that previously followed [longer exposure].<sup>558</sup>

(223-9) Sunbaths which expose the body to very intense sunrays, kill the body's [essential]<sup>559</sup> cells, whereas taken moderately and discriminately, they kill [only]<sup>560</sup> its [harmful]<sup>561</sup> germs.

224<sup>562</sup>

## SUN, COLD AND SKIN-FRICTION BATHS

---

<sup>550</sup> The original editor changed "(3)" to "(c)" by hand.

<sup>551</sup> The original editor changed "Also" to "First," by hand.

<sup>552</sup> The original editor changed "but later positive passing" to "then positively pass" by hand.

<sup>553</sup> The original editor inserted "force" by hand.

<sup>554</sup> The original editor inserted "Disciplinary" by hand.

<sup>555</sup> The original editor changed "Also" to "To gain this" by hand.

<sup>556</sup> The original editor inserted "the" by hand.

<sup>557</sup> The original editor inserted "for a few minutes -" by hand.

<sup>558</sup> The original editor changed "it." To "longer exposure." by hand.

<sup>559</sup> The original editor inserted "essential" by hand.

<sup>560</sup> The original editor inserted "only" by hand.

<sup>561</sup> The original editor inserted "harmful" by hand.

<sup>562</sup> Blank page

## SUN, COLD AND SKIN-FRICTION BATHS

(225-1)<sup>564</sup> Protect the eyes with black silk eyeshade. Vary [it]<sup>565</sup> by using tender green leaves dipped in water to keep them moist. This is very refreshing.

(225-2) Excessive use of ultraviolet sunlamps in the home without medical instruction, or excessive applications of X-rays in the form of skin treatments by unqualified operators, can initiate cancer on the irradiated skin areas.

(225-3) During sunbath hold [a specific]<sup>566</sup> creative thought of what you are drawing in, [such as: Power for Mental Growth, Healing for Liver, etc]<sup>567</sup>

(225-4) Since athlete's foot is caused by perspiration between toes, take care to rub thoroughly with wet facecloth and between toes.

(225-5) Skin friction bath requires 10-12 minutes to do [completely].<sup>568</sup> Thoroughly remove eliminated dirt from surface of skin by repeated and vigorous rubbing until it glows.

(225-6)<sup>569</sup> Yogi skin-friction bath: Practice deep breathing during it, rub well first with rough facecloth and follow by vigorous hand rubbing - A wonderful reaction ensues. The body manifests a magnetic glow, becomes hardy, cold-resistant and very stimulated. Soak in hot water and wring out of facecloth several times, in order that body will get the benefit of its warmth and to cleanse the cloth from dead skin and dirt gathered by rubbing. Use palm rubbing to complete the drying process.

---

<sup>563</sup> The original editor inserted "(155)" at the top of the page by hand.

<sup>564</sup> The paras on this page are unnumbered.

<sup>565</sup> The original editor changed "this" to "it" by hand.

<sup>566</sup> The original editor inserted "a specific" by hand.

<sup>567</sup> The original editor changed period to comma and inserted "such as: Power for Mental Growth, Healing for Liver, etc" by hand.

<sup>568</sup> The original editor changed "to do and thoroughly" to "to do completely. Thoroughly" by hand.

<sup>569</sup> This para was heavily edited. It originally read: "( ) Yogi skin-friction bath: Practice deep breathing during it, rub well with rough face cloth followed by hand rubbing vigorously,-a wonderful reaction. The body manifests a magnetic glow and becomes hardy and cold resistant, very stimulating. Soak and wring hot water out of facecloth several times in order that body will get the benefit of its warmth and to cleanse from dead skin any dirt which the cloth gathered by rubbing. Use the palm rubbing to complete the dryingprocess."

(225-7) [(a)]<sup>570</sup> Cold baths must not be taken earlier than two hours after dinner or digestive system [will] get<sup>571</sup> a dangerous shock. (b)<sup>572</sup> If they cause temporary or mild sciatica, wear [on left foot]<sup>573</sup> a single [long]<sup>574</sup> sock of thick, heavy, wool and this usually eliminates pain. But if [it]<sup>575</sup> fails, take a very hot bath and pommel painful part.

(225-8) [(a)]<sup>576</sup> Fill tub to very edge of overflow. This will give the very important shock to cerebellum. [(b)]<sup>577</sup> It is the degree of coldness of the water which preserves its tonic effect, so let it run. When sponging body, dry [first]<sup>578</sup> with facecloth and [then]<sup>579</sup> with large towel after cold bath. Use them to rub the skin as a stimulant to its eliminative function. [Make]<sup>580</sup> a firm brisk rotary movement. Soak the face towel in hot water so as to keep body from catching cold and to be more cleansing.

(225-9) It is equally important to use mental-breath exercise in tub. Also prolong the immersion until well after the initial shock has vanished.

226<sup>581</sup>

227<sup>582</sup>

#### SUN, COLD AND SKIN-FRICTION BATHS

(227-1)<sup>583</sup> The shock of the cold bath plunge apparently drives out of the Heart not only the animal self but also the ego-self. For while lying in the water there is an immediate arousing of Kundalini, a state of clear-sightedness and a strength of will that excludes the lower nature from its purview. Excellent aspirations and goals have come during such moments. Therefore, it is good to extend the time of immersion, and to carefully note what guidance is formulated at the time.

---

<sup>570</sup> The original editor changed "(1)" to "(a)" by hand.

<sup>571</sup> The original editor inserted "will" and changed "gets" to "get" by hand.

<sup>572</sup> The original editor changed "(2)" to "(b)" by hand.

<sup>573</sup> The original editor moved "on left foot" from after "sock" to before "wear" by hand.

<sup>574</sup> The original editor inserted "long" by hand.

<sup>575</sup> The original editor changed "this" to "it" by hand.

<sup>576</sup> The original editor changed "(1)" to "(a)" by hand.

<sup>577</sup> The original editor changed "(2)" to "(b)" by hand.

<sup>578</sup> The original editor inserted "first" by hand.

<sup>579</sup> The original editor deleted "also" and replaced "then" by hand.

<sup>580</sup> The original editor changed "Use" to "Make" by hand.

<sup>581</sup> Blank page

<sup>582</sup> The original editor inserted "(145)" at the top of the page by hand.

<sup>583</sup> The paras on this page are unnumbered.

(227-2)<sup>584</sup> Kabala teaches that water bathing purifies from evil magnetism and spirits picked up from daily living. But [it says] the bath must be complete, [and the] head kept under water as [the] evil remains in [the] top of [the] head.

(227-3) If fatigued physically or mentally, the quickest way to restore both body and mind energies is to take a very hot bath followed by a very cold shower immediately after. Let the cold water run for a while to get the lower levels of fluid which are colder.

(227-4) If not too near [after]<sup>585</sup> breakfast, take [the follow-up] rest on slantboard instead of [in]<sup>586</sup> bed. It is more quickly recuperative; so much so that you may be able to do the touch-toes exercise after 12 minutes.

(227-5) In view of Athlete's Foot, dry thoroughly between the toes; rub damp washcloth between them and [then]<sup>587</sup> separate the toes as wide apart as possible with fingers of other hand: also expose [the peeled skin]<sup>588</sup> to the sun. Take especial care to rub well between fingers too.

228<sup>589</sup>

SUN, COLD AND SKIN-FRICTION BATHS

## **E.H. Smalpage (Fellow of the Royal College of Surgeons): On the Harmfulness of Table Salt**

229<sup>590</sup>

E.H. Smalpage

ON THE HARMFULNESS OF TABLE SALT

(229-1)<sup>591</sup> Apart from bio-chemical salts ingested as part of the chemistry of food materials, mankind has added to these foods from time immemorial common salt or chemical sodium chloride.

Moreover, with modern civilisation this sodium salt ingestion has been added to by other mineral salts such as sodium bicarbonate, sodium sulphate in the preparation

---

<sup>584</sup> This para was heavily edited. It originally read: "Kabala teaches that water bathing purifies from evil magnetism and spirits picked up from daily living, but the bath must be complete, head kept under water as evil remains in top of head."

<sup>585</sup> The original editor inserted "after" by hand.

<sup>586</sup> The original editor inserted "in" by hand.

<sup>587</sup> The original editor changed "later," to "then" by hand.

<sup>588</sup> The original editor changed "wound" to "the peeled skin" by hand.

<sup>589</sup> Blank page

<sup>590</sup> The original editor inserted "(152)" at the top of the page by hand.

<sup>591</sup> The paras on this page are unnumbered.

and preservation of food materials and as the tons of laxative mineral salts, used in all civilised communities.

Mineral salt fumes are inhaled in tobacco smoking.

The vast proportion of all foodstuffs is adulterated in preservation, cooking or before ingestion by one or other of the salts of sodium. No other mineral salt enters to any degree into the dietary of mankind, and moreover sodium as common salt has entered into the adulterated dietary of mankind from time immemorial. Salt or sodium chloride is necessary for human life since it is the chief source of chloride for the production of hydrochloric acid in gastric digestion. But the habits of all civilised mankind, or all countries, soon reveal the fact that the larger majority do not know the taste of a large part of the food materials ingested, but only that of the sodium chloride, with which they are impregnated, in the process of manufacture or as a preface to ingestion. When this excessive sodium intake, due to its atomic weight, replaces calcium, magnesium and potassium from the tissues and tissue fluids, intestinal excretion becomes deficient and the common complaint of civilisation – deficient intestinal exertion – brings about the further ingestion of untold quantities of sodium and other mineral salts as mineral laxatives.

In the case of bicarbonate of soda which enters into the manufacture of countless tons of indigestion and anti-acid powders as well as being added to cakes and vegetables in cooking. Every person who has used carbonate of soda knows that it rapidly gives off gas or carbon dioxide – that is, it undergoes hydrolysis when mixed with water – the carbon dioxide is removed – what remains? Sodium hydrate – caustic soda.

230

E.H. Smalpage

ON THE HARMFULNESS OF TABLE SALT

(continued from the previous page) In the stomach this combines with the hydrochloric acid to form sodium chloride – salt solution.

The prevalent and obviously futile use of sodium and other chemical douches, slaves, etc., for nasal catarrh and sinusitis, before or after minor or major surgical procedures fails – the multiplicity of these agents and the concourse of patients who have sought their aid proves their failure.

## **John H. Manas: Prolonging Youth**

231<sup>592</sup>

John H. Manas

PROLONGING YOUTH<sup>593</sup>

---

<sup>592</sup> The original editor inserted "(153)" at the top of the page by hand.

<sup>593</sup> "Prolonging Youth: How to Stay Young and Healthy Throughout Life," published 1949

(231-1)<sup>594</sup> The best substitute for milk is soy bean milk. Its calcium content approximates that of human milk and the protein is of an alkaline type, not acid-forming as all proteins in milk and other foods are.

(231-2) The lack of exercise, the wrong posture in walking, sitting and sleeping and other abnormal conditions hasten senescence. The most important of all glands which are responsible for the growth and maintenance of the body are located in the head. If the blood supply to the head is poor and its quality impure, this will affect these glands accordingly. How can this condition be overcome by supplying the glands in the head with an adequate supply of blood? Simply by performing certain exercises while the body lies in a horizontal position with the head lower than the heart.

(231-3) When the body is in this position, the head organs and the ductless glands in the head are amply supplied with blood all the time and also the organs in the abdominal cavity are pushed back and up in their normal position in the body. This latter position is very important and very essential for man to practice because of his erect walking position in which gravity pulls down the stomach, the intestines and other organs. Man after the age of 30, 35, or 40, depending on his physical condition and constitution, the ways of his life and habits is subject to the prolapsing of his abdominal organs due to the pull of gravity exerted on these organs while in an erect bodily position. The only remedy for this great danger of prolapsed stomach, colon, and other organs, premature old age and death is to assume a position with the head lower than the rest of the body.

(231-4) The technique of this rejuvenating process is to exercise in the morning and evening using a slanting board. This consists of a wooden board of about 6½ feet long, covered with padded cloth to make it comfortable for the body of the person exercising, who lies on it flat on his back, while the board is supported on a vertical small board, thus giving the slanting board an elevation of 20 to 25 degrees. There is a leather or cloth strap attached to the upper end of the board in which the exerciser places his feet for support during the series of exercises he is taking. On each side of the slanting board there is a small handle which the person using the board holds to keep his body on the board. He relaxes completely for a few minutes and takes several deep breaths. He massages the abdomen with a circular movement from right to left which brings all its organs back

---

<sup>594</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

(continued from the previous page) and up to their normal position, without bending the knees, and even far enough back to touch the floor behind the head, all depending upon the strength and flexibility of the exerciser. He should repeat this exercise several times without tiring himself. All calisthenic exercises can be taken on the slanting health board with great advantage to the participant. When a person suffers from high blood pressure he should not take these exercises.

(232-1)<sup>595</sup> Another technique is to eliminate pillows during sleep and to raise the foot of the bed gradually by using small wooden blocks up to six inches.

## **John H. Manas: Enigma of Life**

(232-2) He places his foot under the faucet and lets the hot water run on his lower foot and from the knee down, the water to be as hot as one can stand it comfortably for one-half to one minute. Then shut off the hot water and open the cold water and let it run in the same way for the same length of time, this is to be done three times or more with each foot. While one is still in the bathtub, he may take cold water from the faucet in the palms of his hands and rub it all over his body. After this get out of the bathtub and dry yourself with a heavy towel and then massage the feet and legs, using cold cream, sweet almond oil, or glycerine mixed with lemon juice. This last exercise stimulates the circulation of the blood in the legs, and the feet and helps in the prevention of varicose veins and other ailments of the feet and skin.

According to the Zone reflex or zone therapy method of treatment, when the feet are kept in good condition, their nerves affect the entire body. The manipulation and massage of the toes and the foot at the end of this exercise, through the reflex action of nerves will serve to stimulate and keep the tone of the various organs and parts of the body.

233

John H. Manas  
ENIGMA OF LIFE

(233-1)<sup>596</sup> Old tables of contents. Do not correspond to anything currently in the office. Many of these articles are missing (at least are not in the office), others are now in some of the ring binders and indexed appropriately.

[Only those marked with ticks are inside the binders]<sup>597</sup>

---

<sup>595</sup> The paras on this page are numbered 5, then 1, making them consecutive with the previous page.

<sup>596</sup> The para on this page is unnumbered.

<sup>597</sup> The original editor changed "Possibly they can be thrown out" to "Only those marked with ticks are inside the binders" by hand.

## The Wisdom of the Overself

234<sup>598</sup>

### THE WISDOM OF THE OVERSELF

(234-1)<sup>599</sup> always arises first, solely with the body-thought, which always arises second, we turn the scale of values upside down and limit the larger factor to the lesser one. Through this initial error we not only strengthen our sorrows and increase our grief, but also fill our hearts with unnecessary fear. But when we become conscious that we are conscious and that this is the most direct thing of our experience, we have reached the momentous turning-point of understanding the difference between both thoughts. For the need of making this miracle – and it is nothing less – clear to our own understanding itself puts us on the right path to achieving it.

(234-2) Is it not better to believe that death is the eternal friend of man and not his bitter enemy? That it comes into his existence from a beneficent source and not from an evil place? That it stays him from wandering into further evil courses? Is it not better to think with Plato that “the mere preservation and continuance of life is not the most honourable thing for men, as the populace think, but the continuance of the best life whilst we live?” Death reminds man that physical well-being alone can never suffice, as it sets him free when physical burdens prove all too heavy. If it ends his cherished hopes, it also ends his worst diseases and his chronic pains. When the wife of the Chinese mystic Chuang Tzu died, he told one of his disciples: “If someone is tired, we do not pursue him with shouting and bawling. She whom I have lost has laid down to sleep for a while. To break upon her rest with the noise of lamentation would but show that I knew nothing of Nature’s sovereign law.”

(234-3) After “love,” the word “death” is the most misunderstood and most misused one in the language. Man makes much alarm when the body ceases its action but never sheds a single tear upon the millions around him who are spiritually already almost dead. His alarm is needless. When he will have answered the riddle of his living self he will have answered the riddle of his dead one. For he will then discover the grand truth that he is infinitely more than he seems. Thoughts and things will pass, but his own essence will never pass away. He is ultimately made of such stuff as reality is made of. When he shall come into consciousness of his own estate he will not be afraid of reaching the grim terminus of earthly things. The black-coated men may thrust his heap of bones and flesh into a wooden box, but they cannot thrust him therein. No

---

<sup>598</sup> The original editor inserted "(7A)" at the top of the page by hand.

<sup>599</sup> The paras on this page are numbered 85 through 87; they are not consecutive with the previous page. This is a photo-copy of page 112 of The original editor’s The Wisdom of the Overself, with para numbers inserted by hand.



grave has yet been dug than can hold a man; it can only hold his discarded decaying flesh and nothing more. For no knife has yet been made which can dissect him.

(234-4) When our life has reached its westering glow, we find no nutriment in the idea of total annihilation. Both animal instinct and human reflection tell us that the journey from cradle to crematorium cannot be for this. Let us not give our assent to this gloomy postulate. The more so when we understand that the principle of life is everywhere present and that it takes an infinite variety of space-time forms beyond our present perception. It is only our lesser part which can vanish; the higher one survives forever. Annihilation is not our fate. Therefore it is better to believe with Nature that death is as necessary as its twin brother birth, and as helpful as the respite of friendly sleep. It is truer to believe that it is an episode in life and not an end of it, an instant amid eternity and an incident amidst a series. It is a long dream and a longer sleep. He whose body is eaten by worms or burnt by fire remains untouched and unharmed. His personality returns as surely as tomorrow's sun, whilst his essence has neither gone nor come: it is! And we write these words not in theological hope but in solid certitude. For science, mysticism and metaphysics combine to speak with united voice on this point. This is something which is not only true today but must also be true always for it transcends historical and geographical conditions. Time can never cripple such a truth.

## David T. Bush: Lecture Notes

235<sup>600</sup>

David T. Bush

(235-1)<sup>601</sup> Food should not be grown on manured soil.

(235-2) I use (a) treatment of feet (zone therapy) (b) mental healing, (c) spine (d) diet.

(235-3) Canned foods have little value.

(235-4) Today Deficiency diseases are the most prevalent - they cause sickness and affect character if a certain element is lacking from food. Ill temper results, or irritation, or depression.

(235-5) Mental healing won't cure all cases.

(235-6) Milk is mucus forming, so it is banned.

---

<sup>600</sup> The original editor inserted "(155)" at the top of the page by hand.

<sup>601</sup> The paras on this page are numbered 1 through 25; they are not consecutive with the previous page.

(235-7) "A" Vitamin will cure bad eyesight.

(235-8) Varicose Veins pain is relieved in a few minutes by applying a towel saturated in cold water.

(235-9) Syphilis cured by water alone.

(235-10) Frozen orange juice has been boiled in processing and is largely valueless.

(235-11) All processed and canned foods have lost much or most of their vitamins and minerals

(235-12) Rheumatism and arthritis can be cured by hydrotherapy.

(235-13) Ice cream is banned, too cold for internal organs.

(235-14) Candy is banned. Glue is used in making it.

(235-15) All packeted breakfast cereals are devitalised and useless, or insufficient to nourish.

(235-16) Fried foods are indigestible and better avoided.

(235-17) Correct cooking is of highest importance as it saves food values destroyed by long-cooking or over-hot cooking.

(235-18) Heavy meals are banned.

(235-19) Biscuits are banned.

(235-20) Wine is banned.

(235-21) The older canned foods are, the less value they have.

(235-22) The ocean can give us all the best food elements we need from plants growing in its bed.

(235-23) Oatmeal is ruined by prevalent methods of cooking it. It should be only slightly cooked or better soaked for 15 minutes and eaten raw.

(235-24) The consequences of supplying deficiency elements, hitherto lacking from one's diet, are so swift in their beneficial effects, as to be astounding.

(235-25) Vitamin pills are no substitute for supplying needed elements through diet. They are synthetic and will never do what natural food does.

(235-26) What we eat and how we think makes us what we are.

236<sup>602</sup>

David T. Bush

237<sup>603</sup>

David T. Bush

(237-1)<sup>604</sup> Spiritual-mental healing is Real but if the patient after his cure breaks all the dietary, moral and hygienic, psychological laws, he will fall sick again in time. He must pay the price of obeying them if his cure is to be maintained. For these natural laws of our physical and mental being do exist. For instance, it is ordained that our body shall live on earth not in water. If one tries to disobey and live in the ocean, one would drown.

(237-2) Pies in restaurants are synthetic. Avoid them.

(237-3) Pressure cooking destroys vitamins.

(237-4) "Grape-nuts" cereal is no better than white dough. Avoid it.

(237-5) Jams are mostly synthetic, the fruit and colour are artificial chemicals.

(237-6) Begin a cure by a three-day diet as follows: Take ½ pound each of unsulphured figs, raisins, prunes, and apricots. Pour hot water on enough to cover them and leave about 1 inch water above them. Steep overnight. Then for three days drink the juice and eat the fruit, taking no other kind of food or drink. This removes the acid poisons out of blood.

(237-7) By using the creative power of imagining, plus faith, plus perseverance, a man can succeed in reaching his chosen goal.

238<sup>605</sup>

David T. Bush

---

<sup>602</sup> Blank page

<sup>603</sup> The original editor inserted "(156)" at the top of the page by hand.

<sup>604</sup> The paras on this page are numbered 26 through 32, making them consecutive with the previous page.

<sup>605</sup> Blank page

## Manly Hall: On Kundalini, Sex and Karezza

239<sup>606</sup>

Manly Hall

ON KUNDALINI, SEX AND KAREZZA<sup>607</sup>

(239-1)<sup>608</sup> "No Hindu 'adept' is complete unless he has a brand-new way of 'raising the Kundalini.' This is the foundation of nearly all the so-called secret instructions. Trick breathing may also be included in the repertoire, but this is not as popular as it used to be because too many of the Mahatmas have destroyed their own health giving demonstrations of their method."

"People come to me all the time, seeking relief from desperate conditions brought on by foolish attempts to become spiritual by a patent process. Some of these cases are quite hopeless, and only death can liberate the sufferer from the results of his indiscretions. Insanity claims quite a few, and nearly all are shattered nervously and physically. They have hallucinations and even, under some conditions, a state resembling epilepsy. The nervous system is also so badly deranged that a state of supersensitiveness arises which brings on a general decrease in physical efficiency, morbid fears, inferiority complexes and many other equally lamentable conditions. To disturb the natural rhythm by abnormal methods of living, thinking, breathing, meditating or concentrating on hopeless and meaningless abstractions is to unbalance the whole system and bring the body and mind to a common ruin. In the meantime the victorious Mahatma, finding complications beyond his control, is conveniently called by his Master to a new field of activities, leaving the wreckage to drift to what port it can.

### Dr R.S. Clymer: The Rosicrucian Fraternity in America

(239-2) The mystery of sex is the hidden and little-understood principle underlying all things, both animate and inanimate. The principle of sex is taught in all mystery schools, in the higher occult sciences, and finds application in all magic - both white and black. The sex principle in its application may be and is subject to right use or abuse. When rightly used it is the higher law of generation and regeneration, which transmutes the gross into the finer - which leads upward to salvation and the immortalisation of the soul.

---

<sup>606</sup> The original editor inserted "(157)" at the top of the page by hand.

<sup>607</sup> The original editor inserted "On Kundalini, Sex and Karezza" at the top of the page by hand.

<sup>608</sup> The paras on this page are unnumbered.

## THE ROSICRUCIAN FRATERNITY IN AMERICA

(continued from the previous page) As such it is the law of the White Brotherhood - a basis of White Magic. When misused, abused and perverted, it becomes the inverse law of the Black Brotherhood, which leads to destruction and becomes a part of the arts of Black Magic.

The Randolph Foundation of the authentic Rosicrucian Fraternity in America does teach the high law of generation and regeneration - the sex doctrines of the White Brotherhood - the White Magic of Sex. The manifold blessings that these teachings and holy practices have brought to mankind are a source of pride and satisfaction. Those interested in these wholesome teachings will find a general treatment in "Philosophy of Fire" and "Race Regeneration" by Dr R.S. Clymer and a more specific treatment of the wondrous White Magic of Sex, in *Eulis*, by Dr P.B. Randolph. (enc: note 8) (Published by the Philosophical Publishing Company, Quakertown, Penna. *Eulis* is a private book, which can only be obtained upon subscription and under the conditions prescribed. The higher occult teachings are only available to members of the Order - end of EnC:) If Mr Lewis were an occultist, instead of a rank charlatan and pretender, if he had only a slight understanding of genuine occultism or mysticism, he would be able to distinguish between good and bad sex teachings and would not indiscriminately condemn all teachings on the subject, especially the truly worthy and higher sex teachings of the Randolph Foundation of the authentic Fraternity of the Rose Cross in America.

## **Order of Oriental Templars (OTO): Book of the Constitution**

(240-1)<sup>610</sup> "Oh, disciple!  
 Who seeks it, will suffer;  
 Who finds it, conceal it;  
 Who uses it, let no one know.  
 He who is a true philosopher  
 Shall remain unknown.  
 Trust no one but God;  
 He alone keeps his word.  
 Choose the friend of your spirit;  
 Be friendly towards all,  
 But have faith in no one.

---

<sup>609</sup> The original editor inserted "(158)" at the top of the page by hand.

<sup>610</sup> The para on this page is unnumbered.

Go only with God,  
If you do not want to be deceived.  
Experdo crede!

241<sup>611</sup>

ORDER OF ORIENTAL TEMPLARS: BOOK OF THE CONSTITUTION

(continued from the previous page) For faithfulness has fled from Earth toward Heaven;  
Has deserted all those whose Spirit  
Is held fast to the Earth!"

"Our Order possesses the KEY which opens up all Masonic... and Hermetic secrets; namely, the teaching of sexual magic; and this teaching explains, without exception, all the secrets of Nature, all the symbolism of Freemasonry and all systems of religion."

"One of the secrets which our Order possesses to its highest degree consists in the fact that it supplies the properly prepared Brother with the PRACTICAL means to erect the true Temple of Solomon in Man and to find again the "lost word": namely, that our Order supplies to the initiated and chosen Brother the practical means to obtain proof of his immortality even during his earthly existence.

...nowadays the Soul reveals itself only in the intercourse or relationship of the two sexes to each other. The Soul must be reproached for this, not I.'

"We say in our manifesto that we supply the properly prepared Brother with the PRACTICAL means to obtain proof of his immortality even during his earthly existence.

"WELL, one of these means is a certain Yoga exercise."

"Depending on the method used to acquire Yoga, a distinction is made among the various kinds of Yoga, and the nerve centres (nadis) and ten different kinds of breathing (Vayus) play an important part in this connection.

"Now, sexual magic is concerned with the breathing in the reproduction organs mentioned sixth.

[*"This exercise is called "The Transmutation of the Reproductive Energy."*]<sup>612</sup>

"This exercise of the transmutation of the reproductive energy is not done for the purpose of sexual excesses, but in order to strengthen the eternal God Power on the earthly plane requiring sexually strong, perfect persons, both of male and female sex.

242<sup>613</sup>

ORDER OF ORIENTAL TEMPLARS: BOOK OF THE CONSTITUTION

---

<sup>611</sup> The original editor inserted "(159)" at the top of the page by hand.

<sup>612</sup> The original editor moved "This exercise is called "The Transmutation of the Reproductive Energy" from after "female sex" to before "This exercise of" by hand.

<sup>613</sup> The original editor inserted "(160)" at the top of the page by hand.

(continued from the previous page) “The reproductive energy is a process of creation. It is a Godly act!

“In the reproductive organ (male and female) there is concentrated in the smallest space the greatest vital force.

“During the rather complicated exercise the performer of the exercise must concentrate all his thoughts on withdrawing and lifting the reproductive energy from the organ into the solar plexus, where he “wills” that it be stored for transmutation purposes. This is connected with precisely controlled breathing. The act of the transmutation of energy is connected with this, and finally the great “merging” or reunion occurs and the performer becomes the seer while remaining fully conscious and experiences what he sees.

“This is white sexual magic!”

-Into this sacred Society no one can be admitted by another, unless he has the power to enter it himself by virtue of his own interior illumination; neither can any one after he has once entered be expelled, unless he should expel himself by becoming unfaithful to his principles and forget again the truths which he has learned by his own experience.”

(242-1)<sup>614</sup> Dr R.S. Clymer:<sup>615</sup> The Great White Brotherhood Lodge of Tibet, wholly unknown in Tibet or the Orient, is a myth and a spurious fabrication, made in America, and hatched out in the warm, sunny clime of Golden California. It has likewise been denounced and declared to be non-existent entity, a fabulous fake and an extravagant myth by occultists, mystics and Orientals in both hemispheres.”

(242-2) Manly Hall:<sup>616</sup> “One old Hindu that I met in Calcutta told me that no one was worthy to study with a Mahatma until he was capable of contacting this exalted intelligence telepathically while in meditation.”

## **J. Marques Riviere: Tantrik Yoga**

(242-3) I tell them of my profound faith in the spiritual treasure which the East has retained and the West has lost. This treasure is not occult or secret. Those words, those thoughts I leave to folk who clothe themselves in mystery in order to cloak their ignorance. All that is needed in order to discover the treasure is determination, an ardent desire for the true and the beautiful, and an

---

<sup>614</sup> There are two unnumbered paras on this page, followed by a para numbered 1; they are consecutive with the previous page.

<sup>615</sup> “Dr R.S. Clymer” was typed in the left margin and inserted with a bracket.

<sup>616</sup> “Manly Hall” was typed in the left margin and inserted with a bracket.

(continued from the previous page) enduring patience.

(243-1)<sup>619</sup> This science of the human body has, however, nothing in common with the anatomical science of the West. Attempts, for instance, to identify the chakras with the plexus are mistaken. He who would reduce everything to terms of the formal, coarse, physical body of man errs here. There is ANALOGY, but there is no LOCALISATION or CORRESPONDENCE. ALL that can be said is that the nervous system, acting within the physical body, is symbolically analogous to the complex system of the NADIS and CHAKRAS, and their action in the subtle body. That is all. But certain Western writers have made the mistake of identifying the solar plexus with the Anahata chakra, or chakra of the heart. Tantrik doctors in India have pointed out to me that the chakras cannot be identified with parts of the nervous system, as they belong to a quite different plane of "manifested matter."

(243-2) They are centres of consciousness, which work slackly in the normal man, but which can be "awakened" by certain postures and certain concentrations of the manas (mind) upon their activity.

(243-3) This awakening is brought about by the setting in motion of a new human energy, the KUNDALINI force, which normally lies asleep in the lower part of the human body, in its lower centre. Kundalini is the direct image of the divine shakti, of the cosmic power latent and in repose in man, who can awaken it by means of certain exercises. It is compared in the Hindu writings to a serpent unrolling itself, because of its aspect and its ascent into the great central nadi.

(243-4) Once more we must not hastily localise the chakras anatomically, or seek, as has always been done, a correspondence between them and the various nervous plexus. Analogy, symbolism, yes! But not identification. I did not find in India any Tantrik really acquainted with the question who maintained this view.

Unless one is a doctor one cannot understand at once that the Tantrik texts, which place the chakras ON THE VERTEBRAL COLUMN (in the Sushumna nadi, which transfixes them), cannot place

---

<sup>617</sup> The original editor inserted "(161)" at the top of the page by hand.

<sup>618</sup> "Tantrik Yoga, Hindu and Tibetan," published 1939

<sup>619</sup> The paras on this page are numbered 2 through 5, making them consecutive with the previous page.



(continued from the previous page) them in the nervous plexus nearby. There is coincidence of parallel functions, but the function of the one is exercised on the subtle plane, and that of the other on a much more material plane. The error of anatomically localising the chakras is of the same kind as that made by modern anatomists and physiologists who think to find "the soul" under their scalpel; a spiritual or fluidic principle can only be perceived by one who has perceptive senses of the same order as itself.

(244-1)<sup>621</sup> This purification is carried out by means of special postures of the body (asana), and by breathing exercises (pranayama); the mind is habituated to concentrate itself upon a point or an object, real or imaginary, so as to accustom itself to remain calm and to take absolutely "the form" which the will of the yogi wishes to impose upon it. This mental process is concentration or DHARANA. This concentration brings the mind to be fixed upon one object. This state is technically known as DHYANA. When the mind (manas) can identify itself with the divine presence in every human being, ATMA, it is SAMADHI.

(244-2) The control of the breath, PRANAYAMA, is indispensable. Mental control follows the violent breathing exercises, which I will not describe here. These breathing exercises, which strike violently against the diaphragm and in which one nostril or the other is used in accordance with precise rhythmic force, in some sort, the PRANA to frequent other nadis and waken others. At this stage of realisation the yogi makes use of the mantras and the meditations on the centres, the chakra.

(244-3) The Tantriks make it clear here that sexual energy issues directly from the kundalini. It is, as a matter of fact, logical that human creative force should be derived from the most direct representation of the universal Creative Power. But the whole work of the tantrik yoga consists in bringing it about that sexual force, instead of "descending" under the form of seminal liquid, should retain its subtle form and incorporate itself with the ascending prana. The YOGA-KUNDALINI UPANISHAD\* is precise about this: "By the extinction

---

<sup>620</sup> The original editor inserted "(162)" at the top of the page by hand.

<sup>621</sup> The paras on this page are numbered 6 through 8, making them consecutive with the previous page.

<sup>622</sup> The original editor inserted "(163)" at the top of the page by hand.

(continued from the previous page) of sexual desire the spirit is freed from its strongest bonds.”

(245-1)<sup>623</sup> The various exercises which we have enumerated above have had the result of artificially provoking this “outward march of the prana,” which has the effect of inducing a very great subtle warmth, which warms, too, the yogi’s physical body. The serpent kundalini is thus awakened from its state of static equilibrium, and becomes a dynamic force which nothing can stop. A Tantrik said to me: “Can the husband be separated from the wife when they are together? No; and neither can the kundalini force be stopped when it has been awakened from its long sleep in the human being.”

(245-2) I must now draw attention to the danger of the premature awakening of the Serpent kundalini in the centre where it reposes. This premature awakening may be caused either by yoga meditations and exercises wrongly done, but advanced sufficiently to awaken kundalini, or by an extraordinary devotion, a fervent bhakti, or perhaps by a physical accident in which the vertebral column is touched.

(245-3) These exercises, these meditations, these concentrations are not the AIM of the science of yoga – though certain yogis falsely think that they are – but are the means of attaining to Union which is the real meaning and even the translation of the word yoga. Why should there be this mechanical appearance, these complicated processes, this “materialism” in these means? Because the spiritual science of India – and of Asia as a whole – is quite different from that of the West.

The science of Yoga, the knowledge of the Centres of human force, leading to the mystic realisation of the Supreme Identity, proceeds from a quite empirical, quite experimental idea in Hindu asceticism.

(245-4) THE SAVASANA OR DEATH POSE: Sava, in Sanskrit, means corpse. This exercise is called Savasana because it necessitates a complete relaxation of the muscles, similar to that which takes place at death. In this asana the yogi imitates the position of a dead man.

The technique of Savasana is easy to understand,

246<sup>624</sup>

J. Marques-Riviere  
TANTRIK YOGA

---

<sup>623</sup> The paras on this page are numbered 9 through 12, making them consecutive with the previous page.

<sup>624</sup> The original editor inserted "(164)" at the top of the page by hand.

(continued from the previous page) but rather difficult to carry out. It is as follows: The pupil lies down on his back and completely relaxes his muscles. It should be remarked that our muscles are always contracted to a certain extent, even when, while awake, we lie down to rest. This slight contraction must be obviated in the death pose. The student must make an effort of will and concentrate a little. He should choose some part of the body and relax the muscles in it. Then he should concentrate his mind on this part and imagine that the whole tissue of the muscle is still more relaxed, quite flabby, as one might say. If he repeats this process constantly he will be able to attain to the complete relaxation of the different muscles.

Generally speaking, one begins with the thorax, then the abdomen, then the lower extremities, then the higher ones, and finally the brain. The eyes should be kept shut. Those, however, who have the strength of will to concentrate while keeping them open may do so, but it is extremely difficult.

While he is endeavouring to relax the different parts of the body the student should at the same time try to act upon several others, so as to be able finally to relax the whole body at once. This complete relaxation is the final aim of the Savasana.

When the student can relax all the tissues of his body simultaneously he must continue to concentrate on them for some time yet. This completes the first part of the Savasana. While maintaining the first pose the student must fix his attention exclusively for a second upon the regularisation of the respiration, which the Savasana tends to make rhythmic. This is accomplished as follows:

First Phase: The first phase consists of observing the respiration, without trying to control its volume or duration. It should be normal and the observation of it should develop slowly. At the beginning it should be for two or three minutes, then it should be gradually prolonged to ten minutes. During this phase, as during the two following ones, the mind will incline to be easily distracted. Great perseverance over a long period is the only way to attain to concentration.

247<sup>625</sup>

J. Marques-Riviere  
TANTRIK YOGA

(continued from the previous page) Second phase: After about a fortnight the student finds that his respiration is irregular, that not only are his inspirations and expirations unequal, but that they lack uniformity. This unequal and irregular respiration is frequently the cause of bad health. Hence it is necessary to correct it. Inspiration and expiration should be of the same duration. The desired regularity should be obtained by prolonging the short or shortening the long. A regular rhythm is all that the student should try to attain. He should exercise for a quarter of an hour daily during this second phase. At the beginning one may have a sense of suffocation, but this soon disappears.

---

<sup>625</sup> The original editor inserted "(165)" at the top of the page by hand.

Third phase: At the end of about a month, rhythmical respiration causes a sensation of well-being. The student should then try to increase the volume of the inspiration by breathing in more deeply and in consequence breathing out more. During the whole course of the exercise the mind must be concentrated on the respiratory action.

It is not so easy as one might believe to make one's respiration rhythmic. The most difficult thing is to concentrate the mind. This, however, can be attained with patience. One should not hasten from one phase of the exercise to the other. The second should only be commenced when the first has been mastered, and the third only when the second has been perfectly done.

A great mental effort has to be made in order to attain to rhythm of the respiration, and this effort should only be made with the greatest prudence. Fatigue should always be avoided. The student should never cease to have a sense of well-being and comfort. Even after some practice, nervous persons should not devote more than ten minutes to this exercise, but healthy persons may do it as much as they like, may repeat it twice or even thrice a day.

If well carried out, the Savasana calms the nerves to such an extent that it is often accompanied by sleepiness, which must be carefully controlled. The student must carefully guard against sleep during his practice of concentration.

248<sup>626</sup>

J. Marques-Riviere  
TANTRIK YOGA

(248-1)<sup>627</sup> We are enchained by the mental constructions which we are continually creating. If they were extinguished we could apprehend the reality hidden by the play of the mental images which we generate.

We must, too, understand the enormous influence of the mind on the body. Recently medicine has recognised the influence of the mind on physical health.

(248-2) As regards affections of the heart, there has long been no question. The trouble begins with functional disorder, manifestly nervous in origin. The continued repetition of those disorders in persons who are depressed or haunted by grief finally gives rise to real lesions, taking the form of definite weakness of the myocardis or loss of elasticity in the aorta.

The same could be shown with regard to many diseases of the stomach, troubles and worries affecting in the first instance the appetite, then rendering the stomach and the intestines lazy. This soon reacts on the liver. Hence the case is [proved.]<sup>628</sup>

---

<sup>626</sup> The original editor inserted "(166)" at the top of the page by hand.

<sup>627</sup> The paras on this page are numbered 13 through 17, making them consecutive with the previous page.

(248-3) Yoga is the suppression of the transformations of the thinking principle.

Whilst the mind, when free to act, is continually transforming itself and forming itself, better or worse, sooner or later, after the imagined object, Yoga exercises it with a view to remaining motionless and untransformed. For as sutra 3 of the YOGA SUTRAS SAYS:

(248-4) The mind it is that hides reality from us. By its imagination it creates time, space and form. Already Western science (Einstein, Eddington) acknowledges this. But oriental tradition applies this conception of the world to the universe as a whole. It is an ideation (Kalpana-matram) which only exists in the mind and is only an expression of the mind. Everything is an idea, an expression of the mental consciousness.

(248-5) It should be known that until one has reached the state of deep sleep one can stop the mental

249<sup>629</sup>

J. Marques-Riviere  
TANTRIK YOGA

(continued from the previous page) transformations but not sensation. The activity of the will should be great enough to act before the ordinary perceptions.

(249-1)<sup>630</sup> Yoga distinguishes between the three kinds of desire: (a) Attachment to possessions; this desire must be ignored and not combated. (b) Wish for a thing not in our possession. (c) the like or dislike of certain things; this should disappear. Indifference must be attained, so that we neither reject nor hold by what belongs to us.

Yoga requires, after the purification from desire (sumtosa), calm and the mastery of the senses (shama); the one as a rule accompanies the other. Then it requires the student to seek the company of the Wise (sadhu-sanga), whose example, whose teachings, whose holy presence help him greatly. Fourthly and finally, Yoga requires VICARA, the education of the mind.

(249-2) Yoga, therefore, strives to accustom the mind to concentrate earnestly and completely upon an object, at first material, then imagined. This object or form is chosen with a view to its power to act on the human being in question.

---

<sup>628</sup> The original editor deleted "" A bad state of mind may have a serious influence on the course of disease, even when the disease has an exterior cause, such as the tuberculosis bacillus, and even more when they are conditioned by functional trouble, or wh" after "proved." by hand.

<sup>629</sup> The original editor inserted "(167)" at the top of the page by hand.

<sup>630</sup> The paras on this page are numbered 18 through 20, making them consecutive with the previous page.

Many different forms are used for the purposes of meditation: sometimes the letters of the Sanskrit or Tibetan alphabets, sometimes the "word of glory," the PRANAWA or Aum, sometimes short mystic phrases, the MANTRAS, sometimes representations (pictures, statues) of deities. The Tibetans make use also of the incense stick, the red point of which enables them to attain mental concentration rapidly. They make use of "circles of meditation," KYILKOR, like the Hindu MANDALAS.

(249-3) Another series of meditations is concerned with the activity of the mind itself, when in a state of repose or activity. The disciple studies the nature of his interior "force," which is either motionless or in motion, which emerges from and returns to immobility. He notes, finally, the manner in which the mind "apprehends" an object, becomes that object. This process is emphasised in the Tantrik texts, these mental gymnastics which should lead to the disciple "transforming" himself into the object meditated upon.

250<sup>631</sup>

J. Marques-Riviere  
TANTRIK YOGA

(continued from the previous page) Finally the student begins to practise "formless" meditation. He begins in the same way, but works with his imagination in such a way as to reduce the mental images perceived. He meditates upon landscapes which become bare; upon human beings who are gradually transformed into skeletons.... Thus the idea of form is gradually eliminated, then the idea of space, and finally reason merges into an inconceivable "void," which is the intimate and definitive experience of the sole Reality.

(250-1)<sup>632</sup> Management of the sperm: Keue-houng declares in the first instance that these exercises should be taught orally. These are Tantrik practices which are found in certain schools in India, and which act upon the sexual energy. This may be taken as a new proof either of an exchange of traditional doctrine between China and India, or of the existence of an immemorial tradition.

(250-2) Freud has accustomed the philosophers to look the problem in the face. Tantrik initiates studied the problem long ago in detail. Must they be reproached for having sounded one of the great mysteries of the human being?

(250-3) "I will say simply that when Freud made of the libido an independent force, which has not necessarily a sexual goal, he is in absolute agreement with Tantrik

---

<sup>631</sup> The original editor inserted "(168)" at the top of the page by hand.

<sup>632</sup> The paras on this page are numbered 21 through 24, making them consecutive with the previous page.

doctrine. This force may be displaced in one direction or another. Desire does not necessarily manifest itself in the sexual act. It transforms itself, disguises itself, in a way hides itself.... This force is, in itself, like the tension of the bow, which knows not whither the arrow will go. This 'tension' may relax in the sublime activities of art, religion, music, prayer; it may also take paths that are obscure, twisting and fatal. The Libido itself without a definite form, without an aim, may manifest itself in good or evil....

(250-4) "For the problem remains the same and, unconsciously, the ardent search for happiness is the interior, truncated, often unhappy expression of the interior force which WILLS the expansion of the human being into the divine. By all means man wishes to expand his consciousness: by dogmas,

251<sup>633</sup>

J. Marques-Riviere  
TANTRIK YOGA

(continued from the previous page) by love, by prayer, by magic, he would fain attain the 'beyond' of consciousness, that beatitude which is no longer human. Primitive sexual rites are a means to making this state of consciousness emerge. Drugs are another. The fact remains that the sexual act is the most powerful of levers -

(251-1)<sup>634</sup> "Tantrism teaches that the vital force kundalini has its corresponding force on the nervous and physical planes, the force of the sexual organs. Tantrik Hatha Yoga strives to regulate this force by will and mental discipline, it tries to sublimate the developed force and thus to awaken the subtle centres. We have already said a few words on the subject.

"This awakening of the sexual force takes place the wife - the Shakti of the Tantriks. But I met a Tantrik who lived alone and who showed me his sacred trident. 'That is my wife,' said he. One makes contact here with complex and difficult rites which cannot be summarised without being distorted.

(251-2) "The Yoga rites contain a profound doctrine; it may be summarised thus: 'Identification of the wife with the divine Shakti.' It must be understood that Asia has never looked upon the sexual act from the point of view of 'morality' dear to our modest contemporaries. For Asia incapacity is a weakness and not a virtue. If a man wishes to live in continence, and thus sublimate (consciously or not) his sexual force in mental energies, he is at liberty to do so. But he is not above the married man who follows the natural law.

---

<sup>633</sup> The original editor inserted "(168a)" at the top of the page by hand.

<sup>634</sup> The paras on this page are numbered 25 through 26, making them consecutive with the previous page.

“As regards this latter, the Tantrik rites permit him to identify his wife (and inversely the husband for the woman becomes the god) with the divine Shakti, the goddess. The act of love thus becomes an act of worship in intense joy.

“This path, if mental discipline is strictly maintained, leads to a spiritual realisation which is possible in marriage. But I believe that the heavy psychic atavism which rules in the West renders this way dangerous in view of possible deviations.

252<sup>635</sup>

J. Marques-Riviere  
TANTRIK YOGA

(continued from the previous page) “It is easy to guess what these deviations might be: the use of the sexual force for spiritual vampirism or the ends of black magic. These rites exist in Asia and the Voodoo is their counterpart among the negroes. Without entering into details, I will simply say – for the benefit of imprudent experimenters – that all women are not usable for such rites, but there must be special signs when they are chosen, and inversely. These rites are dangerous and useless for spiritual realisation.

(252-1)<sup>636</sup> \*The contradictory descriptions given at seances are explained by the fact that the discarnate lives in the world he mentally creates, and of which he cannot get rid. I only know a few cases of experimenters which confirm the Asiatic teaching. We recommend, for instance, for reading the mediumistic messages of Albert Pouchard in “The Other World and Its Infinite Possibilities” (Geneva, 1936). This recognises, for the first time in my experience, the complete subjectivity of the creations and the world which he meets in his experiences after death.

(252-2) Then the drama of reincarnation is played. The desires in germ of his Karma tend to lead the human being back towards the same plane. According to Yoga, it must be clearly stated, only the flow of life rises and falls, disincarnates and reincarnates itself. The Ego is a spectator, it “shadows” as the Tibetans say, the temporary human constituent, it does not incorporate itself in it – any more than the Ocean can “enter” into a wave.

(252-3) A Western can understand Yoga perfectly – his own yoga – if he reflects on the great laws given in the course of his book. He should know, besides, that he has in himself a living and faithful light, an incomparable instructor who only waits to be listened to. But we must know how to listen...

---

<sup>635</sup> The original editor inserted "(168b)" at the top of the page by hand.

<sup>636</sup> The paras on this page are numbered 27 through 30, making them consecutive with the previous page.



(252-4) The essential elements of this discipline have been given here, it suffices to practise them and to create the new "habits" indispensable to the new automatisms which one wishes to establish in oneself.

## **Bess M. Mensendieck, M.D.: Look Better, Feel Better: The System of Functional Movements**

253<sup>637</sup>

Bess M. Mensendieck, M.D.  
LOOK BETTER, FEEL BETTER

(253-1)<sup>638</sup> When getting out of a chair, rise without support of hands. When bending, the abdomen should be drawn in. If not, it will become bulging. During the course of the day the body should be bent sideways frequently or at least occasionally. When sitting, the weight should be distributed evenly on<sup>639</sup> sitting bones. If not, you invite backaches. While standing or walking, buttock muscles should be held tight and the weight of the body should be carried toward the ball of the foot near the large toe. If not, the body - knees and shoulders - is out of line.

(253-2) Improper body use in daily activities and not advancing age is the cause for say, bulge, and ache.

(253-3) Painful backache was cured in two months by strengthening the muscles guarding the back and by eliminating the twist in the pelvic "belt" region.

(253-4) Chairs should enable us to sit in a restful position with back straight, shoulders squared and head high.

(253-5) The Movements can be used even in old age, even those in their seventies. They are done slowly. They take ten minutes a day. Even after years of abuse and neglect, muscles can be healed and restored to tonic condition.

(253-6) When straightening shoulders draw them back by pulling with muscles in the middle of the back.

(253-7) When raising arm forward and upward to shoulder height, your thoughts should not go to the hand but to the shoulder tip, to begin the lifting.

---

<sup>637</sup> The original editor inserted "(169)" at the top of the page by hand.

<sup>638</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

<sup>639</sup> Deleted the following (appears to be a repetition): "or sitting, the weight should be distributed evenly"

(253-8) The appearance and health of the body and strength of the lower back are influenced by the buttock muscles. They hold the pelvis upright, thereby helping to avoid weak back, general aches, sacroiliac disturbance or sciatica. [To relieve these pains do the (a) Back stretch (b) the Leg Pendulum, Backward and Sideways Movements. The busy executive at a desk all day sits with lower back hunched over, abdomen protruding, and trunk weight resting incorrectly on pelvic bones. The height of his desk and improper use of swivel chair play havoc with his back and neck; one day sacroiliac or sciatic conditions will pain him, rounded shoulders distress him. Occupational posture wrongly executed brings its harmful record on body structure and outline.]<sup>640</sup>

(253-9) When straightening shoulders draw them back by pulling with muscles in the middle of the back.<sup>641</sup>

(253-10) Breathing enables waste air, including toxic gases, to escape from the body. Exhalation is of equal importance to inhalation.

(253-11) By developing muscles of the chest, we increase breathing capacity and eliminate easy loss of breath.

254<sup>642</sup>

Bess M. Mensendieck, M.D.  
LOOK BETTER, FEEL BETTER<sup>643</sup>

(254-1)<sup>644</sup> The structure of the body points the way to the correct sitting position. The human anatomy reveals that we {have}<sup>645</sup> been provided with sitting bones. These are the curved ridges of bones at each side of the lower edge of the bony belt called the pelvis. The two curved ridges of bones can be likened to the curved rockers of a rocking chair. The trunk may rock on the sitting bones or it may be stopped and held still on its balancing point, as would a rocking chair. This is how to find your sitting bone. First sit toward the front edge of a chair without arms or padding such as an ordinary kitchen chair. Next let your feet rest flat on the ground, hold your back straight. Slide your left hand, with palm upwards under your buttocks on the left side;

---

<sup>640</sup> This was typed at the bottom of the page and inserted with an arrow and the note: "(8 Cont.)" in the original.

<sup>641</sup> This para is an exact duplicate of 253-6

<sup>642</sup> The original editor inserted "(170)" at the top of the page by hand.

<sup>643</sup> "The System of Functional Movements" was typed at the top of this page, with the note: "Subtitle of Mensendieck's book" in the original.

<sup>644</sup> The paras on this page are numbered 12 through 13, making them consecutive with the previous page.

<sup>645</sup> Insert from source material (original book).

that is, between the buttocks and the [chair].<sup>646</sup> Place your right hand similarly. Press the fingers until you feel a ridge pressing against the fingers. This bone is the sitting bone. Now rock the trunk forward and backward on the sitting bone. Sense how the pressure on the fingers increases and decreases depending upon the position of your trunk. When the pressure on the fingers is greatest, you are using the proper point on the sitting bone for balancing the trunk. It is comparable to the exact point on the rocking chair which will balance it and thus hold it steady. The position of the back, shoulders, chest and abdomen depend upon this exact point. With the weight of the body directed to it, the pelvis is held erect, the trunk weight above it maintained in correct balanced position.

(254-2) Now follow the steps for assuming the balanced sitting position. First, sit toward the front edge of the chair. Only by sitting toward the front of the chair can you assure the proper use of the sitting [bone].<sup>647</sup> Otherwise you will be sitting partly on your thighs, drawing the back out of line. Secondly, place both feet flat and parallel on the ground, a few inches apart. The feet serve as a good foundation for the body, even in the sitting position. The pressure should be directed to the area back of the big toe, including the big toe joint. This is the ball of the foot. Next use the sitting bones. With some practice you can readily know when you are seated on the balancing points of the sitting bones. It will be the spot where the pressure of the sitting bone is greatest against the chair. Then hold the knees parallel with the legs bent. Have the knees face straight forward and about three inches apart. Next, press lightly on the ball of each foot and on to the sitting bones. Draw the head and trunk up tall and straight. With the long back muscles, slowly stretch the spine, straight upward toward the centre of the head, the crown of the head.

255<sup>648</sup>

Bess M. Mensendieck, M.D.  
LOOK BETTER, FEEL BETTER

(continued from the previous page) Then hold the chin at right angles to the neck. Gently, with the shoulder blade muscles, draw both shoulder blades toward the middle line of the trunk. Finally, let the arms hang loosely at the sides. This is the balanced sitting position, which prevents sacroiliac and sciatic conditions. This is the most restful sitting position. It is conducive to good breathing, straight spine, and eliminates harmful pressures on the lumbar region. It is not strenuous to hold the trunk erect in this posture, once you are fully accustomed to it. The pillowed easy chair, the source of so much damage to your body, may even lose its attraction for you.

---

<sup>646</sup> The original editor inserted "chair" by hand.

<sup>647</sup> The original editor inserted "bone" by hand.

<sup>648</sup> The original editor inserted "(171)" at the top of the page by hand.

(255-1)<sup>649</sup> How To Stand In Balance: It is wise to know how to conserve energy and avoid fatigue while standing. The body weight should be directed toward the front of the foot, along its inner margins, so that it is carried not only by the heel, but also by the ball of the foot. Only by directing the weight toward the ball of the foot can you maintain the long foot arch. This arch sustains the weight of the body without weakening the foot. You can assure the use of the ball of the foot by having the feet straight and parallel to each other, a few inches apart. To hold the legs and trunk straight, two joints have to be controlled: the ankle joint and the knee joint. This is done by maintaining an equal muscle action in front and in back of the legs. You will thereby control the leg bones at the two joints holding the legs straight. The buttock muscles are important for the proper alignment of the trunk on the legs, so control them, in the way given elsewhere. You stretch the trunk up tall and straight by means of the long back muscles on either side of the spine. This will give you the sensation that you are pulling yourself up toward the crown of your head. Unless you do this the pelvis will have to carry more of the trunk load than it should. The head will then be correctly balanced upon the erect neck column, by the muscles along the back of the neck. Use them to hold the head high. This does not mean to hold the head stiffly. These muscles help you to move more gracefully. Simultaneously, the shoulder blade muscles at the middle of the back draw the shoulder girdle into proper balance, drawing the arms into their correct position along the sides of the body.

(255-2) Steps for Assuming The Balanced Standing Position: (a) Place both feet parallel, two inches apart, big toes pointing straight ahead. (b) Slowly draw the buttocks and abductor muscles which are along the inner margin of the thigh, tightly together.

256<sup>650</sup>

Bess M. Mensendieck, M.D.  
LOOK BETTER, FEEL BETTER

257<sup>651</sup>

Bess M. Mensendieck, M.D.  
LOOK BETTER, FEEL BETTER

(continued from the previous page) (c) Press toward the ball of each foot and hold the body weight evenly distributed on both legs. (d) With the muscles in front of the thighs, pull up both knee caps. (e) From the small of the back lumbar region with the long back muscles, slowly stretch the back straight upwards, and draw yourself up toward the crown of the head. (f) Simultaneously gently move the chin slightly forward

---

<sup>649</sup> The paras on this page are numbered 14 through 15, making them consecutive with the previous page.

<sup>650</sup> Blank page

<sup>651</sup> The original editor inserted "(172)" at the top of the page by hand.

until it is held at right angles with the front of neck. (g) From the centre of the upper back with the shoulder blade muscles slowly draw the shoulder blades back and down until they are flat and held together. Finally, let the arms hang loosely at the sides. This is the correct balanced standing position which you should use throughout the day, whether you are standing, waiting for a bus or while talking with another person. It is the most restful standing position. To enable ready movement, there is a useful variation on this position. Place the feet in step position; that is, one foot forward as though you were about to take a step. With the feet in this position, you can reach and move more easily, shifting the weight readily from one to the other.

(257-1)<sup>652</sup> The restful chair: Its height should enable your feet to remain flat on the floor, and your thighs parallel to the floor when you sit toward the front edge of the chair. Its upholstery should be neither too soft nor too hard. It should enable you readily to find the proper point on the sitting bones. The buttock muscles provide adequate padding to assure comfort. If chair padding is still required, it should be without springs. They are a bad foundation on which to hold the trunk erect, being too uncertain. The healthful chair need not have arms, for additional support in the balanced position [to back or]<sup>653</sup> arms is not necessary. It is difficult to find arm rests of a suitable height, one that enables you to keep the shoulders back and low. When your long back muscles are sufficiently strong to hold the trunk erect, the chair back becomes unnecessary, except for weak or elderly people. When you lean against the back of a chair, your weight is incorrectly distributed. The position of the pelvis is disturbed, the lower back is curved outward too far. Complete relaxation for all parts of the body, cannot be obtained in a seated position. In order to relax completely it is best to lie down on a couch, on the floor, or on a bed, whenever opportunity presents itself. The couch or bed should be firm enough to offer sufficient rebound. Springs are too elastic to provide the right support.

258<sup>654</sup>

Bess M. Mensendieck, M.D.  
LOOK BETTER, FEEL BETTER

259<sup>655</sup>

Bess M. Mensendieck, M.D.  
LOOK BETTER, FEEL BETTER

(259-1)<sup>656</sup> The proper table: The height should be such as to enable you to keep your shoulders back and down, especially for writing tables. To determine whether the table

---

<sup>652</sup> The paras on this page are numbered 16, making them consecutive with the previous page.

<sup>653</sup> The original editor inserted "to back or" by hand.

<sup>654</sup> Blank page

<sup>655</sup> The original editor inserted "(173)" at the top of the page by hand.

is the proper height for your body, sit in a chair in the balanced sitting position close to the table. Bend your elbows. With the shoulders back and down, the bent elbows should just touch the table top. When the table is this height you can rest the forearm upon it, making sure that you are guarding your shoulder line. Adapting your body to an unsuitable table will spoil the shoulder and neck lines and result in fatigue and tension along the neck and upper back.

(259-2) A reading stand is a valuable addition. This enables you to not only guard the eyes but the neckline, the shoulder line, and the upper back muscles. A stand similar to a musician's stand could be used; its height adjusted, its distance from the eyes adjusted, you could then sit straight and keep the correct posture of the head, shoulders and upper back. It would prevent fatigue and continued eyestrain.

(259-3) The height and arrangement of office furniture is important, because a man sits at a desk for a long period of time. During this period the long back muscles are being strengthened, a little back rest at the lower back may be used in the chair. A correct typewriting table will enable you to sit in the balanced position and have the correct height and space underneath the table to move your feet.

(259-4) The swivel chair which has so many attractive features can be harmful if its seat is too far off the ground. If the leather upholstery causes the edge of the seat to taper the sitting bones cannot be properly used. This will cause the lower back to bulge resulting in fatigue and backache. The height of the desk affects the shape of the shoulders and the condition of the upper back. The proper height permits his elbows when bent to touch the desk top. This makes it possible for him to write without shoving his shoulders up and out of line. A reading stand also helps to reduce fatigue.

(259-5) Even so mild an activity as sitting keeps some muscles on the job. We can rest the entire body only when we lie down.

(259-6) Now these exercises called Movements must be done slowly. This slow tempo is one of their chief characteristics. It enables you to think while you act, to become aware of the specific muscles required for each motion, to find them and use them correctly. Nevertheless, the Movements are by no means slow in showing results. The first movement is designed to strengthen the back and it is called The Back Stretch.

260<sup>657</sup>

Bess M. Mensendieck, M.D.  
LOOK BETTER, FEEL BETTER

---

<sup>656</sup> The paras on this page are numbered 17 through 22, making them consecutive with the previous page.

<sup>657</sup> Blank page

(continued from the previous page) The steps are: First, stand in balance, then draw the buttocks tightly together and slightly under, at the same time slowly draw the abdomen in and up, beginning at its lowest point, near the groin and continuing to the navel. Simultaneously, bring the trunk forward in a round bend beginning at its lowest section above the buttocks until the entire back is curved. Hold the buttocks in and under, maintain the pressure on the ball of each foot, allow the arms to hang loosely at the sides; throughout keep the abdomen flat, the buttocks tight, bend as far as you can without straining, but do not try to touch toes. Next, with the long back muscles slowly raise the trunk, gradually straightening the back. Begin with the lower section of the back, the lumbar region, straighten it gradually until it is again erect, including the neck and head. Slowly release the tension of the muscle just used, ease the pressure on the foot. Do this movement two times, rest, then do it twice again.

(261-1)<sup>659</sup> Variation of the Back Stretch: (A completer and fuller movement): Stand as before. Raise the arms over the head, palms forward, fingers pointing to the ceiling, draw the buttocks under and simultaneously draw the abdomen in and up, beginning at the lowest point near the groin. At the same time begin to bend the trunk forward, beginning at its lowest section in the Lumbar region, gradually curving the back in a round bend which includes the neck. Stretch the vertebrae with a curve, keep the arms beside the ears as the trunk is being bent. Continue to draw the abdomen in until it is flat up to the chest simultaneously curving and stretching the back. Hold the buttocks in and up. Slowly begin to raise the trunk by means of the long back muscles, think that you are returning each vertebrae into place; straighten the spine up to the head. The weight of the trunk is drawn upright by means of the long back muscles. Throughout keep the abdomen flat, and the buttocks tight. Then slowly lower the arms to the sides of the body, slowly release the tension of the muscles just used and ease the pressure on the ball of each foot. Do this movement twice. Rest and do it twice again.

(261-2) Movement for Squaring the Shoulders: Sit in balance, press onto the ball of each foot, and onto the sitting bones. Slowly turn both hands at the wrist until the palms face backwards. Slowly bend both hands backward at the wrist's joint, until the fingertips point backward. With upper arm muscle in front, slowly raise both arms forward and up to shoulder height. Hold the elbows straight and the arms parallel, keep back and head erect.

---

<sup>658</sup> The original editor inserted "(174)" at the top of the page by hand.

<sup>659</sup> The paras on this page are numbered 23 through 24, making them consecutive with the previous page.

262<sup>660</sup>

Bess M. Mensendieck, M.D.  
LOOK BETTER, FEEL BETTER

263<sup>661</sup>

Bess M. Mensendieck, M.D.  
LOOK BETTER, FEEL BETTER

(continued from the previous page) Next, slowly raise both hands at the wrist joint until the fingertips point upward. Slowly lower the arms in front by releasing the front deltoid muscle until they are again at the sides of the body. Slowly lower both hands at the wrist joint until the fingertips point downward. Release tension of the muscles just used. Do this movement three times. Rest. Do it again three times.

(263-1)<sup>662</sup> Squaring the shoulders movement to relieve aches and pains in the shoulder region. Stand in balance, slowly turn both hands at the wrist until the palms face backwards. Slowly bend both hands backward at the wrist joint until the fingertips point backward. Slowly raise both arms forward and up to shoulder height. Keep arms straight and parallel. Hold the trunk erect. Slowly continue to bring the arms forward until they reach the sides of the head. Keep hands bent at wrist joint while raising the arms. Be careful to hold the shoulder tips down. Hold arms straight and parallel. Now raise both hands at the wrist joint until the fingertips point toward the ceiling. Prepare to lower the arms by bending the hands backward at the wrist joints until palms face the ceiling. Slowly lower arms up to shoulder height. Keep back erect. Hold both arms straight and parallel. Then slowly continue to lower the arms until they are at the sides of the body. Lower both hands at wrist joint with fingertips pointing to the ground. Slowly release the tension of the muscles just used from top downward. Do this movement three times, then do it again three times. Both this and the previous movement can be used during any of the day's activities for arm raising and lowering, or putting the arms forward and upward such as when combing hair, shaving, putting on or taking off hat, reaching for something. This keeps the shoulder joint in proper working condition.

(263-2)<sup>663</sup> Movement to eliminate round shoulders: Stand in balance. Bend the fingers into a loose fist, thumb outside, then bend the fist backward at the wrist joint. From the back of the upper arm to the shoulder, slowly move both arms backward and upward

---

<sup>660</sup> Blank page

<sup>661</sup> The original editor inserted "(175)" at the top of the page by hand.

<sup>662</sup> The paras on this page are numbered 25 through 26, making them consecutive with the previous page.

<sup>663</sup> The original editor inserted para number "(26)" by hand.



as far as possible without losing the correct posture of the trunk. Use the back section of the deltoid to raise the arms backwards. Keep the back erect and the abdomen parallel. Hold the abdomen flat and head erect. Press onto the ball of each foot, keep buttocks tight. Slowly lower both arms to the sides of the body by releasing and contracting of the back deltoid muscle. Slowly lower the fists at the wrist joint and stretch fingers until fingertips point to the ground.

264<sup>664</sup>

Bess M. Mensendieck, M.D.  
LOOK BETTER, FEEL BETTER

265<sup>665</sup>

Bess M. Mensendieck, M.D.  
LOOK BETTER, FEEL BETTER

(continued from the previous page) Release the tension of the muscles just used from top downward. Do this movement two times, then do it again twice. It draws the shoulder blades together and prevents round shoulders.

(265-1)<sup>666</sup> Movement to increase breathing capacity and expand chest: Sit in balance; place hands lightly around the lower ribs on each side, with the fingertips pointing to the middle line of the trunk. This places the hands where the spreading movement is greatest and may be felt most distinctly. Press the hands lightly against the ribs, now very slowly inhale and spread the ribs sideways, away from the middle line. Feel under the lightly pressing hands that the ribs are slowly spreading sideways. This is produced by the action of the breathing muscles which are situated between the ribs. Now very slowly exhale, gradually releasing the contraction of the muscles and let the ribs move in again toward the middle line. Feel under the lightly pressing hands that the ribs are moving in again. Next, very slowly repeat the inhalation and the exhalation several times. Repeat the breathing movement and become aware of the timing of the inhalation and the exhalation, which should be of equal duration. Then slowly breathe in and mentally count the time it takes to spread the ribs sideways by means of the muscles. Then slowly breathe out again counting the time it takes for exhaling. Repeat both inhalation and exhalation until they are accomplished evenly and rhythmically. Then lower the hands and let the arms hang to the sides. Repeat the breathing movement without the help of the touch. Become aware of the sideward motion of the ribs. Do this movement once, then rest, then do it again. Do it sparingly at first in order to avoid momentary dizziness. It may gradually be done more frequently.

---

<sup>664</sup> Blank page

<sup>665</sup> The original editor inserted "(176)" at the top of the page by hand.

<sup>666</sup> The paras on this page are numbered 27 through 29, making them consecutive with the previous page.

(265-2) The diaphragm is situated between the chest and the abdominal cavities. It is completely surrounded by the bony structure of the ribs and therefore cannot be felt by means of the touch, as can the intercostal muscles which are located between the ribs. Hundreds of years of controversy have gone into the scientific interpretation of the action of the breathing mechanism. It has however been established that the intercostal muscles in conjunction with the diaphragm bring about the breathing action.

(265-3) Movement to end Backache: (Relieve fatigue and pains in the lower back and stop sacroiliac aches:) Stand in balance and tighten the back and buttocks, press on the ball of the right foot. With the lowest part of the long back muscles near the spine, slowly draw the right leg up to the lumbar {region}<sup>667</sup>

266<sup>668</sup>

Bess M. Mensendieck, M.D.  
LOOK BETTER, FEEL BETTER

267<sup>669</sup>

Bess M. Mensendieck, M.D.  
LOOK BETTER, FEEL BETTER

(continued from the previous page) which is the lowest part of the back. Raise the heel also. The ball of the right foot remains lightly touching the ground. Keep the trunk erect. Hold the buttocks and abductor muscles tight; realise that by this small movement the right pelvic half and the entire right leg have been raised straight upwards. Now slowly release the muscle contractions of the right lumbar region and carefully lower the leg until the heel touches the ground. Then slowly release the tension of the muscles just used. Repeat this movement two times, then do it two times on the left side. Rest and repeat it twice with each leg.

(267-1)<sup>670</sup> Movement Variation for relieving fatigue and pains in the lower back and sacroiliac: Begin as before. Then slowly raise the right leg straight up into the lumbar region thereby lifting the heel off the ground. The ball of the right foot remains lightly touching the ground. Use the lowest part of the long back muscles on the right side to raise the dimple, and the right leg slightly. At the same time, transfer the weight of the trunk to the left leg, relying on the left buttock and abductor muscles to [carry the

---

<sup>667</sup> Inserted missing word "region" from original source material.

<sup>668</sup> Blank page

<sup>669</sup> The original editor inserted "(177)" at the top of the page by hand.

<sup>670</sup> The paras on this page are numbered 30, making them consecutive with the previous page.

weight and]<sup>671</sup> remain straight. Slowly release the tension in the right lumbar region and shift the weight of the trunk.

Repeat movement twice, {then do it two times}<sup>672</sup> on the left side.

The muscles of the lumbar region are seldom used in {daily activities.}<sup>673</sup>

(267-2) M Flood's Critique Of Mensendieck: She was not an Alexander pupil. On the contrary, her method involved the very opposite principle to him, it created rigidity instead of relaxation, tension instead of freedom.

[(For all Diagrams of Exercises see end of RB "Physical Work" 8½ ×11)]<sup>674</sup>

268

Bess M. Mensendieck, M.D.  
LOOK BETTER, FEEL BETTER

## Upton Sinclair: The Fasting Cure

269<sup>675</sup>

Upton Sinclair  
THE FASTING CURE

(269-1)<sup>676</sup> PB: (a) Weak, elderly, inexperienced beginners may support themselves during fast on hot drink made of Slippery Elm Powder, combined with Yerba Mate Tea or very weak China Tea, if stimulant is felt necessary. The SE has smooth demulcent action and is mildly strengthening.

(269-2) My object in publishing this book is two-fold: first, to have something to which I can refer people, so that I will not have to answer half a dozen "fasting letters" every day for the rest of my life;

(269-3) I cannot take any case but my own, because there is no case about which I can speak with such authority. To be sure I might write about it in the abstract, and in veiled terms. But in that case the story would lose most of its convincingness, and so of its usefulness. I might tell it without signing my name to it. But there are a great many people who have read my books and will believe what I tell them, who would not take

---

<sup>671</sup> The original editor inserted "carry the weight and" by hand.

<sup>672</sup> Inserted missing text "then do it two times" per original source material.

<sup>673</sup> Replaced "both" with "daily activities" per original source material.

<sup>674</sup> The original editor inserted "(For all Diagrams of Exercises see end of RB "Physical Work" 8½ ×11)" by hand.

<sup>675</sup> The original editor crossed out "(140)" and inserted "(179)" at the top of the page by hand.

<sup>676</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page. The first para was typed at the top of the page and is unnumbered.

the trouble to read an article without a name. Mr Horace Fletcher has set us all an example in this matter. He has written several volumes about his individual digestion, with the result that literally millions of people have been helped. In the same way I propose to put my case on record. The reader will find that it is a typical case, for I made about every mistake that a man could make, and tried every remedy, old and new, that anybody had to offer me.

(269-4) I know a man who fasted fifty days, and then ate half a dozen figs, and caused intestinal abrasions from which he lost a great deal of blood.

(269-5) I have fasted twelve days on two occasions. In both cases I broke my fast because I found myself feeling weak and I wanted to be about a good deal. In neither case was I hungry, although hunger quickly returned. I was told by Bernarr Macfadden, and by some of his physicians, that they got their best results from fasts of this length. I would not advise a longer fast.

(269-6) Several people asked me if it would not be better for them to eat very lightly instead of fasting, or to content themselves with fasts of two or three days at frequent intervals. My reply to that is that I find it very much harder to do that, because all of the trouble in the fast occurs during the first two or three days. It is during those days that you are hungry, and if you begin to eat just when your hunger is ceasing, you have wasted all your efforts.

270<sup>677</sup>

Upton Sinclair  
THE FASTING CURE

(270-1)<sup>678</sup> I used to try these "fruit fasts" under Dr Kellogg's advice. I could live on nothing but fruit for several days, but I would get so weak that I could not stand up - far weaker than I have ever become on an out-and-out fast.

(270-2) It has been my experience that immediately after a fast {the}<sup>679</sup> stomach is very weak, and can be easily upset; also the peristaltic muscles are practically without power. It is, therefore, important to choose foods which are readily digested, and also to continue to take the enema daily until the muscles have been sufficiently built up to make a natural movement possible.

---

<sup>677</sup> The original editor crossed out "(141)" and inserted "(179)" at the top of the page by hand.

<sup>678</sup> The paras on this page are numbered 6 through 11, making them consecutive with the previous page.

<sup>679</sup> Changed "that my" to "the" per original source material.

(270-3) In cases where the cure had not proved permanent, about half mentioned that the recurrence of the trouble was caused by wrong eating, and about half of the rest made this quite evident by what they said.

(270-4) When you are fasting, the higher faculties are in a sensitive condition, and you can do many interesting things with your subliminal self. For instance, she had always considered herself a glutton; and so during an eight-day fast, just before going to sleep and just after awakening, she would lie in a sort of trance and impress upon her mind that idea of restraint in eating. The result, she declared, has been that she has never since then had an impulse to over-eat.

(270-5) I plunged into the writing of a new novel, and as usual I got so much interested in it that I wasn't hungry. I said that I would fast, and save the eating time, and the digesting time as well. So I would sit and work for sixteen hours or more a day, and sometimes for six hours at a stretch without moving. After two or three days of this I would be hungry, and would eat something; but being too much excited to digest it, I would say, "hang eating, anyhow!" - and go on for another period of work. I kept that up for some six weeks, and I turned out an appalling lot of manuscript;

(270-6) I had been following the raw-food regimen. I had gained wonderful results from this, and I had written a good deal about it; but I had got these results while leading an active life, and not doing hard brain-work. I found continually that when I settled down to a sedentary life, and to writing which involved a great deal of nervous strain,

271<sup>680</sup>

Upton Sinclair  
THE FASTING CURE

(continued from the previous page) I began to lose weight on raw food; and if I kept on with this regimen, I would begin to have headaches, and other signs of distress from what I was eating. As an illustration of what I mean, I might say that quite recently I plunged into a novel in which I was very much absorbed, and I lost twelve pounds in sixteen days; and this, it must be understood, without changing my diet in the slightest particular. I went on with the work from about six weeks, and by that time I had lost twenty pounds. In explaining this to myself, I was divided between uncertainty as to whether I was working too hard, or whether I was eating too much. Finally I took the precaution to weigh what I was eating, and to make quite certain that I was eating no more than I had been accustomed to eat during my periods when I had remained at my normal weight. I then cut the quantity of my food in half, and found that I lost much less rapidly. This served to convince me that the trouble lay in the fact that I had not

---

<sup>680</sup> The original editor inserted "(180)" at the top of the page by hand.

sufficient nervous energy left to assimilate the food that I was taking. And I have known others to have this same experience. Bernarr Macfadden, in particular, told me that he could not get along upon the nut and fruit diet while closely confined in his office.

(271-1)<sup>681</sup> This brings me to my fasting experiences, – about eight of them in the last seventeen years and lasting from five to fifteen days according to the time it took my tongue to clear off. I find that the more hot water I drink the quicker it clears; during the last fast three years ago I drank one quart every two hours through the day. I got my stomach so clean that the water tasted sweet – this is the test of a clean stomach.

(271-2) When I began drinking hot water I had a slight kidney and bladder trouble; this has disappeared; the constant flushing has strengthened these organs – I am now sixty-four. Cold water before meals is better than none, but is not as good as hot water, as the latter does not chill the stomach or gripe one, and acts as a tonic on the internal organs; is more quickly absorbed and starts perspiration, causing the skin to share with the kidneys the work of eliminating waste matter.

## **Edward E. Purinton: The Philosophy of Fasting**

272<sup>682</sup>

Edward E. Purinton  
THE PHILOSOPHY OF FASTING

(272-1)<sup>683</sup> Most people fast with the sole idea of cleansing their bodies. I call that starving – not Fasting.

(272-2) The Conquest Fast solves finally and forever that most perplexing problem – “What shall I eat?” This is the first question a sick man asks – and the last one a well man answers. You ask it for yourself, you must answer it for yourself. Answers from without only bewilder you. The wisest dietist on earth – and there isn’t any yet – could do no more than give you data you must forget before you eat sanely. I have studied, practiced – and disproved for me, a score of the most popular dietetic theories. So long as they keep to the physiological fact they are useful. But the moment they add inference and generalisation – that moment they verge on fallacy.

---

<sup>681</sup> The paras on this page are numbered 12 through 13, making them consecutive with the previous page.

<sup>682</sup> The original editor crossed out “(143)” and inserted “(181)” at the top of the page by hand.

<sup>683</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(272-3) Note the revolution wrought by the Fast. I wasn't hungry at all through the first three weeks - whereas before I never could get enough; overeating is the commonest cause of starvation, let us remark in passing. When I began to gravitate slowly toward the cupboard, along about the twenty-fifth day, I found two-thirds of the foods there were actually impossible for me to eat. Yet all were hygienic, well-prepared, pure. They simply wouldn't satisfy my individual hunger - a hunger I hadn't known before since babyhood. Nuts and fruits I craved most, with a few vegetables and natural grains a close second. Nothing else. Fried foods nauseated me. Ice-cream soda was so much swill. "Dainties" usually thrust on an invalid seemed but sickening imitations of nutriment. The very thought of "cream-puffs" - and I did recall the soggy thing - made me shudder. Salt was as superfluous as star-dust; I don't care for it now even on eggs. Instinct was once more alive and active. In point of hunger at least I was a perfect animal - first. Note this also; I didn't want any Grape-Nuts, Malted Milk, or Protose Steak, such concoctions being sanitary but not sane. Since the Fast, I have never hesitated for one moment over what to eat. I always know.

(272-4) The Conquest Fast simplifies diagnosis. Do you really know what ails you? Does the doctor? Does anybody? I always know what ails me - if anything does; and exactly how to remedy it.

(272-5) During a long Fast, you learn for yourself what's the

273<sup>684</sup>

Edward E. Purinton  
THE PHILOSOPHY OF FASTING

(continued from the previous page) matter with you. Both physically and psychically. Because the Fast reaches direct the three vital centres whence all disturbance arises - Digestion, Thought, and Sex.

(273-1)<sup>685</sup> If every brain-worker were to spend half the noon-hour - or all of it in case he takes breakfast - in a quiet room apart, with eyes closed, body in repose, mentality suspended, breath rhythmic and regular; that afternoon ennui would all disappear. Power is not generated in the stomach. You can never eat to get strong. A man's ability to do comes through his heart, his lungs, his brain, and his soul. The soul needs no material nourishment, the brain next to none, and the heart and lungs so little as scarcely to be reckoned. Physical strength lies all in the breath, mental strength all in the brain, and spiritual strength all in the soul.

---

<sup>684</sup> The original editor crossed out "(144)" and inserted "(182)" at the top of the page by hand.

<sup>685</sup> The paras on this page are numbered 6 through 12, making them consecutive with the previous page.

(273-2) Personally, a single morsel of food inhibits my creative work for the rest of the day. I can do executive work in the afternoon. But only before the late breakfast at eleven or twelve, can I focus on a point or think to a hair-line.

(273-3) The simple act of omitting breakfast regularly, and taking a long walk instead, will conduce to patience, poise, and perspective. Especially if you rise with the sun. Some subtle magnetism, some ethereal elixir seems to charge the early morning air. Before the world is astir and the jarring vibrations from multitudes of unattuned mortals have once more resumed their daily jangle. Daydreams that come true awake with the dawn.

(273-4) Fasting may be made an almost infallible cure for Chronic Alcoholism.

(273-5) During the Conquest Fast, one's taste for everything unnatural wholly disappears. Liquors, tobacco, spiced foods, tight clothing, perfervid literature, church worship, loveless passion, civilised habits; – these all go glimmering.

(273-6) The Conquest Fast won't transform a sinner into a god through the space of twenty, thirty or forty days. It takes eons of evolution to do that. And on this planet the process is but begun. But it will hasten the end desired – perhaps help you skip an incarnation or two. There's no hurry though, time being purely imaginary.

(273-7) A recent utterance of Professor Edgar L. Larkin, whose reputation as a pure scientist can but echo my consciousness as a pure mystic. "Three-fourths of the entire literature of the world is now obsolete. The discoveries being made hourly must have world-wide effect

274<sup>686</sup>

Edward E. Purinton  
THE PHILOSOPHY OF FASTING

(continued from the previous page) soon. Many of our habits and customs must be greatly modified, and others wiped out. The future school will be so unlike those we now have that one can scarcely realise the transformation. The sensitive mind of a poet can be ruined by three or four years of forced drill in geometry and analytics.

(274-1)<sup>687</sup> Feeling must be furthered by thought. Deep emotional natures are often repressed, or expressed wrongly, through lack of reasoning power. Adolph Just, for instance, in his wonderfully helpful book "Return to Nature," loses through lack of

---

<sup>686</sup> The original editor inserted "(183)" at the top of the page by hand.

<sup>687</sup> The paras on this page are numbered 13 through 19, making them consecutive with the previous page.



logic much of the ground gained through the leading of instinct. His message is true in the main – but often it fails to convince, because it is not cogent.

(274-2) Inspiration, moreover, seldom works itself out through the same soul that received it. This because of the soul's lack of symmetry, splendid body and superb brain being required {to give}<sup>688</sup> inspiration no less than receptive spirit to get it. Most of the world's seers have been physically inert.

(274-3) The Vedanta Philosophy. It lacks heart; it hampers itself with nomenclature; it fails to develop the individual. Nonetheless, Vedanta is the broadest and best system of scientific faith yet formulated; for such as are still subject to system.

(274-4) The goal has grown clearer, and the avenues to it broader. At no single time have there been less than six possibilities awaiting me; any one of which would have led ultimately to the object of desire. Compare this with the average man's anxiety in "getting a job," his trepidation in holding it, his despair at losing it. I own any "job" I want anywhere. But I don't want it – unless through it I may serve the ends of Truth. Then it comes to me – I need never beg for it. To be inspired is to know myself and be myself. Any soul thus inspired commands whatever situation it chooses. Since all the world is waiting for it.

(274-5) Men have printed, cut and pasted thousands of labels to designate God. But whenever they thought to affix one God wasn't there.

(274-6) Indeed a religious denomination is a device for measuring how far men have shut Love out of their lives.

(274-7) A kind of incomplete loving may hold together a very young soul and a very old soul unawakened. But when the awakening comes, they will separate as night from day.

275<sup>689</sup>

Edward E. Purinton  
THE PHILOSOPHY OF FASTING

(275-1)<sup>690</sup> In the five years I have been unfolding, I have entered and outgrown the many circles of friends. The few friends I have now I was not ready for then; the many friends I had then are not ready for me now. And so we part – I, at least, with a smile

---

<sup>688</sup> Changed "of" to "to give" per original source.

<sup>689</sup> The original editor crossed out "(146)" and inserted "(184)" at the top of the page by hand.

<sup>690</sup> The paras on this page are numbered 20 through 25, making them consecutive with the previous page.

and a Godspeed. The mission of friendship is to teach us how dearly we may cherish something without wanting to own it. How many of us are {learning}<sup>691</sup> that we cannot, must not own our friends?

(275-2) A human can't love normally with an abnormal solar plexus, this being the emotional brain.

(275-3) You have tried to "wake the solar plexus" by breathing exercises, "affirmations" and so forth. Good. All good. But you'll have to heal that dilated stomach, reduce that enlarged liver, quiet that inflamed digestive tract, before your affection-dynamo can put itself in working order.

(275-4) I would not advise an extreme mental temperament to take the Conquest Fast – there must be enough of the vital to store energy, with enough of the motive to spend it. Balance is indispensable, equilibrium must be maintained. Hall Caine, for instance, would probably lose by the prolonged Fast; Alfred Henry Lewis, on the other hand, would probably gain. John D. Rockefeller is not adapted for it – he's too pious to be either vital or spiritual. Theodore Roosevelt should be a splendid subject – it would take an enforced recess to make his strenuousness subside to a comforting state of calm.

(275-5) Fasting is at best but a weakly negative process of cure. Its complement is Elimination. The waste channels of the body – bowels, kidneys, lungs, pores, should be kept peculiarly active till the latent impurities released through the Fast are brought to the surface and swept away. The mere stopping of the mechanism of digestion causes stagnation along the entire tract. So that extra precaution is required to offset this inertia.

(275-6) A third common error is the failure to refer crises to individual instinct. When the time comes for decision, when the need arises for action, then must your own soul direct you – no voice from without is competent to do more than interfere. My experience cannot be yours, yours cannot be mine. The Conquest Fast always awakens a host of dormant instincts and repressed desires. Just how, no mortal can foretell. And it will be literally dangerous for you to pattern your Fast after the record of mine. Previous facts won't suffice, authentic data may not tally,

276<sup>692</sup>

Edward E. Purinton  
THE PHILOSOPHY OF FASTING

---

<sup>691</sup> Inserted "learning" per original source material.

<sup>692</sup> The original editor crossed out "(147)" and inserted "(185)" at the top of the page by hand.

(continued from the previous page) reasonable expectations are likely to speed way with the wind. You are now in the hands of Nature.

(276-1)<sup>693</sup> Which do you most want to clarify and fortify: body, brain, sense, or soul? Your answer will determine the time, the duration, the method and conditions of your Fast. Discrimination of this kind has hitherto not been made. Naturally confusion, hesitation, mistake and disappointment ensued. For instance, suppose you wish to strengthen your will-power and establish your courage beyond assault. Then decide on a certain duration - ten, twenty, thirty days, and keep to it if the heavens fall. Suppose however you see inspiration primarily. Then fast a day at a time; you cannot set periods and seasons for the Almighty. If your object be merely therapeutic, then a series of short Fasts will usually bring better results than a single long one. Often the adoption of a specific diet will avail more to cure disease than any Fast at all. Especially as few people are free to leave their home or their business for any length of time. If you work you must eat - and some of us feel rather obliged to work - in order that we may eat!

(276-2) Complete change of scene is essential to the vantage of a new perspective. No trace of old relationships, no iteration of memory's bidding, no diverting influence should be suffered to interpose between you and the horizon. Any psychometrist will tell you how completely inanimate objects are invested with the aura of their owners or users. Books, pictures, furniture, what not - all bear a mess of good or ill that we must receive whether we will or not. The very air of a leprous house is a curse, the very atmosphere of a place of worship is a benediction.

(276-3) It's the time to store energy - not to spend it. If you never learned how to let things slide, this is your opportunity supreme. Bother materially and spiritually, repose must be reckoned a chief component in the Conquest Fast.

(276-4) The week preceding the Fast, let your diet be wholly laxative. This to correct the invariable tendency to stoppage noticed the first few days of a Fast. Not only should there be no residue of waste matter to be eliminated when the mechanism of digestion has ceased; but the excretory functions should be specially active for the arousing and expelling of the latent impurities dragged from their hiding by the Fast.

277<sup>694</sup>

Edward E. Purinton  
THE PHILOSOPHY OF FASTING

---

<sup>693</sup> The paras on this page are numbered 27 through 30, making them consecutive with the previous page. but The original editor not given para number 26

<sup>694</sup> The original editor crossed out "(148)" and inserted "(186)" at the top of the page by hand.

(277-1)<sup>695</sup> Devote the first three days to special elimination. That is, stimulate bowels, kidneys, lungs and pores to do double service. Fully half the benefit of the extreme Fast is lost if the impurities be allowed to remain in the body excess of the body's capacity to expel them.

(277-2) Baths are therefore in order.

(277-3) Enemas; deep breathing exercises; abdominal massage; copious water drinking – hot unsweetened lemonade is most efficacious; friction baths; perhaps a single stomach lavage; even a dose of liver pills in case the colon flushing falls short of the stoppage.

(277-4) Acid fruit-juice cannot be surpassed as a aid to elimination – about a half a glass for the twenty-four hours, well diluted with perhaps three times its bulk of water. Orange juice is best.

(277-5) There is trifle nourishment in grape juice, hence the orange seems better suited to the needs of the Faster. Lemon is too stringent for the steady use.

(277-6) Massage is clearly indicated, especially spinal and abdominal. Get all the sleep you can by night and day both. A specialist in health-hypnotics or post-hypnotic suggestion might be employed to advantage, in assuring slumber and also quietude for waking hours.

(277-7) Not during the Fast do you notice great improvement – rather when the Fast is over and forgotten. But I assure you there will ensue such a degree of rejuvenation as will atone for every moment of suffering, every particle of discomfort.

(277-8) You will be very empty indeed when you begin to eat again – but by that time you should have learned to enjoy being empty. The stomach won't call for a third the food the rest of you seems to demand. Because the stomach has grown weak from enforced inaction, the digestive juices have lent themselves in other directions, the entire machinery of assimilation is too quiet to disturb by any shock of sudden imposition. A single article is enough for the first meal.

(277-9) Sedentary people get acidosis need exercise and alkaline water and foods.

(277-10) Cooked cereal digest in three hours, raw in 40 hours.

(277-11) 10 minutes cooking is enough for spinach, parsley, celery; longer kills the vitamins.

---

<sup>695</sup> The paras on this page are numbered 31 through 42, making them consecutive with the previous page.

(277-12) ALKALINE Vegetables are: watercress, endive, tomato, parsley, spinach, and beet tops.

(277-13) Of the two basic arts all Japanese brides must learn, one is the tea ceremony, the study of which is to ensure the composure of the mind.

278<sup>696</sup>

Edward E. Purinton  
THE PHILOSOPHY OF FASTING

## **Howard V.H. Inches: Brother, Heal Thyself**

279<sup>697</sup>

Howard V.H. Inches  
BROTHER, HEAL THYSELF<sup>698</sup>

(279-1)<sup>699</sup> [We]<sup>700</sup> were not made to ride horseback, and therefore these mechanical horses seen in wealthy men's gymnasiums are absurdities. All movements should be beautiful and rhythmical. The dancing of Ted Shawn, Ruth St. Denis, Charles Weidman, and many others is closer to the type of exercise man should practice, and not the short, jerky, muscle breaking and tissue killing type of distorted muscle expansion that one reads about and sees today.

(279-2) The lion in captivity is just as strong as the lion in the jungle because it knows how to stretch. Therein lies the secret of scientific, modern, streamlined exercise.

(279-3) Before we can speak adequately of exercising, we must regard the science of posture. See that there is a lengthening of the line between the chin and the waistline. Keep the chin in and the chest out; but see that meantime the buttocks are kept in. Place the centre balancing line of the body on the balls of the feet.

---

<sup>696</sup> Blank page

<sup>697</sup> The original editor crossed out "(131)" and inserted "(187)" at the top of the page by hand.

<sup>698</sup> Published 1938

<sup>699</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>700</sup> The original editor deleted "advise any of his followers to go in for it, saying that this life is very short, even for those who live to old age, and we should occupy ourselves with ascertaining the truth about ultimate things rather than power over certain phenomena." before this para by hand

(279-4) The balls of the feet should be the centre balance of the body; the body itself, during walking or running should be constantly bent forward to a slight degree. In this way you can feel the very life and energy of your body at all times. The only way in which I can best explain this stance is by saying that you should be ready to spring forward at a moment's notice. This is the position that a boxer has when he is in the ring.

(279-5) Hold in the abdomen. This will automatically place the emphasis of expansion on the chest, and will allow deeper and more rhythmic breathing. It aids in the oxidation and therefore the combustion in the body processes.

(279-6) Correct posture is not ungainly and is not stiff. It is rhythmical and beautiful. The typical soldier does not have correct posture. His posture is the posture of a stick. It is neither physiologically nor anatomically correct. Posture should be graceful, simple and easy. Accentuate the beautiful lines of the body and

280<sup>701</sup>

Howard V.H. Inches  
BROTHER, HEAL THYSELF

281<sup>702</sup>

Howard V.H. Inches<sup>703</sup>  
BROTHER, HEAL THYSELF

(continued from the previous page) you will find yourself in the correct posture automatically. Keep your shoulders back, but do not put them so far back that you look like a tin soldier. Make your movements easily, and rhythmically and avoid the direct short quick movements that are characteristic of modern people.

(281-1)<sup>704</sup> EXERCISE 1: Enlarging Chest Capacity: Hands are clasped tightly on thighs. Shoulders thrown slightly forward. Breathe with diaphragm forcefully and push inwards with hands, pressing as tightly as possible against the thighs. Note the resultant pulling of the pectorals (breast muscles) and the widening of the V shape of the ribs.

---

<sup>701</sup> Blank page

<sup>702</sup> The original editor crossed out "(132)" and inserted "(188)" at the top of the page by hand.

<sup>703</sup> The original editor inserted "HOWARD V.H INCHES" at the top of the page by hand.

<sup>704</sup> The paras on this page are numbered 7 through 13, making them consecutive with the previous page.

(281-2) This is important, as it gives an enlarged breathing area if practiced every day. Oxygen is so vital a part of good health, and this is the first step in obtaining more of it for the combustion of foods in the body.

(281-3) This also builds the shoulders and neck, if the head is rotated to the right and the left during the exercise.

(281-4) EXERCISE 2 and 3: Developing Spinous Muscles: Begin by throwing shoulders forward, enough to extend the shoulder blades. Have feet firmly on floor. Clasp hands behind in manner of figure three. Then attempt to pull hands apart with all the strength you have, yet do not let go of the tight clasping of the hands.

(281-5) EXERCISE 4 and 5: Strengthening the Abdominal Muscles: It is done first of all by breathing properly and regularly, but mainly in moving the abdominal muscles back and forth continuously. Get in front of a mirror and attempt to move the abdominal muscles. You will find that you can almost roll them up and down. Do this for a period of a month and notice how much stronger the abdominal wall is.

(281-6) EXERCISE 6: Stretching the Spine: Stretching the spine, releasing tension between the vertebrae, can be accomplished in various ways, but the simplest is keeping the feet together, firmly planted upon the ground, knees straight, and touch the floor with the hands

(281-7) If you cannot reach the floor at first, stay in the position noted in figure six and by raising up and pushing down several times, you can gradually force your spine to stretch enough to allow the fingers to touch.

282<sup>705</sup>

Howard V.H. Inches  
BROTHER, HEAL THYSELF

283<sup>706</sup>

Howard V.H. Inches  
BROTHER, HEAL THYSELF

(continued from the previous page) This exercise has a remarkable relaxing effect.

---

<sup>705</sup> Blank page

<sup>706</sup> The original editor crossed out "(133)" and inserted "(189)" at the top of the page by hand.

(283-1)<sup>707</sup> EXERCISE 7: The Liver Exercise: Sluggish livers are often the cause of much suffering. A moderate return of normal circulation to the liver area often aids in carrying away excessive waste matter, and in nutrifying the liver cells.

(283-2) Place the left hand over the liver, which is just below and under the lowest rib on the right side. Push in with this left hand, meantime throwing the right hand back over the head, in the manner shown in figure 7. This will stretch the right wall tissue, centring in the liver area due to the pressure of the left hand over the liver itself. After doing this exercise 6 to 12 times, a noticeable warmth will be felt in the liver area.

(283-3) EXERCISE 8: Abdominal Wall and Neck-Chin Stretching: Stand firmly on the feet, accentuating the balance of the body on the balls of the feet. Place the palms of both hands over the buttocks, and then throw the head backwards. Slip the hands down the legs (back) and as you do so, lean backwards as far as possible. To keep the balance, bend the knees, pushing the lower area of the body forward.

(283-4) This stretches the pectorals, the external oblique muscle, the rectus abdominus muscle, and all muscle areas shown as distended in figure eight. Note stretchment especially of hip and upper abdominal tissue, as well as the throat area.

(283-5) EXERCISES 11 and 12: Arms, Shoulders, Back: Face downwards, body stretched out on floor, throwing its weight on the hands, raising and lowering the body, touching only the nose to the floor on the downward movement.

(283-6) Most important is to keep the body absolutely straight. If the buttocks start sagging, the purpose of this exercise is lost.

(283-7) EXERCISE 13: Abdomen, Buttocks, and Limbs: Flat on the back, raise and lower the legs, never once touching the floor during the movements. This stretches abdominal tissue, and aids in tightening internal muscles supporting important organs in the pelvic cavity. Varicose veins can be aided by this movement, through releasing strain on the vascular system in the lower

284<sup>708</sup>

Howard V.H. Inches  
BROTHER, HEAL THYSELF

285<sup>709</sup>

---

<sup>707</sup> The paras on this page are numbered 14 through 20, making them consecutive with the previous page.

<sup>708</sup> Blank page

<sup>709</sup> The original editor crossed out "(134)" and inserted "(190)" at the top of the page by hand.



(continued from the previous page) limbs, and by stretchment of tissue there, aiding in releasing stored toxins.

(285-1)<sup>710</sup> EXERCISE 17: Finger Joints: Stretch each of the five fingers. Place the palm of each hand against the other, with knuckles clenched. Then in due order release each pair of fingers upwards, with tips pressing against each other. This is helpful to writers, musicians, who work with the hands and suffer from tension in the joints of the hands.

(285-2) After an adult reaches maturity he needs but two or three protein meals weekly: However, growing children need plenty of protein food.

(285-3) My diet is based entirely on achieving the proper balance, and I believe that it is not as essential to have vitamins and minerals alone and concentrated in the system, as to have them in the proper balance. The system is accustomed to a chemical balance in foods. Over a period of years this has become a natural instinct.

(285-4) The minerals and vitamins in foods may aid in obtaining the proper balance. Without certain vitamins, which are hormones, or minute elements necessary for life, we are subject to vicious types of deficiency diseases.

(285-5) Minerals are needed to build all body cells. Cellulose is the bulky coat of the essential elements in foods. It is not digestible and is a kind of container or skin around food cells. We steam foods to soften or to break down this cellulose so that the essential ingredients or nutrients in foods are more easily digested and assimilated by the body.

(285-6) We need cellulose to provide the bulk to stimulate the colon in attaining regular elimination.

(285-7) Circulation is retarded in the dermis section or living skin, which is under the epidermis or outer layer, from muscular and nervous tension that is characteristic only to the portions of our anatomy above the neck line. The skin on our face ages more rapidly above the neck line than it does below because of the peculiar nerves and muscles in our face that give us the power of expression. There is scarcely a minute during the day when our faces are not in a state of tenseness, either muscular or nervous. We can clench our fists and note that the knuckles turn white because of muscular tension; we turn white all over when we are frightened due to nervous contraction.

---

<sup>710</sup> The paras on this page are numbered 21 through 27, making them consecutive with the previous page.

286<sup>711</sup>

Howard V.H. Inches  
BROTHER, HEAL THYSELF

287<sup>712</sup>

Howard V.H. Inches  
BROTHER, HEAL THYSELF

(287-1)<sup>713</sup> I am a firm believer in the fast, but not in the painful ones that are so often done. We could not go on living very long without nutrition, or food. But the resting of the system and the cleaning out of the system can rebuild the system's own power and its energy. A fast of one day per month is of great benefit to body function.

(287-2) The papaya has a "youngifying"<sup>714</sup> effect. It is very rich in digestive enzymes - Papain and Papayotin. The Papaya is the most powerful digestant known. It will digest two hundred times its weight in albumen, within a remarkably short time. Also, and of extreme importance, these enzymes act in an acid, an alkaline, or a neutral solution. It is very rich in those essential vitamins A, B, C and D. The Papaya is nature's own food remedy that will successfully digest away gastric troubles of a serious nature. It begins its body building and cleaning constructively. Breath becomes sweet, the body gains more supple muscles and more abundant gastric juices, with the result that old age toxic poisons soon disappear. Papaya is a splendid, if not one of the best, milk modifiers and digestants for babies that is known. Papaya contains all the elements for a systematic cleansing process. The fruit leaves a clean taste in the mouth, prevents foul odours from contaminating the breath, and so cleans up the system, that effusive perspiration in the hottest weather is absolved from the worry about the so-called B.O.... There is nothing offensive about a clean, healthy body, either inside or out, and Papaya solves the problem, and points the way to comfort and freedom.

(287-3) In the evening before retiring, take a lukewarm enema, injecting slowly at first. It is advisable to assume the knee shoulder position being careful not to force in the water too quickly; permit the colon to distend slowly. It is also advisable to squeeze the juice of one lemon into the lukewarm water before using, as this will provide an antiseptic and a stimulant to the mucous tissue. It is best to hold the water in the colon as long as possible. These enemas are not habit-forming, and if the water is the

---

<sup>711</sup> Blank page

<sup>712</sup> The original editor crossed out "(135)" and inserted "(191)" at the top of the page by hand.

<sup>713</sup> The paras on this page are numbered 28 through 30, making them consecutive with the previous page.

<sup>714</sup> Changed "youghifying" to "youngifying"

lukewarm temperature which is recommended, there can be no disastrous effects, even though the enema is used over a period of a number of weeks.

288<sup>715</sup>

Howard V.H. Inches  
BROTHER, HEAL THYSELF

289<sup>716</sup>

Howard V.H. Inches  
BROTHER, HEAL THYSELF

(289-1)<sup>717</sup> Care must be used to masticate vegetables well, as there is an excessive amount of strong cellulose material holding in the very nutritious substances of the vegetables. Care must be exercised to see that vegetables are fresh and clean. There should be as great a variety as possible of these vegetables. I would suggest that they be cut up in fine pieces.

(289-2) Gas is mainly caused, I believe, by the use of "leftovers," foods that have been cooked and the cellulose structure broken down, but left to stand and used for the next meal the following day. Oxidation process sets in and poison is naturally the result, just as in the case of decaying food or a dead body. The eating of "left-overs" is a national crime. Food should be eaten fresh and if cooked it should be eaten within one hour after it has been steamed, baked or broiled.

(289-3) Most men leading sedentary lives have abnormal posture. Good posture can be gained only by observing that all weight of the body should be centred upon the balls of the feet and during a walking position the body should be tilted slightly forward. The spine in sitting should be kept straight, though in an easy type of position. The chin should be in and the abdominal wall, usually the beginning sign of bodily disorder, should be held in during all times. Breathing should be done with the diaphragm and not the shoulders. The abdominal wall should be exercised while walking by moving the muscles in and out.

(289-4) The use of lukewarm enemas, properly supervised. This eliminates the weight of the transverse colon and rids the colon of steadily putrefying material that affects the mucus membrane lining and often leads to colitis. The temperature should be between 75 and 85 degrees Fahrenheit, and the water used should be sterilised with the juice of one or one-and-one-half lemons. Use the knee shoulder position, which means that the

---

<sup>715</sup> Blank page

<sup>716</sup> The original editor crossed out "(136)" and inserted "(192)" at the top of the page by hand.

<sup>717</sup> The paras on this page are numbered 31 through 34, making them consecutive with the previous page.

shoulder should be resting on the knees, lower than the buttocks. This allows for an easy inflow of the lukewarm water, and this inflow should be slow and steady. Use one-and-one-half quarts of water for the first enema, gradually increasing it over the next two or three days to two-and-one-half quarts of water.

290<sup>718</sup>

Howard V.H. Inches  
BROTHER, HEAL THYSELF

291<sup>719</sup>

Howard V.H. Inches  
BROTHER, HEAL THYSELF

(291-1)<sup>720</sup> The use of Pluto Water is suggested in modern scientific detoxication programs because it not only rids the colon immediately of the putrefying and poisonous material that is being absorbed by the tissue of the body, but it also throws off the acid from the bloodstream by releasing quantities of acid-filled serum or water from the blood.

(291-2) It is said that men are only interested in themselves. That is a lie. The truth is that as a rule men are interested in every mortal thing except themselves. They take themselves for granted. That is responsible for nine-tenths of the boredom and despair on the face of the planet.

(291-3) Awake early, sometime before sun-up, when stars light up the morning sky and the eastern horizon becomes brilliant with the colours of the rising sun. Stand for a minute alone somewhere, where everything is quiet and peaceful, and perhaps for the first time you will experience the thing that will estimate clearly what life really is. It lies in the bigness, the realness, the naturalness. It is the thing that we in our hotels, our elevators, our taxis, our smug little motors all shined up on a Sunday, and our Saturday night paychecks, cannot find revealed to us.

(291-4) We stand naked before the mighty spirit, before creation and Nature, when we stand alone, in the early hours of dawning.

(291-5) Perhaps then and only then can men be brought to their own senses. Perhaps all lectures, all books, or all teaching, will go for naught, beside the experience and the

---

<sup>718</sup> Blank page

<sup>719</sup> The original editor crossed out "(137)" and inserted "(193)" at the top of the page by hand.

<sup>720</sup> The paras on this page are numbered 35 through 40, making them consecutive with the previous page.

power of bringing men to the real influence of Nature and the peace and strength of the outdoors.

(291-6) Why Juices Instead Of Whole Foods?: The following are points in favour of vitamins and minerals in liquid form:

1 - Average American eats over-acid balance of foods. Needs alkali-forming fruits and vegetables in system in greater amounts, to correct, or protect against diseased conditions.

2 - Juice is rapidly assimilated, therefore acts quickly, and in disturbed physical conditions can be used where raw vegetables are forbidden. It is actually a pre-digested form of food, and rests digestive processes.

292<sup>721</sup>

Howard V.H. Inches  
BROTHER, HEAL THYSELF

293<sup>722</sup>

Howard V.H. Inches  
BROTHER, HEAL THYSELF

(continued from the previous page) 3 - Juice eliminates problem of bulk in raw, whole vegetables.

4 - More can be ingested, since it is concentrated.

5 - Tastier to many, especially children.

6 - No need of cooking, as in case of whole vegetables, in internal irritations. Therefore nothing of value destroyed.

7 - Saves time, that all-important factor in the lives of Americans.

Directions: Ten weeks is the usual time to expect results: take a 5-ounce glass before or with every meal. If desired, in cold weather these juices may be heated. Vitamin C and A are injured by heat, however.

(293-1)<sup>723</sup> The new science of nutrition is proving conclusively the value of the teeth as an important factor in proper digestion, and therefore of absorption, of our foods. This applies especially to the digestion of vegetables that are receiving special attention today because of their high mineral and vitamin content. In order to break down the cellulose structure of vegetables, mastication must be thorough; and the ptyalin enzyme of the saliva should be well mixed with the food as the important first step in the series of digestive performances that follow.

---

<sup>721</sup> Blank page

<sup>722</sup> The original editor inserted "(194)" at the top of the page by hand.

<sup>723</sup> The paras on this page are numbered 41 through 44, making them consecutive with the previous page.

(293-2) Do not cross the legs while sitting, but try to keep both feet on the floor and the base of the spine against the back of the chair. Keep the chin in and the shoulders back so that we are not slouched forward in the typical easy chairs that are used today.

(293-3) In our close metropolitan living of modern life the eye suffers for two reasons: First, because we are not given the opportunity nor the necessity to look long distances. Secondly, we are reading smaller and smaller type and more crowded pages under artificial, concentrated light, and this materially affects the natural use of the eye.

(293-4) Roll the eye from left to right making a circle. Reverse this and do these exercises every morning as soon as you arise, and every night before retiring. Very gently and quickly attempt to cross the eyes two or three times to stretch the eye muscle. Find some place where you can look for long distances and try to read lettering several blocks away. Gradually increase this distance.<sup>724</sup>

294<sup>725</sup>

Howard V.H. Inches  
BROTHER, HEAL THYSELF

295<sup>726</sup>

Howard V.H. Inches  
BROTHER, HEAL THYSELF

(295-1)<sup>727</sup> Be sure that your reading lamp throws the proper amount of light and do not attempt to read glossy or shiny paper. When taking ultraviolet ray treatments do not let them put the coloured glasses on you, but keep the eyes closed and let the ultraviolet ray bathe the eyelid. Your eye will not be irritated as long as you do not do this for longer than five minutes at one time under the light. Bathe the eyes with hot water and follow this with a cold bath, keeping the eye open while bathing it. Massage the eye gently with two fingers from the tear ducts to the outside. Stretch the tissue around the eye during this massage.

(295-2) Abandon the use of eyeglasses as soon as possible. Your eyes can never recover their original sight as long as there is an artificial agency doing the work for them. Try to go longer times without the glasses and work slowly toward the better eyesight that you cannot help having if you follow the right way of living.

---

<sup>724</sup> The original editor deleted "(45)" at bottom of page by hand

<sup>725</sup> Blank page

<sup>726</sup> The original editor crossed out "(139)" and inserted "(195)" at the top of the page by hand.

<sup>727</sup> The paras on this page are numbered 45 through 48, making them consecutive with the previous page.

(295-3) ALLEN KLEIN: "Don't Eat Bread":<sup>728</sup> (1) We don't mean that you shouldn't eat a little bread once in a while but far, far less than the present intake. (2) Pumpernickel is one of the oldest varieties of bread. Made of barley, it is considered very nutritious. (3) Spaghetti and Macaroni are made from wheat. (4) It is not the amount of acid formed in the mouth (by starch food) that causes dental decay but the speed with which it is formed. (5) Consume more vegetables and fruit as a substitute for bread. Eating bread is just a habit. You can easily get along without it. (6) A wheat-free grainless diet tremendously reduces the incidence of colds and eliminates catarrh. (7) A bread made of Casoid flour has no starch and may be quite palatable. It is also the least fattening bread. Its high protein content makes it a good adjunct for vegetarians. (8) Toast is just as fattening as bread unless it is charred. (9) If fresh fruits are not in season, use the water-packed canned fruits. Failing that wash out the sugar syrup from standard canned fruit. (10) Excellent wheat bread substitutes may be baked from oat flour, barley flour, soy flour, dried pea and dried bean flour, tapioca and sago flour.

(295-4) PHYSICAL EXERCISE of muscle control, Romano tensing kind is called the "Dynamic Resistance" system.

296<sup>729</sup>

Howard V.H. Inches  
BROTHER, HEAL THYSELF

## Hygiene

297<sup>730</sup>

HYGIENE

(297-1)<sup>731</sup> Raw acid fruits, particularly apples and oranges, clean teeth in the morning better than tooth paste. Also it is better to finish a meal with raw food fruit instead of eating it before the cooked food. The apple is best of all to clean entire mouth. It immediately induces a copious flow of alkaline saliva, which is the greatest antiseptic of the mouth. Dentifrice paste used with brushes have only a momentary effect. Moreover they are chemicals which when placed in the mouth interfere with the normal action of saliva. The mouth was made for receiving food, not chemicals.

(297-2) A shower bath, with its needle-spray of water, stimulates the entire body. If you are afraid of getting your hair wet, put on a bathing cap. Allow the warm water to play

---

<sup>728</sup> Published 1939

<sup>729</sup> Blank page

<sup>730</sup> The original editor inserted "(196)" at the top of the page by hand.

<sup>731</sup> The paras on this page are unnumbered.

up and down your spine for several minutes. Then gradually turn on cold water, changing the temperature slowly so as not to chill the body.

(297-3) Saturate two small pads of cotton or gauze with witch hazel, placing one on each eyelid, and relax as completely as possible for 5 minutes. When the pads become warm, turn them over, thus keeping the cool side next to the eyelid during the entire period. This is a wonderful stimulant for tired nerves of the eyes.

(297-4) A middle-aged bald-headed man grew entirely new crop of hair by following practice: The cause was a tight scalp, the cure was massage and manipulation. Treatment: Join and interlock the hands and fingers above the head so that the back of the hands reaches the temporal lobe area. Squeezing the hands together like a nutcracker and lifting the scalp upward stimulates and relieves the tension. A facecloth dipped in water, wrung out,<sup>732</sup> and then rubbed briskly over scalp is a good finishing touch. Also drink cold water first thing every morning; this is essential.

(297-5) To read correctly and preserve eyesight, do not hurry from one word to the next. Every fifteen minutes palm the eyes by placing elbows on table, covering closed eyes with cupped palms of hands that are criss-crossed, and concentrating on a pleasant scene where people or objects shift or move. Don't stare when palming.

(297-6) Physical work is the best sleep-inducer. A substitute is bending and stretching exercises done before retiring. Try especially the push-up from the floor and spine-stretches. Bed coverings should be light and warm, not heavy.

(297-7) Oriental dancing-girls retain youthful appearance and smooth supple skin by olive oil rub-massage of the body. For my purpose the same can be effected by using "Sunoliv" cream and [applied]<sup>733</sup> only to skull, feet, knee joints, back of neck, scrotum and shoulder-joints.

(297-8) Slantboard Repose Exercise gives far quicker and better results if done before breakfast, than at any other time of the day.

## Liver Disorder Exercises

298

LIVER DISORDER EXERCISES

---

<sup>732</sup> " wrung out," was typed below the line and inserted with an arrow.

<sup>733</sup> The original editor changed "applying" to "applied" by hand



(298-1)<sup>734</sup> Lie flat on back, hook toes under a rail at foot of bed, and practice raising to sitting posture time after time without aid of hands and arms.

(298-2) The liver Squeezer: Sit on low stool. Interlace fingers of both hands behind neck with elbows directed straight out to sides, whereupon the body is turned a 1/4-turn. Bend trunk so that forward elbow glides down past knees. Straighten body. Repeat entire exercise a number of times.

## Wilhelm Eitel

(298-3) The leaves of Radish are richer than the root. I eat them in salad, also the leaves of dandelion, which is good for liver.

(298-4) I learnt from Mira Louise's book to avoid heavy evening meal. She says Nature's daily cycle brings rest in the evening, so we ought not to impose further work on the body then. I just eat a little fruit in the evenings and have main meal midday. Since doing this my sleep has vastly improved. I awake refreshed instead of tired as formerly.

## Exercises

299<sup>735</sup>

### EXERCISES

(299-1)<sup>736</sup> (Exercise 18) Bench Breathing Dumbbell Laterals. Sit on the end of a bench, with an incline support for the back, at 45 degrees. Lie back on it with a pair of bells held at arm's length overhead. Bend the arms a little at the elbows. Lower the dumbbells down to the sides until they are at shoulder level, breathing in as deeply as possible as you do so. Raise to starting position. Repeat. Keep arms slightly bent throughout the exercise. Do not arch the back off bench. This rapidly and powerfully strengthens the breathing muscles of the chest.

(299-2) Dumbbell Bent Forward Lateral to build Upper Back: Second Variant 8b. Stand with dumbbells held at each side. Bend forward at right angles at waist, letting arms hang straight down. Trunk remaining parallel to floor, raise dumbbells out and up

---

<sup>734</sup> The paras on this page are numbered 1 and 2, and 1 and 2; they are not consecutive with the previous page.

<sup>735</sup> The original editor inserted "(197)" at the top of the page by hand.

<sup>736</sup> The paras on this page are unnumbered; they are not consecutive with the previous page.

straight from the shoulders. Pause. Lower and repeat. Keep arms locked stiff during the movement. This exercise builds upper back

(299-3) Exercise (16) STRAIGHT ARM PULLOVER BENCH BARBELL: Lie on flat bench with head just projecting over end. Raise knees. Hold barbell at arm's length above chest, lower bell down behind head until arms are at bench level. Raise and repeat. Keep knees raised. Press back against bench. Keep arms absolutely straight. Strengthens upper back.

(299-4) Exercise (17) Dumbbell ROWING MOTION. Stand. Holding one dumbbell in left hand, bend forward at right angles at waist and rest right hand on right knee. Pull dumbbell up to chest, allowing elbow to travel up and back. When it is level with trunk, pull it as high above the back as you can. Hold this position for a slow count of 3. Lower and repeat. This exercise strengthens upper back.

300<sup>737738</sup>

EXERCISES

## The Atkinson System of Radionic Therapy

301<sup>739</sup>

The Atkinson System of Radionic Therapy

(301-1)<sup>740</sup> Mrs Anne Atkinson, "Buckels" East Hagbourne, Didcot, Berkshire, England, learnt Yoga from a Tibetan monk from the age of 12 in China and has a lovely little

---

<sup>737</sup> Blank page

<sup>738</sup> The original editor deleted this page by hand. It originally read: "PSALM 16 MIND is the Preserver of the Cosmos and is forever inconceivable.

2 And of MIND - The ONE - is World-Mind; and It conceiveth the Overself.

3 And of the Overself - the Higher Consciousness - is the silent, observing 'I'; and it conceiveth the individual mind.

4 And of the individual mind - the ego - is the personal self; and, therein, the finight thinking-life is revealed in form after form, ever-becoming, until its own especial human destiny is fulfilled.

5 MIND is its Inheritance and Essence, and maintaineth it.

6 Thus, there is Divine Wisdom in simply being.

7 I pray to the Overself for Assistance and for Intuition to instruct me in my meditation.

8 The Overself envelopeth me and is in me; and I am secure.

9 My heart pulsateth with gladness and glory and rejoicing; the personal self knoweth Peace and Hope.

10 For the finite is of the Infinite, and it returneth Thereto.

11 The Overself will show me the Way; and, in Its Centre, abideth my Fulfillment."

<sup>739</sup> This page was originally numbered "1." The original editor inserted "(198)" at the top of the page by hand.

<sup>740</sup> The paras on this page are unnumbered.

Chapel for daily meditation in which her husband joins. She can both diagnose an obscure disease and heal it from a distance, it makes no difference seemingly. The patient is asked to fill in a form of questions and to send a blood smear on clean blotting paper. This is necessary when she does not see the patient, to gauge the chemical type and makeup psychologically. Even so a careful diagnosis takes anything up to five hours to complete. For absent treatment the blood smear is attached to her radiating instrument, which works on light rays, strengthening the patient's own healing powers, or slaying a particular germ, dissolving a tumour, or purifying the blood, etc. The patient need only let her know that an attack has begun, and she can tune the treatment in to him from the blood smear previously supplied.

The most active and accurate tests can be taken from one single (largish) drop. Every drop of blood carries a complete picture of anything alien in the system. At the Delaware labs (where great research work is going on, and where radionic instruments are made) they have photographed one drop and found a complete foetus of the first stages of pregnancy shown in it.

The blood smear for radionic diagnosis is for its wavelength to attune the sensitive instrument to yourself, the healing instrument working on the same lines, radiating just one's own wavelength on light rays, and works on the etheric body, strengthening one's own healing power thereby. So it greatly depends on the inner cause of a cancer whether it heals rapidly under treatment or is only checked, as in many cases she finds. But in every case they pass on without pain or that heavy drugging business, and many are quite cured.

She likes weekly reports, even if negative results are reported, and often sends homeopathic remedies

302<sup>741</sup>

The Atkinson System of Radionic Therapy

303<sup>742</sup>

The Atkinson System of Radionic Therapy

(continued from the previous page) to assist the work, which often have quite a marked (often unpleasant) reaction, which delights her. Often a psychological tension or inner conflict comes up for healing with the disease, that is why frequent reports are necessary, to assist a healing crisis, or explain such matters to the patient.

She is the only one that I know of working on those lines, though radionic therapy is spreading fast in England, but she is a very advanced soul and uses psychic powers in her work quite obviously. If she sees that Karma is preventing a cure, she will not take it on. But if one is led to such a form of healing, it looks as if the Karma were lifting. She charges only two pounds sterling, for a diagnosis, and seven pounds

---

<sup>741</sup> Blank page

<sup>742</sup> This page was originally numbered "2."

sterling a month, only if continuous treatment is required. So many organs or glands may be involved, affecting each other, that it may take time, or provide a quick cure. She finds quinine, aspirin, and every sort of drug or vaccine ever taken, stored away in some cells or other, dating back to childhood and retained there by the body. She often treats for nothing, but it is not fair on her painstaking work which is most lengthy.

She begins to think that it is partly the shocking lack of calcium in modern human beings that makes it so common, largely, in this country, through the pasteurning of milk which is completely general now, and partly small consumption of vegetables and salads and home-grown, sun-ripened fruit.

304<sup>743</sup>

The Atkinson System Of Radionic Therapy

## Hatha Yoga

305<sup>744</sup>

HATHA YOGA

### (305-1)<sup>745</sup> SAVASAN (DEAD BODY) POSTURE

This posture is practised at the end of each exercise period, after doing the other ones. Lie flat on the back, with outstretched legs [together]<sup>746</sup> and with arms at the sides. Close the eyes and breathe quietly, slowly, rhythmically. Relax the entire body [by directing attention gradually upward]<sup>747</sup> from the feet to the head. Remain in this posture for five minutes. Whereas all the other postures stretch or contract the muscles, this rests them.

### (305-2) SIDDHASAN (THE ADEPT'S POSTURE) or PERFECT POSE

Squat on folded legs. Bending the left leg at the knee, turn it inward so that the heel is directly in front of the anus. Repeat this with the right leg but [let]<sup>748</sup> the foot come to rest on the left foot. The right heel should be slightly higher than the sexual organ and just touching the skin. The spine [and head]<sup>749</sup> must be upright. The palm of right hand should [touch]<sup>750</sup> the side of the right knee, and the left hand touch the left

---

<sup>743</sup> Blank page

<sup>744</sup> The original editor inserted "(198)" at the top of the page by hand.

<sup>745</sup> The paras on this page are unnumbered. Para (305-4) was cut from another page and pasted onto this page.

<sup>746</sup> "together" was typed below the line and inserted with an arrow.

<sup>747</sup> "by directing attention gradually upward" was typed below the line and inserted with an arrow.

<sup>748</sup> "let" was typed below the line and inserted with an arrow.

<sup>749</sup> "and head" was typed below the line and inserted with an arrow.

<sup>750</sup> "touch" was typed below the line and inserted with an arrow.

knee in the same way. This posture is intended to assist the aspirant who seeks to master his sexual desires.

(305-3) HATHA YOGA HALA ASAN (PLOUGH POSTURE)

Lie flat on you back [with outstretched legs and]<sup>751</sup> hands relaxed beside the thighs, palms down. Stiffen the arms and slowly lift the legs upward, taking care not to bend them [nor to separate the knees.]<sup>752</sup> Next lift the hips and the small of the back and bring the feet down until the toes can touch the floor beyond your head. With the chin pressed against the chest, inhale and exhale slowly for several seconds. Raise the legs and resume starting position. Wait until thoroughly rested, then repeat the exercise. This time try to lengthen the period during which the body is bent backwards. Eventually it should be possible to maintain this posture for two minutes. This exercise energises the body

(305-4) PLOUGH POSTURE: which is to extend feet behind the head until toes touch the floor. The latter will be easier and more possible if you exhale.

306<sup>753</sup>

HATHA YOGA

307<sup>754</sup>

HATHA YOGA<sup>755</sup>

Kundalini Awakening<sup>756</sup>

Occult

(307-1)<sup>757</sup> Swami Sivananda: (a) Retention of the breath produces heat and thereby Kundalini is awakened."

(b) Tadan Kriya: Sit in the Padmasan Footlock. Keep the palms of the hands on the ground by your sides; raise the body. Keep the posture intact. Return to the ground briskly striking the buttocks 10 to 20 times in quick succession. When rested, the exercise may be repeated again once more. It soon awakens Kundalini. During the practice do Mulabanda.

(c) Sit in Padma or Siddhasana. Contract the anus and draw the muscles upward forcibly. This exercise, combined with inhalation, is highly useful for maintaining

---

<sup>751</sup> "with outstretched legs and" was typed below the line and inserted with an arrow.

<sup>752</sup> "nor to separate the knees." Was typed below the line and inserted with an arrow.

<sup>753</sup> Blank page

<sup>754</sup> The original editor inserted "(199)" at the top of the page by hand.

<sup>755</sup> "HATHA YOGA:" "Kundalini Awakening" and "OCCULT" all appear at the top of the page. It is unclear which is the primary category.

<sup>756</sup> The original editor inserted "Kundalini Awakening" at the top of the page by hand.

<sup>757</sup> The paras on this page are unnumbered.

chastity. If combined with holding the breath and the idea of drawing sex energy upwards, it is more effective for this purpose.

(d) Uddiyana: Stand with feet ten inches apart. Clasp each thigh with a hand. Bend upper part of the body slightly forward. Forcibly exhale through the mouth and let the lungs remain empty. The navel is slowly pressed backwards and the intestines above and below the navel are drawn upward. The abdomen rests against the back, high up in the thoracic cavity, with the muscles contracted. It can be done sitting or standing. Release them just as slowly. Repeat six times. If done standing, this exercise forms the first part of

It helps to keep chastity and combats constipation.

(e) Banda Traya: This is a combination of c and d with Jalandra, which is done while holding the breath by pressing the chin against the chest. A heated state is produced, kundalini arouses with a hissing noise, becomes erect like a serpent and enters the spine. If combined with sitting in Siddhasana, it is more effective.<sup>758</sup>

(f) Sthala Basti: Sit on a rug with outstretched legs. Take hold of the toes of the right foot, with the right hand, and of the left toes with the left hand. Churn the abdominal muscles slowly, with pressure on the downward motion. Contract the sphincter muscles. This is intended to produce a quick evacuation of the bowels.

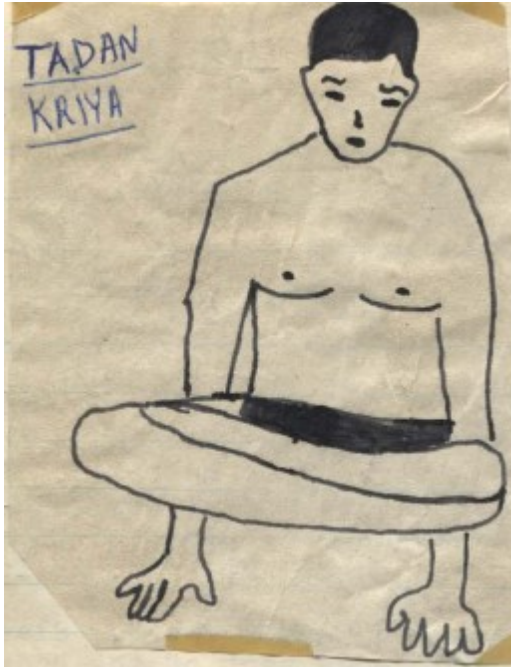
(g) When Kundalini awakes there is a peculiar and powerful vibration in the [Muladhara].<sup>759</sup>

308  
HATHA YOGA  
Kundalini Awakening  
Occult

---

<sup>758</sup> "If combined with sitting in Siddhasana, it is more effective." was typed below the line and inserted with an arrow.

<sup>759</sup> The original editor inserted "(OVER)" by hand at the bottom of the page.



## **Teofilo De La Torre: Philosophy and Practice of Psycho-Physiopathy in Edenia # 14**

309<sup>760</sup>

Teofilo De La Torre  
PSYCHO-PHYSIOPATHY IN EDENIA

(309-1)<sup>761</sup> The natural foods of man are those pleasant to the sight and taste when eaten uncooked and unmixed. Only fruits nuts and vegetables meet these requirements. We can live on other foods but by so doing invite degeneration, disease and suffering.

(309-2) Excess of protein results in premature senility if digested and assimilated, or in sickness if not.

(309-3) Milk is no longer a natural food for humans after the baby has teeth to chew and the mammary glands of the mother become inactive and finally cease secreting milk. The mother of every young animal refuses to let her young feed on her milk after that day, except man - the only one to violate this law.

---

<sup>760</sup> The original editor inserted "(200)" at the top of the page by hand.

<sup>761</sup> The paras on this page are numbered 1 through 3, and 1 and 2; they are not consecutive with the previous page.

## **Bircher-Benner: Fruit Dishes and Raw Vegetables**

(309-4) This new knowledge is new only to the scientific world; it has been the possession of China and India for thousands of years. Its facts are: (a) The quantity of protein hitherto said to be necessary was far too high. The human organism requires only a minimum quantity, not more than 7% of the calories needed. Excess overtaxes vital organs and produces acidity of the tissues and juices. (b) Meat causes the greatest loss of energy in metabolistic combustion, too much acidity and poisons organs and blood with uric acid. (c) Eggs and cheese cause over-acidity. (d) Built up by the power of the sun, vitamins are needed. They are found in fresh fruit, vegetable fruits (tomatoes and cucumbers) green leaves (spinach cabbage saladleaf) and roots (carrots celery etc). (e) Vitamins are lost through cooking, roasting, sterilising. This is equally the case when dried food is exposed to the air. The vitamins of cereals, rice, wheat, etc disappear when subjected to the usual grinding process owing to the elimination of the germ.

(309-5) The secret of vitamins is explained in terms of energy. It is a mistake to suppose that the living cell could feed on calories. It is only sustained by electromagnetic energies of sunlight, which are stored up in vegetables. Stored sunlight is composed of the richly coloured scale of vibration of the rainbow spectrum. But vibrations of light in the substance are lost through heating or when the germ is eliminated from corn. Our food may contain more than enough calories but its sunlight is dull and smoldering. It gives insufficient nourishment and is apt to produce illness. Sunlight food keeps us healthy and has power to correct diseases caused by other foods.

310<sup>762</sup>

Bircher-Benner  
FRUIT DISHES and RAW VEGETABLES

## **Teofilo De La Torre: Philosophy and Practice Of Psycho-Physiopathy In Edenia # 14**

311<sup>763</sup>

Teofilo De La Torre  
PSYCHO-PHYSIOPATHY IN EDENIA

(311-1)<sup>764</sup> VEGETABLE WATER EXTRACT FAST

---

<sup>762</sup> Void Page

<sup>763</sup> The original editor inserted "(201)" at the top of the page by hand.

<sup>764</sup> The paras on this page are numbered 3 through 8, making them consecutive with the previous page. The first three paras are unnumbered.



The extracts are a highly vital beverage containing some fruit sugar but no protein or starch. Hence they are subject to quick fermentation when exposed to air and heat, and turn sour. For this reason it should be made twice a day if possible and kept in a cool place, better a refrigerator. They should also be kept in a covered glass bottle. They will then not ferment but if they do they should not be used, or they cause flatulence

(311-2) TEA DRINKING: A WARNING

Tannic acid is an alkaloid with a strong bitter taste. It is a poison. Take care not to infuse tea longer than the three minutes needed to release this acid. Instead of such longer brewing, use larger quantity of the tealeaf instead

(311-3) WATER FOR TEA: Japanese Theory: Water is the first consideration; without good water, good tea cannot be made. It has been found by centuries of experience that water from mountain streams is best for this purpose. Tea is spoiled by water that contains iron salt or other chemicals, or impurities. Well water is not good because of impurities. Distilled water, and rain water, which is very near to it, although chemically pure is still not good to tea making. City water contains chemicals. It is a certain amount of calcium in water which brings out the best taste of tea. Places, which are few, which have that kind of water are famous in Japan

## **Bircher-Benner: Fruit Dishes and Raw Vegetables**

(311-4) Nowadays with our knowledge of the construction of atoms, of the absorption and emission of light rays through the orbits of electrons, it should be easy for any scientific mind to understand the importance of the sun quality of our food.

(311-5) Diverse illnesses can be prevented by sunlight food.

(311-6) The best wholemeal bread is made of wheat and rye

(311-7) Experience shows that in consequence of the weakness of our teeth and digestive organs, raw food must be chopped to a large extent, and it must be made tasty, appetng.

(311-8) Uncooked food purifies blood, casts out poisons and bacteria, has curative effects in sickness.

(311-9) Careful chewing and salivating of food is no longer a habit. Nearly everybody gobbles. This can be done with cooked food but is impossible with raw without

unfortunate experiences of fermentation, digestive troubles, etc. But as soon as the food is chopped [up and properly prepared, the stomach stands it well.]<sup>765</sup>

312<sup>766</sup>

Bircher-Benner  
FRUIT DISHES and RAW VEGETABLES

## **John W. Armstrong**

313<sup>767</sup>

John W. Armstrong

(313-1)<sup>768</sup> One theory is that the excessive use of common salt is conducive to cancer. If cancer is a fungoid growth then surely a warning may be derived from the fact that gardeners water mushroom beds with warm salt and water solutions with the object of producing a profuse crop.

(313-2) Dr Marie Stopes asserts that pasteurised milk is a foul poison.

(313-3) To say that sugars and starch give energy is one of those pernicious half-truths which are misleading. An excess of starch cannot give energy. It merely clogs the system and inhibits its normal functioning. The proof is that people who live mostly on the starch foods have constantly to resort to stimulants - alcohol or tea - to buck themselves up.

(313-4) Why are cellular underclothes advocated? Because the skin requires to breathe; it is capable of absorbing not only fluids but air. Hence the unwisdom of clogging the pores with suppressive unguents, or of wrapping oneself up in sheaths of warm underclothes.

(313-5) If we abstain from food in a fast the heart's action shows it

## **Bircher-Benner: Fruit Dishes and Raw Vegetables**

---

<sup>765</sup> The original editor inserted "up and properly prepared, the stomach stands it well." by hand

<sup>766</sup> Blank page

<sup>767</sup> The original editor inserted "(202)" at the top of the page by hand.

<sup>768</sup> The paras on this page are numbered 1 through 5 and 9 through 11; they are not consecutive with the previous page.

(313-6) Dried fruit may be used when fresh is out of season but it should first be washed in hot water, then soaked in cold water. Cereals such as oats are to be soaked for 12 hours in 3 times as much water as their own volume.

(313-7) The preparation of raw food should only be done shortly before it is served. It must not be kept standing for hours after preparation.

(313-8) RAW FRUIT PORRIDGE (MUESLI): Recipe for 1 person: 2 or 3 small apples or one large. 1 tablespoon almonds or hazelnuts. 1 tablespoon rolled oats, previously soaked. Juice ½ lemon. [1 tablespoon]<sup>769</sup> Coconut or Soymilk and honey. Mix lemon, milk, oats. Grate apples into the mixture vigorously. Stir continually to prevent apple getting brown. Sprinkle grated nuts over dish. Serve. For those of a nervous disposition it may be warmed but not above 95 degrees F otherwise its nutritive value would be impaired. Milk may be omitted if more honey, slightly diluted, is used. As a change whole rye meal or whole wheatmeal, previously soaked, may replace oats.

(313-9) If necessity forces early preparation of Muesli, it can be kept fresh for some hours in a thermos

(313-10) Muesli can also be made with currants, cherries, banana, prunes, apricot and strawberry, as a change from apples.

314<sup>770</sup>

Bircher-Benner

FRUIT DISHES and RAW VEGETABLES

## **Dr Henry Krause: Alcohol Vs. Straight Thinking:**

315<sup>771</sup>

Dr Henry Krause

ALCOHOL VS. STRAIGHT THINKING<sup>772</sup>

(315-1)<sup>773</sup> That alcoholic intoxication gives freer play to creative mental activities is an impression that has prevailed for ages. This idea in large part is illusory.

---

<sup>769</sup> "1 tblspn" was typed below the line and inserted with an arrow.

<sup>770</sup> Blank page

<sup>771</sup> The original editor inserted "(203)" at the top of the page by hand.

<sup>772</sup> The original editor inserted "Book Excerpts" at the top of the page by hand.

<sup>773</sup> The paras on this page are numbered 1 through 3 and 12 through 17; they are not consecutive with the previous page.

(315-2) Although there is apparently early stimulation, alcohol in any dose is a depressant to the nervous system. The first functions to be lost are the finer grades of judgment, reflection, observation and attention – the faculties which are acquired through education. The drinker then does things which in saner moments he would not do.

(315-3) The liquor habit should be looked upon as a disease and the victim as a sick man. Hydrotherapy is valuable in hastening recovery. Russian baths, followed by alternate hot and cold spray, greatly hasten the burning up of alcohol in the body. Milder procedures, such as fomentations and hot foot baths followed by vigorous cold-mitten frictions, are valuable. Nutrition is important. The alcoholic has serious food deficiencies, especially vitamins. Give him an abundance of citrus-fruit juice and vitamin-rich foods.

### **Bircher-Benner: Fruit Dishes and Raw Vegetables**

(315-4) The value of cooking cannot be doubted. But I stand for a more correct valuation of nutrition, since a wrong valuation has been taught for a long time and prevails everywhere, a valuation that creates many diseases. If there were no over-valuation of cooked food, I should have no occasion to plead for uncooked food. My purpose is to help those who know its real value, not to support faddists.

(315-5) Out of 1,000 people, 999 have bad teeth, in spite of toothbrush and toothpaste, because they have been fed on cooked food all their life. They need grated raw carefully prepared food.

(315-6) Fresh aromatic herbs should be used for salad dressing but in winter dried herbs may be used.

(315-7) Salad Dishes: Finely grated carrots, finely cut endive, finely grated celeriac, tender spinach leaves pressed through a mincer or cut into fine strips, young sweet green peas mashed,

(315-8) Salad dressings may contain carrot juice as it is sweet, tomato juice, parsley juice.

(315-9) Raw food is rich in alkalis and vitamins which have a tremendous curative effect. It requires a lower calorie diet, as the requirements of the organism are considerably smaller than with a cooked food diet. It is thus possible to relieve the

metabolism, organs and circulation and to liberate the chemical combusive powers of the system<sup>774</sup>

316

Bircher-Benner  
FRUIT DISHES and RAW VEGETABLES

(continued from the previous page) for their internal cleansing process.

## Hygiene

317<sup>775</sup>

HYGIENE

(317-1)<sup>776</sup> For purposes of relaxing while lying down or sleeping at night, place a small pillow under the back of the neck. Do not use a large pillow under the head itself. This is Winston Churchill's method.

(317-2) The Mother Pondicherry: "The hours before midnight are the best for resting the nerves.

(317-3) An evacuation can be forced while at stool by bending the trunk as far back as possible, then return to normal position. Then Twisting to each side alternately as far as possible. This completes the movement. Repeat several times.

(317-4) Brahmins who go to the West are forbidden to touch with bare fingers certain objects, including toilet seats and flush handles. They must make a glove with toilet paper first.

(317-5) Add to colon flush Instructions: If any difficulty in inserting [end-piece]<sup>777</sup> lubricate it with [Bahim oil] .<sup>778</sup>

(317-6) Pres. L.A. Veg. Society (Martin J. Fritz): (1) Gave up cold showers as reaction to stimulation. It is better to take warm ones, like Japanese. (2) I use no soap in bathing but a hard scrub brush instead, giving friction, to the skin all over the body. (3) Deep breathing has benefited my health and increased my strength more than any other reform. It cured me of long-seated ailments.

---

<sup>774</sup> The original editor inserted "OVER" by hand at the bottom of the page.

<sup>775</sup> The original editor inserted "(204)" at the top of the page by hand.

<sup>776</sup> The paras on this page are unnumbered.

<sup>777</sup> The original editor added hyphen by hand

<sup>778</sup> The original editor changed "white vaseline" to "Bahim oil" by hand

(317-7) Sarvangasana relieves haemorrhoids

(317-8) I found that Bahim oil immediately stopped a scratch from bleeding.

(317-9) Enemas are a chief feature of Ayurveda.

(317-10) Dandruff cleanser: Dissolve two drachms of borax in a pint of cold distilled water and rub well in. Afterwards massage with oil.

318  
HYGIENE

(318-1)<sup>779</sup> Sitz Bath: Put box or large pan inverted, as footrest in bath above water.

(318-2) (Medical) Bad Sitting Posture: consists in slouching in a soft chair, legs crossed, buttocks at the edge of the seat, only the shoulders impinging upon the back of the chair, crossed legs, whole back rounded and elbows or arms resting on desk. (2) Corrective exercises must be instituted and carried out over a long period of time. The patient must become "posture conscious," and observe his body mechanics upon walking, sitting and reclining. (3) Faulty Standing: There is exaggeration of the ante posterior curve of spinal column, abdomen protrudes, chest is sunken, muscles are flabby and relaxed.

(318-3) Enemas: Avoid larger quantity of water than one quart or rectum will bloat. Avoid high temperature, or rectum will prolapse. Warm enema should be followed by a cold one, small quantity, of water to prevent sagging and ballooning of rectum.

(318-4) LA Chiropractor: 70 years old, yet youthful and dynamic, attributes it to his morning shower - starts hot water, changes to cold, repeats this alternation two more times.

(318-5) Eye drops should be poured into the outside corner of the eye, never the inside near nose corner. Do not rub them in, simply close the eyes two or three times. Hold head back, look up at ceiling, hold upper eyelid open while pouring.

(318-6) Alice A. Bailey: I never needed more than 4 hours sleep a night. I am usually up at 4:30 a.m. and (after getting my breakfast) I write and work until 7. That has been my life rhythm and perhaps is one of the reasons why I have been able to accomplish so much.

---

<sup>779</sup> The paras on this page are unnumbered.

(318-7) Macfadden's Hot Water Therapy relieves and cures bursitis of arm and shoulder: inflamed prostate glands.

## Postural Exercises

319<sup>780</sup>

### POSTURAL EXERCISES

(319-1)<sup>781</sup> (1) Hold the head upright by elongating the neck and by imagining that unseen hands are drawing it upward. Keep the chin well in. (2) Walk and stand imagining you are gripping some small object between your buttocks.

(319-2) BACKACHE AVOIDANCE: (1) Lift with the legs not the back. Reach down for an object by bending the knees and squatting, keeping the back straight as you go down and come up again. (2) Avoid overexertion. Remember that the average householder is foolish to spade up a sizable garden patch in a single morning or try to lift a piano. (3) Exercise regularly but by easy stages. Start out the golfing season with an easy session of chipping and putting instead of playing 18 strenuous holes. (4) Change position as often as possible. Avoid the cramped muscles of the immobilised stenographer or proofreader.

(319-3) OLIVE SMITHERS: "If the abdomen is held rigid it is not possible to breathe properly. (2) Exercises: Shrink abdominal wall towards navel, from above and from below (b) Take deep breath, draw navel in until something touches spine, then let out breath (c) Do all exercises {gently},<sup>782</sup> hold, without jerky movements, without strain or forcing, as these can damage muscles.

(319-4) To Cure Round Slumped Shoulders: (a) Stand erect, with feet apart. Raise the outstretched hands until they are level with the shoulders, taking care to keep body upright. Squeeze the shoulder blades towards one another by pressing back the upper arms. This completes the first exercise. Watch for the fault of swaying trunk forward or backward. (b) Lie flat on back. Raise outstretched arms in a half-circular movement above the head and lower them behind it, inhaling as deeply as possible while doing so. Hold the breath and then return to original position. This completes the second exercise. Watch for the fault of letting the back arch up from the floor instead of [remaining]<sup>783</sup> perfectly flat

---

<sup>780</sup> The original editor inserted "(205)" at the top of the page by hand.

<sup>781</sup> The paras on this page are unnumbered. Para (319-4) was cut from a separate page and pasted here by hand.

<sup>782</sup> The word is cut off by a hole-punch. Only "-ntly" is visible in the original.

<sup>783</sup> "remaining" was typed below the line and inserted by arrow.

## Kate Emil-Behnke: Singers' Difficulties: How to Overcome Them

321<sup>785</sup>  
Kate Emil-Behnke  
SINGERS' DIFFICULTIES

(321-1)<sup>786</sup> I have already mentioned that upper chest breathing causes throat congestion and strain, and that it is the chief factor in tremolo, in hard, unsympathetic tone, and in faulty intonation. A further objection to its use is that the upper part of the chest is an important resonator a sounding board, which should be well placed and maintained high and firm; consequently its rise and fall, which is inevitable in upper chest breathing, is highly prejudicial to resonance. Equally prejudicial is the control of expiration, which, as already stated, is of the greatest importance.

(321-2) Lecturing and teaching that the right way to breathe was by the combined action of the diaphragm and lower ribs and so entirely did he disapprove of abdominal breathing that he was in the habit of saying it could be called "abominable breathing."

(321-3) The chief objections to abdominal breathing are that the abdominal walls become stretched and weak, the bulging out in inspiration is exceedingly unsightly, the upper chest drops and flattens – to the great detriment of resonance – and the inactivity of the lower intercostal muscles renders control of expiration almost impossible.

(321-4) If incorrect habits of breathing have been formed, careful explanation must be given to show the student where and how he is wrong, and muscle re-education will have to be undertaken. In this case the exercises should at first be practised lying down flat on the back, as in this position natural breathing almost invariably reasserts itself, and the student should be cautioned to go to work very gently, not attempting to take more breath than is absolutely comfortable. As the breathing improves tone should be added, and the position changed to sitting, with the back supported, and later to standing.

When this stage has been reached, it will probably facilitate the strengthening of the muscles of respiration to take up the practice of Breathing Gymnastics, viz., arm movements combined with inspiration and expiration.

---

<sup>784</sup> Blank page

<sup>785</sup> The original editor inserted "(206)" and "VOICE" at the top of the page by hand.

<sup>786</sup> The paras on this page are numbered 9 through 15; they are not consecutive with the previous page, but they follow the paras on page 326.



(321-5) They are also of the highest value in strengthening the muscles of the upper part of the chest and enabling it to be maintained in a good position. This is of more moment in the matter of resonance than is usually realised. The upper part of the chest is a most important sounding board, and if it is badly held and allowed to be flat and "sagging" the resonance of the voice will be materially lessened.

(321-6) Breathing exercises should be practised with widely opened windows - never sooner after a meal than 1 to 1½ hours. No corset, steels or bones should be worn, nor any bands or belts which would hinder free expansion.

(321-7) Breathing Exercises: General Directions: Place one hand firmly over the base of the lungs, and the other on the upper chest.

322

Kate Emil-Behnke  
SINGERS' DIFFICULTIES

(continued from the previous page) The object of the latter is to detect and correct any tendency to lift the upper chest, and may be discarded as soon as correct habits are established. No movement should take place in this region.

(322-1)<sup>787</sup> Breathe in slowly and noiselessly through the nose - The hand should rise, and simultaneously the lower ribs should move outwards. The expansion should be smooth and gradual. The moment you feel that any further inspiration would cause a lifting of the upper part of the chest do not take any more air in.

(322-2) Hold the breath a moment (long enough to count two). While holding, open the mouth widely; then let the breath out quickly like a sigh, with a kind of collapse that takes place when a piece of elastic is released suddenly after being stretched for a moment. The hand should fall suddenly, the drop coinciding exactly with the letting go of the breath.

(322-3) Stay empty a moment (long enough to count two). Repeat exactly as described until you have breathed in and out four times; then rest for a half a minute, breathing normally. Do two more groups, making twelve breaths in all, divided into three groups of four, with half a minute's normal breathing between each.

(322-4) Take position as before. Take a moderate amount of breath slowly, steadily and noiselessly through the nose. Hold while mentally counting two. Release the breath

---

<sup>787</sup> The paras on this page are numbered 16 through 20, making them consecutive with the previous page.

suddenly as in No. 1 saying (not singing) HAH smartly. The sound should come exactly with the fall of the hand. Remain empty while mentally counting two. Repeat above process: say HAY smartly. Repeat the above process: say HEE smartly. Rest for a half a minute, breathing in the ordinary way. Repeat HAH, HO, HOO. Rest as above. Repeat HI, HOW, HOY. The mouth should be opened widely by dropping the lower jaw. The tip of the tongue should be in contact with the base of the lower teeth.

(322-5) It will be wise, even at this stage, to begin to form the habit of getting contact between the tip of the tongue and the junction of the lower teeth and gums. By as much as the tip slips away from here will the root of the tongue slip back into the throat, obstructing the free egress of the voice. The throat must be loose, and no [contrition must take place in saying the syllables.]<sup>788</sup>

323<sup>789</sup>

Kate Emil-Behnke  
SINGERS' DIFFICULTIES

(323-1)<sup>790</sup> Correct carriage of the body, for instance, may exist and be automatic without physical drill and without parental admonition; but a stoop, a spinal curvature, knock-knees or flat feet, may have been induced by faulty natural habits and have become automatic, a condition of affairs which will only be remediable by the medical gymnast, and by cooperation at home in correcting the faults. It is not the least use exhorting the person to hold himself up. Educational gymnastics do not improve matters, nor can they be carried out properly; but by means of remedial exercises the defects can be corrected, good carriage no longer has to be thought about, it becomes automatic, and bodily activities can then be carried out without "awareness" of the parts which have been weak.

(323-2) Open your throat, don't hold it so tightly. Make your voice ring behind the teeth.

(323-3) Breathing belongs to the involuntary muscle actions of the body, for which the nerve impulse proceeds from the sympathetic nervous system, not from the cerebro-spinal; consequently, unless you know what you want, the mere fact of turning the attention to it is apt to cause a complete derangement of natural action - wherein lies the need for the teacher to have proper knowledge of physiology and correct muscle action. Even a child when asked to take a deep breath will more likely than not completely reverse natural action. Watch the response in most drilling classes to the

---

<sup>788</sup> The original editor inserted "contrition must take peace in saying the syllables." by hand

<sup>789</sup> The original editor inserted "(206b)" at the top of the page by hand.

<sup>790</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

order to take a deep breath and you will see what I mean. Moreover, very many persons before commencing to study singing have already formed wrong habits of breathing, possibly started in school days. Stooping over a desk or books will soon cause this, and, unless discovered and corrected, superficial or actually wrong muscle work soon becomes established. How is the teacher of singing who does not understand the physiology of correct breathing going to put this right?

The spirometer (an instrument for registering lung capacity) shows that comparatively few adults can take into their lungs more than half or two-thirds the proper amount of air, whereas, after a few weeks' practice of breathing exercises based on the laws of physiology, the amount that is Nature's due will be recovered. And it should not be forgotten that a deficiency is as prejudicial to health as to voice.

(323-4) It is of the highest importance to ascertain at the outset of training what is the condition of the student's breathing, for, besides the obvious fact that, as breath is the motor power of voice, volume and control of tone depend on it, faulty breathing may be at the root of many difficulties of voice production that would not seem to be related to it.

324

Kate Emil-Behnke  
SINGERS' DIFFICULTIES

(continued from the previous page) To mention one: tightness of throat is sometimes due to the endeavour, by those who have not trained the respiratory muscles, to control the breath by gripping it in the throat.

(324-1)<sup>791</sup> Without air no tone can be produced; it is the motive power of voice; but, whereas in silence breathing takes place automatically, the amount inspired varying in accordance with the varying needs of physical activities, in the production of tone control is needed...

(324-2) The amount of breath required for singing will be greater than that required in the ordinary activities of life, but the way in which it is taken is, or should be, the same. It is only a question of degree. Even a cursory study of physiology will show that the lungs are smallest at the top, where they are enclosed in a practically fixed bony cage, and that they are largest at the bottom, where they are surrounded only by soft, movable parts which yield freely to the movements of respiration, provided, that we put no impediment in the way, in the shape of tight or heavy clothing, steels or stiff bands, and that the carriage of the body is correct. By the last remark I mean that if a

---

<sup>791</sup> The paras on this page are numbered 5 through 8, making them consecutive with the previous page.

person is round-shouldered, and stoops habitually, the lower part of the lungs will be compressed and will be unable to expand.

(324-3) On the other hand, by breathing as Nature intended, in accordance with our physiology, viz. by the combined action of the diaphragm and lower intercostal muscles, we breathe with perfect ease. Only in this way do we get the maximum of expansion with the minimum of effort, with that speed, elasticity and control which are essential to the singer, because we are inflating the lungs where they are largest, and where they are surrounded only by soft, yielding parts.

(324-4) It will be found that a person who breathes by lifting the upper part of the chest, who registers, say, 100 cubic inches will probably register, on using the diaphragm and lower ribs, something like 145 cubic inches, an amount that will be increased by training.

## Jorge Rivera

325<sup>792</sup>

Jorge Rivera

(325-1)<sup>793</sup> Do not breathe to expand. Expand to breathe.

(325-2) Sing as if you were surprised at your own voice; then you expand. It takes expansion to make an echo chamber out of your body.

(325-3) Watch the way you begin and end a tone.

(325-4) You might have been led to believe that voice is produced in the mouth. Actually all vowels are born in the vocal cords. It is only for consonants that mouth should be used.

(325-5) The fact that you feel high tones in the head and low tones in chest does not mean that you should 'place' your voice in the {mouth}<sup>794</sup> forehead palate or thorax. Placement is at the point where air gently touches your cords.

(325-6) To unlock the jaws is like opening a door. You need two motions. First, open your mouth sideways. Then drop the lower jaw.

---

<sup>792</sup> The original editor inserted "(206a)" and "VOICE" at the top of the page by hand.

<sup>793</sup> The paras on this page are numbered 1 through 7, and 1; they are not consecutive with the previous page.

<sup>794</sup> "themask" in original. Changed to "the mouth"

(325-7) To have a 'big breath' is the most effective and most sought quality in voice. It is easy to acquire. Learn how to use air.

## **Stephen S. Price**

(325-8) Ask yourself: "Is my speech slurred rather than clear?" Do people frequently misunderstand you or ask you to repeat? You are probably lip-lazy. We get power and clarity into our speech with the consonants, not vowels. To pronounce these properly you must use the tongue, lips and teeth energetically. Whistling also is a good corrective. (b) "Is my voice weak?" Your diaphragm is the bellows that blows fire into your speech and adds to your personality. If it is weak your voice is thin and shy. To invigorate diaphragm lie on floor breathing deeply, with a heavy book on the diaphragm. Then sit up, inhale and blow out through a tiny hole formed by pursed lips.... Whispering aloud is excellent way to develop voice power. (c) "Is my voice flat rather than colourful?" Is it a boring

326

Stephen S. Price

(continued from the previous page) monotone? Cold, listless? To bring warmth into it, laugh aloud up and down the musical scale, slowly at first, then faster and faster. Finally, read aloud. This will challenge and improve articulation and rhythm.

## **Kate Emil-Behnke: Singers' Difficulties: How to Overcome Them**

327<sup>795</sup>

Kate Emil-Behnke  
SINGERS' DIFFICULTIES

(327-1)<sup>796</sup> It is essential to get smart release of the breath at the exact moment the sound is uttered. When this has been practised for a few days lying down, it should be carried out in a sitting position, with the back supported. When it can be done as well sitting as lying it should be practised standing, taking great care that the upper part of the chest is not lifted in inspiration.

---

<sup>795</sup> The original editor inserted "(206c)" at the top of the page by hand.

<sup>796</sup> The paras on this page are numbered 21 through 23; they are not consecutive with the previous page, but they follow the paras on page 322.

(327-2) It will now be found helpful to take up some exercises to strengthen the muscles of the chest walls, and in particular to give the pectoral muscles the strength necessary for the maintenance of a high chest and firm sounding board. Besides these objects, exercises such as the following ones will give the singer good poise and carriage. Standing badly, with the weight on the back of the leg, has a very prejudicial effect on resonance. It is not necessary, when singing, to stand with the heels together; one foot may be advanced but the weight must be rather more on the front foot. On no account must the front knee be bent; it should be kept firm and straight.

Stand erect, heels and knees together, weight well forward on the balls of the feet, abdomen firm, shoulders down and back, head up, chin in (but not to the extent of tightening the throat), arms straight down at sides. Dilate nostrils and breathe in through the nose, at the same time raising arms, palms of hands downwards, to shoulder level. Arms should be fully stretched out from shoulders to fingertips. At shoulder level hold breath while you turn arms, so that palms of hands face upwards. In this position lower them slowly to sides, letting the breath out slowly at the same time. When the arms reach the sides, relax, and let them hang loosely and naturally. Remain so while you mentally count two, slowly. Then put shoulders back again and repeat five times, making six in all.

Take great care throughout not to let the weight slip back on the arch of the instep, or on to the heels, nor to lean back in the hip joint.

(327-3) Exercises for developing the vocal cords. A, shows the mouth closed and eyes directed straight ahead. B, shows the mouth opened widely with head in same position. C, shows the mouth being widely opened while the head is thrown back.



328<sup>797</sup>

Kate Emil-Behnke  
SINGERS' DIFFICULTIES

## Exercises for Activating the 5th Lumbar Region of the Spine

329<sup>798</sup>

## EXERCISES FOR THE SPINE

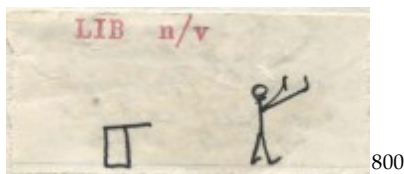
(329-1)<sup>799</sup> THE TWIST: Lie back on the floor, extend legs, turn over on one side and bend the knees toward chest. Clasp both hands together and push them as far as they will go in the direction of the opposite side. This twists the trunk at the waistline. (Repeat ten times, alternating from side to side.)

(329-2) THE STRETCH: Lie on back on floor, legs extended, hands straight out behind head. Clasp foot of heavy couch. Pull right foot as far inwards as possible, bringing knee close toward the chest. At the same time push the left foot as far out as it will extend. Do all these movements slowly. If correctly done there should be a feeling of tension in the lower part of the spine. Repeat five times with each foot alternately making a total of ten.

(329-3) THE ARCH: Lying on your back with hands folded and clasped across the chest, draw the legs inward, bending both knees and raise them upward. Draw in the feet until the buttocks and spine form an arch. Slowly expel the breath and at the same time flatten out the hollow arch of the lower back against the floor. (Rest and repeat five times.)

(329-4) THE HALF-COBRA: Reverse position and lie face downwards on the floor, legs extended. Raise right foot up in the air and hold it there. Then lower it and immediately raise the left foot to the same position. (Alternate this raising and lowering ten times.)

(329-5) It is a mistake to take bath in morning. One is left tired for half the day, all working morning. Best take it in evening or night.



---

<sup>798</sup> The original editor inserted "(207)" at the top of the page by hand.

<sup>799</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page. The last para on this page is unnumbered and was typed on a separate page and pasted here by hand.

<sup>800</sup> The original editor inserted "SIMPLEST WAY TO ILLUSTRATE DIAGRAMS, DRAWINGS, SYMBOLS, ETC." and drew arrows to this picture by hand.

**Dr PAUL BRUNTON**

(330-1)<sup>801</sup> *Will you please pardon the delay in answering you? Despite the form nature of this response, your letter was read immediately and sympathetically upon receipt. A prompt reply could not be sent you because of the lack of regular secretarial help.*

*With my book "The Spiritual Crisis of Man" I begin a new cycle of literary production. This, together with the research work and constant travel which always engage me, increases the heavy pressure on my time to such a degree that it forces me to withdraw altogether from correspondence.*

*I am sorry. But believing as I do in the telepathic powers of the mind and the Overself, I send you this Oriental greeting, which I mean in the deepest possible sense:*

**"PEACE BE WITH YOU!"**

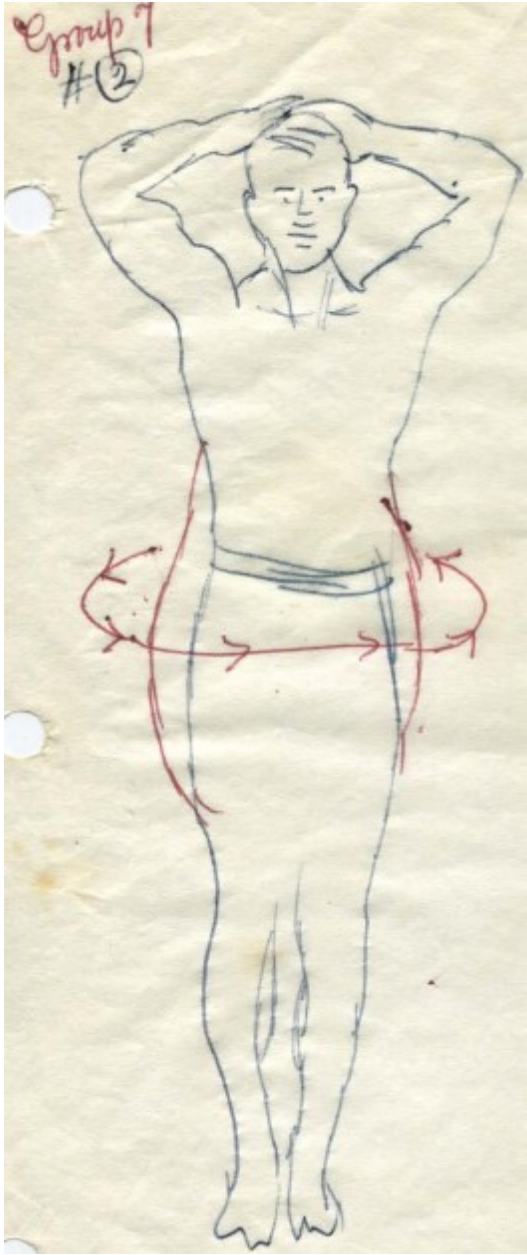
**George Hackenschmidt**

331  
Hackenschmidt

---

<sup>801</sup> The para on this page is unnumbered.





802

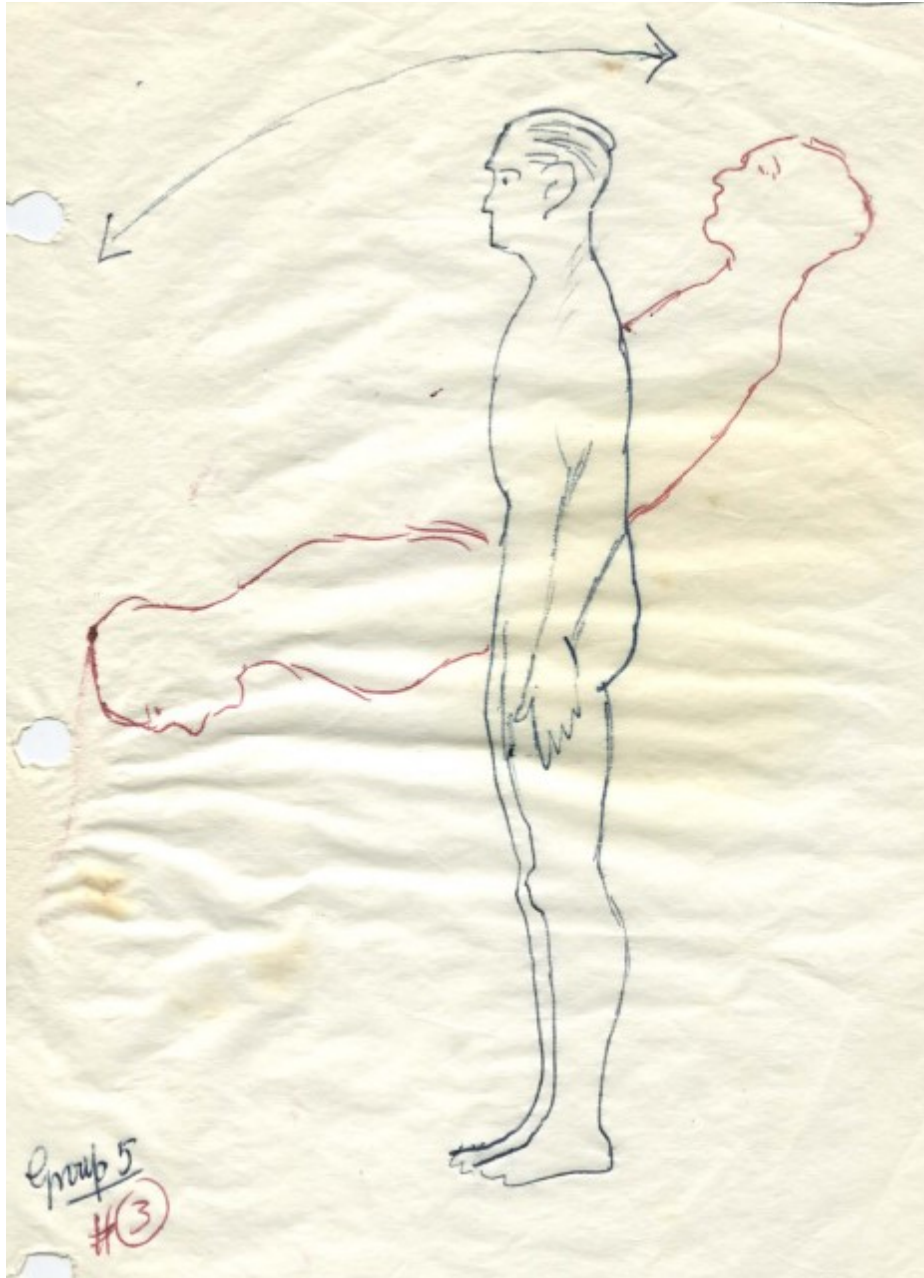
332<sup>803</sup>  
Hackenschmidt

333  
Hackenschmidt

---

<sup>802</sup> The original editor inserted "Group 7 #2" above the picture by hand.

<sup>803</sup> Blank page



804

334<sup>805</sup>  
Hackenschmidt

335  
Hackenschmidt

---

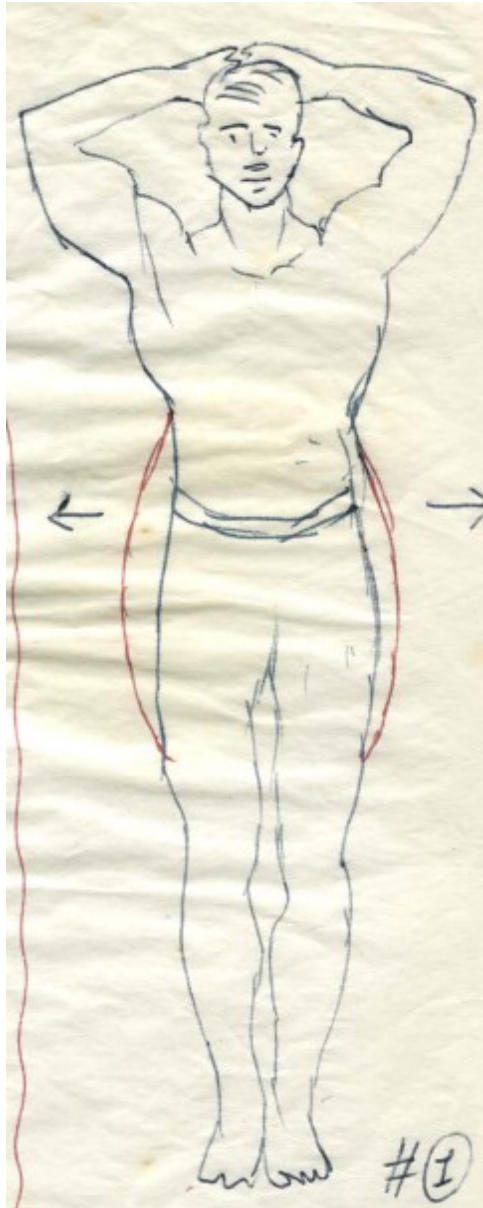
<sup>804</sup> The original editor inserted "Group 5 #3" beneath the picture by hand.  
<sup>805</sup> Blank page



806

---

<sup>806</sup> The original editor inserted "Group 5" above and "No 1" below the picture by hand.



807

336<sup>808</sup>  
Hackenschmidt

337  
Hackenschmidt<sup>809</sup>

---

<sup>807</sup> The original editor inserted "Group 7 #1" to the right of the picture by hand.

<sup>808</sup> Blank page

<sup>809</sup> The original editor inserted "Hackenschmidt" at the top of the page by hand.



810

810 The original editor inserted "Group 5" above and "No 2" below the first picture by hand, and

338<sup>811</sup>  
Hackenschmidt

339  
Hackenschmidt



Hackenschmidt  
340<sup>813</sup>

## 6 Minuti Di Esercizi Isometrici

341  
6 MINUTI DI ESERCIZI ISOMETRICI

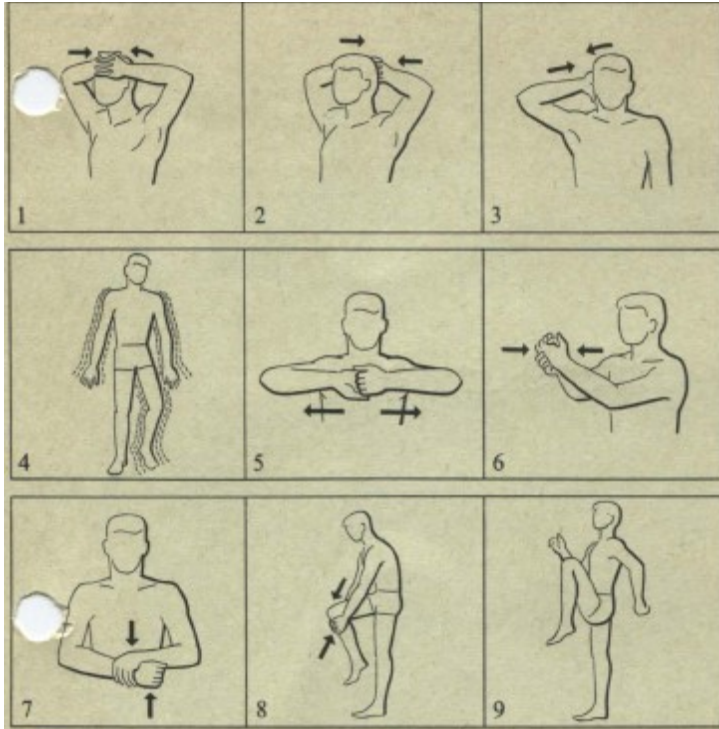
---

“Way To Live Series #7” and “Way To Live #8” beneath the second set of pictures by hand.

<sup>811</sup> Blank page

<sup>812</sup> The original editor inserted “NECK MOVEMENTS” and “1st Group” above the pictures by hand.

<sup>813</sup> Blank page



(341-1)<sup>814</sup> 1 Premere la testa per 3 secondi con tutta forza contro le mani intrecciate sulla fronte.

5 secondi

2 Premere la testa all'indietro contro le mani intrecciate sulla nuca (3 secondi).

5 secondi

3 Inclinare lateralmente la testa per 3 secondi premendola con tutta forza contro la mano sinistra. Ripetere lo stesso esercizio con la mano sinistra.

10 secondi

4 Stando in piedi in posizione comoda scuotere spalle, braccia e gambe.

10 secondi

5 Distendere le mani per 3 secondi con tutta forza. 3 secondi

6 Premere con tutta forza una mano contro l'altra per 3 secondi. 3 secondi

7 Premere per 3 secondi la mano sinistra contro il braccio destro piegato. Eseguire poi lo stesso esercizio con la mano destra ed il braccio sinistro. 10 secondi

8 Premere una gamba contro le mani intrecciate. L'esercizio va eseguito sia con la gamba sinistra che con quella destra.

10 secondi

9 Marciare sul posto. 45 secondi

342

(continued from the previous page) altresì a livello nazionale nella

<sup>814</sup> The para on this page is unnumbered.

proprio aiuto anche attraverso l'assistenza spirituale. Chi è affetto da reumatismo deve imparare a rassegnarsi alla sua dolorosa sorte e cercare di riprendere coraggio. La Lega contro il reumatismo lotta contro l'isolamento spirituale degli ammalati di reumatismo, organizzando vacanze in gruppo, procurando servizi per la visita agli infermi e favorendo la terapia per lo svolgimento di un'attività.

La Lega<sup>815</sup> contro il reumatismo indice corsi di ginnastica medica e fa svolgere corsi di nuoto per gente affetta da reumatismo, attività che in molti casi consentono di ottenere un miglioramento. Essa concede il proprio contributo finanziario per le cure termali. Collabora

### **Fate anche qualcosa per voi stessi!**

Prevenite il male, perchè prevenire è meglio che guarire, anche e soprattutto quando si tratta di artrite e di artrosi. Ecco Vi pertanto alcuni consigli utili:

- Coricate Vi nel giusto modo! Mai su divani o letti troppo soffici, perchè i materazzi troppo molli o deformati favoriscono il sorgere di dolori reumatici.
- Sedete Vi nel giusto modo! Una sedia anatomica con spalliera contro cui poggiare la schiena ha un effetto benefico sui reni e la colonna vertebrale.
- Dedicate ogni cura al clima ambientale! Provvedete affinché il tenore di umidità della temperatura sia sempre sufficiente e che i Vostri piedi siano caldi. Evitate le correnti d'aria!
- Vestite Vi come si deve! Non indossate

progettazione di stabilimenti termali. Se necessario, la Lega contro il reumatismo si assume il compito di inoltrare istanze scritte miranti ad ottenere le prestazioni da parte dell'assicurazione contro gli infortuni delle imprese di assicurazione private. In più, essa si adopera per il reinserimento degli ammalati gravemente invalidi nella {vit- -tidiana.}<sup>816</sup>

### **Aiutateci ad essere di aiuto!**

Aiutateci a risolvere problemi, a lenire dolori ed indigenza. Ogni oblazione ci giungerà gradita e sin d'ora noi Vi ringraziamo di cuore a nome dei nostri ammalati di reumatismo.

no troppo leggeri. Fate di tutto per non avere freddo troppo a lungo. Sudore e brividi alternate possono avere conseguenze dannosissime.

– Alimentate Vi assennatamente! La Vostra alimentazione sia mista e varia. Mangiate giornalmente verdure, insalata, frutta. Non condite eccessivamente le vivande. Le statistiche dimostrano che le persone sane si alimentano con moderazione.

– Cercate di rilassar Vi, svolgendo pero regolarmente anche qualche leggero allenamento ginnico.

Troverete sul retro di questo prospetto gli esercizi suggeriti dai medici. [geometric]<sup>817</sup> La Lega del Vostro

<sup>815</sup> The original editor inserted "ISOMETRIC EX see over" beneath this paragraph by hand.

<sup>816</sup> The word is cut off by a hole-punch. Only "vit- -otidiana" is visible in the original.

<sup>817</sup> The original editor inserted "geometric" by hand



abiti troppo pesanti (l'epidermide deve {Canto}<sup>818</sup> si tiene a Vostra disposizione avere la possibilità di respirare), ma per ogni informazione.  
nemme-

### **Lega svizzera contro il reumatismo**

343

#### 6 MINUTI DI ESERCIZI ISOMETRICI

(343-1)<sup>819</sup> Resistance Exercises. In any position take a full breath and hold it. Slowly tense every flexor and extensor muscle of the body, permitting no visible motion. Gradually relax tension and breathe out. Rest between exertions and repeat process up to a dozen times if desired.

344<sup>820</sup>

345<sup>821</sup>

(345-1)<sup>822</sup> ADAMANT (VAJRASAN) POSTURE: This is similar to one of the positions used by Muhammadans to sit for prayer and by the Japanese women to squat for dining and ordinary purposes. Spread a rug, carpet or blanket on the floor. Lower your body down with torso upright but its weight carried by the knees. Then slowly sit down until the buttocks rest on the heels and the thighs are folded over the legs. Put both hands upon the knees [lightly]<sup>823</sup> palms down. It is necessary to finish with the spine and head upright, knees close together

(345-2) Balancing exercise;<sup>824</sup> to be done with the eyes closed:



825

---

<sup>818</sup> The word is cut off by a hole-punch. Only "Canto-" is visible in the original.

<sup>819</sup> The para on this page is unnumbered.

<sup>820</sup> Blank page

<sup>821</sup> The original editor inserted "(208)" at the top of the page by hand.

<sup>822</sup> The paras on this page are unnumbered.

<sup>823</sup> The original editor inserted "lightly" by hand

<sup>824</sup> The original editor deleted "(Ex 20)" before "Balancing exercise;" and added underline by hand

<sup>825</sup> The original editor inserted "described by PB" by hand

### Resistance Neck Exercises:

(345-3) Clasp hands behind head. Move head forward until chin touches chest. Exert resistance with the fingers and draw head back as far as possible. Force head forward again resisting with neck, the force being applied with the arms. Continue movement until tired.

(345-4) Place hands upon forehead. Push head back with plenty of force, resisting with neck muscles. As head comes forward, resist also with the head.<sup>826</sup>

346<sup>827</sup>

## **Yogendra: Hatha Yoga**

347<sup>828</sup>

### YOGENDRA: HATHA YOGA

(347-1)<sup>829</sup> The Camel Pose: (Relief from flatulence and abdominal adhesions, aids splanchnic circulation, strengthens urogenital muscles, exercises the spine and all the deep muscles of the trunk and neck; its influence on the prostate, thyroid and other endocrine glands is very favourable.)

Assume a sitting posture as in kneeling. Support the body on the toes and the knees and gradually bend backwards, after having fixed the hands from behind, palms to the ground, fingers pointing out and the thumbs towards the toes. Keep the hands straight and slowly lift the pelvis. Press the body upwards, throwing the neck down. The inverted pressure upon the vertebrae, in this posture, should begin from the small of the back travelling upwards toward the shoulders and the neck, relative stretching of the thighs, abdomen, thorax, neck and the facial muscles to follow simultaneously.

---

<sup>826</sup> The original editor deleted "The original editor DENMARK July, 1952" at bottom of page by hand

<sup>827</sup> Blank page

<sup>828</sup> The original editor inserted "(208a)" at the top of the page by hand.

<sup>829</sup> The paras on this page are unnumbered.



(347-2) [The COBRA pose (BHUJANGASANA) may be done twice a day before meditation. It is important to watch that abdomen does not leave floor.]<sup>830</sup>

(347-3) Upside-down Posture: By standing on his head, using a wall to prevent himself from falling over, a sufferer from arthritis of many years standing cured himself. The practice was done from three to five minutes every morning on awaking and the cure was achieved within a few months.

(347-4) Corpse Posture:

It is a mistake to use a soft down bed or couch for this exercise: a thick soft-piled wool rug laid on a hard floor is much better. This keeps the spine from sagging and prevents the bad but unconscious common habit of holding up some part of the body's weight.

348

YOGENDRA: HATHA YOGA

(348-1)<sup>831</sup> Relaxation and Revitalising Stretch Exercise: Slump down in a straight-back, firm-seated chair as heavily as you can. Imagine you have become a lifeless clod, that leaden weights are hanging from your legs, arms, waist, chest and head. Rest awhile in this condition. Then decide to change into its opposite, to drop the heavy feeling and rise up into recovery of energy. Do this by thinking that a rope, attached to your body is hoisting you upward. Warning (a): The pull ought to follow a straight line through

---

<sup>830</sup> The original editor inserted "The COBRA pose (BHUJANGASANA) may be done twice a day before meditation. It is important to watch that abdomen does not leave floor." by hand

<sup>831</sup> The paras on this page are unnumbered.

head, neck and spine perfectly at right angles to the floor. Do not push [or bend]<sup>832</sup> forward but hold your weight backward, a little.

Warning (b): Watch for any stiffness in any part of the body and eliminate it. When finally lifted up out of the chair, standing upright, lightness and buoyancy are felt. The feet push onto the floor to give some leverage when rising begins. The muscles of the thighs and buttocks continue the leverage and hoist the upper part of the trunk. It is the back of the body, and not the front, which should feel their pull. The end result of the exercise is felt immediately afterwards, when standing, as a delightful sensation of balance, power, lightness, mastery and freedom.

(348-2) General Instructions: At the finish of all exercises (except after Bradford Dorr's), take a rest. This is not only necessary but also ensures getting their full benefit. By doing so, the muscles have time to take shape in their new correct positions.

(348-3) Sedentary workers tend, for lack of stretching, to contract into a sitting position, so that when they try to stand erect, they end up with a hollow back.

(348-4) Hatha-Raja Yoga Exercise: a) Standing, imagine a strong but slender rope suspended vertically above your head. Grasp it with both hands. Then imagine the rope is pulled upward by some machine and your head and spine as well as the inner organs with it. Entire body is stretched taut, like a perfectly straight plumb-line. The result will be a wonderful feeling of lightness, liberation and mastery.

(b) The same principle can be applied while seated in a chair. Sit up, stretching the head and neck so as to make you feel at your tallest possible height. This will force you to lift the abdomen and shoulders, with the same effects as before. Hold the idea that the body is made of elastic.

## Health Culture Magazine - Sept. 1941

349<sup>833</sup>

HEALTH CULTURE MAGAZINE

(349-1)<sup>834</sup> Raisins, or figs, or dates, or ripe bananas are very nourishing foods.

Heart Troubles: Lucius Bush: A little study of the difference in space allowed the heart in this ordinary posture and a perfect erect bearing can be obtained by the way the hand over the heart is pushed out and up in perfect posture. This difference in position represents largely pressure upon the heart and the interference with its normal muscular action. Many fat people especially allow the chest to drop and sag and the abdomen to push forward until they look to be all stomach and no chest at all. The slumping of the chest compresses the liver and lungs as well as the heart and as these

---

<sup>832</sup> "or bend" was typed below the line and inserted with an arrow

<sup>833</sup> The original editor inserted "(209)" at the top of the page by hand.

<sup>834</sup> The paras on this page are unnumbered.

organs are both related to digestion and elimination of fat the process of increased weight is hastened. I believe many hearts fail partly because of this slump in posture cutting down the normal space allowed to the heart.

Slumping affects the heart in another way also. The ribs come closer together causing irritation of the intercostal nerves which pass along the border of each rib, and in a more intricate manner, interference with the spinal nerves which go directly to the heart itself. I have found that these ribs are nearly always out of alignment in every case of heart trouble I have seen.

(349-2) White Sugar is a chemical destroyer, excessive salt is a hardener, coffee a de-energiser, all canned things less vital than fresh, stimulants and artificial condiments robbing of the natural vital fluid exchanges.

(349-3) Water As A Curative Agent: Such a powerful invigorator is the cold spray that each day should begin with it. It should, however, not be used indiscriminately. It is contra-indicated in cases of acute rheumatism, heart weakness and extreme nervous irritability. It should never be indulged in when one is feeling cold. A hot spray or a period of physical exercise should precede a cold shower.

When showers or sprays are not available a good substitute is found in dry friction, followed by a cold sponge-down.

350

HEALTH CULTURE MAGAZINE

(continued from the previous page) For friction use a rough, dry towel or a moderately soft brush. Begin by rubbing or brushing face, neck and chest. Then do one arm from the wrist upwards toward the shoulder. Change over and do the other arm in the same way. Next do one foot, ankle, and leg and then the other, finishing with hips and central portion of the body. The whole process takes only a few minutes. Follow by a cold sponge-down carried out with a rough towel wrung out of cold water, applied in the same order as the friction rub. Finish with a fairly rough, dry towel. The skin will be all aglow - a delightfully, warm reaction.

Sometimes hot or alternate hot and cold sitz baths are advantageous. These should be taken at night. About three minutes in the hot and one minute in the cold, alternating four or five times and finishing with the cold, has a tonic effect in conditions such as poor circulation, colitis, sexual weakness, bladder troubles.

(350-1)<sup>835</sup> Breathe with all your might until tired. It makes no difference what your trouble is, this one thing will do much to make better blood and better tissues and yourself a new man of a better sort.

---

<sup>835</sup> The paras on this page are unnumbered.

(350-2) Be sure that the bread, cakes, crackers, etc. you buy are baked with vegetable shortening. Most bakers use unclean pig's lard.

(350-3) The three main classes of Biblical Forbidden foods are: - (a) All meat-eating animals such as pig, cat, dog, vulture, etc. Pigs eat decomposed garbage and field rats. (b) All rodent meat is forbidden such as rabbit, squirrel, rat. (c) All shellfish meat is forbidden because all shellfish are sea scavengers.

The Buddhist scriptures especially forbid the eating of the following meat: lions, tigers, hyenas, serpents, elephants and horses.

(350-4) R. ALSAKER, M.D.: Phenobarbital compounds are largely used for sleeping remedies. Why doctors tell their patients that such remedies are harmless is beyond me. They ought to know better. It is very dangerous because it produces a general systemic deterioration and finally destroys the integrity of the blood.

## Hygiene

351

HYGIENE

(351-1)<sup>836</sup> Dr Spencer Lewis: We live on an earth that is like a huge magnet. The magnetism is as essential to our health as is the air. But through clothing, shoes, etc we isolate ourselves from full enjoyment of this earthly magnetism. Wearing shoes is one of the greatest detriments to perfect health.

### HYGIENE OF THE FEET ("Today's Health")

(351-2) Cut toenails straight across as curved cutting encourages ingrown nails.

(351-3) Never wear the same shoes and socks two days in a row. Change promptly if feet get wet from rain or perspiration. Such hygiene often clears minor attacks of athlete's foot.

(351-4) Corns and callouses are nature's angry defence against continued pressure. A thin doughnut-shaped pad affords some relief. Never apply salves, drops, medicated pads; their acid in burning away the horny top may consume flesh too. Never be a bathroom surgeon; infection often follows. If pain persists consult qualified chiropodist

(351-5) Late in the day the feet get bigger

### HYGIENE OF THE TEETH

---

<sup>836</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(351-6) Clean them especially at night otherwise microbes grow and form acids which slowly dissolve the enamel of teeth. Use an alkaline tooth powder to neutralise the acid. Next best time to clean is morning.

(351-7) Powder is better than liquid because by rubbing it keeps teeth free from brown tartar, which is apt to cling to them.

(351-8) OF THE EYES Paddy injured his sight as a student because he studied with the lamp in front of him, instead of placing it behind him

(351-9) OF THE FEET (a) keep legs elevated when possible, as in reading (b) never wear hard street shoes indoors. This stops circulation of blood in ankles and eventually causes trouble

(351-10) OF READING: (a) Sit erect; keep head and neck upright (b) Do not hold book closer than 15 inches, or eyes will be strained, with bad secondary mental effect (c) Blink eyes at every full stop, or oftener.

(351-11) OF THE SCROTUM: It should be supported by a bandage when lying in bed, and thus elevated, to avoid hydrocele.

(351-12) OF READING IN BED: Avoid strained and twisted positions. Have book well below eye level, and light shining on page not into eyes.

(351-13) of READING IN GENERAL: Don't huddle over book or work or hold it too close. It should be at least 12 inches from face

(351-14) of EYE BATH: It should be one-third full; move head from side to side, bent slightly forward. It's wrong to tilt head back or to fill bath to brim.

352

## HYGIENE

(352-1)<sup>837</sup> OF READING: After a long stretch of work, rest eyes by closing them. Or counteract strain by blinking frequently 3 or 4 times forcibly, and while looking away from page or screen. This also removes tension from back of neck

(352-2) The Turks regard us as dirty people because we do not wash our privy parts several times a day. (b) Some occultists recommend a Turkish bath at least once weekly for body cleansing of its impurities. Mouni Sadhu claims 'considerable benefit' from them for himself. But do not confuse them with Sauna and Russian baths, which can

---

<sup>837</sup> The paras on this page are unnumbered.

affect not-too-strong hearts because they are steam kind whereas Turkish bath uses dry heat which is harmless to everyone

## **Sonya Richmond: Postures for Relieving Arthritis**

353<sup>838</sup>

Sonya Richmond  
POSTURES FOR RELIEVING ARTHRITIS

(353-1)<sup>839</sup> Always keep a raw unpeeled winter-crop potato close to skin. When it becomes very hard or very soft, replace by fresh one. Keep it in pocket during day but at night put it into toe of old sock and draw open end over your hand and wrist while asleep. Also beneficial to arthritis sufferers, and very alkalng, is potato soup water. Wash 3-4 unpeeled ones and simmer, covered by quart water, for 1 hour. Strain and drink. Or add finely grated raw potato to salad.

(353-2) Practise Plough yoga posture daily, also the following "Angular Rest" pose; Lie on back, inhale deeply, raise both legs and buttocks off floor. At same time put hands on hips to support back. Slowly, without bending knees, lower legs without exhaling, until toes touch ground behind back. Now move legs apart, keeping knees straight. Insert index and 3rd fingers between big and second toes, and hold them. Exhale. Retain pose 10 seconds, breathe deeply. Bring feet together, put arms down, slowly uncurve spine, return to lying position.

## **Nora Weeks: The Medical Discoveries of Edward Bach, Physician: What the Flowers Do for the Human Body**

(353-3) After studying the effects of diet in relation to disease, he advocated uncooked food, fruits nuts cereals vegetables, to reduce the amount of toxins in the intestines.

(353-4) He proved that the most important indication for treatment was the patient's temperament, that as the general condition improved the local ailments disappeared.

(353-5) He replaced the products of disease - the intestinal bacteria used as vaccines - by purer remedies (herbal)

---

<sup>838</sup> The original editor inserted "(210)" at the top of the page by hand.

<sup>839</sup> The paras on this page are numbered 1 and 2, and 1 through 7; they are not consecutive with the previous page.



(353-6) In treating the patient's temperament, or mood, and not the disease, the kind of illness was of no consequence.

(353-7) The true healing agents were among the plants, flowers, and trees

(353-8) The whole of humanity consisted of a number of definite groups of types. Every individual belongs to one or other of these groups. All those in any one group reacted in the same, or nearly the same, manner to an illness

(353-9) His hands possessed the gift of healing. Laid on a patient's arm or shoulder, the latter would sleep and be instantly healed. Bach never knew when this might

354

Nora Weeks

THE MEDICAL DISCOVERIES OF EDWARD BACH, PHYSICIAN<sup>840</sup>

(continued from the previous page) happen. He would feel compassion, desire to relieve suffering and the healing life would then flow from his hand. Healing was not a profession but a divine art. So he charged no fees, but contributions from grateful cured patients, and donations from understanding friends, enabled him to continue his great researches and work. All that he might need came to him just at the time it was needed. This confirmed {to}<sup>841</sup> him that he could go ahead with complete trust in the divine source of all.

(354-1)<sup>842</sup> Bach did not use the primitive plants, such as dodder, cactus and seaweed, as well as the poisonous ones, the henbane aconite and deadly nightshade, nor the large group of plants used by man as food. Those with true healing power were a few simple wild flowers, which possessed much greater power than the many ordinary plants already being used in medicine. Their work was not to palliate but to cure.

(354-2) He found them later in the year, blooming when the days were longest and the sun at the height of its power. As the flower's life was concentrated in the flower-head, he used that alone - it held the potential seed. He found that the sun-warmed dew absorbed the properties of the plant on which it rested, so his method of preparation copied it. He picked blooms, placed them in a glass bowl filled with clear water, and left it standing in the field in full sunlight for several hours. The water became very potent, impregnated with the plant's power.

---

<sup>840</sup> Published 1940

<sup>841</sup> Inserted missing word: "to"

<sup>842</sup> The paras on this page are numbered 8 through 10, making them consecutive with the previous page.

(354-3) He explained that the body's disease is not primarily due to physical causes, but to disturbing moods or states of mind which interfere with the normal happiness; if allowed to continue they disturb the functions of organs and tissues. Thus continued worry, fear or depression would be communicated to the body through the nerves. The new pharmacopoeia would assist the patient to rid himself of these states of mind. Bach stresses the importance of happiness and serenity; not only does it bring health, but it indicates the person is living uninfluenced by others, using his own wisdom imparted by intuition

355<sup>843</sup>

Nora Weeks

#### THE MEDICAL DISCOVERIES OF EDWARD BACH, PHYSICIAN

(continued from the previous page) But when he allowed the suggestions of others to interfere, or to deter him from following his intuition, then conflicting states of mind assailed him. True happiness resulted from obeying the Higher Self's commands, but unhappiness from greed, cruelty, instability, pride, hate, indecision, which caused disease.

(355-1)<sup>844</sup> In his highly sensitised state, Bach found London impossible, its noise and crowds exhausted him, made him ill; he would sit in the parks under trees for hours to recuperate.

(355-2) He wrote: Disease is a kind of consolidation of mental attitude. Treat the patient's mood and the disease disappears

(355-3) Each group-type had its own personality, character, temperament, behaviour, moods and attitude. The nature of the disease need not be taken seriously into consideration, as the type was the indication for treatment. There was a different remedy for the state of mind of each type, irrespective of the bodily complaint

(355-4) Treat the patient's personality - not his disease. Treat the state of mind, or moods. With the return to normal the disease would go.

(355-5) Bach found twelve outstanding moods: Fear, Terror, Worry, Indecision, Indifference or Boredom, Doubt or Discouragement, Over-Concern, Weakness, Self-Distrust, Impatience, Over-Enthusiasm, Pride or Aloofness.

---

<sup>843</sup> The original editor inserted "(211)" at the top of the page by hand.

<sup>844</sup> The paras on this page are numbered 11 through 18, making them consecutive with the previous page.

(355-6) By trusting intuition man would be guided in every detail of earthly life, making it healthy, happy and useful. Bach followed the thought that first came into his mind and acted upon it before reason could step in. It was proved to him in the small occurrences of daily life, in the foreknowledge of events, and in the finding of herbal remedies. Implicit trust in his intuition led to miracles.

(355-7) Although at the end of his finances, he felt that when he found the right place in which to settle, he would also find the means of earning sufficient money to keep him

(355-8) Happiness uplifts and brings good health, unhappiness brings disease. Grief, irritability, depression, impatience and anxiety destroy happiness. But being practical Bach sought and found herbs endowed with the power to remove these destroyers. This alteration in the mind always preceded alteration in the body. This is real healing - body and mind, the whole being made happy. BOOKS by Edward Bach (pub C W Daniel Co) HEAL THYSELF (2/6d) THE TWELVE HEALERS (1/6d) THE BACH REMEDIES REPERTORY by F J Wheeler (1/6d)

## **F.J. Wheeler: The Bach Remedies Repertory**

356<sup>845</sup>

F.J. Wheeler

THE BACH REMEDIES REPERTORY<sup>846</sup>

(356-1)<sup>847</sup> Dr Bach taught that the basis of disease was to be found in disharmony between human spiritual and mental aspects. This is found where conflicting moods produce unhappiness, mental torture, fear, lassitude and resignation. It lowers vitality and allows disease to be present. Hence his remedies were for the patient, not his illness, so that becoming more himself he could increase his own vitality and so draw from inward strength and peace the means to restore health. Each patient was a different type, different individual, and must be treated for his personal mood

## **Dr Edward Bach: The Twelve Healers**

(356-2) This<sup>848</sup> system of healing has been divinely revealed to us. It shows that it is our fears, cares, anxieties that open us to invasion from illness. By treating them we get free from illness. The herbs given us by the Creator Grace take away our fears and worries,

---

<sup>845</sup> The original editor inserted "(212)" at the top of the page by hand.

<sup>846</sup> Published 1960

<sup>847</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page. The first para is unnumbered.

<sup>848</sup> "The Twelve Healers" was first published in 1936.

{faults and failings,}<sup>849</sup> leaving us better and happier. No matter what the disease is, it will then leave us.

(356-3) The mind being the most delicate and sensitive part of the body shows the onset and course of disease much more definitely than the body, so that the outlook of mind is [the]<sup>850</sup> guide to the remedy necessary. In illness there is a change of mood from the ordinary. Sometimes this change can be observed long before the disease appears and by treatment the malady can be prevented. When illness is present the mood of the sufferer will guide to the correct remedy. Take no notice of the disease, think only of the outlook on life.

(356-4) Methods of Dosage: These remedies are pure and harmless so there is no fear of giving too much or too often. Take two drops from the stock bottle into a bottle (small) nearly filled with water; If this is to be kept for some time a little brandy may be added as preservative. A few drops from this bottle, taken in a little water, milk, or any way convenient, is the dose. In urgent cases give the dose every few minutes until there is improvement; in severe cases every half hour; in chronic cases every 2 or 3 hours, or more often or less as the patient feels the need. When there is pain, stiffness, inflammation, or any local trouble, a lotion should be applied in addition. Take a few drops from the medicine bottle in a bowl of water; in this soak a piece of cloth and cover the affected part. This can be moistened from time to time, as necessary. Sponging or bathing in water with a few drops of the remedy added may at times be useful

## **Dr Edward Bach: Heal Thyself**

357<sup>851</sup>

Dr Edward Bach  
HEAL THYSELF<sup>852</sup>

(357-1)<sup>853</sup> The real nature of disease has been masked by materialism, and thus disease itself has been given every opportunity of extending its ravages, since it has not been attacked at its origin.

(357-2) What we know as disease is an ultimate result produced in the body, the end product of deep and long-acting forces; even if material treatment is successful this is

---

<sup>849</sup> "faults and failings," was typed below the line and seems meant to be inserted here, though the arrow was omitted

<sup>850</sup> The original editor deleted "cho as" before "the" by hand

<sup>851</sup> The original editor inserted "(213)" at the top of the page by hand.

<sup>852</sup> Published 1931

<sup>853</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

only temporary relief while the real cause has not been removed. No effort directed to the body alone can do more than superficially repair damage, and in this there is no cure, since the cause is still operative and may at any moment demonstrate its presence in another form.

(357-3) Our station of life contains the lessons and experiences necessary at the moment for our evolution

(357-4) Disease in itself is beneficent, having for its object the bringing back of the personality to the divine Will of the Soul

(357-5) The real primary diseases of man are such defects as pride, cruelty, self-love, ignorance, greed and instability. The type of illness guides us to the discovery of the fault which lies behind our affliction. Pride, which is arrogance and rigidity of mind, gives rise to ailments producing rigidity and stiffness of the body. Cruelty results in pain; the patient learns through personal suffering not to inflict it physically or mentally upon others. Self-love causes the diseases of introspection – neurosis, neurasthenia, which rob life of enjoyment. Ignorance brings difficulties in everyday life. Should there be persistence in refusing to see truth when opportunity has been given, shortsightedness and impairment of vision and hearing are the natural consequences. Instability of mind leads to the same quality in the body with those disorders which affect movement and coordination. Greed results in such diseases as render him a slave to his body, with desires and ambitions curbed by the malady

(357-6) The part of the body affected is no accident, and again will be a guide to help us. The heart will be attacked when the love side of the nature towards humanity is not developed or wrongly used. A hand affected denotes failure or wrong in action. The brain, being the centre of control if afflicted, indicates lack of control.

(357-7) The horror of gland grafting is associated with black magic. It is a sin against God man and animal.

(357-8) Physical means may be necessary to complete the spiritual and mental means.

(357-9) Hot bathwater opens the skin and allows the admission of dirt. Better use tepid water, changed once or with running shower

358<sup>854</sup>

Dr Edward Bach  
HEAL THYSELF

## S. Muzumdar: Yogic Exercises

359<sup>855</sup>

S. Muzumdar  
YOGIC EXERCISES<sup>856</sup>

(359-1)<sup>857</sup> In 1929 Nehru took lessons in Hatha yoga from Kuvalayanandaji.

(359-2) I tried Sarvangasana for gastritis and was immediately relieved and later completely cured.

(359-3) Several schools of yoga affirm that the body is the principal instrument with which we can attain the higher evolution.

(359-4) The merely mechanical practice of Hatha yoga results in better but not total health, and without any changes in the level of being.

(359-5) What is the contribution of physical cultures, games and athletics to the mature responsible part of life. These activities result from youthful fondness for muscular movement. They cause an immeasurable wastage of energy, so that very little is left for higher self-development. They becloud the mind and destroy capacity for mental life, making existence merely mechanical. The fascination for games and athletics in youth is only a diverted and remote manifestation of the repressed sex impulse of a strongly sexed person. They favour moral torpidity and mental infantilism. Mastodonic physical bulk and strength acquired through them cause complete dulling of the mind, keeping it at the lowest mechanical level. All these debar man from attaining the higher levels of being.

(359-6) The defect which promotes an exaggerated body and health consciousness is not inherent in hatha yoga but lies in the exerciser. The blame has been also incurred by such exponents of hatha yoga who have no understanding of its fundamental meaning.

(359-7) Moral and mental tangles cause turbulent manifestations during the climacteric, the change of life. They intensify organic involution, so that many killing diseases tend to manifest, such as heart, diabetes, arterio-sclerosis. Because of this about two-thirds of males die suddenly of heart failure in the 6th decade of their lives, or in the 5th decade in India.

(359-8) Organic ailments are mostly the manifestation of malevolent psychic states.

---

<sup>855</sup> The original editor inserted "(214)" at the top of the page by hand.

<sup>856</sup> "Yogic Exercises for the Fit and the Ailing," published 1954

<sup>857</sup> The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(359-9) Hatha yoga exercises cause the least possible consumption of energy. They are remarkably non-fatiguing.

(359-10) A middle-age patient had both enlarged and atrophied male glands. I restored them to normal size and weight after 6 months' work with Sarvangasana. Hatha yoga thus effects unique and unparalleled cures.

(359-11) If calmness is to be achieved, it is necessary to abandon brooding over the past and imagining the future, and concentrate on the present, for they cause immense agitation.

(359-12) Samprajanya, Yogic Awareness,

360

S. Muzumdar  
YOGIC EXERCISES

(continued from the previous page) asks "Where is my mind?" chases the vagabond and ties it to the post of the real waking state.

(360-1)<sup>858</sup> In the midst of silently uttering OM, stop abruptly after a month or two intensive practice. You will perceive that your mind is quite blank and your self is overseeing it. With more practice you will further perceive that a higher Self is overseeing the other one.

(360-2) Ahimsa is only partially 'non-killing,' 'non-injury' and 'inoffensiveness.' It is an attitude of sympathy and friendliness for all, and intensely active in deed and words. It uproots negative emotions of violence hate fear anger envy, resulting in health.

(360-3) We do not know what 'Satyam' Truth is, as we are immersed in lies, with our imagination and action. We exaggerate, pretend and deceive. Silence helps to cultivate truthfulness.

(360-4) 'Brahmacharya' is not for the householder. But he should bring sex force into regulated use. Excessive use destroys intelligence, abnormal use debases it.

(360-5) 'Aparigraha' or non-receiving is enjoined because acceptance makes us indirectly share and uphold the giver's bad qualities.

---

<sup>858</sup> The paras on this page are numbered 13 through 20, making them consecutive with the previous page.

(360-6) He is in fact a congregation of 'I's, of momentary identities that change often. He has no permanent ego, it is an illusion.

(360-7) Results will not come from meditation without the regular exercise of it. Image will follow image but gradually they appear no more. If given up or interrupted, the aspirant is liable to slip back to his former state, but there is no relapse in a well-established higher state.

(360-8) Warnings: A higher blood pressure than 150 mm Hg or lower than 100 mm Hg absolutely debars one from hatha yoga postures except Shavasana, as also does heart trouble. (b) Yoga abhors violence, hurry, strain. (c) Middle-aged beginners should also avoid the legs-up exercises unless properly guided. But he can adopt the Ardha-Sarvangasana. (Ardha means 'half' and is a simpler and easier variation of a full exercise.) For old people only Padmasana, Parbhasana, Pavanamuktasana and Shavasana are recommended. Several said instances of middle-aged seekers after rejuvenation through Sarvangasana oblige me to utter this caution. (d) Only vigorous young people can do the strenuous exercises of Srvang, Sirsasana, Dhanurasana and Chakrasana. If done at all, long periods of Shavasana

361<sup>859</sup>

S. Muzumdar  
YOGIC EXERCISES

(continued from the previous page) must follow them.

(361-1)<sup>860</sup> The confluences of night and day, i.e. dawn and dusk, are best times for asanas. The stomach should be comparatively empty

(361-2) After attaining an asana one should be perfectly still. It should give a pleasurable feeling. When asana has been struck, efforts should be stopped.

(361-3) PADMASANA (Lotus) Exercise: This calls for 2 locks - Jalandhara, Chin lock, and Mulabandha, Anal lock. Sit on bed with extended legs. Fold right leg and put right foot on top of left leg so that right heel is against left groin. The other leg is similarly folded and placed in corresponding position on right. Left hand placed on heel with palm up, and right hand on right heel. This is similar to praying position. Many fail to master Lotus because of their structural impediment, particularly fat people. Others because of racial impediment. Whites with big calf muscles also cannot attain Lotus. But tall slender small-boned whites are able to do it. Those who can't should be

---

<sup>859</sup> The original editor inserted "(215)" at the top of the page by hand.

<sup>860</sup> The paras on this page are numbered 21 through 24, making them consecutive with the previous page.



satisfied with the Half-Lotus, which anyone can do: Put left foot inside and under right thigh, put right foot on left thigh so that right heel presses against lower abdomen, just above groin. Place other foot correspondingly. Use each leg alternately. As a help to the full Lotus, sit on floor with bended legs and feet drawn in, sole against sole. Draw feet farther in, pressing heels lightly against the soft space between thighs. In the first stage bring joined feet as close to body as possible. Press knees down with hands. Retain for 3-10 minutes by gradual increases.

(361-4) (a) Chin lock is the most important part of Lotus. Neck and head are bent forward, chin set against the jugular notch tightly pressed. This pulls spine upwards. 'Jala' refers to the brain, the nerves to which pass through the neck and are affected by the lock. (b) Lotus endows ability to sit firmly and sit still. Avoid walking before and after practising it.

(361-5) SIRSASANA (HeadStand) Place top of head on cushion, not front. Raise body forward slowly, softly pushing against the floor with your feet until trunk is almost erect. When pose assumed, draw legs in toward body till toes are before your eyes. Then educate body in further balancing by raising thighs, which should slowly be brought into horizontal position from buttocks. Then stretch legs fully above so that body is a straight line. Sirsasana is not to be done before performing natural functions, after a bath, after breath exercises, after meals, at night, or before other exercises. Duration - one or two minutes, then lie down for 20 minutes.

362

S. Muzumdar  
YOGIC EXERCISES

(continued from the previous page) Variation of HeadStand: Fold legs as if to squat. Bend right leg at knee and fold it up on left thigh so that right heel lies at its root and right sole turns outward to left. (This final position may be worked to by degrees. While changing leg position transfer balance of erect body a little to front to counteract toppling over. Place left in similar fashion when position of right and balance are secured. Headstand cures congested liver and spleen, varicose veins and ciliary troubles.

(362-1)<sup>861</sup> SARVANGASANA (Shoulder Stand) Tuck chin in against chest where collar bones meet. When body is fully inverted, resting on back of neck and shoulders, and well under control, take away hands from waist and extend arms. This is to be done only for ¼ time of the posture duration, for rest of period keep palms against hips in support - To start retain inverted pose only ½ minute, then increase by a minute each

---

<sup>861</sup> The paras on this page are numbered 25 through 27, making them consecutive with the previous page.

week until maximum of 20 minutes is reached, which gives the fullest benefit. But a sense of well-being will come after about 8 minutes. Sarvangasana restores health to congested liver, cures lost manhood and promotes virility, restores atrophied male glands to normal weight and puts back enlarged ones to healthy condition. It cures varicocele, varicose veins but must not be done by heart sufferers. The loss of self-restraint in urination caused by change of life is regained by this asana. It is also a process of sex sublimation.

(362-2) HALASANA: the PLOUGH. The middle-aged, whose spines are not youthful, are warned against trying to attain the final posture at once. This will injure the rigid muscles of back or displace vertebrae. Practise cautiously. The movements to recover normal position of body must be very gradual. First restore arms, then slide toes to relieve spine, and last, bring legs back to normal. Novice should maintain pose only a few seconds each time but when more proficient for half a minute

(362-3) BHUJANGASANA the COBRA: Do not induce the curve all at once. Feel that you are doing it vertebra by vertebra deliberately, feel the pressure travelling down spine, inch by inch till its thoracic section is curved. Then bring arms into play. This, with the contracted muscles of back, extends curve down to lumbar section. In final stage whole pressure is centralised at the sacrum. When expert, breath may be held during this exercise. Do not hold posture longer than 5 seconds, but repeat 3 to 7 times. Cobra Pose greatly relieves stiff aching back, corrects slight spinal displacements, or curvature of lumbar region and promotes circulation. There should be no jerks as these are bound to injure rigid muscles.

363<sup>862</sup>

S. Muzumdar  
YOGIC EXERCISES

(363-1)<sup>863</sup> SALABHASANA the LOCUST: This is different from all other asanas because it calls for a sudden muscular movement. And as in Uddiyana and nauli it also calls for holding breath during the period of exercise. German physical culturists, notably Alice Bloch, preach against any holding breath because it damages and weakens respiratory organs and heart. But they are wrong as this exercise actually strengthens those organs. It exercises the diaphragm and relieves flatulence. An easier variation of it is: Lie face down, body stretched out, arms close to sides, knuckles on floor, soles upwards. Rest chin on floor. Inhale deep, and raise one leg up as far as it will go. Keep this pose as long as you can by stiffening knees, contracting buttock

---

<sup>862</sup> The original editor inserted "(216)" at the top of the page by hand.

<sup>863</sup> The paras on this page are numbered 28 through 32, making them consecutive with the previous page.

muscles and resting weight on fists and chest. Alternate with other leg several times. Only when able to do so without strain, start holding breath.

(363-2) DHANURASANA the BOW: Lie face down, arms at sides, body stretched out. Fold legs on thighs. Grasp ankles tightly. Raise trunk and thighs until you rest on abdomen. In the beginning keep knees apart. Maintain pose 10 seconds to 1 minute (maximum). Five repetitions is enough. This makes lumbar muscle strong, stimulates sense of well-being.

(363-3) SPINAL TWIST: Sit with outstretched legs, erect trunk. Bend right leg at knee, placing sole against left thigh. Move it still further until heel presses on perineum. Don't sit on heel. Draw up left leg, put left foot across right thigh on floor. Left knee is {now}<sup>864</sup> erect. Twist right shoulder forward to let knee pass under right armpit. Press right shoulder against knee. Hold left foot or toe to keep it in position. The same technique is used to exercise the other side to complete the movement. Hold pose few seconds only. This cures congested liver and sluggish kidney.

(363-4) VAJRASANA the ADAMANT POSE: Use soft bed at first. Sit on it with outstretched legs. Bend leg at knee to touch buttock with heel and bring knee to shoulder level. Twist foot with hand outward and place by hip. To do this bend a little to opposite side, lower knee and raise buttock. Repeat with other leg. When position attained, straighten spine, cover knees with hands, close eyes and concentrate mind. Hold pose as long as you wish. This is a meditation pose but it cures win<sup>865</sup> and sciatica, relieves constipation.

(363-5) PASCHIMATANA the LEG STRETCH: Sit, stretch legs, keep knees together. Hook big toes with forefingers, pulling them. Bend further forward, put face on knees, elbows on floor. Novices can catch ankles instead of toes.

364

S. Muzumdar  
YOGIC EXERCISES

(continued from the previous page) While seated in this asana you can exhale and form a depression in abdomen by drawing abdominal muscles and lifting ribs as in Uddiyana. This helps the forward bend of the exercise, which can thus be extended to the utmost. Maintain the pose of Paschimatana  $\frac{1}{2}$  to 3 minutes. Paschimatana cures sciatica, dyspepsia, stiffness and fatigue. If done beyond the 3 minutes maximum may cause constipation.

---

<sup>864</sup> The word is cut off by the right margin. Only "n" is visible in the original.

<sup>865</sup> Unclear word.

(364-1)<sup>866</sup> ASWINI MUDRA: This is best done squatting. Exhale slowly and at same time contract anal muscles slowly and smoothly, without jerk or suddenness. The contraction should be deep and prolonged. Then inhale slowly and relax. Repeat the mudra a few times for a few seconds each time. [It benefits the prostate gland and male organ]<sup>867</sup>

(364-2) MAYURASANA the PEACOCK: Kneel down, knees apart, forearms close together. The fingers are spread out, pointing backwards, to keep body balanced. Elbows together at first but then placed against abdomen just below navel. Stretch legs, inclining forearms a little to help raise legs. Tense all muscles to stay horizontal balance. If head is held down, success is not possible. Novices should hold breath during the exercise until able to dispense with this assistance. Period of practice - 5 seconds to 3 minutes. This cures sluggish liver. This exercise involves immense strain, so an easier variation is Hansasana. Instead of keeping legs elevated, place toes on floor but keep knees straight. This is DUCK Posture.

(364-3) PARABATASANA the MOUNTAIN Pose: Sit in Lotus. Put arms above head, joined or interlaced. Keep trunk erect. Stretch body upward but without disturbance of pose as if trying {to}<sup>868</sup> reach ceiling. Breathe rhythmically, deeply, abdominally. Period: 10 complete breaths to maximum of 30. This promotes blood circulation -

(364-4) SHAVASANA - the CORPSE: Stretch arms at sides, palms up. Feet together but not touching. Arms should not touch body. Fingers slightly clawed in. Loosen muscles gradually. Imitate dead. Relaxation is complete when sensation of collapse is felt. Eyes shut at first to eliminate diversions mentally but open when concentration is achieved. Watch breathing at first and observe that inhalations are unequal to exhalation and also vary in this inequality. Many maladies arise from such unbalanced respiration. Equalise the time of in and out breath. Period: ¼ to 2 hours daily. This exercise is good sleep inducer, tension eliminator, body repairer and life preserver.

(364-5) UDDIYANA the SQUEEZER: Stand with feet apart, knees slightly bent, trunk forward. Place hands on<sup>869</sup> thighs.

365<sup>870</sup>

S. Muzumdar  
YOGIC EXERCISES

---

<sup>866</sup> The paras on this page are numbered 33 through 37, making them consecutive with the previous page.

<sup>867</sup> "It benefits the prostate gland and male organ" was typed above the line and inserted with an arrow.

<sup>868</sup> Inserted missing word "to"

<sup>869</sup> The original editor deleted "o" by before "on" by hand

<sup>870</sup> The original editor inserted "(217)" at the top of the page by hand.

(continued from the previous page) Exhale fully, contracting abdominal muscles and pressing against thighs. Straighten trunk slightly, draw in abdomen as if breathing but without actual inhalation. This forms concavity in abdomen and raises diaphragm. When exhalation is completed, the contracted abdominal muscles should be relaxed otherwise concavity is not formed.... To regain normal position, relax neck and shoulders, then loosen diaphragm and inhale gently. This should not be hurried or jerky. Period: 5 to 15 seconds. Maximum repetitions - 8. This cures liver trouble. Uddiyana<sup>871</sup> and nauli must not be done by those over 40. Several persons have had high blood pressure induced as a result of them

(365-1)<sup>872</sup> The COW<sup>873</sup> (Gomukhasana): Difficult but yields to persistent effort. Squat. Fold thighs over each other. Left heel presses left side of anus. Cross right leg over left. Right knee to be away from left one. When proficient, right heel presses left hip. Bend left elbow and twist it up back, hand outwards. Lift right arm up, bend elbow and let rigid forearm drop down back. Stretch hands to make them meet, lock forefingers. Sit erect. To avoid one-sidedness change position of legs and arms putting right leg where left one was and crossing it over left; similarly with arms. Period: 2 to 10 minutes. Cures sciatica, rheumatism, haemorrhoids

(365-2) COMPLETE STRETCH (PADAHASTASANA): When the Posterior-Stretch is attained standing, it becomes this 'Feet and Hands pose.'<sup>874</sup> Its additional benefits are rectification of any shortness in leg, and prevention of sciatica. Stand erect, chest forward. Raise arms. Bend waist, hold head between arms, keeping knees stiff. Take hold of big toes. Pause awhile. Next stretch trunk, bend elbows and touch knees or nearest part with face. If unable {to}<sup>875</sup> take toes, take hold ankles instead. Period 10 seconds to 3 minutes. Maximum 3 repetitions.

(365-3) CHAKRASANA the WHEEL: Use mattress to avoid hurt in case tumble. Lie flat. Draw in legs till heels are near hips and feet flat on floor. Place hands on either side of head, bending elbows. Raise body very slowly. If back is stiff don't try to come into the full spinal curve at once but only progressively. Period: 15 seconds-5 minutes. Repetition 3 maximum. Benefit - exhilarating effect. Relives cramped neck due to Sarvangasana. Corrects spinal curvature and lumbago

---

<sup>871</sup> The original editor deleted "(38)" before "Uddiyana" by hand

<sup>872</sup> The paras on this page are numbered 38 through 41, making them consecutive with the previous page.

<sup>873</sup> The original editor deleted "CO" before "COW" by hand

<sup>874</sup> The original editor inserted single quotes around "Feet and Hands pose" by hand

<sup>875</sup> Inserted missing word "to"

(365-4) TRIKONASANA – the TRIANGLE: Stand erect, feet wide apart. Stretch arms level with shoulders. Without twisting trunk bend slowly to right and touch right foot with right hand, bending right knee. Left heel will lift off floor. Left arm has to move up, head following the movement and slightly inclining toward right. [Period: 1-3 minutes. Alternate with left side. 6 complete repetitions maximum]<sup>876</sup>

366

S. Muzumdar  
YOGIC EXERCISES

(366-1)<sup>877</sup> UTKATASANA the CHAIR: The first variant requires only power of balancing and is the easier one. Stand erect, feet together, arms akimbo, hands on waist. Lower body slowly until dropped to height of a chair seat. Hold position ½ minute and return to standing. Make 3 repetitions. Return should be slow. To help balance sit on a chair with hands on waist, then rise clear of chair contracting muscles of thighs to prevent fall. It is difficult to hold thighs parallel to floor but yields to practice. 2nd Variant: From original stand rise on toes, slowly lower body till buttocks rest on heels. Keep hands on knees or waist. Body's weight must be supported on toes, trunk held erect. Period 1 to 6 minutes, total 3 repetitions. Cures lumbago

(366-2) JANUSIRASANA (KNEE AND HEAD POSE): This prepares one for both Posterior Stretch and Feet and Hands Poses. Sit, stretch legs forward. Bend left knee, put left heel on perineum. Take right foot with both hands, bending right knee. Keep head between arms. Try to touch right knee with face. Exhale while holding foot with hands and draw in abdomen, as in Uddiyana, when pressing trunk down. This enables face to touch knee more easily. Hold breath during pose. Period: few seconds. Alternate pose by stretching the other leg instead. 3 complete repetitions maximum. This posture removes fatigue, remedies congested liver, promotes healthy prostate gland and bladder, prevents sciatica.

(366-3) AKARSHANA DHANURASANA (PULLING THE BOW): Lie on chest, fold legs on back and pull them with hands. This is the Bow exercise. But in the present variation a pull on the string is imitated instead. It needs some practice to master. Sit with one leg stretched out, knee stiff. Fold the other leg against body, upper thigh against trunk, lower calf under armpit. Take hold of foot of outstretched leg, by inclining forward. Hold toe of upraised foot with free hand, raise elbow up and back, keeping trunk erect. Repeat same process on other side. Right leg is to be stretched out, left one raised under left arm and right arm should be pulling string of imaginary bow.

---

<sup>876</sup> The original editor inserted "Period 1-3 mins. Alternate with left side. 6 complete reps max" by hand

<sup>877</sup> The paras on this page are numbered 42 through 45, making them consecutive with the previous page.

Period: ½ minute to 6 minutes each side. Combats sluggish liver, corrects spinal defects, removes rheumatism.

(366-4) PAVANAMUKTASANA (Gas Ejector): Sit, draw in legs, knees touching and in front of chin, heels against thighs. Wrap arms around knees. Tilt body slightly back so feet are off floor, toes pointing down.

367<sup>878</sup>

S. Muzumdar  
YOGIC EXERCISES

(continued from the previous page) Exhale slowly, pressing knees tightly and thighs against abdomen. Inhale slowly, relax pressure gently. Stop, repeat. This exercise can also be done lying down or on slant board, and with one leg at a time. The other leg is folded on the body. Repeat by alternating legs. Period: 6 to 15 complete movements, pausing between them. Forces wind out of body.

(367-1)<sup>879</sup> GORAKSHASANA (Genital Protector): Sit with outstretched legs. Draw them in, join soles of feet in front of genitals, toes pointing out. Lift body slightly by placing hands on floor and heels under anus. Because of unused muscles perseverance is necessary to do this. The feet then cover the perineum and calves are under thighs. Spread arms sideways, put hands on knees and press them down gently. Keep body erect. The secret is in the pressure on knees, which may be increased when proficient. Period: 15 seconds to 3 minutes. Cures nocturnal discharges, sexual debility, tones up genital area.

(367-2) Absence of physical activity is no guarantee that the impediments to relaxation have been overcome. These arise from 3 sources: muscles, mind, nerves.

(367-3) If someone lifts the arm of a sleeper and lets it go, it drops like a piece of wood, which will not happen if he is awake, because the reflex action of the muscles of arm check it from falling. In proper relaxation, even in the waking state, such reflex action is absent. Then alone is relax complete and ideal.

(367-4) Shavasana is excellent for inducing sleep. Also, when organs of speech and sight are relaxed, you can fall asleep within a few seconds.

(367-5) Rest is invaluable to the middle-aged. The 6th decade of life is full of danger for the male.

---

<sup>878</sup> The original editor inserted "(218)" at the top of the page by hand.

<sup>879</sup> The paras on this page are numbered 46 through 55, making them consecutive with the previous page.

(367-6) The original exponents of hatha yoga condemn fasting, and say it is inimical to health. A well-planned diet, anyway, makes fasting unnecessary. "Gheranda Samhita" makes clear how far hatha yoga is removed from asceticism. It condemns "anything that causes pain, eating only once a day or not eating at all, and over-exertion

(367-7) Reduce amount and variety of food. It is amazing how small a quantity can adequately maintain fitness.

(367-8) "Gheranda Samhita" also asks student to avoid "bitter, acid, salt and roasted things, heavy vegetables, wine, putrid, very hot, very stale, exciting foods." Double-cooked and fried foods are injurious.

(367-9) To increase height do Sirsasana, Uddiyana, Halasana, Bhujangasan, Paschimatana, Padahstasana and Parbhasana.

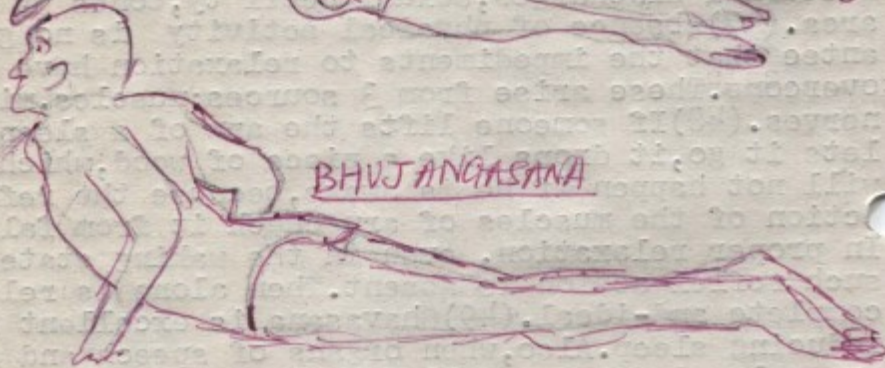
(367-10) In Garbhasana the bundled-up posture of the embryo in womb is adopted



Sarvangasana  
Variation



HALASANA - 1<sup>st</sup> position  
(fold hands under  
back of head for  
final position)



BHUVJANGASANA



SALABHASANA

## Exercises for Spine

369<sup>880</sup>

### EXERCISES FOR SPINE

(369-1)<sup>881</sup> Arms behind shoulders. Head bent forward.

(369-2) Standing, raise shoulders. Let arms hang. Swing and twist shoulders round in circular movement.



(369-3) Knees apart, on floor, bend forward. Stretch body trunk until you touch floor in front.



(369-4) Stand. Raise one leg until it is horizontal. Incline forward and try to touch toes of extended leg. Repeat with other leg.

(369-5) Adopt fencing stand. One leg well advanced. Hands on thighs.

(369-6) Sit on floor. Stretch legs forward. Grasp ankles. Repeat many times. Provokes muscles of behind.

370<sup>882</sup>

### EXERCISES FOR SPINE

## Paramahansa Yogananda: In Memoriam

371<sup>883</sup>

### PARAMAHANSA<sup>884</sup> YOGANANDA

---

<sup>880</sup> The original editor inserted "(219)" at the top of the page by hand.

<sup>881</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>882</sup> Blank page

<sup>883</sup> The original editor inserted "(220)" at the top of the page by hand.

<sup>884</sup> Misspelled as "Paramahamsa" in the original

(371-1)<sup>885</sup> [Y.]<sup>886</sup> felt great joy in writing. Hours slipped by like minutes. Many times he dictated all day with, he said "eyes closed to the world but open to heaven." Once he dictated all night, and said "If I hadn't done it, it would never have been done"

(371-2) Y: "This mudball of earth whirling through space is held together only by the idea of it in the Creator's mind"

(371-3) Referring to the grave world situation Y said "It is all God's play, cosmic delusion. The Lord uses different actors on the stage of time to portray certain parts."

(371-4) Y: Sleep is enjoyable because it is an unconscious contact with God. But meditation is the state beyond sleep, in which you are consciously aware of God.

(371-5) He cautioned us to keep our health for the work by doing the Yogoda recharging exercises unfailingly

(371-6) The supposed cause of his death - a heart attack - is given by doctors to inexplicable deaths

(371-7) Y: The world war threats and troubles will not disappear until man realises God in himself.

(371-8) Y: Proof that one is a master is supplied only by the Breathless State (Sabikalpa samadhi) if one is able to enter it at will, and by the attainment of immutable bliss (nirbikalpa samadhi)

(371-9) The theory advanced by certain ignorant writers (Jung-? PB) that yoga is dangerous or unsuitable for Westerners is wholly false, said Y. It is a method for restraining the natural turbulence of thoughts, which prevent men from glimpsing Spirit.

## **L.T. Symons: The Healer Is Here!**

(371-10) When<sup>887</sup> sitting for development in a darkened room use a ruby-coloured light. The harsh white electric light<sup>888</sup> breaks up needed vibrations.

---

<sup>885</sup> The paras on this page are numbered 1 through 9 and 1 through 4; they are not consecutive with the previous page.

<sup>886</sup> The original editor changed "I felt a great joy in writing" to "Y. felt a great joy in writing."

<sup>887</sup> "The Healer Is Here: L.T. Symons, Lecturer and Healer, Initiate in Esoteric Law," published 1954

<sup>888</sup> The original editor deleted "light breaks up needed vibrations. (2) The exorcist" before "light" by hand

(371-11) The exorcist extended his arms toward me, placed his hands on my head, and with closed eyes asked God for power to remove this evil force. I immediately felt as if I had been poleaxed. A terrific shock travelled down my spine to my feet. I had the uncanny feeling of being sent out of my body, and seemed to be standing behind it.

(371-12) I discovered that the healing power can be directed through any clothing to a patient, WITH THE EXCEPTION OF PURE SILK

(371-13) The sun is positive till midday, bringing strength and vitality to earth and its inhabitants. From midday till 2.30 p.m. there is a period of neutrality. Flowers birds and animals

372

L.T. Symons  
THE HEALER IS HERE!

(continued from the previous page) feel limp, and man would too if he did not drive himself. With the advent of evening all creatures feel more alive again with a new burst of energy. The moon then took over and adjusted the balance.

(372-1)<sup>889</sup> I sat in front of the patient, took her wrists in my hands, and concentrated to draw the healing power down through my body and then through her hands. I can see it as an emanation of light being so transmitted and watch it course through the patient's body. I do not direct it to any given spot

(372-2) I have never contacted a dirty Maori in my healing work. Their personal cleanliness is only excelled by their optimistic outlook, and spirit of brotherhood.

(372-3) The majority of diseases are in my experience the product of wrong or negative thought.

(372-4) With eyes closed note inflow and outflow of breath. There is a distinct pause before the ingoing one. It is at this moment that the soul makes contact with the supreme Oversoul and recharges the body. If this pause is extended by holding the lungs empty for six seconds, then the link-up is twice as long as normal, and consequently the inpouring of spiritual power is doubled.

---

<sup>889</sup> The paras on this page are numbered 6 through 10, making them consecutive with the previous page. but The original editor not given para number 5

(372-5) PHYSICAL EXERCISES: Stand erect, feet together. Swing arms over head backward; reverse them. (b) Extend arms straight and rotate them, describing a circle to the rear; reverse motion. (c) The finest exercise is "American Swim": From squatting position bring arms to front at shoulder level, holding body erect but not stiff. Start on the incoming breath and rise slowly on tiptoe, bring arms back as far as they go, filling lungs as body is brought to upright position with arms to rear. With the outgoing breath, sink down on heels again and bring arms quietly to front. Relax, then arise. At first do this exercise five times. (d) Exercise for Spinal Centres, Back and Stomach Muscles: Lie flat on floor with feet under chair, couch etc. With back of head touching floor and arms extended behind, close fists and grip tightly, keeping arms in line with ears, raise yourself very slowly at same time, until trunk is upright, breathing in. When breathing out, keep trunk moving forward, reach for toes, keeping legs stiff. To do this exercise correctly must get body up without jerking or holding breath. Relax after this exercise. (e) End all physical work with this exercise: While lying on back, grip hips, swing legs aloft, keeping them together. Reach toward ceiling and ride the bike, keeping body balanced by elbows on floor. Next bring legs together, carry them over head until toes touch floor behind you.

373<sup>890</sup>

L.T. Symons

THE HEALER IS HERE!

(continued from the previous page) Grasping feet with hands will help to retain this position, which retain until ears throb. Then relax.

(373-1)<sup>891</sup> I was told that I was no longer considered worthy of the teacher's protection, unless I repented of my misuse [of powers.]<sup>892</sup>

(373-2) (f) Stand erect, reach for ceiling, closing fists tightly as if trying to pull down a strong spring. At same time, tighten all body muscles. This squeezes through skin's pores the effete waste matter released by previous exercises. Finish by sponging down.

## **Beatrice Russell: Fragments of Truth from the Unseen**

(373-3) For<sup>893</sup> those who are to become healers, the science of breathing is a most important part of study.

---

<sup>890</sup> The original editor inserted "(221)" at the top of the page by hand.

<sup>891</sup> The first two paras on this page are unnumbered, then the next paras are numbered 1 through 6, then 1 through 6 again.

<sup>892</sup> "of powers." Was typed above the line and inserted with an arrow.

<sup>893</sup> Published 1951

(373-4) Those who have to busy themselves with government know too much of the graft, corruption and insincerity of public life.

(373-5) These ideas are not popular with the masses, and so they have to be awakened by grievous events.

(373-6) At the end of this century a great Master will come and draw those developed enough to recognise him.

(373-7) Exercise: Lie flat, relaxed, breathe deeply, filling yourself with Lifeforce at same time. Then picture a friend's face and room and send him love and teaching.

(373-8) Disease is brought about chiefly by worry.

## **Sir Paul Dukes: The Yoga of Health, Youth and Joy**

(373-9) Physical Yoga is an important adjunct to all others since on this plane of existence the physical body is the only instrument through which in practical life we live.

(373-10) Russian bookshops of pre-Revolutionary days abounded in works on oriental mysticism, Buddhism, Yoga and Vedanta, when Western Europe still had but scant acquaintance with these subjects

(373-11) I learnt a great lesson – not to confine myself to academic studies alone, but first to train the physical instrument to be fit to receive and digest philosophic instruction. It has been my most treasured lesson.

(373-12) [Too]<sup>894</sup> exclusive a pursuit of hatha yoga may sometimes lead to negative results.

(373-13) Prayer is a process of attuning one's being to receive an infinitely subtle message, much as one tunes in to radio waves. This is greatly expedited by purification of the bodily organism through which the revelation must come, just as the efficient functioning of a radio apparatus depends on the quality and condition of its component parts.

(373-14) The moment one aspires the question of what and how to eat and drink becomes vitally important. No man can escape the perhaps subconscious influence of

---

<sup>894</sup> The original editor deleted "Y" before "Too" by hand

these conditions on his mind. A purified physique from which all toxic matter has been drastically eliminated is the basic reason for fasting.

374<sup>895</sup>

Sir Paul Dukes

THE YOGA OF HEALTH, YOUTH AND JOY<sup>896</sup>

375<sup>897</sup>

Sir Paul Dukes

THE YOGA OF HEALTH, YOUTH AND JOY

(375-1)<sup>898</sup> Fasting is the quickest, most effective means of purification and therefore of natural healing, and the first mechanism to be restored to health is the digestive apparatus. To the spiritual seeker this purification is only a stepping stone to liberation of the mind.

(375-2) The physical yoga is designed only to provide a sensitive, resilient, controlled and balanced nervous mechanism with which to work, as the pianist must put his piano in tune and in good condition.

(375-3) Attempt to establish where exactly 'now' fits in between past and future. There is no such moment. We live in a world of imagination consisting of memory and anticipation, past and future. But it is logically impossible to be living in both yesterday and tomorrow, so it can be argued that we are fictions. The Jnani, perceiving our mundane existence in past and future to be unreal, illusory, strives to live consciously in the timeless Reality: the ever-present eternal Now. Storm Jameson comes near this idea: "I believe only one person in 1,000 knows the trick of really living in the present. There is only one minute in which you are alive, this minute here and now. Accept every minute as an unrepeatable miracle"

(375-4) By the time I have thought of it, 'I' to myself am a thing of the past. I can never be conscious of myself in the present. So we are fictions, nothing is left but appearance. Our 'I' is an illusion. The appearances make up the world around, including our own selves. Everything we experience is only an appearance belonging to the past that no longer exists. To the Jnani this line of reasoning allows no deviation.

(375-5) Jnana Yoga is the direction in which western scientific thought is moving.

---

<sup>895</sup> Blank page

<sup>896</sup> Published 1960

<sup>897</sup> The original editor inserted "(222)" at the top of the page by hand.

<sup>898</sup> The paras on this page are numbered 7 through 15, making them consecutive with the previous page.

(375-6) Many Bhaktis would serve God better if they studied more how to eat sensibly and keep their bowels in better condition.

(375-7) The finite nature of the human mind precludes it from grasping the attributeless. It is only in the thought-stilled state that we approach a realisation of the Nothingness which is Everythingness.

(375-8) The chakras have stored up the divine powers which were lost in involution, or 'fall,' Kundalini's awakening restores them to man.

(375-9) The body must be trained in modes of sitting which allow unimpeded influx of life-force through respiration and free nerve-current movement up and down the spine. Mental concentration, aided by physical pressures exerted by the asanas while manipulating breath, compel Kundalini to stir and force it up the spine through the chakras.

376

Sir Paul Dukes

THE YOGA OF HEALTH, YOUTH AND JOY

(376-1)<sup>899</sup> A man who practised alternate breathing in an advanced form found "my brain suddenly felt as if it had taken fire and was being burnt up." He fell ill and took months to recover

(376-2) What is it that inspires the feeling and conception of 'I'? It is the real operative power, the principle of life, Prana. It, not the person, is the true doer. It operates circulation and digestion and other vital functions which enable the person to be.

(376-3) Most ashrams practise vocal and ceremonial worship, leaving the body to take care of itself, which it usually does badly. The lack of physical yoga, presented as an integral part of spiritual teaching, is acutely apparent in them, otherwise philosophic and devotional studies stand on a high level.

(376-4) Heraclitus about 500 BC was strongly influenced by yoga philosophy. Pythagoras and Plato were trained athletes.

(376-5) Breath or Prana is a spiritual force - life itself, the same that makes the sun shine or wheat ripen.

---

<sup>899</sup> The paras on this page are numbered 16 through 25, making them consecutive with the previous page.



(376-6) Yoga breathing involves reducing respiration from the common habit of 15-20 shallow breaths a minute to six when at rest, each full and deep, including complete exhalation. This mode of breathing, when a habit, has a revolutionary effect on the nerves, calming them and steadying the mind.

(376-7) Retaining the breath in a well-filled lung increases oxygenation of blood and promotes intense mental concentration. Every person in good health should be able to hold it for one minute without the slightest strain, and one to two minutes for beginning yoga. Gasping as a protection against fright, and yawning, as nature's device to restore depleted vitality, are natural promptings to hold the breath. A yawn stretches the lungs, causes a deeper intake, opens the mouth and stretches facial muscles. This is because the first sign of mental fatigue shows in the eye muscles which become strained, and spreads to the rest of the face.

(376-8) In the [yoga]<sup>900</sup> stretching exercises it is essential that the breath is held throughout the movement, to distinguish it from mere gymnastics.

(376-9) The alternate breath exercise has many variations and deviations; for instance, confining respiration to one nostril. The exercise itself is designed to establish proper balance between positive and negative forces. But since nervous system is a delicate mechanism, this process must not be forced. Hence do only a limited number of rounds at each practice.

377<sup>901</sup>

Sir Paul Dukes

THE YOGA OF HEALTH, YOUTH AND JOY

(377-1)<sup>902</sup> Except those who regularly stretch themselves, the spine subsides each day toward evening but during sleep it stretches itself back again, as body lies horizontal. Yoga stretches counteract the subsidence. Youthfulness is related to suppleness of the spine hence old people stoop and shrink in height.

(377-2) Sukasana is easiest for westerners, and requires no special attention to holding spine erect. Its process of gradually pressing knees down to floor benefits joints, helps arthritic tendency.

(377-3) Headstand (Shirshasana): Success lies in not straightening body but in keeping it as hunched up as possible, with the knees always close to face. Each time one will

---

<sup>900</sup> "yoga" was typed under the line and inserted with an arrow.

<sup>901</sup> The original editor inserted "(223)" at the top of the page by hand.

<sup>902</sup> The paras on this page are numbered 26 through 34, making them consecutive with the previous page.

pass through the halfway position, hunched like a ball, and no attempt should be made to straighten legs until one can stand firmly in this uncomfortable but safe controlling position. Beginners want to straighten legs too soon, and fall to floor. Resist this temptation. The final straightening is to be done very gradually, feeling the way millimetre by millimetre.

(377-4) Yoga ideal is personal, aristocratic in true sense of the word – best, highest, choicest, most select.

(377-5) The Sideslip, Bull and Spinal Twist (Arda-Matsyendra) Asanas develop grace of carriage, strengthen spine, and remedy sciatica and lumbago. They lead naturally on to the other,

(377-6) The Pillars posture resembles the Bow (Dhanurasan) but is performed from a kneeling position. Kneel upright, lean back and plant closed fists on soles of feet. Thrust chest forward and head backward to achieve maximum stretch. When this can be done comfortably, hold breath while maintaining position. A useful variation may be done from a sitting position in chair. Raise body by pressing with hands on sides of seat. Thrust chest forward and throw head back. Back of neck or shoulders may rest on back of chair. If desired, feet may be tucked inside legs of chair for steadiness. The pillars posture is recommended for anybody who has to work bending over desk or typewriter for long hours. It rectifies round shoulders, refreshes after concentrated work.

(377-7) Few people make any calculation of what their true eating requirements are. They live in a haphazard, grossly ignorant manner, slaves to imitation of others, and only begin to take interest in their condition when aching.

(377-8) Scrambling through meals undermines nourishment, just as hurried shallow breathing undermines respiration. In both cases far more time should be taken.

(377-9) If

378<sup>903</sup>

Sir Paul Dukes

THE YOGA OF HEALTH, YOUTH AND JOY

379<sup>904</sup>

Sir Paul Dukes

THE YOGA OF HEALTH, YOUTH AND JOY

---

<sup>903</sup> Blank page

<sup>904</sup> The original editor inserted "(224)" at the top of the page by hand.

(continued from the previous page) the stomach is completely filled, it is impeded in its action

(379-1)<sup>905</sup> Fried foods take longer to insalivate because of their fatty envelope. In the case of bread and rice and dry cereals avoid big mouthfuls and masticate well. Frying embeds each particle in fat which must first be broken down before the food is exposed, hence requires longer mastication. Soft starches require less mastication. EAT SLOWLY is the most important dietetic rule.

(379-2) Hatha yoga refines the only vehicle we possess with which to pursue the quest

(379-3) The bodily organs that are especially adapted to absorb the radiations from fruits and vegetables are the palate and the tongue, which must be allowed the necessary time to extract the subtle volatile flavours, which are the real actual life of the food. If the eater devours his food like a beast, quickly, all this pranic value, the distillation of life-force, is lost.

(379-4) The principal argument is that when meat is consumed one is eating that from which the vital force inherent in vegetable life has already been extracted and used up by the animal. Flesh foods are dead in more than one sense. The choice is whether to take the sun's produce (and the soil's) directly at first hand, or dead, secondhand, devitalised through prior animal consumption.

(379-5) Choice of diet must be a personal matter, according to climate, season, availability, occupation, age, circumstances and individual peculiarities and physiological requirements.

(379-6) Uddiyana (Abdominal Squeeze). Press abdomen against spine, thus subjecting internal organs to massage which squeezes out sluggish blood and allows inflow quickly of fresh supply. This affects the stomach and LIVER. This exercise is easiest done lying down. Hold the pressure steadily. When released it should be followed by a few deep breaths before being repeated.

(379-7) Basti, colonic lavage, is prescribed even for the most advanced yogis. Yoga purity and cleanliness is inseparable from godliness. When our civilisation has advanced further in self-knowledge, personal hygiene will be a social obligation and necessary condition for study; colonic lavage will be obligatory. If the water will not pass, it may have to be let out and the first enema restricted to cleaning rectum. It is advisable to lie for a few moments on left side, when colon is filled, then the back, then

---

<sup>905</sup> The paras on this page are numbered 35 through 41, making them consecutive with the previous page.

right side, again the back, and finally the left before letting the water out. The reason for these changes of position is the hairpin bends of the

380<sup>906</sup>

Sir Paul Dukes  
THE YOGA OF HEALTH, YOUTH AND JOY

381<sup>907</sup>

Sir Paul Dukes  
THE YOGA OF HEALTH, YOUTH AND JOY

(continued from the previous page) splenic and hepatic flexures requiring special attention. OR simply shake the abdomen and massage it with fingers; the water can easily be pushed about inside.

(381-1)<sup>908</sup> During fasts it is necessary to imbibe copious quantities of water to carry off waste matter. OR instead of total fast go on citrus fruit diet. Citric and phosphoric acids reduce blood acidity – pineapple, grapefruit etc. Honey may be added to them if the fast proves too severe. Black unsweetened coffee is also helpful. Although general housecleaning is slightly slackened by such concessions, it is easier to continue the treatment longer.

(381-2) INSPIRATIONAL BREATHING EXERCISE: Inhale slow and deep, at same time raising arms, fully extended, fingers outstretched, sideward behind shoulders. Hands may then be extended overhead, eyes looking upward, or they may be clasped, thus increasing upward stretch. Hold breath while in this posture, body immobile. To exhale, unclasp hands, bring arms slowly down behind shoulders. Hands return to rest position on knees, sitting still. Next learn to draw in abdominal wall when arms are overhead, as if to lift it toward chest, as in uddiyana, but with breath held in this time. Relax abdomen only when exhaling commences. When this exercise is easy then, when immobility in overhead stretched position is reached, shut eyes and focus attention between them. The breath retention engenders peace. Finally control the exhalation through chanting OM. This is not a word in ordinary sense but the primaeval sound of creation. Om is the distant reflection within the range of human hearing of this note. It is the Logos of the Greeks.

(381-3) OM must be chanted as a single note, similar to 'home' without the aspirate. Avoid a high note, find one which you can conveniently sustain and regularly repeat.

---

<sup>906</sup> Blank page

<sup>907</sup> The original editor inserted "(225)" at the top of the page by hand.

<sup>908</sup> The paras on this page are numbered 42 through 44, making them consecutive with the previous page.

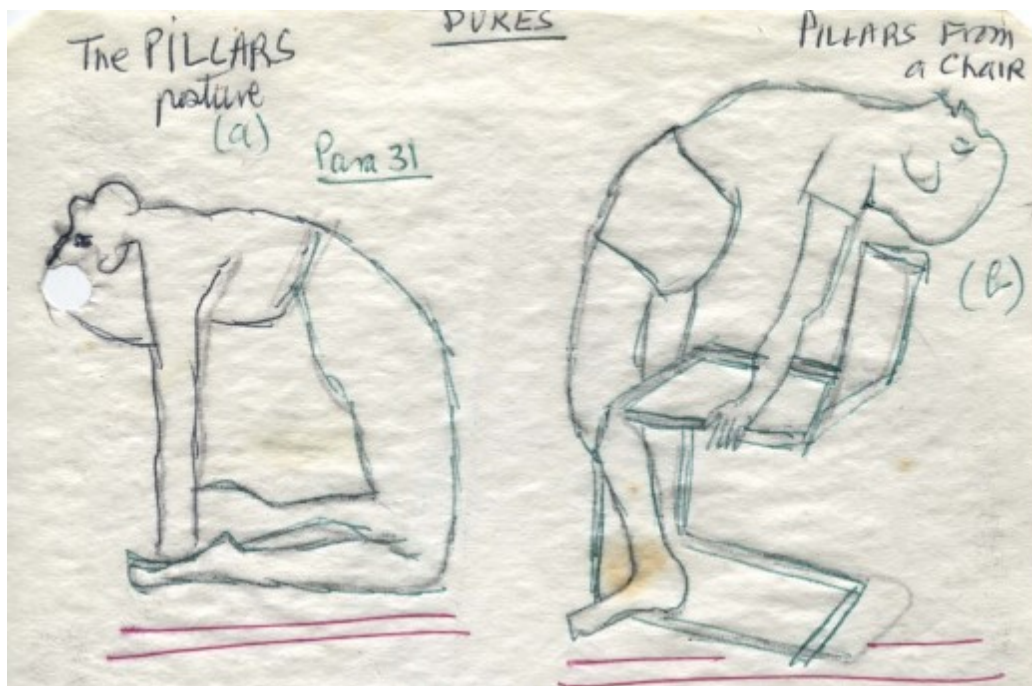
Once started, the sound must continue on each exhalation without wavering or alteration of pitch. The longer the sound is sustained, the more effective it will be. Beginning with the open 'o' sound, the lips gradually close, and the last part is hummed, trailing off into inaudibility. The slow descent of the arms is timed to finish as the sound ends. It will greatly intensify the calming effect if the intonation is made even and unwavering. When successful the feeling afterwards is one of having been very far away for a very long time in some unknown restful place. [(See diagrams)]<sup>909</sup>

382<sup>910</sup>

Sir Paul Dukes  
THE YOGA OF HEALTH, YOUTH AND JOY

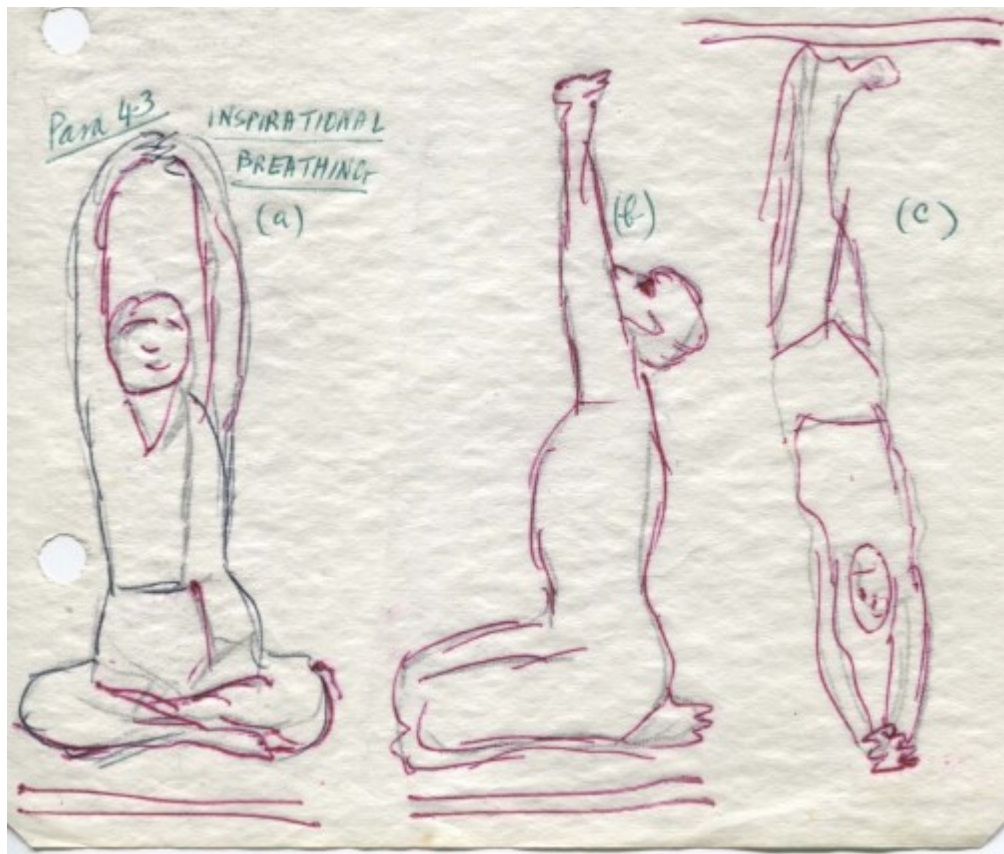
383

Sir Paul Dukes  
THE YOGA OF HEALTH, YOUTH AND JOY



<sup>909</sup> The original editor inserted "(See diagrams)" after "place" by hand

<sup>910</sup> Blank page



384<sup>911</sup>

Sir Paul Dukes

THE YOGA OF HEALTH, YOUTH AND JOY

## Selvarajan Yesudian: A Yoga Miscellany

385<sup>912</sup>

Selvarajan Yesudian  
A YOGA MISCELLANY

(385-1)<sup>913</sup> Hungarian hospitals found the complete yoga breath cures high blood pressure, nervous tension, insomnia. Blood tests proved 5 minutes of proper breathing freed the fatigued blood of injurious toxins and charged it with oxygen. Blood pressure dropped from 198 to 160. Obstinate surgical wounds healed more quickly if more oxygen was introduced by this complete (slowed abdominal) breathing system. It is the only correct method. Breathe slowly and deeply, fill lungs only  $\frac{1}{2}$  or  $\frac{3}{4}$  full, avoiding

<sup>911</sup> Blank page

<sup>912</sup> The original editor inserted "(227)" at the top of the page by hand.

<sup>913</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

all exertion and strain. Practise for few minutes before meals. It will produce vitality and uncoil enormous forces inside us waiting to manifest themselves. We consciously experience the flow of prana (life force) the poverty of which is due to inadequate breathing, lack of relaxation and of sleep. Large quantities of oxygen are absorbed at each complete breath. Natural heat is produced, curing cold hands and feet.

(385-2) When exercising always dictate inwardly the thought corresponding, speaking the order to the subconscious, repeating the formula in a monotonous voice with words slurred into each other thus:

“Iii...aaamm...ssstrong...iinn...bodddy...and...mmmiinnnd”

(385-3) The travel rug or small carpet or mat should be set aside for the yoga exercises and never touched by any other person. When sitting consciously pervade it with your own emanation of strength and power.

(385-4) There must not be the slightest haste during performance of exercises. Avoid rapid and energetic movement. Perform quietly and unhurriedly. In this way peace will be attained.

(385-5) Irradiate the whole body with prana until it becomes a habit to breathe in this way several times a day throughout life. This conscious control of prana brings complete control over sexual force, feelings, will and mind. To attain this Sit down, hold back and head straight but avoid stiffness. Close eyes, breathe in slow and deep, collect prana in the heart chakra (slightly to the right of physical heart). Breathe out slowly, radiating prana like light from centre into whole body, then allow it to flow into your immediate surroundings

(385-6) Each breath must be quiet, soft, slow, deep, accompanied by a feeling of complete physical and mental relaxation

(385-7) Repeat the complete breath 14-21 times three periods daily before meals, concluding with Savasana (active rest)

(385-8) Plunge with each breath deeper into the centre of your being, concentrating on the centre near the heart, 10 to 20 minutes daily.

386<sup>914</sup>

Selvarajan Yesudian  
A YOGA MISCELLANY

387<sup>915</sup>

---

<sup>914</sup> Blank page

(387-1)<sup>916</sup> Exercise: Agnisara-dhauti has strong purifying action on body, cleansing blood and dissolving deposits which cause arthritis, removing stomach disorders and spiritualising facial appearance. Lay right palm on navel, left palm on [back]<sup>917</sup> of right hand. Sit cross-legged or on heels. While practising abdominal breathing, press wall of abdomen out vigorously as you breathe in and push in vigorously as you breathe out by pressing inwards with hands on navel. Repeat 9 times, increasing gradually to 20. Conclude by complete relaxation, and don't exaggerate, be cautious.

(387-2) The complete yoga breath uses the upper middle and lower parts of lungs. If practised daily it becomes automatic. It establishes order, if done along with correct bodily posture, holding body upright. It is then impossible for the mind to be crooked. An upright deportment will be felt in the mind, and conversely. Each influences the other.

(387-3) The amount of experience that can be acquired in the duration of one lifetime is too limited. Reincarnation is a necessity

(387-4) Why flee from circumstance? It often brings to light all that's best in you

## **Rachel Carson: Silent Spring**

(387-5) Carrots<sup>918</sup> absorb more insecticide than any other crop.

(387-6) Insecticide residues on fruits and vegetables are little affected by washing – the only remedy is to remove and discard all outside leaves of lettuce, cabbage, etc, to peel fruit and to use no skins or outer coverings. Cooking does not destroy residues.

(387-7) Celery and spinach are also sprayed, sometimes a week before harvest in disregard of regulations.

(387-8) The liver is extraordinary. Even the slightest damage to it has serious consequences. It has several [functions.]<sup>919</sup>

---

<sup>915</sup> The original editor inserted "(228)" at the top of the page by hand.

<sup>916</sup> The paras on this page are numbered 9 through 12, making them consecutive with the previous page.

<sup>917</sup> The original editor moved "back" from after "press" to before "of" by hand

<sup>918</sup> "Silent Spring" was published in 1962.

<sup>919</sup> The original editor deleted "(5)" after "functions." by hand



## John Lust: Raw Juice Therapy

(387-9) Raw juices taken on empty stomach are absorbed into bloodstream in 15 minutes.

(387-10) Prostatic tumour was cured by raw juice drinking and hot packs applied to bladder. Carrots, spinach, parsley and celery were drunk.

(387-11) The pulp left from juices may be included with other food to provide valuable substance.

(387-12) Because of its strong alkalinity, carrot juice combats fatigue.

(387-13) Apple juice is good for Sluggish Liver.

(387-14) Vitamin D is nonexistent in plants. Best source is sunlight but excess is toxic

388<sup>920</sup>

John Lust

RAW JUICE THERAPY<sup>921</sup>

389<sup>922</sup>

John Lust

RAW JUICE THERAPY

(389-1)<sup>923</sup> Asparagus remedies Lassitude provides Vitamin B

Avocado - tiredness

Spinach - insomnia both Vitamin B

Black Mission Figs and Pears - Iron deficiency

Parsley and Spinach - Vitamin A

Radishes give Calcium

Savoy Cabbage gives phosphorus

Calimyrna Figs gives Silicon

Red Cabbage gives Iodine

Black-eyed Beans give Manganese

---

<sup>920</sup> Blank page

<sup>921</sup> Published 1956

<sup>922</sup> The original editor inserted "(229)" at the top of the page by hand.

<sup>923</sup> The paras on this page are numbered 5 through 8, and 8 through 11, making them consecutive with the previous page.

(389-2) RAW POTASSIUM BROTH is the most complete food for human organism; also excellent to reduce excess acidity in stomach. Formula: 7 parts carrots, 2 parts Parsley, 4 parts Celery, 3 parts Spinach.

(389-3) Celery contains organic sodium which tends to prevent arthritic accumulations in joints.

(389-4) Parsley is intensive cleaner of kidneys but should be taken mixed with other juices

(389-5) Coconut milk added to carrot juice cleanses kidneys and gallbladder; with cucumber also it heals liver and prostate gland. Carrot and Radish juice cleanses mucus from system. Also horseradish sauce (grated, then moistened with lemon) dissolves mucus, cures sinus mucus. Mucus forms from too much bread and starch eating

(389-6) Parsley-carrot juice benefits eyes, weak or ailing. Cucumber is best diuretic known, promotes urine flow. With carrot is beneficial in rheumatism. Tomato juice neutralises acidity

(389-7) Inflammation of middle Ear treat with carrot, celery endive and parsley. Torpid liver treat with carrot celery and turnip and coconut. It is caused by excess of concentrated starch and sugar and fat

(389-8) ELECTRIC JUICING MACHINES The automatic pulp-ejecting type extracts a lower percentage of juice than the other type. Discarded pulp can be used to thicken soups and gravies. The fine holes of the straining basket become caked with sediment and machine won't function properly. To avoid this wash with a wire-bristle brush and rinse well. A pulp-ejector type with a higher rate of extraction (but still not as high as the ordinary pulp-retaining type) does not use centrifugal force but cuts and grinds the vegetable. It has attachments to shred and puree. The small one has nylon parts, costs \$98, large one of stainless steel costs \$160. The largest percentage of juice is given by a third type, using hydraulic pressure and squeezes the pulp. Two different operations are needed however, also price is over \$160, so it's not suitable for small home. The least expensive pulp-ejector type costs \$84 and has push-button assembly for easy cleaning. It is lightweight only 10" high but wobbles slightly.

(continued from the previous page) The Cadillac among pulp-ejector types costs \$150 small, \$225 large. It is heavy-duty, well built, lasts lifetimes, requires very little maintenance. A precision instrument.

## Heinrich Von Boddein: Zeichnungen

391<sup>924</sup>

Heinrich Von Boddein  
ZEICHNUNGEN

(391-1)<sup>925</sup> Stellung des Fisches

{illegible}<sup>926</sup> mit der Lotus-Stellung {fu}<sup>927</sup> Schüler die Übung des Fisches leicht aus: Der Oberkörper wird zurück gebeugt, bis der Kopf auf dem Boden liegt. Die Beine, in der Lotus Stellung verschlungen, bleiben auf dem Boden. Der Rücken spannt sich zur Brücke.



(391-2) Die schlafende Giraffe

Aus dem »Pflug?« abgeleitet, umfassen die Hände von innen her die Fesseln der gespreizten Beine. Diese Übung stellt ein ausgezeichnetes Mittel dar zur Beseitigung von Schlaflosigkeit und zur Senkung des Blutdrucks. Der Schüler steht rückwärts über den Kopf auf.



(391-3) Die vollkommene Stellung

---

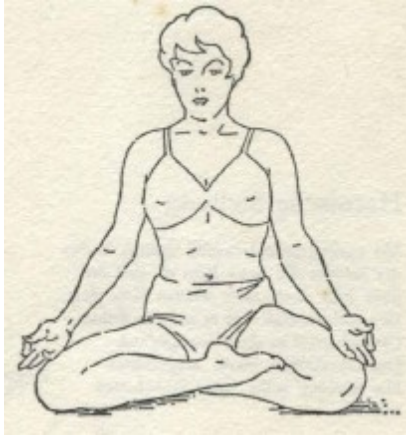
<sup>924</sup> The original editor inserted "(236)" at the top of the page by hand.

<sup>925</sup> The paras on this page are unnumbered.

<sup>926</sup> The entire word is cut off by a hole-punch.

<sup>927</sup> The word is cut off by a hole-punch. Only "fu-" is visible in the original.

Schon vor Jahrhunderten erkannten die Yogis, daß der entspannte Körper dem arbeitenden Geist den geringsten Widerstand leistet. Europäern erscheint diese wichtige Stellung infolge gänzlich anderer Lebensgewohnheiten zunächst als zu schwerig, aber tägliches Üben {illegible}<sup>928</sup> die Gelenke geschmeidig.

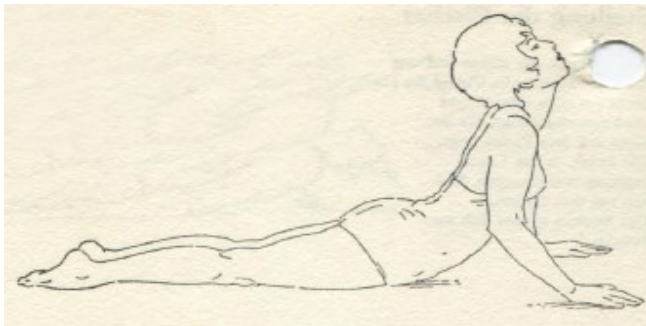


392

Heinrich Von Boddein  
ZEICHNUNGEN

(392-1) Die Kobra

Flach auf dem Boden liegend, hebt der Schüler die obere Körperhälfte bis zur Hüfte langsam empor, bis sie die Gestalt eines Bogens annimmt. Der Kopf wird zurückgebogen, die Augen sind nach oben gerichtet. Die gleichen Bewegungen führt der Schüler in umgekehrter Reihenfolge aus.



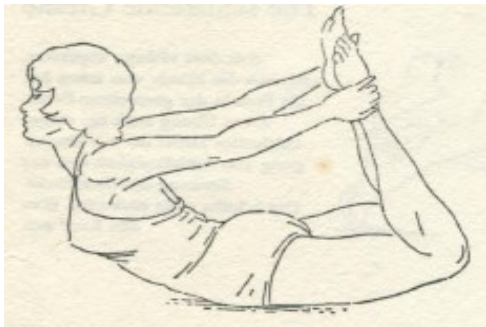
(392-2) Der Bogen

Auf dem Bauche liegend, erfassen die Hände die Fesseln der eingeknickten Beine. Zieht der Schüler die Füße vom Körper weg, so biegt sich dieser. Durch die vom Boden

---

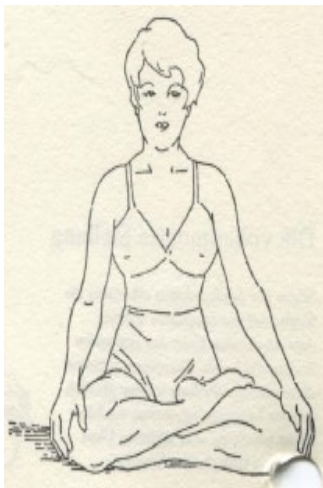
<sup>928</sup> The word is cut off by a hole-punch. Only "-t" is visible in the original.

gehobenen Knie kann die Biegung des Leibes noch verstärkt werden der schaukelnd eine kräftige {illegible}<sup>929</sup> massage {illegible}<sup>930</sup>



### (392-3) Heroische Stellung

Mit ausgestreckten Beinen sitzend, knickt der Schüler das linke Bein so, daß der linke Fuß unter dem rechten Knie liegt. Den rechten Fuß legter auf den linken Oberschenkel in die Leistengegend. Der Oberkörper bleibt aufgerichtet. Die Stellung sollte lange beibehalten werden.



393<sup>931</sup>

Heinrich Von Boddein  
ZEICHNUNGEN

### (393-1) {illegible}<sup>932</sup> der Heuschrecke

Flach auf dem Boden liegend Handflächen in die Leistenfalten stützt sich der Schüler auf die Handrücken und hebt Schenkel und Beine in gerader Linie an. Der übrige

---

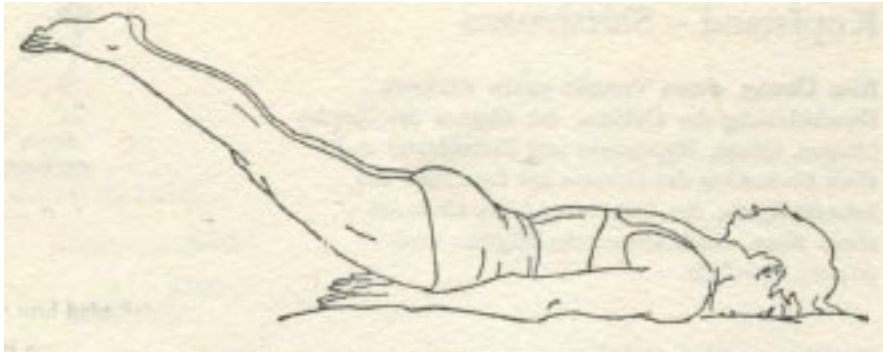
<sup>929</sup> The word is entirely cut off by a hole-punch.

<sup>930</sup> The word is entirely cut off by a hole-punch.

<sup>931</sup> The original editor inserted "(231)" at the top of the page by hand.

<sup>932</sup> This word is cut off by a hole-punch. Only "-ung" is visible in the original.

Körper bleibt unverändert liegen. Die Haltung wird nach einigen Augenblicken langsam aufgegeben



### (393-2) Begrüßung der Sonne

Oft beginnt man mit dieser Übung: Aufrechtstehend hebt der Schüler die Hände über den Kopf, nach vorn gedreht, die Knie durch gedrückt Dann neigter sich langsam nach vorn, bis die Handwurzeln die Zehen berühren. Langsam kehrter in die Ausgangsstellung zurück.



### (393-3) Die Pfauen-Stellung

Erst der genügend vorgebildete Schüler sollte diese Übung ausführen: Der vollkommen ausgestreckte Körper wird wie ein Waagbalken am Schwerpunkt getragen. Bei einer Abart werden die Beine, obwohl sie vollkommen ausgestreckt bleiben, leicht angehoben. Eine nicht ganz leichte Gleichgewichtsübung für Fortgeschrittene.

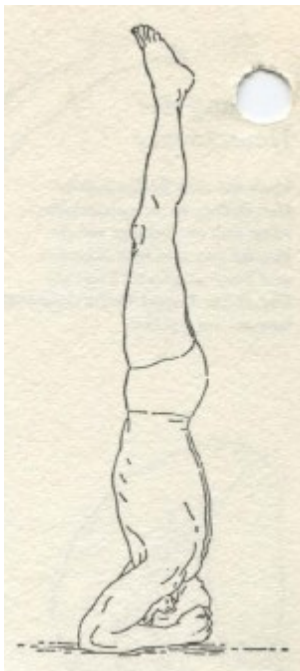


394

Heinrich Von Boddein  
ZEICHNUNGEN

(394-1)<sup>933</sup> Kopfstand - Shirshasana

Eine Übung, deren vorteile neben stärkerer Durchblutung des Gehirns, der Organe des Kopfes (Augen, Ohren, Hypophyse und Zirbeldrüse) und einer Entlastung des Herzens zur Besserung des Sehvermögens, des Gehörs und des Gedächtnisses führt. Auch chronische Migräne wird günstig beeinflusst.



(394-2) Stellung des Hahnes

Die gestrafften Arme-Handgelenke oder Finger spitzen - auf den Boden gestützt, wird der Körper mit gekreuzten Beinen in der Lotus-Stellung angehoben. Die Arme - zwischen Beinen und Schenkeln aufgestützt - werden gekräftigt, der Gleichgewichtssinn gestärkt.

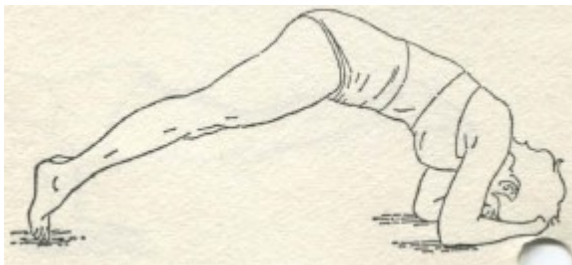
---

<sup>933</sup> The paras on this page are unnumbered.



(394-3) Stellung des Delphins

Bei flacher Bodenlage umfassen die Hände Gesicht und Stirn. Auf Stirn, Hände und Zehenspitzen gestützt, wird der Körper gehoben, bis Rücken und Beine einen Kreisbogen bilden. Nach einigen Minuten der Anspannung kehrt der Schüler langsam in die Ausgangsstellung zurück.



395<sup>934</sup>

Heinrich Von Boddein  
ZEICHNUNGEN



(395-1) Der Panther (ind.: Halbe Schildkröte)

Man sitzt im Froschsitz auf den Fersen und verlagert den Oberkörper so nach vorn, daß die ausgestreckten Arme, Brust und Bauch den Boden berühren. Anfangs empfiehlt es sich, die Übung durch auseinandergehaltene Knie zu erleichtern.

---

<sup>934</sup> The original editor inserted "(232)" at the top of the page by hand.



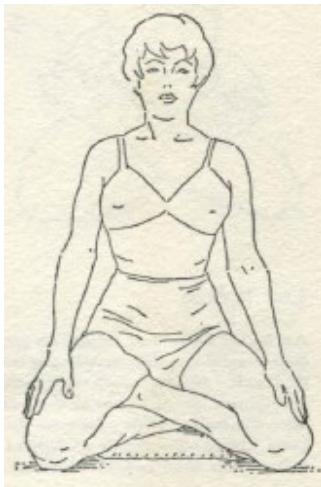


(395-2) Die Libelle

Bei flach auf den Boden gestrecktem Körper werden gleichzeitig Oberkörper und Beine angehoben und bilden für einige Sekunden einen Bogen. Eine Übung, die zur erfolgreichen Stärkung der Bauch- und Rückenmuskulatur ebenso nützlich ist wie zur Anregung des Stoffwechsels.

(395-3) Stellung des Löwen

Auf gekreuzten Knöcheln sitzend. Oberkörper und Kopf bilden eine gerade Linie. Die Hände umfassen die Knie. Anfangs bereitet hierbei der in den Knöcheln entstehende Schmerz Unbehagen, aber er verliert sich schnell. Diese Stellung ist besonders für Zusammenziehungen und Atemübungen geeignet.

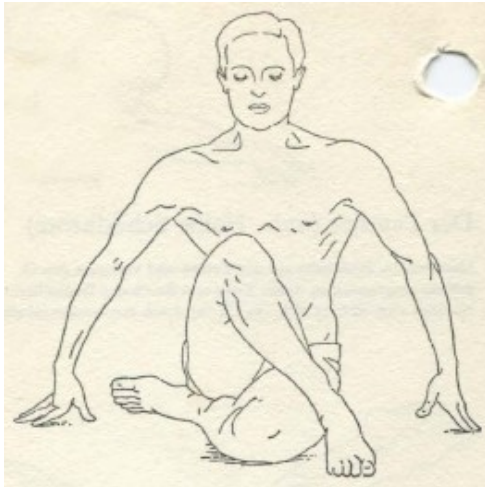


(396-1)<sup>935</sup> Ardha - Matsyendrasana (Halb-Drehsitz)

Durch abwechselndes Drehen des Oberkörpers nach links und rechts bewirkt diese Übung die Streckung der Wirbelsäule und eine Steigerung ihrer Elastizität. Der sanfte Druck wirkt anregend auf die Unterleibsorgane. Eine Übung, die bei angemessenem Kraftaufwand auch wirkungsvoll in den Stoffwechsel eingreift.

---

<sup>935</sup> The paras on this page are unnumbered.



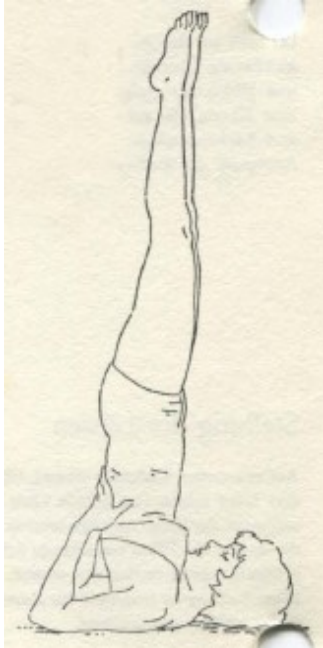
(396-2) Der verschlungene Lotus

Die Hände, auf dem Rücken gekreuzt, ergreifen die Zehen des jeweils entgegengesetzten Fußes. Der Oberkörper soll aufrecht bleiben. Diese Übung verstärkt die Wirkung der Lotus-Stellung. Sie soll nur ausgeführt werden mit genügend langen Armen und Beinen und mit schlanker Taille.



(396-3) Die Kerze

Aus flacher Rückenlage werden die gestreckten Beine – zunächst mit Unterstützung durch die Hände – senkrecht nach oben geführt. Der Unterkörper streckt sich mehr und mehr bei vollkommen gerade gehaltenen Beinen. Diese Übung sollte täglich wiederholt und mehrere Minuten beibehalten werden.



397<sup>936</sup>

Heinrich Von Boddein  
ZEICHNUNGEN

(397-1)<sup>937</sup> Der Kniekuß

{D-berkörper}<sup>938</sup> erhebt der Schüler hierbei {Illegible}<sup>939</sup> Hüftgelenk als ein Stück. Er beugt sich {mit}<sup>940</sup> gestrecktem Rücken und druchgedrückten Knien vorwärts, bis Fingerspitzen und Handflächen den Boden berühren. Eine Steigerung wird möglich durch Verschiebung der Handflachen nach hinten.

---

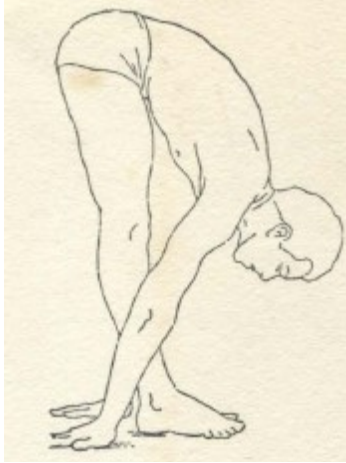
<sup>936</sup> The original editor inserted "(233)" at the top of the page by hand.

<sup>937</sup> The paras on this page are unnumbered.

<sup>938</sup> The word is cut off by a hole-punch. Only "D-" "-berkörper" is visible in the original.

<sup>939</sup> The word is entirely cut off by a hole-punch in the original.

<sup>940</sup> The word is cut off by a hole punch. Only "m-" is visible in the original.



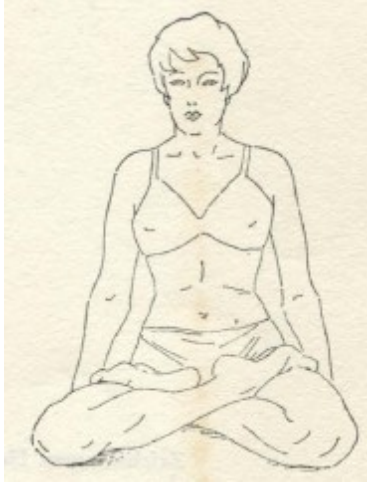
### (397-2) Die Pflug-Stellung

Der Schüler liegt flach auf dem Boden, die Hände seitlich am Körper ausgestreckt. Die Beine werden langsam über den Kopf geführt, die Hände unterstützen den Körper in den Hüften. Dann versucht man, die Beine immer weiter über den Kopf hinauszuschieben, und steht über den Kopf hinweg auf.



### (397-3) Stellung des Lotus (Padmasana)

Anfänglich leicht schmerzhaft, erhöht diese Übung die Spannkraft noch stärker als die Heroische Stellung. Sie soll so ausgeführt werden, daß die Muskeln und die Gelenke allmählich geschmeidig werden und der Schüler nicht durch übergroße Schwierigkeiten abgeschreckt wird.



398

Heinrich Von Boddein  
ZEICHNUNGEN

## Lecture by Theosophist on Hatha Yoga

399<sup>941</sup>

LECTURE ON HATHA YOGA

(399-1)<sup>942</sup> Hatha yoga means union by force. It was part of a training for inner development in ancient {times}.<sup>943</sup> It is said that its origin lays in Atlantean times.

For students who found a special block or hindrance on their path, either psychologically a physically, the master carefully selected an exercise which was meant as a help to overcome this special hindrance. The master was an expert with insight in the student's situation. Hatha Yoga practiced in this way was like a medicine taken to heal a certain illness and the master had the ability to choose the right medicine from the pharmacy. These exercises were not meant to be dealt with by lay people and not meant to be practised by healthy people, just as a healthy man does not take medicines unnecessarily.

400

LECTURE ON HATHA YOGA<sup>944</sup>

(400-1)<sup>945</sup> Hatha Yoga was part of a system of training for spiritual development and should not be seen as a separate, independent discipline.

---

<sup>941</sup> The original editor inserted "(234)" at the top of the page by hand.

<sup>942</sup> The paras on this page are unnumbered.

<sup>943</sup> The word is cut off by a hole punch. Only "-s" is visible in the original.

<sup>944</sup> The original editor wrote "Physical Body" at the top of the page

## Start Disk: On The Liver

401  
ON THE LIVER<sup>946</sup>

(401-1)<sup>947</sup> The liver, which is on the right of the abdomen, is a gland which makes the yellow bitter liquid called bile. This accumulates in the gallbladder from where it is poured into the stomach after meals in the quantities required by the food taken. It must be noted that the liver has served other purposes besides making bile. It makes the digested food usable by the body and it acts as a filter to remove poisonous elements as well as most of the medicines taken internally. To assist this work it is necessary to rest after a meal as the horizontal position makes the liver's work easier while the circulation of the blood proceeds

402<sup>948</sup>  
ON THE LIVER

403  
ON THE LIVER<sup>949</sup>

(continued from the previous page) more smoothly. It is interesting to note that certain spas specialise in waters which have a beneficial effect on the liver. These include: Italy, Montecatini; Switzerland, Scuol, Tarasp and Vulpera; France, Contrexeville, Evian, Vichy, Vittel; Germany, Bad Kissingen; Austria, Bad Gastein; and Luxembourg, Mondorf. It is also interesting to note that the ancient Greek medicine treated sufferers from jaundice – which is a common liver ailment – by asking them to gaze at the yellow sparrow which we call Golden Oriole, whose feathers are of course of the same colour, yellow, which marks the eyes of the jaundiced sufferers. This is a homeopathic treatment which was quite

404<sup>950</sup>

---

<sup>945</sup> The paras on this page are unnumbered.

<sup>946</sup> The original editor inserted "Start Disk  
"ON The LIVER"

235

1." at the top of the page by hand.

<sup>947</sup> The paras on this page are unnumbered.

<sup>948</sup> Blank page

<sup>949</sup> The original editor inserted "Disk  
"ON The LIVER"

236

2." at the top of the page by hand.

(continued from the previous page) effective but the law has long since disappeared and is unknown to modern medicine.

(405-1)<sup>952</sup> There are some maladies of the liver which are communicated by a virus and this can be picked up either through touch or by the breath of the same air as the diseased person, as happens with colds. [(!)]One<sup>953</sup> should therefore avoid places such as public urinals which may be contaminated and one should, when travelling abroad be very careful about the water drunk. It is best boiled or filtered and one should bring one's own toilet paper. This is particularly true of the Mediterranean countries. Other carriers of the germs are,

(continued from the previous page) fruits and raw uncooked vegetables. So one should be careful about using these.

(407-1)<sup>956</sup> Gallbladder maladies are much more common among women than among men. Generally, they consist of stones or gravel which have gradually formed within the bladder. Although a surgical operation is the usual method for removing them should they reach sufficient size, the symptoms they produce can be reduced by taking small doses of olive oil. This does not remove the stones but lessens the unpleasantness

<sup>950</sup> Blank page

<sup>951</sup> The original editor inserted "Disk  
"ON The LIVER"

237

3" at the top of the page by hand.

<sup>952</sup> The paras on this page are unnumbered.

<sup>953</sup> The original editor inserted "(!)" by hand

<sup>954</sup> Blank page

<sup>955</sup> The original editor inserted "Disk  
"ON The LIVER"

238

4" at the top of the page by hand.

<sup>956</sup> The paras on this page are unnumbered.

of their presence. For this purpose the correct oil is called, Virgin Olive Oil and should be taken on an empty stomach with a little lemon [juice] .<sup>957</sup>

408<sup>958</sup>  
ON THE LIVER

409<sup>959</sup>  
ON THE LIVER

410<sup>960</sup>  
ON THE LIVER

## Hygiene

411  
HYGIENE<sup>961</sup>

(411-1)<sup>962</sup> Bernard: Exercise is as important as diet. It must not be left out.

(411-2) The continued use of colonic douches may cause serious harm.

(411-3) No stimulants equal to alternate hot and cold showers; repeat 3 hots and 3 colds - not once only.

(411-4) New Regime and Fasting: By heating (not boiling) the Torre Vegetable Water Extract, or the lime juice and honey drink, it becomes more palatable, also more useful in cooler months. Lemon and honey drink may be taken during fasts as cleanser and sustainer.

(411-5) The most effective way to use slant board is to double up, bending knees toward chest. This produces quicker results and heals Hydr.

(411-6) Open Personal Memo Section under "Daily Habits" to cover habits of personal grooming, shaving, sleep, teeth, toilet, etc.

(411-7) Warning: Not only direct rays from sun, but sky-light as well as from the entire sky during midday in the midsummer can do harm. It is several times more powerful

---

<sup>957</sup> The original editor inserted "END Disk "On The LIVER" at the bottom of the page by hand.

<sup>958</sup> Blank page

<sup>959</sup> Blank page

<sup>960</sup> Blank page

<sup>961</sup> The original editor inserted "HYGIENE" at the top of the page by hand.

<sup>962</sup> The paras on this page are unnumbered.



than direct sunlight. Persons with sensitive skin should beware of long exposures to large areas of sky.

(411-8) Medical Profession ban use of slant board to those with high blood pressure.

(411-9) Exercise is essential because it “burns Up” sugars and starches accumulating in the system.

(411-10) Sleep: with your windows closed in winter and you will have fewer colds. That’s the advice an eminent physician gave me. I tried out this plan and found the old boy was right.

(411-11) Posture: (a) Stand on both feet instead of on one. (b) In sitting keep both feet on the floor.

(411-12) Sleeping with only a single pillow gave longer undisturbed and more refreshing rest;

(411-13) Warning: Do NOT read printed matter while travelling on buses or trains or cars. The print is continuously jumping and vibrating so that the eyes are continuously straining themselves to keep it in focus. If excessively done, it leads to loss of sight. (The EYES): You live inside closed walls, hence you have bad sight – The Brothers.

(411-14) A Physician: Exercise for Cold Feet and Legs: While sitting at desk or in theatre chair [or Bus Seat]<sup>963</sup> twiddle toes and relax and contract calf muscles, turning feet inwards. This activates circulation in feet, legs and small of back. Inconspicuous yet useful

412<sup>964</sup>

HYGIENE

(412-1)<sup>965</sup> SHORT LEG PROBLEM. It is ugly, ill-balanced and posturally unhealthy to stand on one leg. To avoid this, simply stretch feet wide apart, and practise Hara

413

HYGIENE

(413-1)<sup>966</sup> It<sup>967</sup> is a mistake to take bath in morning. One is left tired for half the day, all working morning. Best take it in evening or night.

---

<sup>963</sup> The original editor inserted “or Bus Seat” by typed

<sup>964</sup> Blank page

<sup>965</sup> The paras on this page are unnumbered.

(413-2) With delicate chest, in bad rainy weather, doctors advise not to step outside the house.

(413-3) If I am to protect health in winter I ought to take Henry James' advice: winter abroad, bask in the sun, stop at home when wind blows, go to bed when it rains, not get up when it snows! But it is not possible, alas!

(413-4) A white deposit sticks like glue to narrower valleys of dentures. It is necessary to use a cleaning medium - or a diluting medium like detergent thrice weekly.

(413-5) To Empty Bowel instantly, the Ardha-Matsyendra Spinal Twist is only first part of the technique. Second and final part is to lean backwards as far as possible while exerting downward pressure of lower spine and lumbar region.

(413-6) The second peristaltic movement is what should be waited for, as this ensures that voidable wastes have been got rid of enough.

(413-7) Germ Dangers: (1) Casual human contacts - handshaking, breath, (2) Objects touched and articles used - cups, towels, toilet paper, taps, Protection: Carry Kleenexes with which to touch or use above, then discard them.

414<sup>968</sup>

HYGIENE

415

HYGIENE

(415-1)<sup>969</sup> Chinese Personal Hygiene includes cleaning ears, nostrils and the underside of lower eyelids.

(415-2) TOOTHBRUSH: Used properly, helps stop problems before they begin. It helps eliminate dental plaque, the sticky film which forms on teeth, that is most responsible for tooth decay and gum disease. It should be replaced often - about every 3 months - to do its best job.

Professional toothbrush care: use warm (not hot) water to clean brush. Allow to dry thoroughly.

---

<sup>966</sup> The paras on this page are unnumbered.

<sup>967</sup> This para is a direct repetition of para 329-5.

<sup>968</sup> Blank page

<sup>969</sup> The paras on this page are unnumbered.

(417-1)<sup>971</sup> It is a sign of having an irritable temperament if one jumps up from a seat spasmodically.

(417-2) Warning: Don't remove Venostasin with facer or towel (Hygiene of Bath).

(417-3) (Ear Hygiene) (1) Cover stick with facer. (2) Use hot water. (3) Cover stick with old towel corner.

(417-4) (Hygiene of Eyes) Colonel: "As a young man I suffered severely from astigmatism, but cured this by exercising my eyes before retiring to bed each night."

(417-5) Expose tooth and nail brushes to sun once a week as antiseptic rule.

(417-6) Never use a comb on your hair. The current scalp condition would be worsened by scratches caused by comb-points. These scratches become wounds also by scratching with fingernails, so never do this.

(417-7) All who have to stand a long time, ought every now and then move their toes and the leg muscles, or at least, shift the weight.

(419-1)<sup>973</sup> The restless insomniac tossing and turning under the lash of an exhausted brain pursuing the elusive blessing of sleep, may find that nature is not quite so prompt in coming to the rescue as the doctor suggests. In that case, he might try assisting nature by taking steps to speed the arrival of the "light, stimulating gymnastic" involved in yawning.

---

<sup>970</sup> Blank page

<sup>971</sup> The paras on this page are unnumbered.

<sup>972</sup> Blank page

<sup>973</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

The prescription for bringing on a self-made yawn calls first for a warm, dry, but well-ventilated room. Next go through the motions of yawning several times. Simultaneously, lower your eyelids slowly, roll the eyeballs up slightly, then lift the eyelids. If this exercise doesn't bring on a genuine yawn at first try, repeat until it does. In most cases, it will work.

(419-2) Start exercise slowly to avoid injury to the muscles that have been in "winter storage."

(419-3) Remember the Principle of NON-ABRUPTNESS – quietly and gently dispose the body into its intended movement. Put on a mood to prepare the body for change: Jerky moves, especially tilts of head up or down, lead to dizziness. They upset the centre of balance connected with liver.

(414-4) Tinted Dark Glasses let harmful rays into eyes. Avoid using them if possible.

(419-5) What is the proper way to remove hair from the nostrils? The hairs that grow in the nose are a protection against dust foreign bodies. When they become excessively long, they do become unsightly. They must never be pulled or plucked. For at the base of the plucked hair, germs may invade the tiny opening and form an abscess. Normally, the staphylococcus bacteria lie on the skin surface and are relatively harmless. When a break or opening in the skin allows this germ to enter, infection begins. Hairs can be cut about half their length with safety. To avoid injury, dull end scissors, specially made for this purpose, should be used. It is preferable to have someone else do this for you, after cleansing the nostril with soap and water or alcohol.

HYGIENE  
420<sup>974</sup>

## Medical

421  
MEDICAL

(421-1)<sup>975</sup> Lack of exercise. Men who work sitting, and drive to the corner store are most prone to heart attacks. Walking will do little to reduce weight, but it will put snap into the leg and body muscles. This, in turn, assists the arteries to squeeze the blood to and from the heart, and cuts the work load.

---

<sup>974</sup> Blank page

<sup>975</sup> The paras on this page are numbered 12 through 14; they are not consecutive with the previous page.

(421-2) When a man is in the seventies, he throws off the effects of a surgical operation very slowly, very imperfectly. He appears to recover but things are not the same as they were, and in the end his life may be shortened.

(421-3) If the right hand is unsteady, it is time to learn to use the left hand.

422<sup>976</sup>  
MEDICAL

423  
MEDICAL

(423-1)<sup>977</sup> DR FENNER ZURICH - Throat specialist. Dec. 1967. You suffer from a chronic catarrh of the throat. It affects the Aesophagus. All this mucous coating of the membrane has hardened and thickened, thus narrowing the tube or pipe.

(423-2) DR. FENNER Dec. 6/1967 - The X-rays<sup>978</sup> of throat and upper chest reveal that there is no cancer-growth. The mucous condition is partly the result of age. The mucous membrane of throat is coated with a thickened mucous accumulation: hence difficulty in swallowing. The other part-cause is probably a reaction (or radiation) from a condition of the bones (vertebrae) at back of neck, which suffer from a spondylitis. To treat it massage back neck and roll the head around in a circle several times a day as exercise.

The tablets take with or after meals. You need calcium, so that is 1 kind. You also need Vitamins A and B. So there are 3 kinds tablets. One kind - the dragees - is NOT to be swallowed but removed (?) and broken up before swallowing.

The giddiness felt when head is excessively turned upward is due to this spondylitis of bone at top of spine.

(423-3) ARALEN (Chloroquine diphosphate) - Every second day 1 tablespoon from 1st-20th of every month.

- a) Enterovioform
- b) Mexaform
- c) Endobex
- d) Milibis

one of all

Three times daily, after meals one tablespoon for 10 days - 10 days nothing and then please do repeat with another sort.

---

<sup>976</sup> Blank page

<sup>977</sup> The paras on this page are unnumbered.

<sup>978</sup> The original editor inserted "X-" by hand

(423-4) ARALEN: To be taken for ten days per month every other day. July, August, September, October.

<u>Mexaform</u>	=	ten	days,	followed	by	
<u>Endobex</u>	=	ten	days,	followed	by	When not
<u>Milibis</u>	=	ten	days,	followed	by	taking
<u>Entero-Vioform</u>	=	ten	days,	followed	by	ARALEN

Taken until the end of October alternatively each for ten days 3 a day.

424<sup>979</sup>  
MEDICAL

## Hygiene

425  
HYGIENE

(425-1)<sup>980</sup> In cold draughts, wear protective scarf.

(425-2) Lie flat on a completely flat surface to keep the back straight.

(425-3) an Indian (living in VR) always gargled his throat for 10 minutes before morning tea. That English people don't follow same ritual endorsed his opinion that we are less than clean.

426<sup>981</sup>  
HYGIENE

427  
HYGIENE

(427-1)<sup>982</sup> Ideal way to cut Finger Nails. Trim on right and left sides an arc leading to a point. Latter is longer than the sides. Results: (1) the awkward and uncomfortable grip given by too short straight-cut nails is avoided. (2) The appearance is much improved, as the "bitten" look is avoided by the elongated point.

---

<sup>979</sup> Blank page

<sup>980</sup> The paras on this page are unnumbered.

<sup>981</sup> Blank page

<sup>982</sup> The paras on this page are unnumbered.



(427-2) When having to stand on feet long time great relief is experienced when able to place left foot on a ledge one inch high. This shows what benefit will accrue if all left shoes have an extra lift added to heel.

(427-3) Feet which have poor circulation are liable to dangers from injury and infection, which normal feet do not have. Overexposure to cold, or to too much heat, is hazardous to tissues, may cause infection. Cleanliness is one of the best methods of preventing infection. Stabbing a toe, having foot stepped on in a bus may be the beginning of long-lasting troubles.

(427-4) Because of the present condition of your teeth, you should take care to chew on the right side of mouth –Greek dentist.

(427-5) Hold yourself aloft: a rigid spine gives dignity

(427-6) Tip for the elderly: Do not overtire. Do not rush up and down stairs. Take care of the breath and strength

428<sup>983</sup>

HYGIENE

429

HYGIENE

(429-1)<sup>984</sup> BAN – Teeth: Tried an electric toothbrush, but found it made his gums bleed. “I am a bit wary of electric things anyway.”

(429-2) Pink Cream is inferior for shaving use to Indian Oil. So reserve it solely for improving facial skin complexion and hands. (b) Use it for face only on days when electro-dry-shave, but on hands every night.

(429-3) Food particles still remain on teeth after the normal brushing and gargling. They are to be seen by magnifying mirror at the gum-line, both upper and lower sets. Can be removed only by upward movement of brush, not by gargling, as they cling firmly like starch paste.

---

<sup>983</sup> Blank page

<sup>984</sup> The paras on this page are unnumbered.

(429-4) Avoid a rough abrupt movement of the limbs, make it gently and slowly and gradually. To Avoid Back Ache.

(429-5) WARNING - After curry meals beard is yellow. Take care to clean it with napkin before leaving restaurant.

(429-6) Feldenraih's Body Reeducation - (1) Lie on back on floor with eyes closed. Raise one leg and turn it slowly in half circles, concentrating intently on the movements. (2) Standing on the head is not an aim in itself. It is merely one of many ways of getting to know oneself thoroughly: a road to greater awareness. After it has served that purpose, there is no case in continuing it.

(429-7) Dentist: (1) Get at interstices between bottoms of teeth. This requires up and down brushing, tooth picks are not able to do what bristles can do in cleaning. (2) The removal of enamel follows horizontal brushing, vertical is OK.

(429-8) How many people know that they should change their toothbrush every six weeks?

(429-9) Over-tired feet tend to cause back-ache, a common reaction from unbalanced walking. Jacques Romano.

(429-10) Feet-Nail-Trim: Easiest, most efficient V-cut in big toenails is made with my junior nail clipper.

430<sup>985</sup>

HYGIENE

## **The Nerve-Train Starts at 8 O'clock in the Morning**

431

THE NERVE TRAIN STARTS AT 8

(431-1)<sup>986</sup> An original research carried out at Hamburg has established that our daily vexations follow one another at fixed hours. With the "Nervosism Graph" in our pockets we can avoid alluring ill-humours.

Hamburg. This is the "Graph of the Nervosism" with which the researchers want to demonstrate that the ups and downs of our humour follows a course which is to be foreseen, so that it is theoretically possible to avoid difficulties and troubles, small and great ones, constellating our day. From the graph it can be gathered that the

---

<sup>985</sup> Blank page

<sup>986</sup> The para on this page is unnumbered.



moments of the highest tension centralise (focus) about 8 - 13 - 20,30 o'clock; those of the highest calm take place at 6-11-16-17 and 23 o'clock.

It is not only by accident when one of our days arise "distorted" or when we suddenly find ourselves as if possessed by the devil. In fact, there is a sort of nervosism graph indicating the critical moments of our daily life, in the office as well as within the family. Some researchers of the Hamburg University, have come, after long examinations, to the conclusion that difficulties and troubles can be foreseen and - at least in theory - avoided.

If we must quarrel with the members of our family, that will most probably happen at breakfast time; and the children will reach the climax of their turbulence in the late afternoon. Once we have ascertained that, we can try to take remedial measures before the unavoidable thing will happen. If the experts have made properly their calculations, destiny has "programmed" minute by minute all the troubles which may happen to us, like quarrelling between married people or colleagues at the working place, clashes concerning taste and character, incidents and illnesses. For instance, many people miss their trains between four and five in the afternoon; and the lunatics have their strongest crises between midnight and daybreak. Erich Stromm, one of the researchers of the Hamburg University, maintains that particularly quarrelsome children turn downright pestiferous and inclined

432<sup>987</sup>

THE NERVE TRAIN STARTS AT 8

433

THE NERVE TRAIN STARTS AT 8

(continued from the previous page) to come to blows when evening is lowering, whilst the definitive breaking of friendly connections between people engaged to be married are more numerous between 9 and 11 o'clock p.m. Another datum collected by the scholars inquiring after the "dark hours" is this: the industrial workers wound themselves most frequently at the beginning or at the end of their working week.

For the sake of the harmony in the family life we must take care of the Sunday morning, generally considered an oasis of peace. In fact, it is just then when the tension of the whole week discharges with results that are not always agreeable. The phenomenon of the "nervosism cycles" concern also numerous species of animals, the humour of which varies according the moments. The bees, for instance, sting with more vigour towards noon. From the conduct of the animals the Hamburg researchers have transferred their investigation to the conduct of men, discovering the existence of some factors determining the manifestations of nervosism, of intolerance or of carelessness. One of those factors is tiredness often rising up without our realising it, but which conditions our conduct towards our fellow-creature and towards ourself,

---

<sup>987</sup> Blank page

thus going to the length of making us commit errors that in normal conditions we know how to avoid.

Also jealousy and heaviness of stomach ally to trip us up. Therefore, look at your watch: its hands do not only scan the time, but also the moments of our ill-humour. If we want to avoid bile-attacks, let us follow the example of those few sages who, on the grounds of their experiences, have decided upon never talking at the telephone before having taken their breakfast: with an empty stomach they are difficult to treat. Physicians have also discovered that the liver of some persons starts functioning later than the other organs, so that early in the morning it is well done to treat it with care, so as not to awaken it abruptly from its torpor by untimely human contacts.

If breakfast may prove "dangerous," also dinner and supper require some attention, because often the meals are accompanied by fits of ill-humour

434<sup>988</sup>

THE NERVE TRAIN STARTS AT 8

435

THE NERVE TRAIN STARTS AT 8

(continued from the previous page) caused by disagreeable unexpected happenings, as when there is a delay in the disposing of the habitual time. Tiredness and impatience play nasty tricks upon the most balanced persons, and this just when one wished to be relaxed and smiling. Something of it is known by the shopgirls who, between four and seven o'clock p.m., have to face the assault of the clients who in the course of time get more and more aggressive and obtrusive. It follows that the Departments for Complaints have to dispatch the greatest bulk of work just towards evening.

Without wanting to give a safe remedy against depression and nervosism, the researchers of Hamburg have compiled a schedule which somehow or other may help us to face the situations of "emergency." From one to five o'clock a.m., warns the schedule, one must not think too much of oneself; from six to nine there is a risk of a quarrel at breakfast; from ten to twelve however, one enjoys a certain tranquillity; from twelve to four p.m. beware of the bees; from 1 to 4 p.m. there is another period of tranquillity (apart from the bees); from 4 to 6 p.m. take a little rest and avoid too serious discussions which could end in quarrelling (scuffle), from 7 to 9 p.m. relax and digest your supper with thorough peace; from 9 to midnight be on your guard against jealousy.

In this way, if we will not avoid all troubles, we will at least be ready to receive with a pinch of humour those which are truly not to be avoided.

436<sup>989</sup>

---

<sup>988</sup> Blank page

# Hygiene

437

## HYGIENE

(437-1)<sup>990</sup> Try being nice to your spine. You could start by finding out what some of those little aches and pains really mean. Like the pain here, in the neck and shoulders. It's probably something to do with the way you sit all day at the office: head forward, shoulders hunched, tummy out. But do you know what makes you sit that way? It's your chair. Perhaps it isn't giving you support in the right places. In the small of the back, for example. Or perhaps the seat is the wrong shape for your bottom. Or it's too high or low off the ground. This could give you nasty little twinges. Now it's obvious that if you're going to be nice to your spine you have to sit correctly. Which means finding an office chair that fits your shape.

(437-2) Scientific Posture for:

Reading - Seated 23/24° - Inclination of Back 102° Height of the Seat 39 cm.

Resting - Inclination of the Seat 25° - Inclination of the Back 106° - Height of the Seat 37 cm.

Working Typist: Desk 40/48 cm high - Stool 28 cm high. Position:



Wrong.....

Best: Chair supports behind both small of back and shoulders

erect spine

Forward tilted legs

Sloping foot post.

uptilted seat



---

<sup>989</sup> Blank page

<sup>990</sup> The paras on this page are unnumbered.

Posture for sitting:

Best: Buttocks should be closer to back of chair.

(437-4) Quickest way to relax: Sit in easy chair, place feet on top of chair.

(437-5) She sleeps with hers elevated. During the day she props them against a wall so the blood runs down and the veins recede. Elevating them also shrinks their size. She can range from a tiny 4½ foot to huge, swollen, clodhopper size six.

HYGIENE

438<sup>991</sup>

## **Isometrics Training: Strength in the Armchair**

439

ISOMETRICS TRAINING

(439-1)<sup>992</sup> When the secretary had reached-in the morning post, she started back: Her boss planted both his legs against the floor as in a convulsion, clenched his fists over his writing-table, rolled his eyes and strained his chin-muscles as if about to burst out in anger.

The worker on the chair was in no way shaken by convulsions. He was engaged, like on an estimate (on an average) 70,000 German federal office employees, in Isometric Training, the most rational method of muscle-strengthening. Performance: To strain successively the various muscular groups in the extreme respectively for two or three seconds against a resistance; say to press one's feet against the floor. The training may be performed everywhere also without (gymnastic) apparatuses and easily extended to all muscular parts.

In the office-silos of the large cities the pain in the back and excessive symptoms of fatigue developed into particularly frequent vocational complaints. In many cases muscular weakness proved to be the most important cause. To preserve and aid the muscular elasticity, some minutes' Isometric Trainings daily may be sufficient. And so followers of the isometric method strain their muscles in the bus, in front of their typewriter, during lengthy sittings - like the former U.S. President John F. Kennedy - or in the cinema.

As early as about 1900 heavy athletes (athletic weight-lifters) had tested intuitively the isometric way of training: They tugged at heavy burdens (at hundred weights), which they were not able to lift up. Nevertheless, so they wonderingly found out, their biceps increased. Since that time the Heavy Athlete-Guild kept the isometric way of training. Almost all kinds of sport took over certain isometric elements.

---

<sup>991</sup> Blank page

<sup>992</sup> The paras on this page are unnumbered.



**Muskelspannen an der Schreibmaschine**  
 "Wachwerden durch Krafttraining"

(continued from the previous page) Injured heavy athletes, who on their sickbeds had systematically strained their muscles, weighed heavier than before after their recovery. Today's sportsmen of achievement, like cycle star Rudi Altig, when having a pause (stop) caused by an injury, work against the muscular atrophy by isometric training.

The Italian immigrant Carlo Siciliano developed the method in America to a profitable branch (line) of business. He was the first to recommend muscle-forming long-distance courses for everybody, thus earning a million fortune. In the meantime Body-Building-Schools all over the world teach isometric trainings.

To be sure, the one-sided muscular straining revealed a drawback of the system: The oxygen supply is in case of heavy loads no more sufficient for over-big (ultra-big), trained-on, muscular masses. Therefore, they who are block of muscles grow tired (slacken) more quickly under special exertion. Scarcely one Body Building's master had been able to achieve international records in a sporting match.

---

<sup>993</sup> This page was originally numbered "2"

First of all physicians realised and spread (disseminated) the advantages of the Isometric Training for the office-day of muscle-slack-sedentary-workers. Thus secretaries, officials and employees of firms press their knees against the top of writing-tables, their heads in their hands, plant themselves standing against door-panels. In the USA even a paperback has come out ("Facial Isometrics") on facial gymnastics, which for instance recommends: "Turn out (protrude) your lips vigorously as if to kiss."

And in the Federal Republic the medical man Dr Theodor Hettinger devised a daily ten-minute-programme in his booklet "to be fit - to stay fit." His "Isometric Muscular Training for the Workday" begins in bed: with the "Awaking by Strength Training."

(441-1) Explanation of the picture: Muscular straining at the typewriter. "Awaking by Strength Training."

442<sup>994</sup>

ISOMETRICS TRAINING

## Hygiene

443

HYGIENE

(443-1)<sup>995</sup> Liver - can use up its excess of stored sugar only if exercise is taken.

(443-2) Warning - It is not right to weaken eyesight through reading trivialities, politicalities, crimes, etc. in newspapers. Confine yourself to important, useful, or stylist pieces: also save time so badly needed by confining reading to well-written first-class literature.

(443-3) Razors are not the instruments to pare corns and bunions. Infections and accidents are sad aftermaths of such misguided treatment.

(443-4) Surplus Soap on Shave Brush. - can be used up by cleaning Q-sticks.

(443-5) When Tongue Scrapers are unobtainable an excellent substitute is the Plastic Collar Stiffeners, longest size.

(443-6) Use camphor oil to disinfectant in soles of all shoes, especially before storage.

---

<sup>994</sup> Blank page

<sup>995</sup> The paras on this page are unnumbered.

(443-7) Hinduism considers dogs and liquor to be associated with the lowest Untouchables.

(443-8) If your children suddenly become hygiene-haunted blame the Education Department, which is urging teachers to let kids see through the microscope the “many colonies of micro-organisms” in an ordinary used tea-towel and “the filaments of bacterial growth growing away from a finger-nail clipping in a tube of nutrient broth.”

444<sup>996</sup>  
HYGIENE

445  
HYGIENE<sup>997</sup>

(445-1)<sup>998</sup> The shorter left leg throws the body out of balance quite literally, thus creating faulty posture. It can be counteracted by avoiding slouch, straightening knees, pulling chin down toward collar stud, flattening hollow of back by rolling pelvis downward and forward and stretching shoulders away from hips, i.e. standing tall.

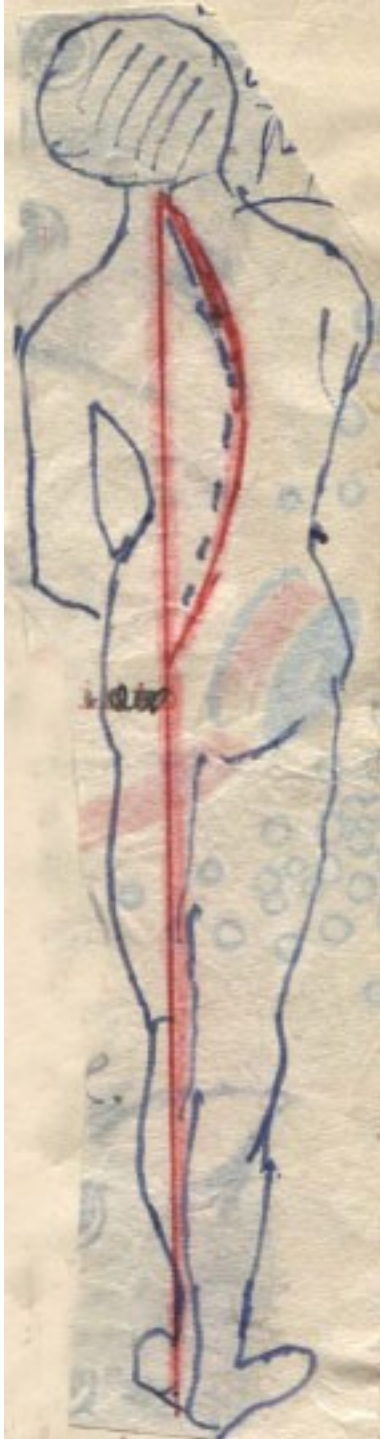
(445-2) Red line in sketch reveals (a) faulty sagging to left (b) lateral spinal curvature

---

<sup>996</sup> Blank page

<sup>997</sup> The original editor inserted "HYGIENE" at the top of the page by hand.

<sup>998</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.



(445-3) Because of shortness of left leg, have an extra lift fitted to heels of all left shoes, either now or when getting soles repaired.

(445-4) This shortness creates postural defect as well as difficulty in standing for some time: worse, it forces one shoulder upward out of balance with the other, causing nerve pains there.



(445-5) If the shoe is not tight fitting, additional support to the left leg may be gained through inserting a Scholl inside heel sponge under the sock.

(445-6) The placing in front of a 9-inch-high footstool, converts western-style toilet into an oriental one.

(445-7) It is advisable to apply witch hazel as an astringent to scrotum before going out for walks in hot weather.

(445-8) An anxious neurotic tends to hold himself stiff and tense: this may develop pain in muscles or ache in joints,

(445-9) Effect of body on mind is illustrated in piano playing. Claudio Arrau writes: "I have been astonished to see pupils with nothing to express, suddenly experience an emotional explosion through playing with the whole body instead of stiffly with only the fingers, arms rigidly at the sides. It is as if the new-found freedom of movement works back on the psyche to awaken and release the dormant creativity." In related connection it is advantageous to practise the exercise of drawing back the head on its neck base to hold it in line with the spine, {as}<sup>999</sup> yoga requires, and to do this throughout the day.

446<sup>1000</sup>

HYGIENE

447

HYGIENE

(447-1)<sup>1001</sup> Wind Direction says where it is coming from, NOT going to. Hence an "easterly wind" means it is actually blowing toward the west.

(447-2) Walking: (1) Commonest faults: tipping head and heaving trunk from side to side. (2) Next is to keep legs too wide apart.

(447-3) To refresh when exhausted, put head between knees. It is also a sufi posture and seems to reduce thinking activity.

(447-4) Physiotherapist: For arthritis in back do exercises. (1) Stand and Bend over. (2) Push-ups on floor. (3) Cobra arch (Hatha yoga).

---

<sup>999</sup> Inserted missing word "as" (obscured by hole punch)

<sup>1000</sup> Blank page

<sup>1001</sup> The paras on this page are unnumbered.

(447-5) Rubber soles prevent earth's electricity from entering feet, so they are bad for health.

(447-6) Exercise for Spine and Neck:

Place face down on heavy chair, top of head on centre of seat. Grip both sides of seat. Keep legs and knees upright. Bend slowly forward, keeping top of head firm against seat.



448<sup>1002</sup>

HYGIENE

449

HYGIENE

(449-1)<sup>1003</sup> Inner soles of your shoes absorb much of the impurities and should be treated often by applying antiseptic Oil to the inner soles.

(449-2) Eat on right side teeth to counteract wrinkle on left of mouth.

(449-3) Catching Colds is easy. Simply leave your feet exposed in winter, uncovered, and you will sneeze. Don't wait in between changing stockings.

(449-4) Sleeping with head towards North conduces better to peace and comfort, but lying head to East brings reverse conditions.

(449-5) Orthodox Hindus are disgusted by the Western practice of blowing the nose into a handkerchief and then using the soiled linen again. It sickens them. They prefer to see us use clean ones.

---

<sup>1002</sup> Blank page

<sup>1003</sup> The paras on this page are unnumbered.

(449-6) A substitute for shaking hands is to use the ancient Roman way of doing it – Grip the other person’s elbow instead: he grips your elbow same time.

(449-7) The neck must support, hold up, the head; so keep spine erect, to give poise and balance.

(449-8) Stretching relieves taut muscles of the spine and back twisting relieves aching neck and shoulders after long desk work.

(449-9) Posture at Desk or in Walking: Ascertain which shoulder is the lower one, and compensate accordingly by raising it.

(449-10) To Relieve Pain in Back and Remove one Cause: Stop (sitting work desk) at intervals and do a really full extension of spine. Also lower feet as far as they go down to extend spine while [doing this.]<sup>1004</sup>

(449-11) The shrewd old and successful Aga Khan of an earlier era insisted on a siesta even when important guests were with him.

(449-12) Mosquitoes particularly like to bite the small veins around the ankles. The wearing of long canvas mosquito-boots is a must in Tropics every evening, when they appear.

450<sup>1005</sup>

HYGIENE

451

HYGIENE

(451-1)<sup>1006</sup> ALLERGIES may be caused by Nickel, and other metals.

(451-2) Difficulty in Swallowing – may be relieved by sucking ice chips.

(451-3) Pencil Reading Spectacles require the printed matter held sixteen inches away. But to reading figures, a slightly shorter distance is better.

(451-4) Sleeping under direct radiation from lamp is injurious and may explain why one feels exhausted every morning on waking. Adjust lamp’s angle so that it is 90% turned away from one. Similarly at meals.

---

<sup>1004</sup> The original editor changed “using bar.” to “doing this.” by hand

<sup>1005</sup> Blank page

<sup>1006</sup> The paras on this page are unnumbered.

(451-5) Posture – (1) When lifting awkwardly-shaped or heavy things never reach down from the waist, or you cause spine strain. Crouch down, knees bent and apart, and keep back straight. (2) Reading – Do not sit on the edge of the chair or lean back with only the shoulders touching the chair-back. Press bottom of spine well against chair-back; the abdomen will then naturally be slightly held in. (3) Do not stick out behind or stomach; do not slouch or hunch shoulders; avoid cramped positions. Do not hold body continuously bent forward over desk. Tuck in abdomen, straighten body, press back shoulders.

(451-6) To avoid putting a strain on back, causing backache (1) bend knees when stooping to pick up something from floor; (2) use both hands when passing a plate of sandwiches round. (3) Bend the knees more at housework. –Orthopedic Surgeon.

(451-7) Sit, stand, with Mexican-Indian inward-turned feet at all times.

(451-8) Each person, for example, has a daily cycle of temperature and energy which makes him at his best in the morning or in the evening. Even week-old babies show this marked pattern.

(451-9) The metal part of denture is best cleaned with anti-tobacco stain dental toothpaste. It contains a cleansing chemical

(451-10) The best type of couch for short rests or relaxation is very firm, very flat, very wide from front to back, continuous [in one piece]<sup>1007</sup> and not broken into sections by cushions, has roll pillow for under neck [Japanese style]<sup>1008</sup>

452<sup>1009</sup>

HYGIENE

453

HYGIENE

(453-1)<sup>1010</sup> Sleep – Get a narrow roll pillow 3”/4” diameter, which placed under neck inhibits blood flow and thinking, giving best sleep. Or sleep with no pillow. –Jacques Romano.

---

<sup>1007</sup> The original editor inserted “in one piece” by hand

<sup>1008</sup> The original editor inserted “Japanese style” by hand

<sup>1009</sup> Blank page

<sup>1010</sup> The paras on this page are unnumbered.

(453-2) Sleeplessness - One of the common causes is cold feet when getting into bed. Hot-water footbath is best way to warm feet which, in turn, warms up entire body by promoting circulation.

(453-3) Kneipp cure method - Put feet in bath: 10 seconds hot water - 1 minute cold water. Alternate with no interval between them. This improves poor circulation, helps nerves, relieves insomnia.

(453-4) A soft bed merely accentuates the shape of fatigue posture. Relax on a hard floor.

(453-5) Baths have an enervating effect, if hot. It is better to take them when retiring at night.

(453-6) Warning - Exposure to harmful rays from powerful bulb throughout night created headache, eyestrain and feeling of dis-ease. Take all steps to prevent it happening in falling asleep while reading.

(453-7) To reverse gravity flow of blood, easiest way is to rest body on couch or deep armchair and place feet on top edge of highest backed chair available.

(453-8) Sinus trouble is made worse by cold winds, and cold draughts. Avoid them.

(453-9) Economise strength. Limit activity in physical movements, and desk mail. For at my age exhaustion soon sets in.

(453-10) Walking in street - Practise lifting and straightening the Spine during these opportunities.

(453-11) Somerset Maugham compensated for his shortness "by always pulling himself up, bracing his shoulders to appear taller."

(453-12) To clip toenails do it after bath when they are soft and easier to cut.

454<sup>1011</sup>  
HYGIENE

455  
HYGIENE  
SLEEP

(455-1)<sup>1012</sup> According to Chinese Acupuncturists there are 3 crucial points that affect sleep: 2 on the heel, one just above the elbow. Pricking the skin at them will change the flow of energy within you and cure insomnia. You can take the treatment yourself by scratching these areas with a fingernail or applying heat (the lighted end of a cigarette a quarter inch from the skin). – Sleeplessness.

456<sup>1013</sup>  
HYGIENE  
SLEEP

457  
HYGIENE

(457-1)<sup>1014</sup> The restless insomniac tossing and turning under the lash of an exhausted brain pursuing the elusive blessing of sleep, may find that nature is not quite so prompt in coming to the rescue as the doctor suggests. In that case, he might try assisting nature by taking steps to speed the arrival of the “light, stimulating gymnastic” involved in yawning.

The prescription for bringing on a self-made yawn calls first for a warm, dry, but well-ventilated room. Next go through the motions of yawning several times. Simultaneously, lower your eyelids slowly, roll the eyeballs up slightly, then lift the eyelids. If this exercise doesn't bring on a genuine yawn at first try, repeat until it does. In most cases, it will work.

(457-2) Start exercise slowly to avoid injury to the muscles that have been in “winter storage.”

(457-3) Remember the Principle of NON-ABRUPTNESS – Quietly and gently dispose the body into its intended movement.. Put on a mood to prepare the body for change: Jerky moves, especially tilts of head up or down, lead to dizziness. They upset the centre of balance connected with liver.

(457-4)<sup>1015</sup> Tinted Dark Glasses let harmful rays into eyes. Avoid using them if possible.

(457-5) What is the proper way to remove hair from the nostrils? The hairs that grow in the nose are a protection against dust foreign bodies. When they become excessively long, they do become unsightly. – They must never be pulled or plucked. For at the

---

<sup>1012</sup> The paras on this page are unnumbered.

<sup>1013</sup> Blank page

<sup>1014</sup> The paras on this page are unnumbered. Paras 1 through 5 on this page are a repetition of paras 1 through 5 on page 419.

<sup>1015</sup> This para is a repeat of para 414-4

base of the plucked hair, germs may invade the tiny opening and form an abscess. Normally, the staphylococcus bacteria lie on the skin surface and are relatively harmless. When a break or opening in the skin allows this germ to enter, infection begins. – Hairs can be cut about half their length with safety. To avoid injury, dull end scissors, specially made for this purpose, should be used. It is preferable to have someone else do this for you, after cleansing the nostril with soap and water or alcohol.

(457-6) Sleep comes more easily if head is bent backwards.

458<sup>1016</sup>  
HYGIENE

## Optical

459  
OPTICAL

(459-1)<sup>1017</sup> 1965 Pencil SPECS for Reading Oblong. (Instructions for Use): To discard Reading function, so as to see ordinarily for a few moments, simply pull specs slightly forward and lower.

(459-2) (PENCIL SPECS) By pulling them a little forward, thus resting farther down the nose, one can look both up and around. This converts them into Half-Spectacles.

(459-3) WARNING: London made 1964 [glasses]<sup>1018</sup> impose great strain on eyes. Use them only as reserves in case of loss or breakage of regular glasses. For use hold them much nearer, say 7 inches away.

(459-4) Results Bifocal TESIS VARILUX. (1) Varilux grey colour dims the cinepicture about 20%-15%. (2) Varilux is NOT suitable as dark sunglasses: the light is still ½ bright. (3) The lower (reading) segment in both Varilux and ordinary 1959 Bifocal does NOT obstruct the view of lower part of cine film. (4) There is some strain on eyes during the first few minutes of adjustment to Varilux in a cinetheatre, whereas none from the ordinary (1959) bifocal.

(459-5) Light Green sunspecs give 33% protection against glare but medium Green, being darker, give 50% protection

(459-6) SPECTACLE IDENTIFIER:

---

<sup>1016</sup> Blank page

<sup>1017</sup> The paras on this page are unnumbered.

<sup>1018</sup> The original editor deleted "reading 1/2" before "glasses" by hand

London-made emergency specs (see Para3 above) are: /1/ BIFOCAL, maroon frame, stamped Bausch & Lomb, pink nose-grips, gold bridge /2/ READING HALF GLASS: brown tortoiseshell, stamped France-Paris /3/ dark Green SUN SPECS, pale yellow frame, stamped Newport, very large lens, Bifocal.

New York made, for regular use, hold full distance away to read: /4/ PENCIL SPECS, brown tortoiseshell, oblong lens frame made by Purdy, 1965. /5/ BIFOCAL, golden brown frame, rimless bottoms, continuous noseclip, made 1959

Zurich-made, 1965: Varilux BIFOCAL, grey glass, very large lens, gold frame, rimless bottoms

LosAngeles / / Black Plastic PINHOLE specs, glassless.

Zurich 1966: / / POLaroid Attachments for Reading and Bifocal specs.

460<sup>1019</sup>  
OPTICAL

461  
OPTICAL

(461-1)<sup>1020</sup> Small Things can date you as quickly as big ones. Like sunglasses. Opticians worry about whether they filter out the harmful ultra-violet and infra-red rays, but to the average woman what counts is the shape. This year, shapes are mainly round, lenses palely tinted. For those who have to wear spectacles, most opticians will spray a pair with a dark tint for about 35s. – cheaper than having special ones made and nicer than those awful clip-ons.

462<sup>1021</sup>  
OPTICAL

463  
OPTICAL

(463-1)<sup>1022</sup> My test comparing the polaroid plastic lens joined to Greek bifocals against the old Californian green-glass sun bifocals, proved that latter were far superior. Because Polaroid was too dark, green was lighter, hence much easier to read by.

However for distance use, Polaroid gave stronger protection against sun dazzle.

---

<sup>1019</sup> Blank page

<sup>1020</sup> The paras on this page are unnumbered.

<sup>1021</sup> Blank page

<sup>1022</sup> The paras on this page are unnumbered.



(463-2) To identify Fielders, Zurich, December 67 Reading Specs: (1) They are much wider than Purdy's NYC 1965 Pencil Reading Specs. (2) They are butterfly-wing shape. (3) Plastic frame and wings are maroon colour, with reddish tinge. (4) Wings curve down at the ends. (5) There are two gold stars on the front of each lens frame.

(463-3) Dec. 1967 FIELDER Optician: Hold the new Reading Specs 30 centimetres away from your eyes.

(463-4) FELDER's new specs (Dec. 1967) are fitted with plastic lenses, not glass ones. They are lighter in weight than glass, although somewhat thicker. The chief advantage is that they are less breakable than glass. (2) The frame of these new reading specs have a reddish element in their colour and hence are easier to see and locate when mislaid.

(463-5) FELDER Opticians opp NZZ, Theaterstr.6, (n.2 and 4 tramstr. (tel.051 327406/7): have entered my spec. prescription dated 15 December 1967, and can make me a dop spec. without my having to send the original document.

(463-6) Dr NEUENSCHWARDER, oculist at Zurich (1) Keep eyedrops upright - might leak. (2) apply drops at night before asleep - One drop in each eye. This single bottle will probably be enough. So a second bottle will not be required. (3) Your eyes are strong, and quite free from glaucoma or cataract. (4) The cause of the floating black spots which you see at times is poor blood circulation. This is also cause of your getting tired easily (of much reading).

464<sup>1023</sup>

OPTICAL

## Hygiene

465

HYGIENE<sup>1024</sup>

(465-1)<sup>1025</sup> Reflekta-Körper-Wärmekissen Body-heat-Reflection-cushion (pad)

The thin cushion (pad) - 20 x 30 cm, 8 mm high, weight 20 grams - has a reflection membrane worked in. A silvery membrane shining through the textile. By this membrane one's own body heat serves as an energy source, for the membrane absorbs the body heat and gives it back again in a right dose.

---

<sup>1023</sup> Blank page

<sup>1024</sup> The original editor inserted "HYGIENE" at the top of the page by hand.

<sup>1025</sup> The paras on this page are unnumbered.

A test will convince you: lay your hand on the membrane for a few seconds. You will feel at once the reflecting warmth.

The cushion is simply to be put between the undershirt and the outer wear (upper garments). The glittering side to the body. It should cling as tightly as possible. You will be astonished how promptly you feel the pleasant warmth. It may be worn by day and by night; it is creaseproof; it does not use up (wear out). Only do not let the cushion grow into a habit, lest you should spoil yourself with it.

The Body-Heat-Reflection-Cushion was invented for the cosmonauts in the universe and has been at length released (decontrolled) for all sick people.

It has proved a full success with following troubles: Rheumatism, neuralgia, kidney trouble, complaint in the shoulders, arms, of the "vertebral joint-discs" (Bandscheiben), complaints in the spine, megrim, lumbago and chronic toothache. It is a local preventive against all ailments (illnesses) produced by a chill and a bad cold. In case of already existing pains, an astonishing alleviation (relief) could be felt by means of its stable warmth.

It gives a pleasant warmth when staying in cold rooms or places or when going for a long walk in winter.

A good protection against diseases of the kidneys when taking a sunbath with still low outside temperatures.

466<sup>1026</sup>

HYGIENE

467

HYGIENE

(continued from the previous page) The great nature healer Sebastian Kneipp said that most diseases can be healed or at least alleviated by warmth.

And this natural warmth is yielded by the Body-Heat-Reflection-Cushion, which has been tested a thousandfold.

468<sup>1027</sup>

HYGIENE

469

HYGIENE

(469-1)<sup>1028</sup> Hygiene of Teeth

---

<sup>1026</sup> Blank page

<sup>1027</sup> Blank page

<sup>1028</sup> The paras on this page are unnumbered.

To remove lower denture, if the hooks are grasped it not only weakens them, but also rubs holes or grooves in my own teeth. Correct Professional way is to grasp the tops of right and left ends of denture together at same time; then pull outwards. Denture slips out quicker and easier this way.

(469-2) Spots, if dark red, appearing inside denture will not come off with soap. They must be scraped off. White deposits however come off with hard brush

470<sup>1029</sup>  
HYGIENE

471  
HYGIENE

(471-1)<sup>1030</sup> To help keep prostate in good order, it is needful to take the full time to urinate properly, and not to hurry it: thus leaves the bladder not quite emptied.

(471-2) Evacuation should be a regular daily or twice daily event for reasons of health everyone knows. It is also necessary because its action or failure makes the difference between a sharper less obstructive mental state and a dull one. Furthermore the period immediately after offers, like dawn and sunset, a favourable time to practise meditation.

(471-3) Old persons sleep less than younger ones and so awaken in the early morning.

(471-4) Clip small newspaper pieces to press elevator electric press buttons and thus protect against undesirable aura deposits on them.

(471-5) Red clover gently simmered for few minutes should be taken at bedtime to promote sleep.

(471-6) A combination of corpse posture joined to Indrawn Belly Exercise will improve Spine, relax nerves and affect bowels.

(471-7) Wax balls to plug ears can stop sounds only if (1) it is made warm and pliable (2) if cut into exact size needed to fill the cavity not only in width but also depth. NOISE.

(471-8) Dentist (1) First brush (2) Use toothpick (3) Then get toothbrush bristles between and behind teeth.

472<sup>1031</sup>

---

<sup>1029</sup> Blank page

<sup>1030</sup> The paras on this page are unnumbered.

HYGIENE

473<sup>1032</sup>

HYGIENE

474<sup>1033</sup>

HYGIENE

---

<sup>1031</sup> Blank page

<sup>1032</sup> Blank page

<sup>1033</sup> Blank page