

Philosopher's Body 3

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Editor's Note: The three Philosophers 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 We focused our efforts primarily on PB's unpublished philosophical writings; as a result, this file has been formatted but not proofread or fully annotated.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

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¹ The original editor inserted "i-1" and "(2)" at the top of the page by hand.

² The original editor inserted "EXERCISE," "DIET," "FASTING," "SEX," and "BREATHING" at the top of the page by hand.

³ The paras on this page are unnumbered.

⁴ This page is entirely handwritten.

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⁵ Edwin John Dingle

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¹¹ The original editor inserted “i-2” at the top of the page by hand.

¹² The paras on this page are unnumbered.

¹³ This page is entirely handwritten.

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¹⁶ The original editor inserted this entry, originally on page 5, with an arrow.

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¹⁸ The original editor inserted “i3” at the top of the page by hand.

¹⁹ The paras on this page are unnumbered.

²⁰ This page is entirely handwritten.

²¹ Karl Ludvig Reichelt. The excerpt is from “Meditation and Piety in the Far East.”

²² Herbert Macgolfin Shelton

²³ Bhagat Singh Thind

²⁴ Misspelled as Mabel Ellsworth Todd in the original.

²⁵ Misspelled as Vitaldas in the original.

²⁶ Wassan Singh, aka Yogi Wassan, aka Super Akasha

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Pesticides in Food – News Release

7²⁸

News Release²⁹

PESTICIDES IN FOOD

(7-1)³⁰ An announcement of extraordinary significance and vital importance to all health-minded individuals who wish to protect themselves from the toxic dangers of our every day foods and build a definite immunity and resistance to the health hazards present in their diets:

A little over a year ago, a Congressional Committee was convened to investigate the use of chemicals in food products. The testimony of several experts indicated that the excessive use of DDT and derivative chemicals as insecticides in the cultivation of vegetables and fruits was having a definite effect in poisoning the nation and in creating, in a cumulative manner, the toxic conditions which ultimately lay the basis for chronic diseases... diseases which now hold over 30,000,000 Americans in their agonising grip.

In the hearings, it was shown that over 700 different chemicals are employed in the growing, processing and preserving of foodstuffs which make up the diet of the average family and many of these are of a nature which create toxic effects over a period of time, if absorbed daily, as they are in your meals.

In a recent interview released by the United Press Science Editor throughout the nation, Dr. William Coda Martin, a medical practitioner of New York City, who has made an intensive study of these food-poisoning chemicals and who is an ardent advocate of organically-grown vegetables, fruits, cereals, etc. made the following revealing statement:

"I subjected samples of fatty tissue taken from 25 New Yorkers who had never handled DDT chemicals to chemical analysis and found DDT in 23. What will happen to the entire population in 10 to 15 years from now? Use of DDT and its chemical relatives in agriculture now totals over 250,000,000 pounds a year and is increasing. DDT is poisonous to man. The chlorinated hydrocarbons are known to be accumulative in human fats. It is essential that further studies be made of the chronic toxic effects on the human in order to protect the future health of the nation. This form of chronic poisoning produces severe degenerative changes in the liver, the most severely damaged of the vital organs. Its effects on the nervous system are also most disturbing. If each year the liver damage is increased and its efficiency decreased, what will happen to the entire population in 10 to 15 years from now if the people continue to eat these vegetables and fruits heavily laden with DDT chemicals. Food free of these chemicals

²⁸ PB himself inserted "1" at the top of the page by hand.

²⁹ Pages 7 and 8 are a clipped news release; we have left the punctuation and spelling as it appears in the original published material, except that sections that were all capitalised have been changed to sentence case and underlined for readability.

³⁰ The paras on this page are unnumbered.

can be and is being grown and is available for those who wish to protect themselves from these cumulative toxic effects.”

Substantiating Dr. Martin’s views and reinforcing them by virtue of his established and recognised status as a chemical analyst, Dr. Morton Biskind of Connecticut in a press interview also issues a warning which should command the careful consideration of every health-minded person:

8

News Release
PESTICIDES IN FOOD

(8-1)³¹ “It is not generally realised how vast are the quantities of the new poisons spread over the countryside in agriculture, used as sprays and aerosol fogs in mosquito control operations and in food processing plants and retail establishments. Unfortunately, today contamination of food is virtually universal. DDT chemical poisons came into contact with people in 1945. There has since been a number of curious changes in the incidence of certain ailments and the development of symptoms which spell out diseases. A most significant feature of this situation is that both man and all his domestic animals have simultaneously been affected. These ailments are: inflammation of the liver, polio, disorders of the heart and arteries and of the gastro-intestinal tract, cancer, unusual forms of pneumonia, excessive fatigability and muscular weakness and neuropsychiatric symptoms.”

Dr. Biskind then goes on to list a number of diseases peculiar in this period to beasts and he indicates the startling fact that none of these diseases of animals were mentioned in the Department of Agriculture’s handbook on livestock issued in 1942, that is to say, before the advent of DDT and its family of chemical poisons now used in such excessive amounts in the cultivation of crops. Dr. Biskind goes on further to make this impressive revelation:

“When DDT was released for general use, a tremendous background of toxicologic investigations had already shown beyond doubt that this chemical compound was dangerous for all animal life from insects to mammals. But it was released just the same against the advice of these unbiased investigators. With this foreknowledge, the series of catastrophic events that followed the most intensive campaign of mass poisoning in known human history should not have surprised the experts!”

Louis Bromfield, the noted author and progressive farmer whose celebrated Malabar Farm in Ohio is in the forefront of progressive organic agriculture, stated in testimony given before the Congressional committee of food investigation, that in his opinion, when present-day medical researchers have finally admitted their failure to track down the cause of cancer, it would be found that the excessive use of these

³¹ The paras on this page are unnumbered.

insecticides would be definitely indicated as the source of this devastating disease which now claims the lives of 225,000 Americans every year!

It is also completely convincing to note that the Hunza tribes of India who subsist completely on products of the soil grown without chemical fertiliser have never had a cancer case among its people.

It is for these reasons of self-protection and in order to provide a diet that will promote health and vitality in a maximum manner, that such personalities as Gloria Swanson, a leading figure in the group known as Natural Food Associates, is a staunch advocate of organically-grown foods which mean essentially those grown without the use of poisonous chemicals.

The Health Guild has been in the front ranks of those advocating a greater recognition of the evils inherent in the widespread use of DDT. It has spread educational literature calling the attention of the public to the availability of goods without these poisons. It has cooperated with Mr John Pearmain of Boston, a leading figure in the organic field, who is now engaged³²

A.E. Hopkins: Exercises for Sagging and Protruding Abdomen (Health Culture Magazine)

9³³

A.E. Hopkins

EXERCISES FOR SAGGING AND PROTRUDING ABDOMEN

(9-1)³⁴ SLANT-BOARD EXERCISE yields full benefits only when done with total mental emptiness and the breath held in.

(9-2) Lie flat on a hard surface, such as the carpeted floor, with the legs straight and the feet together. At this stage it will be found usually that the buttocks and the shoulder blades only are touching the surface, leaving a curved hollow in the small of the back. To overcome this, draw up the legs, keeping the soles of the feet on the ground, until the whole back is in contact with the surface. Now, stretch the legs slowly outwards again, endeavouring to maintain the spinal stretch of the back wholly on the floor. Repeat it a few times. If persisted with, it will not be long before the straightening of the back can be performed without effort, and finally, without drawing up the knees. When this stage is reached, make a conscious effort to sink the body, in its flat

³² The end of this para is missing.

³³ "PHYSICAL EXERCISE" was typed at the top of the page in the original. PB himself inserted "2" at the top of the page by hand.

³⁴ The paras on this page are numbered 1 through 2; they are not consecutive with the previous page. There is an unnumbered para at the top of the page and an unnumbered para at the bottom of the page.

condition, as low as possible, as though it were going through the floor. Remain relaxed while doing this. (the first part of this exercise is similar to [5th Lumbar Spinal exercise])³⁵

(9-3) Lie flat on the back, spine touching the ground, hands by the sides, and legs straight out with the feet touching, in a relaxed, easy condition.

Breathe in slowly until the chest feels comfortably full. Pause a moment and then breathe out just as slowly, and, as the breath is released, draw in the abdomen until, when the breath is finally expelled, a cavity is formed in the abdominal area. Maintain this position for a few seconds then relax, allowing the body to retake its normal shape.

Repeat this exercise every morning, in or out of bed, but if in bed, keep the head low. The bed should be hard, preferably; the floor is best, however. As the exercise becomes easier, its performance should become slower, and slower, reducing the repetitions so that no more time is taken in its performance. When one becomes expert at it, one very slow movement, consisting of inhalation, pause, exhalation with retraction of the abdomen, pause and relax, will be sufficient. This exercise is a most valuable one for maintaining internal health as well as for correcting postural faults.

S.B. Whitehead: Breathing Exercise to Spring Clean the Body

(9-4) A basic exercise to take standing, sitting, or lying before sleep. Breathe in or out quickly for half a minute, then breathe right out; inhale steadily, mentally counting up to seven, hold a moment; then repeat about fifteen times. Variations of this simple four-phase rhythm can be used. We can double the exhalation; or lengthen the retention of the breath – all with the object of exercising the lungs, freeing them of carbonic acid, and of more thoroughly oxygenating the blood with the prime force of life.... Everyone needs exercise to enliven the glands, and to relieve the tension that modern life produces in the nerves. The older we are, however, the more important it is that the exercise should be rhythmic and designed to condition the body rather than to exhaust its energies in violent and strenuous action.

10³⁶

S.B. Whitehead

BREATHING EXERCISE TO SPRING CLEAN THE BODY

³⁵ The original editor changed "Dorr" to "5th Lumbar Spinal ex" by hand

³⁶ Blank page

Bernard Jensen: Exercises

11³⁷

Bernard Jensen
EXERCISES

(11-1)³⁸ Use the knee-chest position, resting the knees on the floor where a couple of towels have been placed for comfort, then bend down until the elbows touch the floor. If the tube is difficult to insert, rub some vaseline upon it. Use one to two pints of water which you hold from five to twenty minutes. Expel this as slowly as possible in a squatting position. Repeat this by taking water again and continue until the last evacuation shows clear water.

(11-2) The Red Indians and natives of other countries eliminate in a squatting position. As we generally sit, none of our muscles can do their work properly as they are too relaxed. Whereas, in a squatting position thighs of the leg causes a natural pressure against the abdomen. While squatting, bring the stomach up and down. This will aid elimination. If it is inconvenient to stand on the bowl, use a small chamber. This practice will help cure haemorrhoids.

(11-3) Hot water drinks tend to cause prolapsed organs. Let them cool a little.

(11-4) In a hot water tub bath the body absorbs much of the fat and alkaline of the soap which is used. Therefore, it is best to leave the soaping until the end of the bath, when it can be washed off immediately.

(11-5) When you lie down to rest your heart works ten to fifteen times less than when you stand, and much less than when you walk.

(11-6) Thinking requires energy, the brain must be fed with blood. Therefore rest the mind.

(11-7) In cases of pain from sciatica the straighter the spine is kept when sleeping, the quicker the relief will be. This is achieved by a hard bed.

(11-8) How do you stand? Do you slump, twist or lean forward or backward? Every organ will function better when you have perfect posture. Every muscle will become stronger; you will become more relaxed when you become erect. [Walk and]³⁹ stand with a straight lower back.

³⁷ PB himself inserted "3" at the top of the page by hand.

³⁸ The paras on this page are numbered 23 through 34; they are not consecutive with the previous page. The first para is unnumbered.

³⁹ The original editor changed "Always" to "Walk and" by hand.

(11-9) Food For The Eyes: Leafy tops of vegetables, grapefruit juice.

(11-10) The sleep before midnight revitalises the cerebellum, and restores brain force and benefits the eyes.

(11-11) Changing the focus of the lens of the eyes, alternately to long and short distances. Stimulates the flow of blood to the eyes.

(11-12) Due to civilised world and the abnormal positions under which we work, it is necessary, if we choose to stay well to consider some form of compensational exercise.

(11-13) Highest Potassium Broth: Take 10 olives to one part water. Steam 10 minutes. Put liquid through a damp cloth. Oil remains in cloth, the strained liquid is rich in potassium. You may add vegetable broth powder, if desired[.]⁴⁰

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Bernard Jensen
EXERCISES

[Illustrations to JENSEN Exercises]

⁴⁰ The original editor inserted "For DIAGRAM see over – also see back of Binder for Illustration to Exercise" at the bottom of the page by hand.



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Bernard Jensen
EXERCISES

[Sit-up on Incline Board
Exercise 18: Bench Breathing laterals
Exercise 17: Dumbbell Rowing Motion
Exercise 19: Bench Breathing Bent Arm Pullover
Exercise 16: Straight Arm Pullover]⁴¹

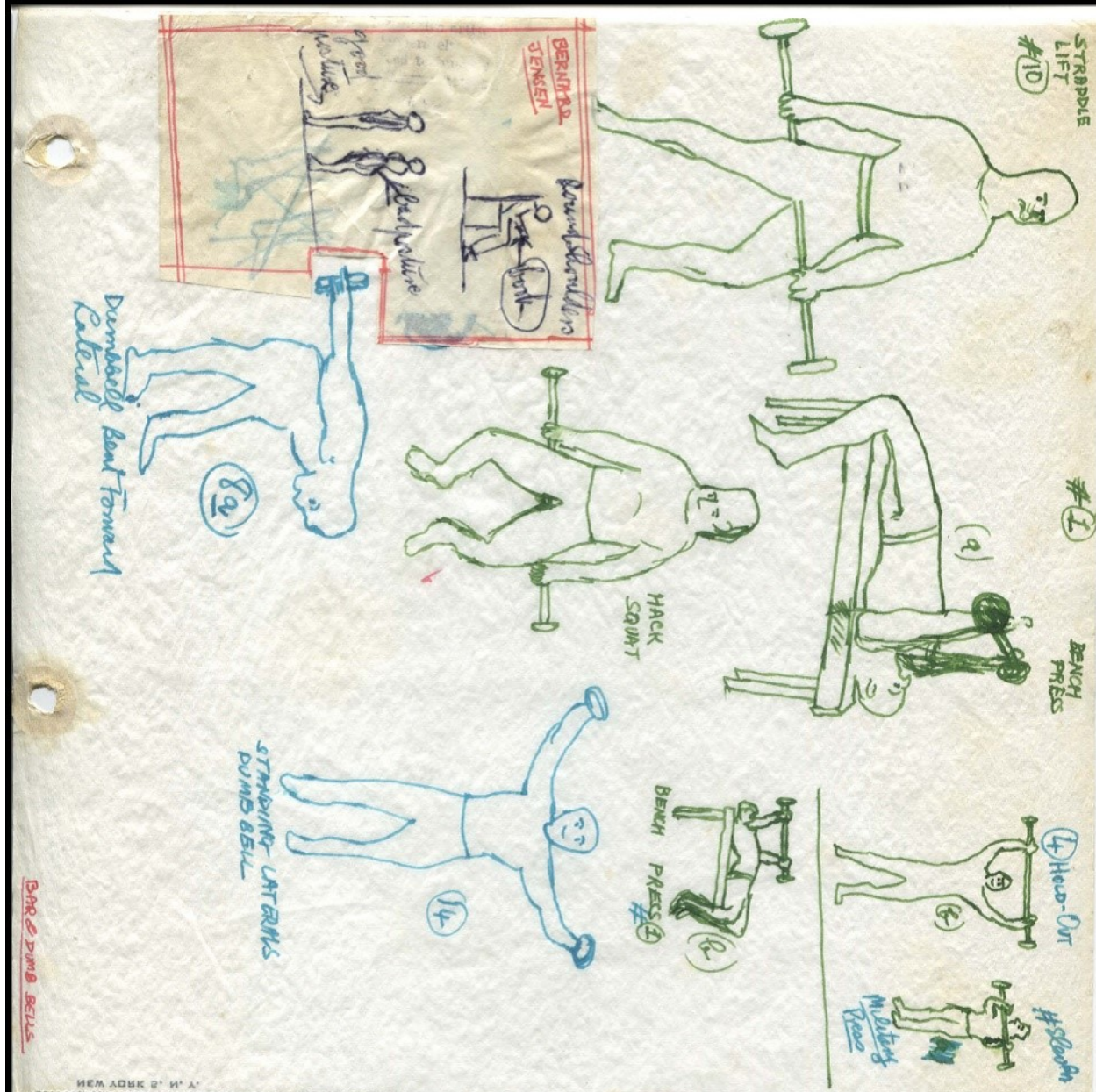
⁴¹ The original editor inserted "Sit-up on Incline Board; Ex 18 Bench Breathing laterals; 17 Dumbbell Rowing Motion; Ex 19 Bench Breathing Bent Arm Pullover; 16 Straight Arm Pullover" by hand.



1442
Bernard Jensen
EXERCISES

Bernard Jensen
EXERCISES

[Bar and Dumbbells: Exercise 10: Straddle Lift. Exercise 1(a): Bench Press. Exercise 1(b): Bench Press. Exercise 4: Hold-Out. Exercise 11: Military Press. Exercise 14: Standing Laterals Dumbbell. Hack Squat. Exercise 8a: Dumbbell Bent Forward Lateral. Good posture. Bad posture. Round Shoulders (book)]⁴³



⁴³ The original editor inserted "Bar and Dumbbells; #10 Straddle Lift; ; #1(a) Bench Press; #1(b) Bench Press; 4 Hold-Out; #Eleven Military Press; 14 Standing Laterals Dumbbell; Hack Squat; 8a Dumbbell Bent Forward Lateral; Good posture; Bad posture; Round Shoulders (book)" by hand.

Gerald Stanley Lee: Recreating Oneself

(17-1)⁴⁶ I begin coming up with the neck just as I did with the back, turning on the power only at the lowest inch at the junction where the neck and the back, come together.

(17-2) My neck, which continues to pull my head until it comes more and more to balance feels itself pulling and being pulled less and less still and at last of course, being balanced, there is nothing left to pull. I feel my head pivoted and floating serenely on the top of my spine. Three minutes ago I started in taking the most slumping slovenly effortless position I know how to take. I was letting The Force of Gravity ferret out for me, unloose in me all the foolish unconscious tension in my body. I was letting myself fall apart. And now I am sitting in what would have seemed to me only three minutes ago, a violently erect, stiff almost puritanic position holding myself together as floatingly as effortless as if I were letting myself fall apart. I am in a serene, still, perfectly coordinated balanced position. I have made sitting – sitting absolutely erect a new form of being at rest. I have made sitting up feel like lying down.

(17-3) He engaged in other words, in getting his mind into delicate and powerful touch with the cosmic forces that are lent to him to make him master of his body.

(17-4) Relaxing the back out into its full length wakes up the depths of the diaphragm.

(17-5) He feels as he goes about, as if he were practically slinging or suspending his abdomen – suspending it as it were from a higher peg in his being, where it falls – literally falls into place – balances into a true place of itself.

(17-6) Keeping himself balanced and coordinated in this world we are having to-day, and of knowing just how he does it and keeps doing it, will never again be mentioned.

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⁴⁵ PB himself inserted “4” at the top of the page by hand.

⁴⁶ The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

(17-7) I am aware that most of my readers, not having had the experience I have been having for the eleven years, of giving people lessons in coordinating their powers of relaxation and tension will feel that this statement of mine is almost preposterously hopeful.

(17-8) I complained of the way that in spite of myself, my idea of balancing or coordinating people was always laying itself open to the charge of being a panacea.

(17-9) It isn't until a man has made a considerable success out of marrying himself to himself, that he is going to make a more than temporary or superficial success out of marrying somebody else to himself.

(17-10) I have always, when writing about the value of balancing exercises suggested balancing an orange on the head, because oranges are standardised.

(17-11) "The trouble is," I said, "you are not really clear cut about what you want to do. You are feeling too important all the time in it yourself. Here is the Force of Gravity waiting simply and kindly to do the whole thing for you and you do not trust the Force of Gravity to do it. You seem to feel that the thing can't possibly be any good, unless you get into it somewhere, whereas as a matter of fact the one single really useful thing you can do, is to get out."

(17-12) The Ball-Neck Limber: Sit on the floor like a Buddha, the knees spread, legs crossed in, and your feet as close to you as you like. (This means probably not as close as Buddha likes his.) The main point is to be most comfortable and relax.

(17-13) Remove one hand from the floor long enough to balance a ball on the back of your head, where (by using the inside of your head) you can make it stay.

(17-14) It is well to stop practising a minute and sit down and begin thinking out for oneself; in which one of these three mistakes one is probably indulging. Perhaps one is indulging in all three of them.

The first mistake people make is, that while they know that in practising balance, they are practising weight-adjustment, they cannot seem to get any weight to adjust.

(18-1)⁴⁷ The position the head is in (as well as what is in the head) determines a man's mastery of his body. The head in itself of course is a motionless body framework or receptacle, and therefore everything about it – where its weight is, and what its weight does, has to be determined through the muscles of the neck. In every man's body, the neck may thus be said to be the headquarters – the periscope of his self-control. By keeping his neck open to the brain above and to the back below, i.e., by keeping his neck always sensitively on guard, always listening as it were to the finest shades of the Force of Gravity, he attains both in mind and body to the highest degree his power of poise – his power of being unconquerably undisturbed, – safely surprised, ready for anything.

(18-2) The third mistake people commonly make is in failing to delay a motion and visualise it before they make it.

In these exercises, in distinction from most other exercises people take, one is producing a change not in the mere motion but in the concept through which the motion is made.

(18-3) One waits a tenth of a second, a second, or two seconds, a whole minute or three minutes as the case may be, to make one's own little private motion-picture in one's mind of what the motion is, and just how the motion likes best to be made.

(18-4) Obviously in proportion as a motion is vividly pictured motion, the more one enjoys making it, the more sensitive and powerful it comes to be the sooner it makes its grooves of pleasure in the body.

(18-5) You should stop trying and lie perfectly still and think – lie still and visualise. Whatever you do, don't keep trying!

(18-6) Keep balancing and rebalancing the top of your back and your sacrum (the base of your back) together that is, slide your sacrum in under as you balance, to where it feels in line with the top of your back and with the ball of your head.

(18-7) The cause of a screwed up neck and a crouching back is a strained state of mind.

(18-8) I do not believe that a man can best learn to coordinate his mind and his body by having his mind give orders to his body.

(18-9) All any man has to do to see how unpractical the idea is of trying to teach people to give orders to the subconscious self is to try giving orders a few times to one of his own instincts – even the most crude and simple one.

⁴⁷ The paras on this page are numbered 15 through 27, making them consecutive with the previous page.

(18-10) With the rather frivolous-sounding but really quite fundamental philosophy underneath the exercises in this book – the philosophy that all true and honest education lies in the education of desire.

(18-11) By getting pupils to take certain self-discovery positions and motions I am initiating sensations instead of orders and uncovering in my pupils motion-and-position appetites, motion-and-position memories, visualisations and expectations. Out of these experiences and comparisons of experience, people fall into new habits on the same principle and in much the same way that they use when they engage in the old-fashioned pastime of falling in love.

(18-12) People who have old habits they want to be rescued from, can take out the old habits and put new ones only through desire and comparison of desires. No amount of correct ordering around of perfectly correct muscles can save them. No bone-maps of motions, no muscle-charts can save them. The motions in a man's body are essentially operated by the fires in him. [His]⁴⁸ muscle-control consists essentially of his emotional control, of his turning on and off electric current in his body as occasion calls. A man who keeps on practising motions without the emotions that go with them is giving himself a drill – a brilliantly effective drill in Uncoordination.

(18-13) I do not say that teachers of coordination who use a great deal of manipulation with their pupils – who go in quite largely for human statuary, are necessarily wrong but my observation of the last few years has led me to believe that it is a more satisfactory and permanent method to let each man feel he has a special appointment from his Maker, to be, as the years go on, his own sculptor himself.

19⁴⁹

Gerald S. Lee

RECREATING ONESELF

(19-1)⁵⁰ Emotional balance – the habit of emotional balance in a man may be said to turn on a man's having a technique for thing and feeling together – for making his heart wait for his head, or making his head wait for his heart. The head without the heart is anaemic. The heart without the head is hysteric.

⁴⁸ We deleted the repeated text "His muscle-charts can save them. The motions in a man's body are essentially operated by the fires in him." after "His."

⁴⁹ PB himself inserted "5" at the top of the page by hand. The original editor inserted "11" at the bottom of the page by hand.

⁵⁰ The first set of paras on this page are numbered 28 through 31, making them consecutive with the previous page. The second set of paras are numbered 1 through 9.

(19-2) “What shall be done with the millions of sick-out-of-bed people – with people who are daily living in a state of emotional unbalance?”

(19-3) I am merely taking a stand for each man’s steadying his own emotional state, for each man’s keeping morally self-centred, self-contained and concentrated. There is something steadying about minding one’s own business, about keeping level – about using the spirit-level all day every day of one’s own self respect and respect for one’s job.

(19-4) The question we are facing – each man of us – every few minutes a day is this: “Having lived in a stable, fairly balanced world, all my life, what is there I can do to get used to an insecure – unstable world?”

The answer would seem to come almost of itself. The safest thing a man can do, when he is standing on a tippy out-of-balanced world is to train himself in knowing how to catch his balance quickly once more, when the world throws him off of it.

Gerald S. Lee: Invisible Exercise

(19-5) There would be something inevitable about it, universal and elemental.

(19-6) The great majority of people one sees about one are wasting half their strength every day, doing their walking, standing, sitting, and lying down, in ways which throw, and daily keep throwing, their bodies out of gear. The more they do, and keep doing these four rather dangerous things, the more they damage and warp the physical machine, the more friction there is in the way the machine runs, the more comfort and sense they cut out of living, and the more they limit their efficiency and shorten their lives.

(19-7) He is doing this mainly by friction – by not holding the different parts of the body where they are fitted in to be and have to be, to do their work. Because of the way he holds himself, it tires him to sit. Very often it even tires him to sleep.

(19-8) Knowing how to walk apparently, is very rare. Very few people can even stand still. Sitting and lying down can even be so lazy that nobody ever tries, ever uses any brains at all to do them and thinks the old way will do.

(19-9) What seems to me to be the fundamental principle of the four natural positions the human machine has to run in – the principle of sitting, standing and walking with quickness and ease, and of lying down and sleeping fast.

(19-10) For a man who earns his living in a chair, quality and not quantity was what was wanted in exercise. I ought to be more intensive.

(19-11) If a man can get as much exercise out of ten minutes' fast running as he can out of two hours of mild thoughtful meander, why meander?

(19-12) I agreed with myself that I would take a short sharp peremptory time off, for a run of twenty minutes every morning, every afternoon, and every evening. I would get winded three times a day. My blood was too much in my head.

(19-13) I began wondering if I could not get the necessary attention to my exercise in a less violent way.

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Gerald S. Lee
INVISIBLE EXERCISE

(20-1)⁵¹ Instead of putting my mind into running rapidly I put my mind into running perfectly and with the line of least resistance.

Slowly I was getting my mind over into what I was doing with my body. Soon, to get my mind into what I was doing, I did not need to run at all. I began to walk in the same way. Soon, to get my mind into what I was doing, I didn't need to walk. I began standing quite still and poising and balancing my body. I had begun to guess the truth. I had begun to discover perfection or quality of exercise as a substitute for quantity of exercise.

Finally, the day came when I came into my own - a day I can never forget. On a high sunny morning I ran down out of my study to the meadow and stood quite still and found as I stood quite still, I was as good as on a dead run! motionless, invisibly balanced, high-charged with the voltage of my own poise, of my own stillness.... I stood still....

(20-2) It is not the amount of exercise a man takes. It is the coordination or balance of parts he gets out of the exercise he does take, which determines its value. The more coordination per ounce of strength, the more exercise one has taken. This brought me to an entirely different conclusion as to the method of the modern man - with the kind of busy, sedentary preoccupied desk-life he has to live, would probably find most adapted to his purpose of keeping in fit condition.

(20-3) If a thousand young women in New York who prefer dancing, who think walking is heavy and prosaic, and who haven't poetry of motion enough left over in a day to enjoy taking a walk in it, would begin next week practising faithfully and would then start a fad of walking down Fifth Avenue in Oriental costumes with water jars on

⁵¹ The paras on this page are numbered 10 through 15, making them consecutive with the previous page.

their heads, the time would not be long at hand when they would feel themselves getting as much pleasure out of their walking as they do out of their dancing now. Incidentally, they would get as much pleasure (in their new coordinated state of commanding themselves from head to foot) out of everything else they had on occasion to do from day to day in which poise, and self-command and quietness count.

(20-4) Any man who will take any exercise and will relax his neck to take it and stretch and lengthen his back by reducing the curve in the lower part of it, will find that a great deal of refreshment can be had out of the exercise by taking very little of it.

(20-5) I suppose – a common basic exercise or drill for finding and taking the true and easiest position for all five of the great familiar practices of life – sitting down, lying down, walking and standing and sleep.

(20-6) The end of the exercise is to coordinate the body from head to foot. The motion through which one does this is the stretching or letting out of the back. One secures this end by stretching the back with what one would have been inclined to call at first an incredible lack of effort. It is essentially an exercise in ease and consists in each man's studying out for himself his own balance for his own back, and following up his own line of least resistance.

Though, of course, the exercise is one which I can take in two minutes without anybody knowing I am taking it, at any time in any place, and whatever I am doing and in any position I happen to be or need to be, it is not an exercise in the ordinary sense so much as a knack one drills one's self in, of balancing the body on the spine, for whatever one has occasion to do – a basic movement – a common denominator for all exercise and for all rest. At first the drill one gives one's self – the orders one gives to one's body in it – have to be given in certain particular positions. Later when one has perfected one's self in it, it can be taken in a chair or curled up in bed or standing on one foot. Whatever the thing may

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Gerald S. Lee
INVISIBLE EXERCISE

(continued from the previous page) be one wants to do, whether walking, running, sitting or lying down, if one does it by balancing one's self a fleck taller while doing it, the result is secured.

At first one makes the motions for the new positions and the new balance consciously. Then before one knows it, one begins holding the position unconsciously, as an ingrained habit.

⁵² PB himself inserted "6" at the top of the page by hand.

(21-1)⁵³ The thing that causes weariness in an easy thing like walking or sitting, is that a man is letting himself fall into a false balancing of the body, – is running out of true, is subordinating the back to the stomach instead of subordinating the stomach to the back. It is possible by simple means at will, to reverse this balance. When this balance is reversed there is immediate relief. When it is habitually reversed there is permanent relief.

(21-2) The man who stops carrying or trying to carry his own backbone like a millstone around his stomach all his days, and who makes his backbone carry him lives with such ease, with such a new sudden strange lightness, he finds it hard to remember who he is. Here is the conclusion and the basis of it in three sentences: The best and most thorough test of any particular exercise is generally admitted to be the deep breathing it induces.

Experience has shown that all exercises in direct control or forced control of breathing are bad, and that the only deep breathing that is good, is the deep breathing that is induced. A man can make himself breathe more deeply with twenty minutes' running. And the deep breathing will be more normal and will last longer.

(21-3) I get as much exercise this year out of standing, as I did last year out of running.

(21-4) In the morning when I have the least time, use my health the hardest and need it the most, instead of going out to take a twenty-minutes' walk during work, I go out and take a twenty-minutes' stand. I take in as much more air, lower my diaphragm, deepen my lungs, quicken my heart action and peristaltic action, relieve my nerves and stretch my legs and my back as much in taking a twenty-minute stand today, as I used to last year in twenty minutes' running.

(21-5) The establishing of a health habit especially of a habit of deep subtle subconscious position or movement, turns necessarily on getting and keeping one's own attention to what one wants.

(21-6) After this stage is once reached in making a transfer in middle life from an old subconscious habit to a new one, progress comes rapidly.

(21-7) Let them stop slumping to rest, and try sitting up to rest for four weeks. The plain brute matter of fact they would come up against is (any dog, cat, woodchuck, squirrel, or lion knows it) that the easiest way to sit down, is to sit up.

(21-8) But in the first stage of learning how to sit up, – when one is still learning to sit up even in a straight position has difficulties. In learning how to sit down, everything

⁵³ The paras on this page are numbered 16 through 23, making them consecutive with the previous page.

turns on making one's self remember, and of course, the positions which keep one reminded most are the ones to cultivate.

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Gerald S. Lee
INVISIBLE EXERCISE

(22-1)⁵⁴ Other people use hymn books. These people do it usually, not being desperate, but as being more comfortable, and as relieving them from the responsibility, of course, of having to support themselves with their backs any more than can be helped.

The hymn book by giving pressure and stimulus to the upper spine, helps to draw in and draw up the stomach, and to pull in the curve in the back, and so gives relief. And of course, I am not finding fault with it. One might as well get all one can out of a hymn book, and I certainly would use one when in church if I had to. But it is a mistake to have to. The only thorough way to deal with the situation – for which, of course, pew builders are partly to blame – is to take a specific back-coordinating exercise.

(22-2) The way one would sit down with a water jar on one's head – if one could imagine one's self trying to do it – would bring one as near to getting the right conception and the right intention in sitting down, as one could probably get.

(22-3) There is a certain stage of deliciousness in sleep – a degree and kind of sleep a man would almost knock a man down for waking him out of – a sleep a man would all but die for, go to hell for, to have ten minutes longer.

Nearly everybody gets his touch now and then of this bottomless immemorial sleep – sleep from out of the depths of childhood, and eternity. When a man gets this, he touches bottom, he gets the truth about sleep.

A man who really believes or acts as if he believed that sleep like this is not for him, who lets himself slip into the habit of looking upon sleep as a mere relief, a kind of dump of forgetfulness he puts himself out on for the night, is not only not being spirited, he is not even being matter of fact and practical.

(22-4) A baby rehearses flat on his back the way he is going to walk.

(22-5) Everything there is to learn about getting into position for sleeping fast can be learned from a baby lying awake on his back in his crib.

⁵⁴ The paras on this page are numbered 24 through 33, making them consecutive with the previous page.

(22-6) Lying down for an efficient sleep, when one once analyses it and sees precisely what one is about, consists in imitating in a full-length and horizontal fashion, one's new way of walking, leaning and sitting.

(22-7) The relation, that is the coordination, the perfect connecting up of the back, the abdomen and the feet, is the same in all three of the great necessary standard positions of life.

(22-8) (a) A man's back should be up. Even if it costs effort, the back should be up. (b) The less effort there is, the better it comes up and the longer it stays.

(22-9) The first thing to be remembered in any sound setting-up exercise a man may plan is that the back is a spring and that it wants to come up.

(22-10) All exercise by a man in a normal state should be conceived as following up the essential spirit and method of the yawn – as an equilibrium between tension and relaxation, luxurious, effortless, and full at one and the same time, like the

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Gerald S. Lee
INVISIBLE EXERCISE

(continued from the previous page) yawn, of pleasurable excitement and rest. This principle of letting one's self out, of precise equilibrium between motion and rest, applies equally to walking, sitting and lying down – to all of the three positions of life in proportion as they are perfected.

(23-1)⁵⁶ Whatever else a man's exercise for keeping fit may be, it should be some form of movement which will be conceived and carried out, not as an effort or as work, but like all the natural appetites – like talking, like laughing, like eating, like sex, like breathing, yawning and stretching – as relief.

(23-2) From the point of view of equilibrium and perfected strength and control, setting one's self up – yanking the back up commandingly where it belongs – is weak. The main thing one wants an exercise for, is the power to do the opposite – the power to let up, to free one's back from the subtle unconscious cramp or strain that goes with one's concentrated mind for the day. Then the back, like any other spring that has been waiting to let go, goes up by itself.

⁵⁵ PB himself inserted "7" at the top of the page by hand.

⁵⁶ The paras on this page are numbered 34 through 38, making them consecutive with the previous page.

(23-3) The back is a natural spring and wants to be long and the main thing a man has to learn to do is to stop his mind in time and keep it from cramping and straining his neck so that his back can get up where it wants to.

(23-4) Practise them invisibly and without any one's knowing it, and in position, sitting, walking, standing, or lying down, and without interrupting work. One practises any time one happens to think of it – in a street or car or walking in the street, or waiting for a train, or sitting at one's desk – any time one has the impulse or the thought, one yields to it naturally and gratefully, as one would to a yawn or a smoke.

After one's first success in one's drills in conscious control, there is a stage in which one finds one's self liking to take them in short bits of time many times a day. Then a few. Finally, one begins taking them as a position, a balance of tension. They become subconscious and one is taking them without knowing it, all the while, even in one's sleep.

(23-5) Take two books for a pillow and put them under your head. Lie flat on your back full length with the undersides of your knees resting (as nearly as possible) against the floor. Notice as you lie in this supposedly flat position of your body, the little low arch your lower back makes above the floor. See if you feel the floor at all at any point with your lower back and at what points and about how far apart. See if you can get your whole hand underneath this curve. See if – right next to it – you can get two. Then you know how long the curve is. See how high it is. See if it is half an inch by putting one finger in under. Then two if you can, one on top of the other. Have a friend try putting his fingers in as he can do it at better advantage.

Object of the lie-down drill – a few minutes a day every day, which you are about to take – is to reduce this low arch, this quite useless and rather dangerous

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Gerald S. Lee

INVISIBLE EXERCISE

(continued from the previous page) fancy bridge your back makes above the floor.

(24-1)⁵⁷ Except in young people the actual change in the height of the bridge will be slight, of course, but the change in the man himself in due time – in the way he pulls his body together in front and pulls it up behind – in the way he holds himself, carries himself and in the way he feels will be great.

(24-2) You begin very slowly moving the leg up, starting the motion at the knee, studying your line of least resistance with your knee relaxed, relaxing your neck and

⁵⁷ The paras on this page are numbered 39 through 45, making them consecutive with the previous page.

lengthening your back and letting your right leg be lifted by your back until your foot is up – until it is up any pleasant-feeling distance – any easy distance you like, from five to twenty inches from the floor.

Then crooking your knee and bringing your foot as far toward you as it naturally comes (with your leg in a wedge-shaped position) let your foot rest on the floor a second. Then with your knee relaxed and with your neck still more relaxed and with your back still more widening and lengthening, let your leg down to full length on the floor again.

Repeat these motions with each leg four times – four orders each time each order delayed by a flash of relaxing your neck – and you have come to the end of the first lie-down exercise. The end of the exercise consists in rising from flat on your back on the floor to standing erect on your feet without helping yourself to get up, without as much as putting a finger on the floor.

(24-3) If he would learn to sit so that it would not tire him – so that he could be resting and stretching his back all day at his desk – he would not have to spend his time as he does now – six hours out of every twenty-four – one-third of his waking time every day, in being a valet to a golf ball.

(24-4) One spends all one's time in this mortal life in either standing, walking, lying down or sitting. One never misses a minute.

(24-5) If one does not know how to do these four things one lives in, everything one does fights against one's health. One cannot even lie down without its being bad for one's health.

(24-6) By knowing the one thing – by knowing how to take himself up kindly, but firmly by his own back – he will know how to walk, to sit down, lie down and stand up.

(24-7) If people sit down heavily or prefer slumping positions or jar in walking it is because the balance of the back is not right.

Jacques Romano: The Secrets of Yoga

25⁵⁸

Jacques Romano
[THE SECRETS OF YOGA]⁵⁹

(25-1)⁶⁰ Educated people are encumbered in their thinking by theories foisted on them and accepted at face value

⁵⁸ PB himself inserted "18" at the top of the page by hand.

⁵⁹ The original editor inserted "(In "True" Magazine)" after "The Secrets of Yoga" by hand.

(25-2) People become ill through violent anger or hatred.

(25-3) People make themselves sick physically or dull mentally through eating meat and fish

(25-4) I ran away to North Africa and was taken in by the Moors. From them I learnt certain things. (a) Each morning there are more impurities and germs on the tongue than collect on the teeth in 6 months. So brush the tongue. (b) He was 70 years old yet a fine physical specimen, his body had no excess flesh and was hard as nails. But he never exercised. Each morning he stood erect, naked, and every fibre became rigid. Arms were held straight down at the sides, fingers extended. Toes gripped the sand. Neck and head also erect. Stomach pulled in, chest out. He closed his eyes and breathed deeply. He held his breath for some minutes, then let it out in a rush; repeated same thing a few times.

(25-5) Yoga is common sense and strict adherence to laws of Nature. If you try to hold your breath you may almost burst a blood vessel. [I]⁶¹ was able to do it because [I]⁶² had been practising a long time. Breathe in deeply, standing erect, rigid. The oxygen sends blood pounding through body, toning it up and driving away impurities. Start with a few seconds, later for minutes.

(25-6) The flowing loose-fitting tunic of the East allowed more air to reach the body than civilised clothes

(25-7) Make a strict rule never to be influenced adversely by external happenings, never become angry, vengeful, panicky or fearful. Dwell in serenity

(25-8) Draw in the stomach until it is near the back

(25-9) It is important to learn how to make the mind a blank. Shut out any and every thought as fast as it enters; this will bring control over the mental processes, and also, through them, over the body. By practice make yourself as emotionally blank as mentally blank. In this way control over thoughts is gained, and also over the pulse, stomach and heart.

(25-10) Impatience is a cardinal sin; it sets up poison in the system, an impurity which retards development. Most humans take in 16-18 breaths a minute. The faster you

⁶⁰ The paras on this page are numbered 1 through 16; they are not consecutive with the previous page. (There are two paras numbered 12.)

⁶¹ The original editor changed "he" to "I" by hand.

⁶² The original editor changed "he" to "I" by hand.

breathe the more impurities get in, as carbon dioxide is left from the oxygen unless you breathe deeply and exhale deeply. Also take 4-8 less breaths per minute than the average and you will be a young-looking oldster. Also the quicker you breathe, the quicker you die. The heart will then beat slower too, which gives it less work and saves it

(25-11) Cold water shocks the skin and closes the pores, shutting off an outlet for impurities. Soap too clogs skin; use plain water.

(25-12) In the desert nothing was in a hurry. One day was the same as the next. There was plenty of time. How peaceful it was!

(25-13) The untrained mind (by contrast with the yogic mind) is short-circuited by unbridled emotions, lack of intensive concentration and impurities in the body.

(25-14) By making my mind a blank I would gradually get a picture impression of what someone nearby [or with whom I was in contact]⁶³ was thinking or what was happening in the district, or in the past, or the future. When conditions are right and my mind sharp I am able to tell a stranger something about his family or friends

(25-15) Because I have schooled myself to be in harmony with all things, I am quick to detect lack of harmony. I get an uncomfortable feeling. Once I was being driven to a railroad station but I got a vague disturbed feeling. So I closed my eyes and made my mind a blank to interpret the source of the disturbance. Gradually a picture took shape, as if I were looking through a camera and bringing it into focus. I saw the train falling over a bridge and bodies flung to death. There were four others in the conveyance with me but I did not warn them against catching that train. They would think me mad. I would beat my head against a wall as they would not listen. So I did not warn them. Next day I learned the train was wrecked. Another time I began to get an uncomfortable feeling. So I shut off thoughts and presently saw a picture of earthquake. This was fulfilled a few days later but I had cancelled my trip to that place and was safe. In the picture I saw a calendar. It gave a date. That was the day it happened actually. I can sense danger in city streets a block ahead at least; then I turn around and retrace my steps. Once this saved me from being killed by an auto which mounted the sidewalk.

(25-16) Fear, and meat-eating throw off an odour which irritates a wild animal and makes it want to attack you.

⁶³ "or with whom I was in contact" was typed below the line and inserted with an arrow.

(25-17) To practise yoga, go into the desert and be alone for 6 weeks without becoming lonesome or fearful or [fretful].⁶⁴ The instinctive desire to explore the power and processes of the mind must be there in the first place, long practice is also necessary. Thus a yogi is born really, not made

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Jacques Romano
THE SECRETS OF YOGA

Bernarr Macfadden: Six Month Examination

27⁶⁶

Bernarr Macfadden
SIX MONTH EXAMINATION

(27-1)⁶⁷ A well-formed body is an asset – gives one a certain amount of protection in adversity. Makes living easier, enhances pleasure and gives happiness independent of external circumstances. 971

(27-2) Fatigue postponed: by learning breathing correctly. Lungs work maximum; learn to relax – no tension to interfere with circulation; perform movements in most economical manner. 1004

(27-3) Conditions of organs not matter of years: Habits of living – exercises taken regularly. 1014

(27-4) Constitutional exercises: Muscular activity designed to strengthen vital organs – increase their activity. No great efforts but far-reaching in effect. 1022

(27-5) Two rules which govern selection and amount exercise: 1. Start amount easy to perform. 2. Advance gradually. Be content to increase it slowly. 1024-25

(27-6) Three forms exercises suited to all women: Dancing, swimming, Fencing. 1043

(27-7) Advantages of strong back: Strong flexible back will withstand daily work help keep youthful.

⁶⁴ "fretful" was typed below the line and inserted with an arrow.

⁶⁵ Blank page

⁶⁶ PB himself inserted, "19" and "Macfadden" at the top of the page by hand.

⁶⁷ The paras on this page are numbered 1 through 20; they are not consecutive with the previous page.

(27-8) Why painful feet interfere with health: Irritate nerves: cause waste energy: not graceful.

(27-9) How breathing may increase endurance: If timed and adapted to movements so that it is regular, deep and unimpeded. Will not become breathless as easily. 1073

(27-10) Proper way to breathe: Natural way – by rhythmic rise and falls of ribs and diaphragm. 1077

(27-11) Why proper posture is important: If back not erect, impossible for ribs lift and diaphragm to descend as should. If shoulders allow sag all weight upper body rests on abdomen – diaphragm cannot lift this weight. Hence descends very little and only shallow breath. 1079

(27-12) Particular value calisthenics: May be used old and young; give physiological benefit to one with little energy expended; no apparatus required; No great space; easily learned; interest.

(27-13) How relaxation will be of benefit: Physical: few minutes every now and then give rest so that endurance greatly increased. Mental: Relaxation of body permit all energies centred mind.

(27-14) Why walking helps keep one young: Stimulates metabolism. Old cells do not linger and new one

(27-15) How strength of muscle is obtained – only by constantly increasing exercises. 1125

(27-16) Starting position for various vaulting, stretching or straddling exercises: Stand facing bars, grip them near the end. 1139

(27-17) Strong abdominal wall indicates: that organs of abdomen marked by similar healthy tone and capable performing their work efficiently and completely. 1152

(27-18) When one allows body to slump: round shoulders – muscles are weakened – spinal structure may.

(27-19) Eating DOES exercise the stomach. 1192

(27-20) One may know when he has reached his physical limit while taking exercise: sensation of trembling in muscles experienced after. Energy not profitable after that. 1209

Pearce Gervis: Naked They Pray

29⁶⁹

Pearce Gervis
NAKED THEY PRAY

(29-1)⁷⁰ Their asanas and other exercises were devised either to develop, strengthen, or retard certain organs, nerves, and parts of the body, to overcome certain deformities and the debilities consequent upon advancing age, as well as ensuring vigour and vitality or enduring youth.

(29-2) The purpose of the crutch-like arm rest is interesting. Yogis maintain that the breath which flows in the right nostril is hot, and the Nadi – nerve channel – of the right is therefore called the Sun breath or Pingala, and produces heat in the body, quickens and is afferent to the body organs. That which flows in the left nostril is cooling, so that the left Nadi is called the Moon breath or Ida, and is efferent, having a cooling effect, increasing strength and nutrition.

When the flow is alternating, thus correct and balanced according to the conditions prevailing, the body remains healthy; if for some reason the flow is incorrect, then disease results. If one finds that he is breathing through only the one nostril for a day, then he is warned that illness is on the way; if this goes on for more than a day, then it is a warning of a most serious illness.

The Yogi keeps himself healthy by simply stopping the incorrect flow. He can do this by plugging the offending nostril; he can also do it by exerting pressure under the armpit on the side of the nostril he wishes to close, by holding his arm tight over the back of a chair. But since there are no chairs in the jungle, he carries this crutch for convenience. The breath can also be controlled by manipulation, at the ankle, the main nerve of the large toe on the side on which it is desired that the breath should flow; yet another “without mechanical aid” method is to sit on the floor, draw the knee up until it is possible to place it under the armpit, and by leaning on it cause the breath to flow in the opposite nostril.

(29-3) With the most simple of these asanas the intention is to ensure that the pupil is in such a comfortable position that he will not by any physical discomfort be distracted from his purpose, that being concentration, and yet that he is in such a position that he cannot fall asleep.

⁶⁸ Blank page

⁶⁹ PB himself inserted “10” at the top of the page by hand.

⁷⁰ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(29-4) My earth body, which because of asanas is always healthy and knowing no pain, is but a vehicle for me to obtain through my endeavours that eventual release of my soul. In contemplation and in meditation I find perfect bliss.

(29-5) I must make certain that he has reached that stage in his reincarnations when he is ready to become a sannyasin. So many young men of from his age up to the time when they leave the colleges and universities are carried away by maybe hero worship, perhaps are impressed by the first thing they read before they are able to absorb the other point of view, or are, in that period of their lives when they are finding themselves, liable to become over-emotional and mistake this for their true perception and outlook on life. Besides which there are so many youths in this country who during those years wish to draw attention to themselves either by sympathy or admiration, and not having either the qualities, brains, or opportunities to do so, they imagine that by becoming a sadhu they will draw that attention they seek to themselves, which they do for a time, but with their absence they are soon forgotten. At the finish they achieve the reverse of their desires, for, when they eventually return to the world, they are faced with the difficult task of explaining away why they have discarded the intention they set off with after much self-publicity.

(29-6) If they are sincere seekers, but are found as yet not to be ready to undertake the discipline of training, then they are advised to return to the world, there to study, to spread goodness by their examples and good works, maybe to marry and breed a son and by so doing advance in their next incarnation, and we tell them to return here in the later years of their lives.

30⁷¹

Pearce Gervis
NAKED THEY PRAY

31⁷²

Pearce Gervis
NAKED THEY PRAY

(31-1)⁷³ Then were listed those things he must not eat; acids, astringents, pungent substances, salt, mustard, bitter things, that which is roasted in oil. He is further given the following rules for living; he must not walk too much.

⁷¹ Blank page

⁷² PB himself inserted "11" at the top of the page by hand.

⁷³ The paras on this page are numbered 7 through 13, making them consecutive with the previous page.

(31-2) The Yogi will tell you that red is a dangerous colour to play with, that whereas it stimulates vitality, an excess of it will cause violence. With them, quite naturally, saffron-yellow is a colour which comes foremost in their teachings, it not only symbolises holiness, but is referred to as "the colour of the spirit." Green they have said is a peaceful, harmonious colour, a soothing but not depressing one, and how many nursing homes and hospitals are there in the West that have not adopted this colour for the walls of their wards and sick rooms? It is only in the past fifty years or so that those who study hard and long into the night have discovered that a green shaded lamp prevents eyestrain. Violet on the other hand is the last colour for one who is suffering illness, for according to the Yogis it increases depression and melancholia. Blue – mid-blue – is cooling, encourages serenity, and quietens the worried or disturbed mind. Purple is to them a royal colour, an impressive one which stands out above the others. White, as with all Hindus, and with Christians also, is the colour which symbolises innocence, virginity,

(31-3) "The earth is a source of magnetism which is essential for daily life," he was saying. "Just walking with bare feet cures many diseases, but by lying down on the earth in an open place in the morning will ensure your obtaining the advantage of both an air bath and the earth's magnetism. It recharges the body; cosmic energy and earth magnetism will all the time be absorbed into the system. I can tell of countless patients suffering from chronic constipation being cured by being made to lay stomach down on those sandy banks of the holy Ganges. The earth's magnetism has a wonderful tonic effect on the solar plexus and whilst results can be obtained when the patient remains clothed, nude contact with the earth results in far quicker cures.{"}⁷⁴

(31-4) This energy so transmuted flows towards the brain where it is stored up as a spiritual force which is available to be used for Dhyana – a contemplative purpose. When we do this asana we concentrate our imagination upon the seminal energy being converted into Ojas and rushing up the spinal column into the brain for storage – and it is so.

(31-5) His subject was "fasting." "It is a form of tapas which destroys effects of evil, a way quickly to purify yourself; it nullifies the effect of evil, a way quickly to purify yourself; it nullifies the effects of evil actions. It is a kind of self-punishment. What else does it do? It subdues passion."

Fasting helps control the mind, it alerts the mind.

If your mind does some wrong action which will hurt another's feelings, then punish the mind by fasting, and it will gradually come under your control.

⁷⁴ Inserted quotation mark per original source.

(31-6) "As with all saints there are those who come and take advantage of him – that is inevitable, but he knows it – he recognises them, yet he never gives up hope that even while they rob him or slander him he will be able to guide them the right way."

"And if he fails?" I asked.

"Then he fails – only temporarily, though, to his way of thinking. He feels that he has sown a seed which will germinate later and may even blossom. He never speaks ill of anyone and he will not permit ill to be spoken of a soul."

(31-7) Nature supplies sufficient oil to the body to keep the skin smooth and soft; this comes through the sebaceous glands of the skin. So-called civilised people by using soap remove that natural secretion, and the skin becomes dry and hard; there are some soaps which corrode the skin, block up the pores. The correct way to take a bath is to enter the water – and running water, more so that in rivers or streams, is most exhilarating

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Pearce Gervis
NAKED THEY PRAY

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NAKED THEY PRAY

(continued from the previous page) and strengthening – and wipe the body, rubbing the dirt away with the hands. After coming from the water the body should be vigorously rubbed with a rough towel.

(33-1)⁷⁷ 'To fix with insistence the sight, without winking, on a minute object until the tears come to the eyes is known to the Great Teachers as Tratak. It destroys eye troubles, it prevents sleepiness and laziness. Tratak deserves to be secretly treasured in the world like chests of gold!{'⁷⁸ This has always been included among the six Purification exercises, but it is principally intended for the development of concentration and mental focusing. Swamiji⁷⁹ says there is no other effective method for control of the mind. By its practice you will obtain complete balance from your mind, a perfect stillness, and nothing will then be able to distract you from your thought. But this is an act which may be undertaken only by those who are physically

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⁷⁶ PB himself inserted "12" at the top of the page by hand.

⁷⁷ The paras on this page are numbered 14 through 15, making them consecutive with the previous page.

⁷⁸ Inserted missing quotation mark per original source

⁷⁹ "Swawmiji" in the original.

and mentally suited to it, it must not be undertaken when the practitioner is suffering some mental stress, anger, anxiety, sorrow, when preparing for an examination, or memorising long passages of a book or play, nor by those who drink alcohol, take drugs or eat meat. There are three varieties of this act; the first is that by which you close your eyes and 'fix'⁸⁰ or concentrate upon a spot between the brows; the second consists in 'fixing' upon some distant object, it might be the moon, a star, or far mountain top, even a house, a tree, or a ship on the horizon; the third is that by which you 'fix' upon some object nearer, the light of a candle, the picture of a god, the sacred word 'Om' written upon a sheet of paper pasted upon the wall, or, closer still, the tip of your nose, or the reflection of your eye pupil in a mirror. Those who have eye trouble would naturally only fix with the eyes closed. If you decide to fix upon the sun, then only do so when it is rising, never when it is at the full, or you will injure the eyesight, probably blind yourself. When you first start off you will find that with hard concentration your head will ache, but persevere and that stage will pass. You should go on until the eyes start to water, then immediately stop and do not practise the exercise again that day. To fix with the eyes closed some refer to as 'The inner fixing,'⁸¹ you gaze at a picture of the god and absorb it into the mind, then with the eyes closed fix the eyes at a point between the brows, at first the eyes will try to quiver as you make every effort to 'see' the picture of the god, but after a while they steady down, and then concentration is easy. After these fixing exercises have been continued for about six months, he who so desires may see whatever he wishes to materialise, he is able to read the thoughts of others, he knows that which is happening in far countries, and also that which is about to happen. As to the physical advantages, when guided by a guru there is an improvement in the eyesight, but I remind you, do not 'fix' upon the sun as you have seen done near to this ashram by those who endeavour to please the god by gazing upon it for the whole day.

(33-2) Grey monkeys were in the trees, coming down to gather the ripe fruits which fell when they shook the branches, for they are fastidious and only eat the fruits fit for man.

"It is called Siddhasana, and since Siddha means 'adept' in Sanskrit, you can rightly conclude that this is the posture which was taken up by the great adepts of Yoga in the past."

Taking up a sitting position, he explained that this asana was particularly compounded for those who wished to become established in celibacy. I afterwards found in a fairly modern book on Yoga the warning that "It is not an asana which should be undertaken by a married man, since it weakens the male in him. It is one to be used only by those who have renounced [this]⁸² world."

And as the sage showed me the position, he explained, "The Gheranda Samhita describes this asana's position in these words: 'The practitioner

⁸⁰ Changed double quotes to single quotes per original source.

⁸¹ Changed double quotes to single quotes per original source.

⁸² Change "the" to "this" per the original source.

(continued from the previous page) who has subdued his passion, having placed one heel on the anal aperture should keep the other heel on the root of the generative organ. Afterwards – that is during meditation and concentration – he should fix his chin upon his chest and, being quiet and straight, gaze at the spot between his eyebrows. This is called Siddhasana and leads to emancipation.”

A day or so later I carried to him an American book on Yoga which described this asana he considered to be the most important of all. It explained that the pupil should take up the positions as follows: “Bend the left leg at the knee and place the heel at the soft portion of the perineum. Then fold the right leg and place the heel against the pubic bone just above the genitals which should be nicely arranged so that no pressure is felt.”

“Doubtless that describes an excellent exercise for one who has no desire to complete the asana and obtain its real value,” was the Mahatma’s comment, “but it is not the perfect pose as prescribed by the sages of old and passed down to them from the Lord Shiva. It is not one which could be used by those who practise to the full the Kundalini Yogasana, but then we have to appreciate that the writer of that particular book had no desire to find himself brought before a judge by an unhappy wife and charged with having spoilt her husband.

“Perfection in the seat is attained when the body is quite still. It is best that the arms be held straight out with the sides of the palms resting on the knees, the small fingers crooked to touch the root of the thumbs, the other fingers bent, thus ensuring that none of the vital energy, which is known as Prana Vagu, escapes through the finger tips. The Yogi who has practised this asana can remain in the position for many hours; after one hour has passed, he usually closes his eyes to prevent too much strain upon the muscles.”

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⁸⁴ PB himself inserted “13” at the top of the page by hand.

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Dr Herbert M. Shelton: Hygienic Review

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Dr Herbert M. Shelton
[HYGIENIC REVIEW]⁸⁷

(37-1)⁸⁸ Distending the colon with large quantities of water is a source of much trouble. Stretching its thin walls to their uttermost in this fashion cannot be helpful. Colonic irrigations are contrary to simple principles of nature that govern existence. All of this waste of effort and impairment of the body by goading the bowels is not only useless and futile but positively damaging. Most “constipated” people are not. There is no absorption of poisons from the colon. An amazing number of pretexts are used by the colonic irrigators as a basis for this work. The first and oldest is the fallacy that toxins are absorbed from the colon and cause disease. Aside from this they like to talk of the “lazy bowel,” of strictures, prolapsus, ptosis, and deformities generally. There is no better nor more certain way of producing these very deformities than by the use of laxative and purgative drugs and by the use of enemas and colonic irrigations. They cannot be expected to remedy such conditions where these exist. A spastic colon is not remedied but is made worse by these same measures.

(37-2) At the age of 79 he was a chronic invalid, suffering from a severe state of sclerosis, a slow process of hardening of tissues, blood vessels, and stiffness of joints. In his search for means to correct his condition, Diamond⁸⁹ found a way to dissolve and eliminate the calcareous deposits that were petrifying his body. His discovery he practiced diligently with the result that a decade later, at the age of ninety, he had regained health to where he was instructing a class in physical culture. At that age most physicians are dead. When past the age of 100 he was doing gymnastic work. He refused to eat anything but uncooked and unseasoned fruits, and he also ate melons and tomatoes. He rejected all grains, cereals and grains, and tubers, for these had been the cause of his bad condition. And he drank no water but distilled water and fresh rain water. This case supplies definite evidence to show that vegetarianism, as practised by the average vegetarian, is not the panacea it is believed by them to be.

(37-3) “It is the established rule here,” Dr Shelton was saying to me, “that those who come here for a fast shall go to bed. You came here for a fast which means for a physical, physiological and mental rest. One rests better in bed.”

On the seventh day of the fast I was aware of being quite subdued. There came a wonderful sense of relief to note that the mental processes had slowed down

⁸⁶ PB himself inserted “14” at the top of the page by hand.

⁸⁷ The original editor inserted “How to Fast” after “Hygienic Review” by hand.

⁸⁸ The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

⁸⁹ Harvey Diamond? Marilyn Diamond?

considerably. Instead of the mad jumping and leaping of ceaseless thoughts like the mis-directed activity of tension-bound squirrels, there was something akin to sweet peace. Ah! The luxury of simply letting go. The joy of deciding that you never did run this Universe, so why not drop the pretence and let the Universe be run by its Creator?

It is man's own habit-patterns of disease which must be changed to habit-patterns of health. No one else can do it. Health, like the Kingdom of Heaven, can only be built from within! Therefore it does not seem quite logical to term fasting a "cure." To seek a "cure" implies the non-acceptance of personal responsibility.

That's how the Universe operates – in complete accord with unalterable Law and demonstrable Order.

Is it law and order to violate the laws of health and then actually expect a spoonful of some "tonic" to atone for our law-breaking? To indulge in habits which lower resistance and then really assume that a squirt of dope will give that which only compliance with law can give?

(37-4) Rest, both physical and mental is of vital importance. If you waste nerve energy by worrying, too much talking or reading, or moving around too much, and in other ways, there will not be as much available for the elimination of toxins, and you will not get as good results. Thin persons and those who must fast for three or four weeks or longer, should be more careful than others.

How will you feel? No one can say how each person will react, but about eighty-five percent do not have much discomfort after the first few days. Hunger usually leaves after the third day. Almost all got light headed or dizzy upon rising from a reclining or sitting position. This is of no significance. Rise slowly. Others will notice their hearts pounding or beating faster or irregular. Do not be concerned about this as these symptoms are not serious. A fast rests the heart. Symptoms which you have had in the past may come back, but they will soon pass away. You will probably have a bad taste in your mouth most of the time. Few sleep well during a fast, because one does not need as much sleep. Although many sleep more than they realise. Do not worry about getting weak. The body takes energy from the muscles and uses it internally to eliminate toxins and make repairs.

Get as much fresh air as possible. The lungs eliminate many poisons, and if the air is not fresh these poisons are breathed in again and must be eliminated over again.

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HYGIENIC REVIEW

39⁹¹

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⁹¹ PB himself inserted "15" at the top of the page by hand.

(39-1)⁹² Keep warm at all times, especially the feet. When you are cold elimination stops. These two rules are very important. Drink as much water as you need, but no more. Take a sun bath every day as long as it does not tire you too much. If it does, or if the weather is not suitable, take an air bath. Air your bed twice a day.

If you have ever had haemorrhoids or other rectal troubles take an enema before and after the fast. If you have difficulty with the first bowel movement after the fast have a nurse give you an enema. Most people do not have any trouble. Except for these two instances we rarely give enemas and they are not to be taken without my permission.

Keep any artificial tooth in as much as possible as your gums will shrink eventually. You must not exchange food with other patients, or keep any food in your room, or eat any food that we have not served you.

Smoking is strictly forbidden. It can have serious effects if indulged in during a fast.

(39-2) Cultivated strawberries are forced on soil saturated in rich manure, which produces skin rash. They are unsuitable for human nutrition.

(39-3) To cure a cold, abstain from food, keep body warm and rest it.

Bernard Jensen: The Joy of Living

(39-4) Any plant that has artificial cooking applied to it will not germinate or grow. The heat destroys the vital elements.

(39-5) Unseasoned, uncooked, and unmixed food is the ideal diet for man.

(39-6) The best water is found in fruits; it has been distilled after having been filtered, many times by the plant or tree before it reaches the fruit.

(39-7) We frequently overlook the food value in the green tops of vegetables. Though these are seldom used they are a very important part of the vegetable. Eaten in the morning and at night will help the activity of the skin tremendously.

(39-8) Under a fast hunger disappears on the third to the fifth day. At this point the body not having to deal with the problems of digestion begins to devote its entire

⁹² The first set of paras on this page are numbered 5 through 6, making them consecutive with the previous page. (Two paras are numbered 5.) The second set of paras are numbered 1 through 11.

energy to the process of elimination. From my own experience I have seen eyes become more acute and even will-power strengthened. No matter how young or old a patient is a fast is always indicated when there is a diseased condition. Fasting should end when elimination is completed and true hunger returns.

(39-9) All that you are, have been, and ever hope to be appears within the intricate pattern of your iris. This is proved by the marvellous science known as Iri-Diagnosis. There is a complete chart showing that area in the iris for every organ of the body. In normal health no contrary signs or markings appear in the iris, but when abnormal changes appear within the body they are indicated by signs and symbols appearing in the area corresponding to organ or part of the body involved. This is such a delicate science that it takes time and study to comprehend it. There are very few in this country who understand it.

(39-10) Thomas Edison: "The physician of the future will be he who keeps us from getting sick."

(39-11) Vegetable concentrates are prepared under a very low temperature. Only the water is removed and practically fresh vegetables are left. They contain the minerals needed by the body and are made up from the eatable portion of the plant. One teaspoonful of vegetable broth, concentrated, is equal to two pounds of vegetables and may be used to great advantage in supplementing our diet every day.

(39-12) Rules of living for the man in his fifties: have more meals a day and less at each meal; be sure you rest at mid-day; go to bed at sun-down; no heavy lifting; no extreme exercises; use less or practically none of starches; use the simplest slanting board exercises; do not over-use the eyes; don't wear black clothing; do not do anything too long at a time; do not over-eat; do not read too long; eat only easily digested foods; avoid extremes of temperature; do not take enervating baths.

(39-13) Never take a shower bath immediately upon arising. It is better to exercise first; to practise deep breathing; a half hour before breakfast upon arising take any natural unsweetened fruit juice, grape, pineapple, or orange juice.

(39-14) Do not eat protein and starch together. It is best to have your large raw salad at noon, because it needs exercise of the body to handle raw food.

(40-1)⁹³ If you do not feel well, a fruit salad is the best food to eat. Before going to sleep do your exercises again. This is important.

(40-2) When changing from the old conventional ways of living to the right ways it is useful to take an elimination regime. This lasts eleven days and consists in taking only water and fruit juices for the first three days, drinking one glass of the mixed juice every four hours. The next two days, eat fruit only. The six following days have a salad lunch with two cups of vital broth. If hungry between take the fruit juices. Dinner consists of cooked vegetables, and two cups of vital broth. Vital broth is to be made by finely chopping the following vegetables and bringing them to a boil, slowly simmer for twenty minutes, strain; Carrot tops, beet tops, celery tops, celery stalk, distilled water add carrots to flavour.

(40-3) To flavour salad add apple juice or mix diced applied with the salad.

(40-4) Those who are prescribed a bland diet and not allowed to eat raw salad, can make up for the lack of raw food by taking raw vegetable juices in their place.

(40-5) Recipes for fruit salad: orange and pineapple mixed; Slice two peaches and two pears, and add half cup diced pineapple, add a little honey and let it set for fifteen minutes. Do not cook prunes, but simply let them soak overnight. Another fruit salad is peaches, apricots, cherries, pineapple. Raw vegetable salad: Green peas, celery, spinach, lettuce. Another combination is carrots, celery, green peppers, and tomatoes. Change your combinations of salad with the changing seasons of the year.

(40-6) A teaspoon of honey in a glass of warm water is a good tonic.

(40-7) You can make a delicious drink which resembles Japanese green tea and is very healthy, by steeping dried or fresh apple skins.

(40-8) Physical Exercises: (a) Sitting exercises: sit upright feet and knees well apart, stretch arms straight over the head, bend the body forward, swinging arms well under the chair, keeping your chin on the chest and put head as far on the chair as possible, stretching the back muscles, then back to sitting position with arms still above the head and the outward stretch tensing the abdominal muscles. (b) Sit upright, knees and feet well apart, arms sideward, shoulder height, bend over and turn trunk to left while left hand touches right toes, right hand well stretched above the head to produce tension on the side of the abdomen. Turn the trunk in the opposite direction and reverse the exercise. (c) Lying down exercise: Bring legs to vertical position, knees straight, push toes up as far as possible, and draw them down towards the knees as far as possible.

⁹³ The paras on this page are numbered 12 through 22, making them consecutive with the previous page.

Another lying down exercise: Bend one leg to vertical position and then the other.
Another exercise: Bend knees and pull them to the chest. Hold them a minute, clasp bound, then release the legs to go back straight and to the floor.

(40-9) Many people do not know that all the quickening force [for every organ]⁹⁴ of the body comes from the brain. People whose occupations require them to sit or stand continually are unable to get the blood into the brain tissues because the tired organs cannot force the blood uphill. The heart gets charged from the brain and continues its everlasting pumping because of it. No organ can do without the brain. I attribute the success of my healing work to the fact that I definitely recognise the brain must be fed with blood properly. To do this, however there are many cases where the board is contra-indicated. Do not use this is high blood pressure, t.b., haemorrhages, cancer, appendicitis, [ulcers]⁹⁵ or pregnancy. Slanting board exercises are good for bad eyes. The best exercise is to hold on to the sides of the board bringing the knees up to the chest. This forces all abdominal organs up towards the shoulders. In this position twist the head from side to side.

(40-10) Shower bath water temperature should be body temperature to start with. Gradually cooling until the entire body is quickened. Follow with a good rub-down, but do not take the shower until the body has been thoroughly warmed by deep breathing exercises.

(40-11) An enema is the most natural method of curing constipation, by helping nature to give abnormal movement. To take one properly takes $\frac{3}{4}$ of an hour.

Yogi Vithaldas: Stretching and Tensing Exercise

41⁹⁶

Yogi Vithaldas
STRETCHING AND TENSING EXERCISE

(41-1)⁹⁷ Here are two stretching and tensing exercises which should prove beneficial.

The first is a Hatha Yoga exercise entitled the COBRA POSE. It is thus named because the body's position resembles a snake with its head raised ready to strike. Lie straight on the floor, face downwards. Turn soles of the feet up, and bend elbows, with hands level with chest and palms downwards.

Start exercise by lifting the head and stretching the neck upward. Keep the chest as close to the ground as possible, with trunk and outstretched legs motionless and toes

⁹⁴ "for every organ" was typed below the line and inserted with an arrow.

⁹⁵ "ulcers" was typed below the line and inserted with an arrow.

⁹⁶ PB himself inserted "16" and "Vitaldas" at the top of the page by hand.

⁹⁷ The paras on this page are unnumbered.

in contact with the floor. (Keep legs together throughout, not splayed). As the chest begins to rise from the floor, your hands will feel the pressure of support, but proficiency in this exercise throws less weight on the hands and arms, and the tension is felt in the back muscles.

The gradual bending of the back, with the rest of the lower part of the body still, involves the raising of the vertebrae one by one, and the contraction of the buttocks. You should feel the pressure on the spine work down section by section, as you exert it by raising the forepart of the body up and backwards. The pressure should be withdrawn and the chest lowered to the floor as at the beginning, just as slowly and steadily as it was exerted. Breathe evenly during this exercise. Perform exercise from three to six times.

The Cobra Pose gives a blood flush to the spine, the sympathetic nerves and cells, and all the muscles of the back, and the spine gains that elasticity so essential to a vigorous and healthy body. Intra-abdominal pressure is increased, the stomach muscles developed and flatulence averted. Important! At first, do exercise very slowly and cautiously, and allow some time to elapse before doing it with the complete spine exercised.

[PB]⁹⁸ The second exercise for stretching and tensing the muscles is this: Lie supinely on floor, with the feet upon a chair. Thus, the feet are higher than the rest of the body. Keep the arms at the side of the body. Slowly raise the arms upwards and backwards, at the same time breathing in deeply; bring the arms clear back over the head until they touch the floor. Then, hold the breath for a second or two, and reverse the process, bringing the arms back to the sides, and expelling the breath. Repeat half-a-dozen times.

[VITHALDAS]⁹⁹ Here is a Yoga Vitalising Exercise. Squat in a Yoga position. Exhale completely. Then begin a slow inhalation, pronouncing mentally the first syllable of the word, "Humm-sa," prolonging the sound for the duration of inspiration. When the lungs are full, exhale with the mental pronunciation of the last syllable, "sa," as long as the expiration lasts. Thus, you imagine the mystic word, "Humm-sa." Normally, taking a deep breath produces an involuntary frictional sound in the nose, but you should avoid this in this exercise.

Keep the abdominal muscles slightly contracted during inhalation, and exert abdominal pressure when the breath flows out, and maintain it until the breath is completely expelled.

⁹⁸ The original editor inserted "The original editor" by hand.

⁹⁹ The original editor inserted "VITALDAS" by hand.

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Walter M. Germain, Ph.D.: A Letter on Subconscious Mind Forces

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Walter M. Germain, Ph.D.

A LETTER ON SUBCONSCIOUS MIND FORCES

(43-1)¹⁰² by Walter M. Germain, Ph.D.

to Dr Goldstone¹⁰³ [on Subconscious Mind Forces]¹⁰⁴

I have learned from numerous experiences with "sleep thinking" that you have made a most important discovery. Your tests have shown that a highly anxious person is less accurate in his judgements. They also have shown that persons with high blood pressure or certain types of heart disease record the same on the flicker machine as persons of high anxiety.

May I make a few comments based on unorthodox "ideas" that have come to me from "sleep thinking" as described in detail in the Preface of my (unpublished) book, YOUR MAGIC MIND? As stated in the AP article, "Many people these days, are filled with nameless dreads and fears; That is anxiety, and doctors say it is the most common psychiatric illness." What the medical profession has yet to realise is that anxiety neurotics - the roots of most psychosomatic ills - too often culminates in some devastating form of degenerative disease, crime or communism. The biological mechanics of these emotional reactions are explained in my essay, "So You Have Ulcers" (a chapter of the above book).

Let me offer this explanation: Frequently the basic cause of worry is so deep-seated in emotional traumas (shock) of birth, infancy, and/or early childhood that high blood pressure and heart disease are not associated with the unconscious anxiety. Hence, the value of your discovery, especially to business men and industry.

Mental and physical breakdowns usually occur in later adulthood which should be the very prime of life for men whose business experience makes them valuable to industry, especially "big business." Maybe your electronic flickering machine will not measure the anxiety depth of a birth trauma so that it can be used in the initial selection of top executives; but it should detect hidden anxieties long before they cause mental and physical breakdowns that often prove costly to big business.

I am quite certain that a majority of those who read my essay thoughtfully can actually immunise themselves against degenerative diseases by merely reading it several times without permitting scepticism or doubt to negate their mind - and then let the "magic of believing" do its miraculous work. Nature wants to build us up, not tear us down; and with a little conscious help our subconscious forces will prevent mental

¹⁰¹ PB himself inserted "17" at the top of the page by hand.

¹⁰² The paras on this page are unnumbered.

¹⁰³ Dr Sanford Goldstone

¹⁰⁴ The original editor inserted "ON SUBCONSCIOUS Mind Forces" by hand.

and physical deterioration so that one can easily add a quarter of a century to his normal expectancy of life. Jacques Romano, who is past 90 years old, still retains the mental and physical vigour of a healthy man of 35 years of age.

A psychology of presentation can be based on my theory of positive and negative behaviour. An article "Real Test of Age Is Whether You Live by Faith or Fear" by Dr Frederick B. Harris, Chaplain, United States Senate, offers a striking comparison of positive versus negative thinking: He writes:

"The secret of secrets is not to look young but to be young. The question is: Do you live by dinner time or by inner time. The one is tied to mechanical daily routine; the other, to the clock of the eternal. The fountain of youth is within you.

"Here is the real test of age: Do you live by your enthusiasms, or by your disillusionments? By your faith or by your fears, by your cynicisms or by your beliefs; by your disgusts or your admirations; by life's betrayals or its fulfilments?

"One is never old who is still able to feel the zest and wonder of adventurous living, the glad surprise of the unexpected; who is always growing and never fully grown; who, with buoyant courage, never conceded defeat or surrenders to despair; who keeps the heart open for new and fragrant friendships and the mind open for some new truth to dawn in glory as a fuller light is hailed."

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Walter M. Germain, PH.D.

A LETTER ON SUBCONSCIOUS MIND FORCES

Edwin J. Dingle: Your Sex Life

45¹⁰⁶

Edwin J. Dingle
YOUR SEX LIFE

(45-1)¹⁰⁷ As we look at this Creativeness, this Creative Spirit, we are compelled to see three things: (a) That It is intelligent... wise, because it Knows How. (b) That it is Everywhere Present... You cannot imagine it not being everywhere. (c) That it has the power to do all things... To make the apple, the oyster, the oak and all things in the Universe.

(45-2) The Scheme of Creation: No matter what else may come to our minds we shall have to admit that these three words emerge: Omniscience, Omnipresence and Omnipotence. The Creative Principle is Everywhere equally present, that it can be known as intimately as a father knows his son.

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¹⁰⁶ PB himself inserted "18" at the top of the page by hand.

¹⁰⁷ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

(45-3) Carry the idea only one step farther and, remembering what you have read, you can truthfully affirm: "Since the Creator is all that there is, I am the creator differentiated into the human form."

(45-4) Prana, which we amplify to mean Absolute Energy, the Vital Force, the Essence of Life. I repeat, that this Principle of all energy in the Universe is everywhere present. It is all-pervading. Wherever there is life, there is Prana, it is in you. Modern science proves that in every atom, every electron, every iron, there is Life –.

(45-5) The body receives the Universal Energy with every breath that you take, and it uses it with every effort of the will, every word, every movement of a muscle, every emotion – the result of thought. When the physical man is in perfect balance and the mental man is properly attuned to Divine Principle in thought, it can be said that a human being is perfectly expressing his true nature.

(45-6) Your sexual energy is actually the energy of the Creator within you. How vital, then, that this should be properly directed by your thought.

(45-7) No matter where you find a human being – with the exception of rare occasions where religious practices demand chastity – life seems to be one physical or sexual cataclysm after another... and to this we give the name of sexual intercourse. Indeed, it seems that within the substance of the body this inner sexual force increases to the point of a volcanic action in the individual, which is the only apparent way to relief... and then again on and on in the same way. Such is sexual expression.

(45-8) The sexual act in itself is not necessarily something which brings joy... it is the thought behind it that determines its nature. Whether there be actual expression or not, however, when we think the act, and refrain from expression – due to lack of opportunity or otherwise – the effect of our thought is seen in the body. To those who consistently think sex but have no sex expression, there comes a peculiar irritability and restlessness, followed by physical lassitude and mental disturbance, and probably serious ill-health.

(45-9) Sex Repression and Its Results: So strong is this felt today that a growing school of scientific thinkers declares that practically all disease is traceable to an unsatisfied or repressed sex life.

(45-10) If you are perennially happy, you are so because you are sexually in equilibrium, though you may be perfectly chaste.

(45-11) Men should learn, and spiritually minded men will learn, how to transmute their sex energy and not waste it as the great majority of men do.

(45-12)¹⁰⁸ The body may be stimulated by concentration. Mentalphysics teaches how this is done. Further proof of it may be found in such experiments as this: A subject is balanced upon an instrument similar to a “see-saw,” lying flat upon his back. He is told to think of his feet, and that end of the balance begins to fall. He is told to think of his head, and it reverses, the head part falling downwards. The reason for this is that blood follows the thought – or, more commonly expressed, “Blood follows the attention.”

You concentrate upon the Larynx to develop a singing voice; for strong biceps upon these muscles, and physical culture instructors have abundantly proved the power of thought in that direction. The pianist concentrates upon the hands for technical execution. And so on with whatever we may desire to do, but you must be taught the way to do this.

The reason Concentrated Thought ionises the cells is that thought is a kind of Electricity which recharges the battery of our bodies. When we meditate upon Health in the manner taught in Mentalphysics, we assist the work of metabolism or secretion. The cells are electrified, ionised. In this way sluggish cells are re-animated to healthy action. It is as if you go to a man struggling with a load and give him a lift. The cellular tissues are energised, stimulated, enlivened, animated – charged with new power through thought. Followers of Mentalphysics methods know the effect of this, and are not so concerned with the details of the work. [J.H. NOYES, founder, Oneida Community: Separate sex from child bearing by coitus reservatus, completely withholding male orgasm. After woman achieves climax, man permits gradual subsidence of desire. Noyes believed this conserved male energy]¹⁰⁹

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Edwin J. Dingle
YOUR SEX LIFE

(46-1)¹¹⁰ Concentration energises the parts of the body being concentrated upon, whether the concentration be conscious or unconscious. The most familiar form of it is the blush. Some people blush only on the face. Others on the neck, but some blush all over the body. A pleasurable sensation will cause a heat all over the body, so that we perspire freely. This concentration, we repeat, is Largely Unconscious, the thought and emotions having effect upon our organisms just the same.

¹⁰⁸ Part of this para is repeated in para 233-1.

¹⁰⁹ “J.H. NOYES, founder, Oneida Community: Separate sex from child bearing by coitus reservatus, completely withholding male orgasm. After woman achieves climax, man permits gradual subsidence of desire. Noyes believed this conserved male energy” was typed with a different typewriter.

¹¹⁰ The paras on this page are numbered 12 through 22, making them consecutive with the previous page.

(46-2) They thought they knew everything about marriage, but alas! both were ignorant of everything but their own desire, which was not wholly physical. During their plastic years what were they taught of the facts of marriage, of the means whereby happiness may be continued through the life-span, of the way in which to keep love untarnished from mutual fault finding and bickering. Neither has been taught how much to give or to withhold. Neither realises that the disturbance of the once perfect harmony may be found in himself or herself. Each usually expects too much of the other.

(46-3) Happiness never comes from without. No human being can make you happy. Your happiness is within your own Spirit. If you are out of harmony with your mate, the fault is yours, no matter what the other has said or done. You have merely to know that you can be happy in spite of what is said or done. When you lift your own consciousness to a plane where serenity dwells within you, undisturbed by outer influences, you not only enable yourself to be happy, but you radiate that happiness so that its light illumines not only your mate but every human being with whom you are in contact.

Be Happy Now: In Mentalphysics we have a simple method of instantly reviving a languishing happiness. We think upward to the top of our head, as if we were sending a shaft of light up through the brain and out – up and out. Try it now. Get that vibration of JOY. Get the habit of encouraging that vibration and see how quickly your worries will disappear, your unkind thought of others will vanish and your self-pity will dissolve in thin air, as you express the Divine Spirit within you. Already you are smiling. The Kingdom Of Heaven is Within You.

(46-4) If denied its normal channel this strongest of all Life Forces is not to be obliterated. It finds expression in some other direction. She who is wisest is the woman who transmutes her natural Power for Creation to the development of her spiritual faculties. Occultism, the Higher Perception, is the sublime compensation for denied wifedom and motherhood. In the realm of the Spirit, she finds a world of unimagined beauty, happiness and power, where her love finds the freest of all earthly expression.

(46-5) Among the unmarried we have two types, the lascivious, and the sublimate. Thought has made them both what they are.

(46-6) Do they really love each other? If the truth were known, have they not until now loved the pleasure they have received from the adoration of the other? Is their love of the sort that is willing to sacrifice self for the other? The little daily rubbings, the many small annoyances due to the adjustment of two lives to this intimate new manner of living, the sensitiveness that magnifies a sharp word or a careless deed into a penal offense – these are what, if left to ferment, will ultimately drive love away.

(46-7) The hideous ordeal of divorce over, she either remarries or, if she be wise, she looks no more for happiness, but finds it where she least expected – in giving of herself,

her work, her life in service to her fellow beings. She realises that the lamp of her love for her former husband will never be extinguished.

(46-8) We in Mentalphysics know that the earth life is but a part of the whole. We know that every experience comes to us for a purpose, that the more we forget self in our work for others, the more we develop and beautify the real Self which has needed exactly what we have suffered in order to wake us up to a higher consciousness of our true mission.

(46-9) Generally speaking, mothers give little heed to the impressions they are making upon those plastic young minds. Mothers who know nothing of self-control, admit they can do nothing with their children. They take the easiest way, which is over-indulgence where restraint is needed and bodily or verbal chastisement for some offense which may be trivial.

(46-10) There is too much forbidding, not enough of persuading in the mother's part of her child's education. Negation is the keynote of her training. "Don't do this, don't do that" instead of - "Let's do this," or "try it this way." One wishes some of these destructive negative words could be stricken out of the language.

(46-11) If sexual indulgence be degraded to an appetite and the coming of babies an unavoidable accident, is it to be wondered that with so many unwelcome babies, there are so many uncongenial adults. The matter of Birth Control is one to be decided by mutual consent of any one man and woman. In the Science of Mentalphysics we teach the secrets of birth. We have too much reverence for the law of life to condone the birth of unwanted children or to discourage the birth of those whose coming would bring joy to the parents and opportunity to the new embodiment of the Creative Spirit.

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Edwin J. Dingle
YOUR SEX LIFE

(Continued from the previous page) In this, as in all human relationships, there is a happy mean between two extremes. The control of exorbitant individual appetite would obviate any discussion as to the merits of the much mooted Birth Control.

(47-1)¹¹² Have you ever stopped to study in your own body the difference between the glorious exhilaration caused by joy, the beauty of your face and the ringing music of your laughter, as compared with the physical depletion caused by every unhappy

¹¹¹ PB himself inserted "19" at the top of the page by hand.

¹¹² The first set of paras on this page are numbered 23 through 25, making them consecutive with the previous page. The second set of paras on this page are numbered 1 through 11.

thought? If you are married go back to that first year or so and study the causes of your first symptoms of ill health. The first time you feared that he did not love you, if you are a woman, the first time you found her to be exasperatingly unreasonable, if you are a man and remember how you developed a headache or a bilious attack, or dyspepsia.

If you know your body {as}¹¹³ we do, you will know that every time you have permitted anything but love to be thought of or expressed to your mate, you have added to the destructive forces that perhaps by now have mastered your body. Whatever is out of order in that most perfect instrument in the world, your body, is the result of your own thought.

(47-2) It is never too late to repair by your thought, the damage thought may have committed.¹¹⁴ That is the most wonderful thing about this Temple in which dwells the Spirit of God. There is a way by which you may learn to build a perfect body, to recapture the happiness of youth and to substitute love for every negative emotion.

(47-3) We know that human to be a differentiated fragment of the One Divine Principle, and therefore, we know that the one perfect expression of our Infinite Creative Power is and always will be Love, because there can be no substitute, no compromise, no escape from the fact that we are what we are, the Creator in human form.

CURIOUS FOLKLORE BELIEFS that foods which suggest or resemble sex organs are sexually stimulating: asparagus, celery, onions, etc¹¹⁵

Edwin J. Dingle: Constipation

(47-4) You and I are perfect in principle. Obey the Principle of Life, and we become and remain Health... disobey the principle, in ignorance, which is no excuse, or perversely, and we must reap the punishment in Disease.

(47-5) The Causes of Constipation: (a) Improper diet... first importance. (b) Irregular habits... ignoring Nature's call. (c) Insufficient Exercise... Breathing is the best exercise. (d) Long use of Medicines... Drugs makes matters worse. (e) Use of Strictly Constipating Foods. You must use right combinations. (f) Lack of Green Vegetables. (g) "Bolting" your food... resulting in faulty digestion.

¹¹³ We inserted the missing word "as" per the original source.

¹¹⁴ In the original source, this sentence reads: "It is never too late for thought to repair the damage thought may have committed."

¹¹⁵ "CURIOUS FOLKLORE BELIEFS that foods which suggest or resemble sex organs are sexually stimulating: asparagus, celery, onions, etc" was typed with a different typewriter and is not from the original source.

(47-6) Do not eat carbohydrates to excess: eat them alone, not in combination with other foods. Supplement them with an abundance of above-the-ground vegetables to supply the necessary Alkaline elements.

Never eat proteins alone. Never eat proteins with carbohydrates. Always eat proteins with either acid foods, or with plenty of raw green vegetables. But do not combine fruits and vegetables with proteins.

(47-7) It is the fruits and vegetables, in their natural state, not robbed of their vital elements by cooking – which supply the unseen forces in the body that give us energy of mind and that vital electricity and magnetism which we call life.

(47-8) Eat fruits alone. Eat vegetables alone. Do not mix!

(47-9) Immediately you awake, go to stool. The last thing at night, go to stool. Wait, be still, Feel that you want an action, and close the eyes and imagine a perfect action taking place.

(47-10) Walk just before retiring. Do anything, so long as you exercise the body. Important: Remember that Breathing is the best exercise of all. This writer saved his own life through scientific and spiritual breathing.

(47-11) Go to stool and nurse action – be patient. If there is the feeling that you require to empty the bowels, apply a little soap to the rectum, then sit on the stool gripping the hands, locking the fingers of the right hand over the fingers of the left, with the elbows out from the body, pulling the hands as if trying to pull them apart; this will cause a “bearing down” feeling, and is the natural way to expel anything from the body.

(47-12) Lie on your back: place hands, with fingers locked, over abdomen, knees drawn up (the right leg over the left) so that they rest as near to the floor as possible. Now force the spine back flat on the floor – hold it a moment, then relax: do this seven times, holding spine straight on the floor for slightly longer periods each time. Do this morning and night, lying on a rug not on your bed.

(47-13) It is vital that you should so train your mind, for by making this declaration before going to sleep, and believing it is true, you are impressing the subconscious Mind to carry on the work while you sleep.

(47-14) Use no sugar with fruits. Use honey.

Edwin J. Dingle: Supply

(48-1)¹¹⁷ We see that this Creative Spirit is ever at work, never ceasing in its activity, and possessing Absolute Knowledge of what to do and How it has to be done. This oak tree... once it was an acorn. It has become an oak tree because the Creative Spirit (God, the Creator) within the acorn knew exactly how to make the oak tree.

(48-2) Consider, then, this Creativeness In Nature... this God in Nature. It is (a) Incessantly at work... incessantly expressing with unfaltering exactitude; (b) Everywhere at work... it is at work in Every living thing in the whole of nature; (c) Knows its work... it is intelligent, knows how to do all things, and never makes a mistake; (d) and it has all the substance necessary to make every living thing in Nature.

(48-3) All that can possibly be needed for Life and Supply is to be found in Nature.

(48-4) Now, what is true of the Whole of Nature is true of You, because you are a part of the whole.

(48-5) Yes, it is certainly the same with you. There certainly is this Creative Life in You, but you cannot tell what that life is, though you are able to see its effects in your own life... in your own body, your own mind.

(48-6) The supply of your own life comes to you without any effort whatever... You are not conscious, indeed, of your own very breath which is the life of you.

And your breath comes to you. If you obey the Laws of Nature, it is yours in its full quality and nature even without your having to Ask for it, though you must use your own body to get it. If you can see, then, the wisdom of this simple illustration, you have solved the whole of your problems. You already have all that there is in the universe... you have to "believe that ye have it" and then train yourself to use it, that's all. That is the secret of Supply. We have it. The reason that we think we still have to get it is that we do not Use it.

(48-7) Your source of supply is within you. You - and you alone - are the magnet which attracts to yourself everything that is necessary to make a perfect life. If your life is not perfect as you would have it, it is because you have not learned the way to Use the magnet which you are.

¹¹⁶ The original editor typed "EDWIN J. DINGLE: SUPPLY" at the top of the page.

¹¹⁷ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

(48-8) Many people think that they have to be continually praying to God to send them more money, more of this and that – More Supply! – whereas there is no need whatever to supplicate God to reveal to you the secret sources of Supply, nor to give you strength to meet your daily needs, for all that God can tell you is that You have it. All that you have to do is believe that you have it. That is the initial step, and through proper training of yourself in this thought, you will find that by the obedience by You of Nature's Laws, the abundance of Nature will flow through to you. You must train yourself to believe that you have it, to act as if you have it... to use it as you have it.

(48-9) Whether you believe it or not, it is the Universal Principle that operates in every detail of your life, the same as in the details of the life of Every living thing. You are a Divine Being, made in the Image of the Creator of All the Supply of the Universe. You are supply. You are Supply of all planes of Life.

What You must Do: (a) Feel the truth of Universal Supply: This means that you should give yourself a little time each day to be still, and Think of the truth that All Things in the Universe come from one Source. (b) Feel that You are in the Sea of Supply: This means that, no matter how much you lack at the present moment, the tide has turned – you must feel it to be true and that in ways that you know not and through channels with which you are not familiar, Supply is flowing to you... Now, not tomorrow.

(48-10) Feel that you Expect Supply to Come: You have some idea of what you think you deserve from the Universe. Now you must Expect that it is coming to you. You are not aware of How it may come, but you must happily, with courage and no doubt whatever in your mind, with Joy in your face and gratitude in your heart, Believe it coming.

(48-11) This is the attitude of mind that you must create and maintain, during the whole of the day, no matter where you may be or what you may be doing. The first essential is that there must be no doubt – when you doubt you “short” the current of life that will bring Supply to you. If a thought of doubt comes into the mind that perhaps Supply will not flow to you, you must instantaneously destroy that thought.

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Edwin J. Dingle
SUPPLY

(49-1)¹¹⁹ When you are still, say verbally to yourself, with the eyes closed, the spine straight: “I am now being shown the way... the doors of my mind are now open that I

¹¹⁸ PB himself inserted “20” at the top of the page by hand.

¹¹⁹ The first set of paras on this page are numbered 12 through 14, making them consecutive with the previous page. The second set of paras on this page are numbered 1 through 4.

may see the way.” Say this several times, reverently, deliberately, calmly and quietly, believing that the Wisdom of the Creator Within You, the Lord of All Supply, is definitely showing you the way to increase your Supply.

When you have repeated the above as many times as it is necessary for you to still your Mind, you will feel a deep peace all over you – feel that you are happy and Give Thanks in your heart. No matter how bad things are, they could very easily be worse – so Give Thanks.

Then let your Mind dwell upon the Oneness of Life, as explained earlier in this lesson. Think of the way in which your own body is linked up with the Eternal Whole of Life through the process of your own Breath.... Your breath causes your heart to beat, the circulation to be continued, and so on.... Feel within You the Oneness, the rhythm of Universal Life, that you are connected in every way possible with, linked to the First Force of the Universe, which is God. God is within you.

Thinking thus of your Breath, imagine that it is like a water-wheel, and that the wheel is drawing the water into you from the Great Source of Supply, the never-failing Source which gives life to Every Living Thing. You will find that, very soon, you will lose all sense of your body and be drawn out, so to speak, into the Universal whole, for your body will get heavy. Then, a little later, you will feel the same feeling in your mind... it will seem to be heavy or light, precisely the same kind of feeling that you are experiencing in your body. When you have come to this state of feeling – remembering what you have learned in this lesson, declare – “I draw my supply from the source of Infinite supply.”

Say the above several times, as you quietly turn over in your mind the truth of what you are saying.

(49-2) It is merely a matter of time for materialisation of your knowledge to come into your life as Abundant Supply.

“I am courage... Strength... Power... My supply is in the creator of all supply... I have no lack.... I am Supply.” (Contemplate the inner meaning of these very words – quietly feel that you have taken on a new lease of life and hope, that the Creator of the Infinite Supply is at work within you, and that you can feel it at work, being absolutely sure that the Creator of Infinite Supply is directing your path for you to discover Your own physical, mental, material and spiritual supply.)

“I thank the Infinite wisdom within me for the knowledge of this wondrous truth now revealed to my consciousness.” (Still resting in your body and mind, with no movement whatever, feel that, as you declare the words, God is being brought to birth in your soul.)

(49-3) “I pledge myself that never again will I prevent my supply from coming to me by fearing that it will not come.”

Edwin J. Dingle: Your Eyes

(49-4) You can almost immediately improve the condition, and, if you undertake what you are advised to do – persistently, reverently, happily, believingly – I know that you will have strong, healthy eyes that can see; for when we learn the truth of the whole matter, we find there is a greater face than ourselves which sees through our eyes.

(49-5) Exercise: Walk much. As you walk, feel that you are taking in through every pore of your body that power which gives you life, which brings you the power to see, to feel, to be happy, to be able to do what you want to do in life.

(49-6) Now, a word of warning: Do not talk about what you are going to do, or about what you are doing – carry out this regime, and do not tell anyone. It is a Law of Life that the more we talk about what we intend to do, the less we really accomplish. You have to conspire with yourself.

(49-7) Get a piece of card board about 24 inches square: draw a heavy circle on it, and at the proper places put “E” for East, “W” for West, and “N” for North, and “S” for South, and between each letter draw four points: thus¹²⁰

That is all the equipment that is necessary.

Then – tack this card on a door or a wall, with the light behind you, not looking out into the light. The height at which You place this card should be so that your nose comes about opposite to the centre – then you are ready for the following seven exercises:

Exercise One: Stand back from the card at a distance so that you focus the letters easily, with the centre approximately about level with your nose. Take time to find the focus, so that you see clearly the “N” for the North.

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Edwin J. Dingle
YOUR EYES

(continued from the previous page) Then turn the eyes seven times to the right, going from “N” to “E” – be sure that you focus the eyes on the letters, not passing over them carelessly. Seven times to the right, then seven times to the left.

Rest: Then come around the circle again, focusing on each individual dot – twice to right, twice to left. There must be no strain – indeed, you must feel that you are relaxing the eyes as you look at the four points.

Exercise Two: The same as Exercise One, only extending the radius, making the eyes look up and out, so that you make a circle as large as possible. I felt a little strain sometimes, but found that that was beneficial. Seven times to the right, following as far from the line of the written circle as possible. Seven times to the left.

¹²⁰ In the original source, a large dark circle appears here, along with the instructions to “See sample on pages 8 and 9.”

Exercise Three: Face the card, as in previous exercises, focusing on the “N,” without bending the neck at all, gradually look upward as far as you can; then look downward as far as you can. Do this seven times. Then carry out the same thing from “E” to “W.” Do this seven times.

Exercise Four: Sit in a straight backed chair. Take in a little breath – then drop the head, and pull on it downward – thus you will find that you will “arch” the back, then go down gradually until the head is near or between the knees – go down as far as you can without much strain, retaining the breath in the body meantime. While you are in this position, feel that the whole of the force of your life is being brought to your glorious eyes. Then gradually exhale. Then bring yourself gradually up to the upright position.

Exercise Five: Go out into the open and take one or two deep breaths. Look up directly into the face of the sun, Blinking Very Quickly. This must be done only for a second or two. Blink, Blink, Blink.

Watch the eyes – see whether there are any “spots” as you close your eyes – if there are remember what they look like. This is the Sun Bath exercise.

Exercise Six: Come into the house. Lie down on a couch – place the right leg over the left. Feel that the body is heavy. You are heavy all over – it seems that you are falling through the couch, as there you lie heavily on your back.

Then place the palms of the hands over the eyes, without pressure, causing dense darkness. “Palm” the eyes for a few minutes, feeling that the whole body is being rested.

You will find that this will rest your whole body. As you are palming, watch in the front of the eyes and see whether you can see any “spots” – and if so, imagine that you are seemingly with your thought gradually melting them away, so that you can see only one great mass of deep, dense, black, darkness, with a tiny spot and see it grow brightly then make it go black – then bright – then black again.

Exercise Seven: In this relaxed position, imagine that the whole body is asleep, but that your mind is fully awake and alert. But you are Still Within.

With the palms still over the eyes, Feel that what you are doing is bringing to you the Life Force which is that through which you see. Then reverently, quietly, believingly, say audibly several times, “The Creator Is Within Me.”

(50-1)¹²¹ Cultivate a constantly happy frame of mind. Say constantly to yourself: “My eyes are perfect. I have perfect sight” – and believe it!”

Edwin J. Dingle: Course in the Science of Mentalphysics

¹²¹ The first para on this page is numbered 5, making it consecutive with the previous page. The following paras are numbered 1 through 4.

(50-2) First: Visualise your objective. Second: Develop intense desire to reach it. Third: Be secretive. Do not talk of it. Then conspire with yourself to succeed, using the evolutionary forces within you, directing it towards what you wish to attain. You cannot then avoid success.

(50-3) We could go through history and show that with the advance of civilisation, men and women have lost their original power to breathe properly. We could show how diseases are the results of persistently breathing incorrectly.

(50-4) With proper breathing your physical appearance changes. Lines leave the face. The body takes on a new buoyancy. Men and women who are good breathers give off the dominating notes of health. Rejuvenation takes place. Beauty shines through. The result is serene happiness, a consciousness of physical and mental well-being.

(50-5) Prana is found in its freest state in the atmospheric air. In ordinary breathing, the human being absorbs a normal supply, and this Prana is stored away in the brain and nerve centres to be used when necessary. But when we know the way – in the Science of Mentalphysics we are gradually taught the basic principles – we can and do store up much greater quantities of Prana, just as a storage battery stores up its power.

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Edwin J. Dingle

COURSE IN THE SCIENCE OF MENTALPHYSICS

(51-1)¹²³ Every human being – and, remember, this means You – uses Prana when he thinks, when he wills to do anything whatsoever, when he acts, and so forth; indeed, every thought, every movement of a muscle, every effort of the will, uses up what is called nerve force, which is actually Prana.

(51-2) Every one must readily see that without breath, there would be no life; and without life there would be no Thought, such as most people understand thought.

(51-3)¹²⁴ Breathing: (a) Go through the Vibratory Breath, and you will then be ready to begin your Breathing Exercises. If you do this “Seven-sevens” properly you will feel all of a glow, a sense of “tingling” all over the body internally, and, no matter how cold the day the Vibratory Breath will give you warmth and a sense of radiant health.

(b) You may sit or stand, but standing is better. The important factor is that the spine must be straight, and before inhaling in each exercise you must try to feel your

¹²² PB himself inserted “21” at the top of the page by hand.

¹²³ The paras on this page are numbered 5 through 9, making them consecutive with the previous page.

¹²⁴ This para is an inexact duplicate of para 177-1.

spine by imagining that you are looking straight down your backbone and are thus able to see that everything is in perfectly natural position.

(c) These exercises should be done, if possible, before an open window, preferably au natural, but in no case must there be any article of clothing tight enough to be felt against the body.

(d) If standing the heels should be together, with the toes slightly apart. When ready to begin breathing, know that you are standing with the same force on each foot: Your weight must be evenly distributed on your feet. Then when you have inhaled as deeply as possible, you must (closing your eyes) feel from your feet upwards. Everything must be balanced. Holding your breath, you will notice your muscles will tighten and your body become co-ordinated. When, therefore, you have inhaled, mentally take in the picture of your feet – they are straight and firm on the floor: Then your calves – they are tight and strong: Then your thighs – every muscle doing its work: Then the buttocks – firm and pulling downwards, so to speak. Then your abdomen – drawn inwards: Then your chest – as firm as a rock: Then your back – pressing evenly everywhere: Then your neck – straight and pulling upwards. Finally, the head straight, with the lips firmly closed, so that no breath can escape. In course of time this will all come perfectly natural to you, and you will have to give little attention to the physical side of the breaths. You will then be able to take up visualisation of your idealised self with increasingly deep concentration.

(51-4)¹²⁵ The Harmonic Breath: (a) Stand or sit erect, and see that the spine is straight. (b) Close right nostril with the right thumb; breathe steadily (not too slow) through the left or negative nostril, counting Four during the inhalation. (c) Hold the breath without strain anywhere, and while doing so count Sixteen. (d) Exhale steadily through the Right nostril, while you count Eight. (e) Close left nostril with the left thumb; breathe steadily (not too slow) through the right or positive nostril, with the same count as above. Note: Do not strain at all; merely snap the lips and do not allow any breath to escape. Do this exercise Four times – twice through the left nostril and twice through the right, and go into the exercise four times a day – immediately upon rising, at noon, at dusk, and when you retire at night; as you progress increase the counts by 50 percent, namely, six for inhalation, 24 for holding, 12 for exhalation.

In this Breath, as in all breaths, imagine that you are gaining Youth every time you bring in the Life Force. Try mentally to imagine the current going down the right and left sides of your spine – cleansing, revivifying, strengthening, rejuvenating. After a short time you will Feel the Power, and be able to direct it to any part of the body at will. This practice purifies the body through the impetus it gives to the expulsion of all wastes. It greatly increases the flow of favourable Tattvas, which bring us harmony and strength and clear the nervous system of all negative vibrations.

¹²⁵ This para is a duplicate of para 173-1.

(51-5)¹²⁶ Vibratory (Memory Developing) Breath: (To be practised immediately upon rising in the morning – get up half an hour earlier; before an open window.) Sit in a straight-backed chair, or stool, with the spine erect – take time to see that spine is straight. Hands – On the thighs, palms downward; Feet – Heels must be together, with toes slightly apart. Shoulders – Relaxed (not drawn up) with no tension in the neck. In this position, begin to get the rhythmic action by pulling the head backward, without strain, and without moving the rest of the body, then downward, so that the chin is brought as near to the chest as possible – Do this several times to get the swinging movement, after which actually begin the Breath thus:

(a) As the head swings back, take a deep breath in through the nostrils.

(b) As the head swings forward and downward exhale vigorously through the teeth – a deep forceful exhalation. (No movement of the arms; the back remains straight, nothing moving except the head.)

(c) Repeat this seven times (Seven swings back, and seven forward, like a pendulum of a clock, without pause, the forward motion of the head beginning as soon as the backward motion stops). Then rest for a few moments, watching and feeling the different sensations of your

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(continued from the previous page) body. Then do another seven breaths – then a few moments' rest; and so on until seven sevens have been breathed.

Watch the illustrations, remembering that the body must not be lowered, and that the spine must be kept straight all the time. You must not lean back against the chair. (In our classes, students acquire such control of the body that they can thus sit erect, without leaning back, for hours at a time.) Remember, this is a rhythmic breath, the head swinging like a pendulum of a clock, without jerking. (Some beginners suddenly throw the head forward, and hold it still while completing the exhalation. This is wrong.) The swing should be timed slowly enough so that you complete the inhalation at the same time the head gets all the way back. Then immediately begin the forward motion of the head and the exhalation, timed so that the breath is completely exhaled at the same time as the head reaches the lowest point. Then immediately start inhaling again.

Summary: Take in breath through the nose while head swings up and back, blow it out through the mouth as head swings forward and down. Do this vigorously and without stopping until you have completed seven complete breaths. Then rest a few moments, watching the sensations caused in your body. Then take seven more complete breaths, and so on until you have taken 49 complete breaths.

¹²⁶ This para is a duplicate of 175-1 but is not worded exactly the same.

(52-1)¹²⁷ After Completing 49 Breaths: Turn the hands, so that they are now palms up on the knees, relax every muscle of the body, but do not lean back against the chair. Then with the lesson before you, read slowly, with as much feeling as you can, the words of the relaxation exercise or affirmation for this breath, trying to make real everything you are saying. Do this, however, in a relaxed state of mind as well as of body. It is only when you are relaxed mentally that the words and feelings sink deeply into the subconscious. You then truly “feeling after Him, if haply ye find him.”

Later on, after a week or two of practice, you will become familiar with the words of the relaxation exercise, and will find it comparatively easy to memorise them. They should be memorised, ultimately, because as long as you are in Mentalphysics, this breath is to be a daily ritual, and will be more effective when you have memorised the words and can keep the eyes closed while repeating them. At first this may {not}¹²⁸ be advisable, because the effort of recalling the words may prevent complete mental relaxation.

The purpose of this breath is to charge the body with Prana, the subtle force of life, nerve and brain energy – to start you on the road to the Higher Consciousness where greater and more beautiful things are possible. One of the essentials of this Higher Consciousness is the feeling of joy and beauty, of Light and Divine Love within.

(52-2) Relaxation Exercise: “Now, I imagine a Great Light at the top of my head. The top of my head is heavy and relaxed – the forehead is relaxed. I feel happy all over, particularly in my beautiful face. My face is bathed in smiles. Now the light comes down. The chest is relaxed – the abdomen drops down, as the Light goes down, down to the tips of my toes.

“Now I imagine that great Light at the back of my neck. I am looking down my beautiful spine. It seems that I am looking at a great waterfall, with the sunshine playing on it. I see a countless number of tiny specks of iridescent Light... Light... Light, and I know that my whole Body to be full of light.

“And now... feeling happy, giving thanks... slowly, without letting myself know it, I take a little breath and a long, deep sweeping, sweeping sigh.”

(52-3) Choose your place – your bedroom is the best. Retire early; read this lesson through, then read it again, then begin to practise as you are shown. To undertake the work thoroughly, it is advocated that one hour each night for at least a month be given.

The words in the Meditations, however, may be changed to suit any particular ambition you may have for yourself.

(52-4) This is to be read in the First Person, and Always in the present tense. Our work is being done now – not in the future. (a) “I am now entering upon the Greatest

¹²⁷ The paras on this page are numbered 10 through 13, making them consecutive with the previous page.

¹²⁸ We inserted the missing word “not” per context.

Teaching accessible to man, for I am learning the Secret of existence. (b) The riddle of the universe is about me; I am now solving it. (c) I learn why men die, why they are born, and why they live. I learn why men succeed, and why they fail, why they are happy and why they are discontent. I have the Power and the Ability to live as long as I desire, to achieve whatever I wish, and the doors of My Mind are now open that I may learn how this is done. (d) I now learn that Man is the Master of his destiny, that Man is the Author of Death. I realise that Death is a mental concept not a law of life. (e) I am now developing the power and the ability to realise in my own life the One Divine Principle in which all Success, Happiness and Peace reside.” (Read the above at intervals in order that the thought may penetrate to the subconscious mind, to be established and absorbed. Say it to yourself a hundred times a day, whenever you are free. It is not necessary for you to see the sense of it; that will come later, all that you do now is as a child does when it sets out to learn the alphabet.

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(53-1)¹³⁰ Our mental and emotional states turn the body into a magnet; negative ones attract diseases, intensely concentrated positive ones attract favourable bodily qualities, functions and conditions.

(53-2) Instead of asking for what you need, believe that it is already on its way to you. Take it into meditation and see it coming

(53-3) Starches should be eaten dry; the saliva should supply the moisture. Otherwise, beware of gas and indigestion.

(53-4) While there must be straightness and firmness everywhere in your body, there must be no straining. If you feel dizzy, stop. Rest awhile. Then try again. But do not get alarmed. The dizziness is a sign that the work has commenced. Wherever you disturb a balance you suffer. Perhaps, however, you may find that certain nerve centres give you some discomfort, but if you persevere slowly and steadily, with absolute regularity, the breathings will remedy every defect in your body.

(53-5) The Student may change the wording to suit himself or herself; a good plan at the very start of this course is to take a sheet of paper and analyse yourself, putting down in one column all the positive qualities and characteristics of your own personality – those things you like in yourself. In another column place those negative factors in your life,

¹²⁹ PB himself inserted “22” at the top of the page by hand.

¹³⁰ The paras on this page are numbered 14 through 24, making them consecutive with the previous page.

such as Fear, cowardice, or anything that you wish you could get rid of. Then you can make your own Denial and Affirmation, claiming what you desire in regard to success in any Direction.

(53-6) Immediately after getting up in the morning, practise the Harmonic Breath four times, and the Vibratory Breath forty-nine times (seven times seven). (Less if seven sevens cause neck or throat to feel uncomfortable). A good plan is to take seven breaths, then relax for a minute or two. Then fourteen breaths and relax, fourteen more and relax, then the last fourteen, and relax. Shortly before lunch, Harmonic Breath four times.

(53-7) An hour before retiring, meditate for one hour. If not possible, half an hour, but your progress toward mind control will then be less rapid. Harmonic breath four times, then immediately to sleep. Note: The Meditation at night may be practised three times a week if other duties prevent such meditation every night, but progress will be slower.

(53-8) Do other people turn you from your purpose, or do you make your own decisions and carry them out in spite of other people. Find out. A good way to see if you follow this regime for two weeks, letting nothing or no one turn you from your purpose. You can, of course, but will you? Will you hold resolutely to one purpose for two weeks without permitting doubt, or temptation, or inconvenience, even yourself, to swerve you? If you do, you are one person in a hundred, and you will go far. You will be developing determination, fixity of purpose, decision of character, will-power, self-mastery.

Before you begin, fix your program. You will probably have to rise a half hour earlier in the morning. The harder this is, the greater the addition to your strength of character, if you persist. Be careful, in fixing your program, not to decide upon something you cannot keep up. If night, school, business, or other necessary activities prevent your devoting one hour to meditation each night, then decide to do this three times a week. Decide this in advance. (Don't, under any circumstances, decide to do less after starting. Once having made your decision, do more if you wish, but never less.) Similarly with the diet. Those boarding with others, or young people living with their families, may have to vary the program a bit. For your own sake, we hope you don't. Decide this matter in advance, then stick to your decision. Once you weaken, once you begin making excuses to yourself for not doing what you have decided to, you begin making it difficult to develop mind-power.

(53-9) Mind-power can do almost anything. But it must be mind-Power. There must be force behind it. Mind-dreaming won't get you anywhere. Lazy thinking has no power. Thought without force and fixity of purpose behind it is actually debilitating. You are to learn how to put force and firmness into your thought, through practice. But no one will be able to duplicate the mind-Power of the adepts without the breathing practices.

(53-10) The exercises and diets are for the great majority of people. Naturally, some people must adapt them to their own particular requirements. Perhaps your physical condition is not average. Perhaps you have already been advised to follow a prescribed diet. Instead of following our diet by all means follow the diet which has been prescribed in your special case. In special diets, obviously someone who knows your condition and is close to you must decide matters of diet. Similarly with breathing exercises. These are designed for the person in average physical condition. If your condition is not average, then before undertaking them you should consult someone who knows your condition. You may find it best to start with a smaller number of breathings, before attempting the number we suggest. As in all exercises long unused muscles may be a little uncomfortable at first.

(53-11) Never underestimate the importance of your body. It is truly the "temple of the Living God." As you get further along in Mentalphysics you will better understand the meaning of those words.

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(continued from the previous page) The person who attempts to improve himself with mind-power alone, neglecting his body, is like the carpenter who leaves his tools and lumber at home. Mind-power, indeed, can do almost anything, but it must be given the instrument and the material with which to work. This is where Mentalphysics differs radically from certain popular western ideas of mind-power. Thought alone cannot keep a starving man from getting weak and thin, nor can it long maintain the health of a man whose diet omits certain important elements the body needs. The Power Within must be given the substance with which to build a capable body and brain. This substance consists of five foods – solid food, liquid food, rest, breath, and thought. Each of the five must be of the right kind, and all five are required to build a gloriously strong and capable individual. Thought can work wonders, but not without the other four essential foods, which are as necessary as lumber is to a carpenter. One of these – breath in sufficient quantity – is lacking in most people's lives. If there is such a thing as brain food, breath is it.

The Meditations: Meditation, as usually practised in Western systems, is just so much time wasted. Meditation, without concentration, without force, is of little avail. The meditations of a lazy, dreamy, or wandering mind do more harm than good – with any kind of affirmation. This is the mistake of various Western teachers and their followers. They don't know what real meditation is.

The power of concentration, of putting force behind your thought, can only be learned through practice – the most effective practices known are outlined in this lesson and subsequent lessons. It usually requires considerable practice before one can concentrate for any length of time on one thought, with every other idea or sensation

shut out. Still more practice before real silence and peace are attained. Yet it is only then that the subconscious mind, the Power Within, God – or whatever you wish to call it – can be most effectively reached.

As Ding Le Mei¹³¹ said in class, “Leave your thought outside. God doesn’t want your brains; you want God’s.”

(54-1)¹³² The Process of Living is like this – first we Think; then we Feel; then we Act.

(54-2) Declare audibly. “I am the master of my own life. I will do whatever I desire to do.” Say it several times. Rest. Now, say it again, with more Feeling... say it as if you know that you are the Master now.

(54-3) Now think. Not only must the Reason see and the Consciousness Feel the certainty, but the conviction is still to pass a stage further – Into the Imagination.

(54-4) Examine carefully what the Imagination brings to you. Let the Reason endorse the idea. Cultivate the certain conviction of the possibility of doing it.

(54-5) You must not say that you cannot make a fresh start. You must not say that you cannot do what you feel that you would like to do. You must not say that you lack anything whatever to keep you from being what you want to be. No, no, no,... believe that you can conquer, and that Within You – though you may not yet know what it is – there is a Power that causes the Universe to be what it is.

(54-6) You are advised to add any or all of these Affirmations to your Meditation. It is best not to meditate upon too many things at one time.

(54-7) Use distilled water for drinking. In the morning, take it with lemon juice on rising.

(54-8) Do some deep breathing on rising.

(54-9) Salads should be made from above-ground vegetables, as root ones are constipating.

(54-10) Constipation must be cleared before eyesight can be cured. (Fasting improves sight because of this reason? – PB)

(54-11) Avoid cooked foods as much as possible.

¹³¹ a.k.a. Edwin John Dingle

¹³² The paras on this page are numbered 25 through 35, making them consecutive with the previous page.

(55-1)¹³⁴ Their systems are not for us in the Western world, however, unless we are prepared to give up everything for a period of some years and do nothing else. Hatha Yoga practices are possible for us in the Western world, but what you are learning in your Scientific and Spiritual Breathings will teach you more in three months than you would learn in Tibet or India in three years.

(55-2) Be emphatic. Say it to yourself a hundred times a day – “Yes, I, I can do it.” Until the conviction captures the mind, the imagination, we shall remain such stuff as dreams are made of.

(55-3) You must begin to develop the power of Visualisation. This means that you must create for yourself pictures in the mind of those conditions which you wish to realise. The Imagination is the Creative Faculty, that is, the wonderful instrument with which we all work, whether we know it or not.

(55-4) Now, when you are in a state of perfect peace, make a slight effort of will, without any strain, that you are to create the new physical you. Sit calmly, with the eyes gently closed, the eyes slightly raised, as if you were looking upward to your forehead. Be very still, so still that you do not move at all for a long time. Then mentally state that you are about to form a picture of your Perfect Wondrous Self. Will that this picture shall come before your eyes. Then wait and watch, perfectly still. Don't strain. Soon you will see just a little removed from the front of your eyes a picture being painted for you, so to speak. There it comes. “I see that beautiful head – thick healthy hair, perfect features, a face unlined and happy, the eyes bright. I see a strong neck, a full chest, strong arms and hands. I see my Perfect Self before me, powerful and strong... and harmonious in every muscle.... Mentally go down through your body, and note the beauty, the strength, the youth, the very glory of life within. Then imagine a Great Light around your perfect self pictured before your mind. You are bathed in light. Perhaps the light will be so strong as to seem to blind your physical vision. Hold it! Then – still, very still – bring that picture nearer. Say mentally to yourself that it is coming nearer to you. Watch it. Bring it so near that you can see every part of your beautiful body. Then bring it still nearer, nearer, nearer and finally let the light sweep down through you as the picture is lost in the absorption of your mind. The light will bathe you from head to foot. Affirm that that perfect Self has now

¹³³ PB himself inserted “23” at the top of the page by hand.

¹³⁴ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

been unfolded to you, and visualise the truth of this statement in your body. You should feel a deep peace within, and when you come out of your Meditation you should be bathed in light and happiness, for the work that you have done is now going on in your own body, leading on to Perfection in every detail. A week of this exercise, if you can induce the state of abstraction and perfect stillness, should enable you to witness considerable advance towards improved physical condition.

(55-5) (a) I Am Whole – In a state of relaxation, with the mind crystally clear, think of the word “Whole.” Into the mind there will come doubtless a sensation of roundness – you will think outwards from the mind, so to speak, and the more you concentrate the more you will sense this ever-enlarging roundness. Feel this sensation of roundness and wholeness – lose yourself within it, so that thought, as thought, ceases, and you feel yourself in this blissful state of Wholeness.

(55-6) (b) I Am Perfect – When you are thinking of the word “Perfect” the sensation in the mind is different from that when you are thinking of “Whole.” Notice the difference in your meditation. Whatever the feeling that contemplation of the word brings, register the feeling, so that you will be able to bring back the feeling at any time that you so desire.

(55-7) (f) I Am Harmonious – Think of Harmony, Rhythm, Balance, Equilibrium, Poise – of the whole Universe. Think of it in the Order of the Universe. But you must not let it rest only in the mind – it must pass out of the mind into the feelings, and the feeling must be so deeply registered that it is yours to do whatever you like with at any time.

(55-8) (i) I Am Happy – If we understand the inner meaning, the hidden meaning of these words, there is nothing else to learn. Imagine that you are looking upwards to the top of the head, as if you are concentrating, and so forcing your own thoughts up through the top of the head. Then, thoroughly relax the mind, as you have the body, and imagine that every cell in the body is being charged with joy, which is the vital fluid that propels the forces of the very Universe.

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(56-1)¹³⁵ It is hoped that you are faithfully carrying out your meditations. If you are, by this time you should be able to see some results – you should be happier, there should be a feeling of well-being. You should more easily be able to go into a state of abstraction. Remember that this is for you to do. Nobody else can do it for you. If you

¹³⁵ The paras on this page are numbered 9 through 20, making them consecutive with the previous page.

faithfully and reverently go into Meditation each day, you may be assured of success later on.

(Note On The Sevenfold Position:) If the position in which you sit is not comfortable – for example, if you feel a “pins-and-needles” sensation in the legs, experiment by moving the legs; if you have the right leg over the left, try the left over the right; try a cushion under the ankles. In other words, find out what is the best position for your comfort, because until you are able to get into a position of comfort you will not be able to make much progress. But the “tailor-squat” position is the best – it is what in Mentalphysics we call The Sevenfold Position, the position in which we place the body (which is the instrument of receptivity of the Universal Force) so that it can readily receive the sevenfold current of the universe.

(56-2) We all gain what is truly ours to gain. It may take a little longer with you than with others, but it will come – as you persevere – and are happy. Each evening read over all the Lessons thoughtfully before going into The Silence. Read and re-read, for each time that you do so new ideas will come into the Mind, for the Universal Spirit within you is constantly instructing you.

(56-3) Carry the idea another step, and we arrive at the most stupendous truth that can ever be known, since all human knowing is in some way derived from it. You can now truthfully affirm: “Therefore, Whatever The Creator Is, I Am.” Note: Be very reverent about this. Read it carefully and in deep silence. Let this grand truth live with you. Act the part. Do not be proud – by pride angels fell. Be grateful.

(56-4) Love is Life. Love is Intelligence also – you can see that – and should never descend lower than its highest ideals. If so, it annihilates itself.

(56-5) Mind-substance may be likened to Prana in the sense that it is found in every place in the universe. Its sum total is fixed and cannot be added to or taken from, and therefore it is unchangeable.

(56-6) “All that hinders the individual from exercising the full power of the Infinite for any purpose whatever is his lack of Faith, his inability to realise to the full the stupendous truth that he himself is the very power that he seeks.

(56-7) In everything that you do and say and feel, know that you are placing yourself in that happy, reverential attitude of mind, knowing that the All-Wise Father, the Spirit of Wisdom, is directing your every step and act and breath – all that you are and do.

(56-8) Your body is the instrument – it is the Temple of the Living God. If the Instrument is not perfect, how can receptivity be perfect? How can you express perfectly the perfect Substance of the Universe with an instrument that is imperfect? Some religionists may disagree with this statement, but it is not to be denied

(56-9) Never fear regarding spiritual awakening and unfoldment. That is assured as you improve physically and mentally. In your Meditations on Health, as you say audibly: "I Am Health," be silent and immovable; see before your Mind this glorious picture – it is forming – there it comes – a light around it, it is bathed in intense light – it is coming nearer, nearer, nearer, so near that the Light nearly blinds you, and you can feel it flooding you from head to foot.

(56-10) Practise bringing that "picture" before your mind – a hundred times a day. Live it. Then when you see and feel this Light, r-e-a-l-i-s-e that you A-r-e health.

(56-11) Now, in Mentalphysics, you are learning, step by step, how to build a new consciousness. As this is done by reversing, changing and improving your mode of thinking (actually what you think), it is of the utmost value to you that you persevere with the practice of Meditation... for in your meditations you are building yourself over. How?

(I) The Denials.....blot out the old ideas.

(II) The Affirmations.....build in the new ideas

You may wonder how this can be done, but when we come later to the lessons that show scientifically the operations of the Subconscious, it will all be clear to you.

(56-12) While you should have no idea of time while in a state of Meditation, you must give yourself plenty of time. Never hurry. Wait and watch. As you audibly state the Affirmations, let the voice be so low and even that the very sound will seem to lull you to rest – but not to sleep. Cultivate the low, long intonation of the words – thus: "I-I-I-I... A-M-M... H-E-A-L-T-H-H-H" – long drawn out, so that the breath will be deeper and more quietly rhythmic every time you breathe. Go through them all, one after another, and let the Mind revel in this sensation of Perfect Bliss.

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(continued from the previous page) Notes on Hygiene. – Before you practise, bathe if convenient. Cleanliness within and without. While in the bath, I flush my ears occasionally with warm water – none of us wants to be deaf.

(57-1)¹³⁷ Notes on Breathing. – By this time you have gathered some power of your Breath. There are eight breaths in all in your Initiate Group teaching.

¹³⁶ PB himself inserted "24" at the top of the page by hand.

¹³⁷ The paras on this page are numbered 21 through 35, making them consecutive with the previous page.

(57-2) You are urged to continue most faithfully with them – never missing a single morning – being warned against strain of any kind; though there can not be any strain if you learn what the buttocks are and what their use.

(57-3) You cannot arrive at an understanding of the beautiful Truth, dear student, simply by reading the words. You must be able to feel them, they must be a part of your underlying thought all day and every day. The realisation of this truth must be imbedded in your consciousness until you act and live by it. Then you will find yourself possessed of the power of God, Himself, which you are. Then, truly, “greater things than these shall ye do also.”

(57-4) Your Eyes have brought to you most of the ideas that compose your Mind. Many of those ideas are false.

(57-5) You will learn through spiritual chanting what power there is in Sound. The Word is the sound of the Universe... the Deific Word, the Omnific Word. Your Word is your Power, but there is a Word that is more powerful than sound – and that is Silence. We can only reach the Silence and Rest in the Silence, however, when we properly understand and rightly use sound. It is the same with every living thing. Every sound that can possibly be made by any living thing in the universe comes from the ONE SOUND, the “WORD OF GOD,” as some call it; the “FIRST VIBRATION,” as others call it. We know that the Mind is impressed more by sound than anything else, and the only way to reach Soundlessness is through Sound. Your sound comes through your throat, and you have the will to choose whether what comes through your throat shall or shall not be in accordance with what you know to be TRUTH.

(57-6) No slander, no petty small talk, no malice – bite the tongue before you will say anything other than that which you know to be the Truth – and the Word becomes the Flesh, and you utter The Truth that Makes you Free.

(57-7) Your “mind” is made up of ideas that come to you and which you hold for your own, the origin of the whole of which is the Universal Mind. Just as you can see that every living thing is also linked together.

(57-8) Take care of your feet, that you may gather into the physical body the balanced magnetism of the Universe; so that, again, this balanced magnetism (or any other name which you may care to give to it) may manifest itself in balance through your life on all planes. The “feet” are of great symbolical significance.

(57-9) Reading about Truth will not make you realise truth. You must practise it, and Meditation is your key. Therefore, be sure that you have memorised all your Affirmations and Denials. Memorise them in such a way that you are thinking of them

constantly. With the first breath on waking in the morning, you think of some phase of your teaching – let the Grand Truth LIVE with you.

(57-10) BE HAPPY. Cultivate the FEELING that all is well – that everything in the Universe through the incoming of every breath of your body, is working for you.

(57-11) As a philosopher, your Teacher knows that he can only receive from the Universe the exact return – increased by the Mystic Fourfold Law, of which you will learn later – which he gives to the Universe.

(57-12) On each morning of these days, rise early feeling that you are being led by the Creative Spirit to do what will be most effective.

(57-13) On each morning of these days, awaken one hour earlier than usual, and devote the time to Meditation upon this matter. Meditate thus:

“I AM NOW BEING SHOWN THE WAY TO SPREAD THE LIGHT OF DIVINE WISDOM.”

(57-14) This may be a new idea entirely, but it can be done, of course; Practice will enable you not only to feel the forces of the Creator within you, but actually to see them at work within the temple. Whenever you have some leisure, cultivate the habit of sitting silently (see how silent you can become, and pay particular attention to your breath as you are silent), alert, waiting, watching for the forces that are directing and sustaining your Being.

(57-15) Sitting in a chair, see that you are erect, the spine straight. Place the fingertips of the left hand opposite the fingertips of the right hand, holding the hands in a cup-shape. Watch your fingertips. Be still, with no strain, particularly in the arms.

(continued from the previous page) Begin to imagine that you can feel a tingling sensation at the tips of the fingers. You may find your hands begin to move. You will feel a sensation, perhaps a “pins-and needles” feeling, at the fingertips; and you may possibly get quite a shock that will run straight up to your elbows. If so, be grateful. Then try to imagine that you are feeling the same sensation in other parts of your body, for if you can begin to FEEL the great Eternal Magnetism of Life you will in time be able to direct it. After the first exercise, sit, with the eyes closed, and try to feel extremely happy. “I am happy – I am VERY happy – I am Happy ALL OVER. I am HAPPINESS.” In this exercise, bring back to your mind any feeling in the body that

you are familiar with that makes you FEEL happy... then imagine that you are feeling this all over the body, from the top of your head to the soles of your feet.

(58-1)¹³⁸ Every moment that you can find quiet of mind, say to yourself, that, no matter what others are doing, "I am now discovering my True Nature – Life is new to me – I am forsaking the false and building into my Consciousness only that which is essential truth."

(58-2) Though you may not at the moment give them the importance rightfully attaching to them, the Meditations form your principal tool.

(58-3) And this is what they will do, if persistently carried out. How will it all be done? you ask. That is not for you to try to answer – a higher power than your Conscious Mind will do the work, and IT IS CERTAIN.

(58-4) It is also to be noted and remembered that the cells, as cells, are not subject to Death. They can be injured and destroyed by injury, but they do not die naturally. This is true of the cells of the body in its entirety.

(58-5) Advice on Sleep: Do not sleep overmuch – sleep is a form of death – that is, sleep as the average Westerner knows it. As soon as you can train yourself for six hours, six will suffice. Edison got along very well on four hours, and this writer can do the same; and when you can induce a state of abstraction you will find that in one single hour of True Meditation you will derive more benefit than from eight hours' sleep. I mention this to show that you cannot make excuses about not having time for your Meditations. Take time from your sleep. Should you fall asleep while engaged in meditation, do not be unduly disturbed (although you must fight sleep, and keep awake), for the message is carried over to the Subconscious Mind all the same. If you have the tendency to sleep during meditation, sit and meditate thus: "The Creative Spirit never sleeps. I am the Creative Spirit. I sleep only when I wish to sleep." It is true that real sleep is the greatest alkalinising "food" that there is, but our meditations should teach us how to perfectly relax the body that we can do with only a moderate amount of time for sleep.

(58-6) I AM NOT SEPARATE FROM THE UNIVERSE (Denial)
I AM THE CENTRE OF ATTRACTION (Affirmation)

Take these into the meditations as you did before. And remember – do not argue with yourself. While it is good if you see their essential truth, the result is just the same if you don't. When we come to the lesson on the operation of the subconscious mind you will learn that whatever you say about yourself is bound to be effective.

¹³⁸ The paras on this page are numbered 36 through 45, making them consecutive with the previous page.

(58-7) All down through the ages, we have been waiting to meet. You and I have been seeking each other, though not knowing how or why, and now – in this life – I am to make manifest to you the highest knowledge of the Truth of Life. I am the messenger; you must take the Message.

(58-8) But we may “understand” very much intellectually, and not be able to demonstrate – to make real – in our lives that which we think we understand. That is because we do not rightly resolve to use that which we understand. Latent abilities are not awakened in many people, and they never become awakened until the resolution to awaken them comes into consciousness.

(58-9) In your breathings (which you must never for a single day disregard) you are taking in that invisible and organising Force of Life, Creative Intelligence; you use it in Right Understanding as the first stepping stone. You begin to use it as you take the next step – Right Resolution.

(58-10) The Universe is a unit comprised of many parts. You cannot think of two universes. If I am one thing, the universe another, then there would be “I” and “The Universe,” and it would not any longer be a Universe but a Multiverse. I am by this means led to know that without me the Universe is no longer a universe. It must, therefore, depend upon me for its existence. Not only I, but every other “I” can make the same claim. In a word – I, THE CREATIVE SPIRIT, AM THE CREATOR OF THE UNIVERSE.

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(59-1)¹⁴⁰ The external world that we see about us does not exist for us externally, but internally. Take a box as an example: You say that you see a box. What you actually see is a square form and a certain colour. You do not see the box as it is, but as the sight reflects it from the eye to the Mind (and there is no evidence to prove that any two human beings see the same thing in precisely the same way). What actually takes place is that the colour, which is the form of a square, is vibration which impinges on the eye, and causes there a sensation of colour and form, which passes along the nerves to the seat of vision in the brain – and so I see the box within me. Now this is true of all that we see – this is true of all that we see! I close my eyes and thus shut off the millions of vibrations that enter my eyes from the outside – that which I call the Universe.

¹³⁹ PB himself inserted “25” at the top of the page by hand.

¹⁴⁰ The paras on this page are numbered 46 through 55, making them consecutive with the previous page.

(59-2) Sit still, very still, and peaceful, and happy. Get the habit of listening within – do it tonight when you meditate. Do not strain – success depends upon absolute relaxation. Relax the mind as you relax the body.

(59-3) So make this your rule: Before asking any question, try to see if you are able to solve the problem in meditation.

(59-4) We are Mind, and the senses merely the avenues by which we are related to the world of objects other than ourselves. This does not mean that we are to decry or belittle the senses as something bad or useless. No, the senses are a part of us, but not the REAL part. Our duty in these Lessons is to emancipate the mind from their dominant control. Instead of the senses mastering the mind, the mind must master the senses. But the mind cannot be master until it recognises its power. Just as the horse will remain the servant of man because it is not aware of its superior strength, so man will remain a servant, beaten about willy-nilly by any wind that blows, until he realises the glory of the Higher Powers of the real Self of him... “To de-hypnotise the mind from its sensuous enmeshment and to awaken it to the consciousness of its real inheritance – omniscience – means Eternal Life, here and now.”

(59-5) Now we go on to obtain an idea, a correct idea, of Pervasion, that is the ALL-PERVADING. We cannot think of space except by means of object, these being relative one to another – one object here, another object there, gives us our idea of space.

(59-6) This, of course, does not mean that there is no external universe. There obviously is. But we know it only by our perception – we cognise it within. It therefore exists for us in the mind, made up by a mass of ideas. And since we made all the ideas that compose our own mind, then we see the universe as we are and not as it is.

(59-7) The only knowledge our vision gives us of the Sun is a sensation of light; this is stored up in our memory. Every time that we look at the Sun our idea of it is added to. Therefore, so far as we are concerned, the Sun only exists as an idea. Hence we find that the Sun is a mental concept. Now, what is true of the Sun is true of all other objects, since we see them in the light of the Sun. And so we see that the whole of the external universe exists in Mind – in our mind – and so we are led to see that we pervade the whole of it. If this line of reasoning is clear to you, you will at once arrive at an idea of the ALL-PERVADING as applied to yourself. When we realise this as conviction, we identify ourselves with the Omnipresence.

(59-8) We do not doubt that the Creator is Omnipresent. Therefore, we too must be Omnipresent – whether we realise it or not. The idea propounded in the last paragraph of “occupation” teaches us to realise that we are like the Creator, ALL-PERVADING. By persistent meditation upon this, we come to see ourselves as we are instead of how we appear to be. We see ourselves immortal, imperishable, limitless, self-contained,

self-existent, One with the Essence of Life. Or, as Jesus said, "I and My Father (source) are One" (and the same thing).

(59-9) You are required to be silent upon these things. Discuss them with no one – Go, and tell No Man.

(59-10) Now, the capacity to receive and store ideas in the subconscious mind is unlimited. It is important to remember this. Over and beyond this there is a department of feeling that is not sense-feeling; this is the Emotion Centre. For instance, we feel love for others, for objects about us, for our country, etc. We love these objects that cause us pleasure. Objects of sense are all the time being translated into terms of emotions – for instance, we love to hear beautiful music, and so forth. We do not stop to ask why this is so, but we know that it gives us pleasure, and when we analyse that pleasure we find that it is the emotions that are delighted rather, that we are delighted through

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(continued from the previous page) our emotions. I want you here to particularly grip the fact that the pleasure is not in the senses as such, but in the mind, where the senses are translated into terms of emotion.

(60-1)¹⁴¹ Note: this is out of place in text: You should be well equipped to know precisely how to fuel your body, which after all is a great secret of success. Indeed, I personally regard the body as the vital machine of life itself! (pg. 85 mms)

(60-2) Consider yourself for a moment as "The Magnet." Also consider that you are made up in your physical system of millions upon millions of cells – that you are the General in charge of many armies of cells that will work for you all the time in the way that you direct. The Magnet is operating, obviously, upon all these atoms, ions, that compose your body, every moment that you live. There is no moment out of the whole 24 hours every day, sleeping or waking, when the Magnet is not impressing its image upon the physical particles of your body, the cells.

(60-3) But the human factor, imagination, can use Nature's laws to its own advantage every time when it knows how.

¹⁴¹ The paras on this page are numbered 56 through 66, making them consecutive with the previous page.

(60-4) But have YOU “found your God?” If you have, it was through the power of your Imagination that the discovery came to you. Our Imagination IS the power of the Creator within us, and so we should cultivate it in the way that you are being directed in your Lessons. As I have said above, the forces of Nature are blind forces – they ALWAYS act in the same way.

(60-5) Work this week with great zeal and joy – that you will feel that you have contacted the very Wisdom that propels this Universe – that it is within you, and you have learned to be so still that you can feel it at work within you.

(60-6) Are you regularly giving to the meditational side of your practice the hour a day that you promised yourself when you started? If you are regular in your practice, success is assured.

(60-7) The Buddha said: “When you fix your heart on one point, then nothing is impossible for you. The heart easily runs away, so it is necessary to gather it together by means of breathing power. Breathing power easily becomes coarse, therefore it has to be refined by the heart. Breathing alone serves to remove laziness. Although the breath that flows in and out through the nose is not the true breath, the flowing in and out of the true breath is connected with it.”

(60-8) When we say that there are TWO minds, we do so for the purpose of clear thinking. There is only One Mind, but separate functions of the One. Man seemingly has two minds, or at least two distinct phases of consciousness. They are: The conscious (or “Waking” mind). When you “sleep,” it sleeps. The Conscious mind seems to be the analyser, the comparer, the reasoner, and it acts as a sentinel or watchman at the doorway to the Subconscious mind.

(60-9) The Subconscious (or Unconscious or Subliminal) mind. This is usually called the Subjective mind. It is present before birth. Though for long scientists said this subconscious mind resided in the Cerebellum and medulla oblongata, it is now generally conceded that it occupies the whole human body. It would seem to be the living immortal part of man. Unlike the conscious mind, the subconscious never sleeps – it never forgets – its memory is faultless. It keeps the body working – controls breathing, circulation of the blood, and all involuntary muscles when you are asleep as well as when you are awake. It is your sublime power, amenable to control by the power of suggestion.

(60-10) The subconscious mind has no faculty of reason or judgment. Therefore, the conscious mind has to decide for it, but the subconscious mind has all the power to do whatever it is directed by the conscious mind to do.

(60-11) During the early years the subconscious mind goes on with the work of construction with very little interference from the conscious mind – it builds a perfect human form (the word “perfect” is not used in its aesthetic sense, for that is a matter of personal opinion). The point is that all the organs are perfectly formed in principle for uses they have to perform. The heart and circulation are so perfect that the brain of man can conceive of nothing more perfect or superior. But this remark applies to all the organs – in fact, to the entire body. Can anything be imagined more beautiful in its principle than the eye? Think of the wonder of your skin, with its millions of pores, its capillaries and its network of fine nerves. Then let us stand in reverent wonder at the wisdom pent up in the subconscious mind that has created and then sustained this marvellous mechanism.

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(61-1)¹⁴³ Never forget, that the Infinite Wisdom, the creative spirit, acting through the subconscious mind, knows not only what to do with exactitude, but how and where to do and to maintain the doing as long as we live.

(61-2) The conscious mind can just as easily direct the subconscious mind into constructive channels as into destructive ones. And now we arrive at the point where we are able to see in what manner the meditations are doing their work – meditation scientifically carried out is man’s infinite blessing. Let us give thanks.

(61-3) When the meditation is complete – that is, when we are able to induce the state of abstraction – the conscious mind is in perfect harmony with the subconscious mind. (We know that the subconscious mind believes what it is told without question, so that we see in meditation it is being told the truth, and it immediately sets to work to build the Temple according to the principles that you have claimed for it in the meditations; and no matter what your meditation be for, the result is bound to materialise, for the subconscious mind accepts without question what you tell it.) And then what happens? As these new and beautifully true ideas become part of your new consciousness, the erroneous and false ideas fade away into obscurity – they are expelled by the new ideas. When you are no longer conscious of evil, for you evil does not exist.

(61-4) Your very body is so constructed as a Thinking Machine that we have the power to bring into action what we think, and our deeds are the true measure of our success.

¹⁴² PB himself inserted “26” at the top of the page by hand.

¹⁴³ The paras on this page are numbered 67 through 79, making them consecutive with the previous page.

(61-5) Breathing is most subtly intermingled with the emotional life.

(61-6) But an emotion that we cherish gets fixed, and when it is deeply rooted we call it a mood, and these moods become so firmly rooted in the mind that we grow unconscious of their existence. But because we do not know they are there does not prevent them from affecting us.

(61-7) In the meditations you are inducing these principles from the hidden depths of the creative spirit into the conscious mind, and these principles may be established consciously in the conscious mind by persistent meditation.

(61-8) You are invited to examine yourself to discover your permanent moods. You will be surprised. You will doubtless, like most people, find that you are dominated by some phase of fear. Of such people we say that they are gloomy, despondent, serious, apprehensive, worrying, etc.; and if such people happen to be happy, cheerful, joyous, it is a lapse from their permanent mood. We have, therefore, to reverse our moods as we have reversed our thinking, so that some aspects of the Love emotions dominate – like Cheerfulness, Gladness, Hopefulness. We shall then declare the truth that we are cultivating a happy disposition, a Happy Mood.

(61-9) By consciously cooperating with the principles existing within us, and establishing them in the subconscious mind, by making these principles our permanent moods, we conserve the life energies. Then, through meditation, we find that we can direct them into constructive channels.

(61-10) I charge you to take great care in your speech. Use the best words that you can – extend your vocabulary. Try to so order your speech that every word that you say shall be the highest truth that you know. Do not use slang. Take no name in vain. Right speech is the forerunner of right conduct, and though this is somewhat advanced and cannot yet be understood by you, carry out the instructions, and you will find that by carefully watching your speech, the action of life will become purified. During this week pay particular attention to what you say, and how you say it.

(61-11) Have no tongue unless you have something to say, for nothing can fritter away the power of life more than useless sound – words, words, words, that have no meaning, and no power. The Word is the Power of Life.

(61-12) If you feel that you have sufficiently advanced towards proficiency, you may during this week and next, breathe one morning and not breathe the next – though on the mornings that you do not breathe you are to sit still and go through the breathings in your mind. That is, quietly still within, feel in your mind that you are breathing physically – feel the exhalation, the inhalation, the movement of the body in the Breath,

then the exhalation, then the relaxation and spiritual work. This will teach you to feel the Pranic power without having to physically generate it.

(61-13) We have learned that the primary cells from which our bodies have developed are actually immortal. By this we mean that we know that they exist at the present moment, and we cannot point to a time when they did not exist.

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(62-1)¹⁴⁴ In fact, the cells of which the bones are made continue to preserve them for countless years after we are “dead.”

(62-2) Do not miss anything. Sit quietly and still, and then read aloud, with all the psychic force at your command.

(62-3) You are now in a position to state, with the utmost conviction, this great Truth about yourself. And do this with great joy. If you do not feel joy, assume it. Pretend. Play the game. Act the part.

(62-4) The Light of the Mind is the Creative Spirit, the Light of Divine Wisdom. We all know that we cannot have light without heat – fire; in our case, the case of our bodies, the heat is the Fire of Divine Wisdom, and those students who have made the progress with the Breathings that they should will know that when they retain their breath properly they can feel and know this heat of the Divine Wisdom within. What is written here is not figurative or symbolic – the words mean just what they say.

(62-5) Write down the weak points. Then, with all the strength of conviction that you know, determine that this does not exist any longer – that you are what, in perfect reverence, you can visualise the Creator as being. It is an axiom in all progress that the more we conquer the more easily we conquer. You can form a habit of conquest as insistent as any other habit. Victory with you will become a state of mind.

(62-6) Determine that during every day of this wonderful week not a hard word, not a wrong thought, not an impure motive, not a single element of negation shall enter your mind and actions. And then watch and see that pleasure you get from this attitude of mind towards the Universe. Go into your meditations with a feeling of profoundest harmony with all the world.

¹⁴⁴ The paras on this page are numbered 80 through 90, making them consecutive with the previous page.

(62-7) We make the conditions of our life with the spoken word. Our words are the clothing of our Thoughts. So we must never say about ourselves anything that we do not wish to come true. Cut down a Negative Thought at once, exclaiming mentally: "Thou shalt not pass – I will have none of thee."

(62-8) The subconscious mind is more readily impressed in a state of coma, semi-coma or hypnosis, but easiest of all in meditation. In meditation the mind is still. The meditator, as you are yourself aware, abstracts himself from conscious contact with the world around him. He goes into the silence. You may speak to him and he does not hear. He is not asleep, he is not in a trance, he is not hypnotised, yet he is oblivious to the things of sense. (It is hoped that you, dear student, have so far progressed in your meditations that you are like this when in practice.) In this condition the subconscious mind is very plastic. Any idea that you want to impress upon it may be transferred when you are like this. This is why you are constantly urged to persevere with your meditations. The practice has by this time given you some ease, I hope, in being able to find the state of abstraction. In this state make your affirmations of what you want to be.

(62-9) It is essential, at the time that you commence the practice of the Creative Breath, that you gain the irrevocable belief (if not knowledge) that you are the Creator, and that you do actually create, by the power and use of your own mind, whatever comes into your life. You are the creator of your own life conditions.

(62-10) Then, make the most of The Creative Breath, which will enable you to make it more and more abundant, and more and more real in your life. You must remember, however, that of all the spiritual breathings to which you have so far been introduced the Creative Breath is probably the most powerful – especially as a distinctly physical breath. It cannot be learned overnight. In learning how to practice it, you must exercise great patience and enter upon it with reverence and gratitude. Begin slowly, so that you shall not run the risk of developing bad habits. Follow with great care the detailed instructions given in the caption under each illustration, and do not hurry. "Haste," says the Koran, "is of the devil." They stumble who run fast, and the more the haste, the worse the speed. If Satan ever laughs, it surely must be at those in haste, for they are his greatest dupes. FIRST – Practice the breath, so that you order your body rightly. SECOND – Having ordered your body's actions, order your mind in true tranquillity. THIRD – Enter the higher aspect of this glorious Breath in fear that you break not the Law. It is left to your discretion as to the number of times daily you should undertake The Creative Breath

(62-11) "There is but one royal road to illumination and enlightenment and that is PRACTICE, PRACTICE, PRACTICE! Every phase of human activity needs practice, and practice only, to lead us into efficiency. How many times have I seen students who

are not 'making progress, as they think. Look into their lives, and you will find that they are not prepared to practice, and do not practice."

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(63-1)¹⁴⁶ We ionise our body by our concentrated thought. It is as if we are an electric battery with the charge low, and we have to charge it. Now, let us take the following meditation as our concentrated thought. The deeper we can get into the state of abstraction, the more rapidly and surely do we charge the battery.

(63-2) When you get a fright, why do you feel sick at the stomach? You feel that you could almost vomit (as some do). {Is it}¹⁴⁷ not due to an over secretion of bile? – caused by the thought of danger. Almost everyone has experienced a dry mouth when some delicate situation closes the salivary ducts, as in stage fright. We all know that lascivious thought about sex concerns causes a secretion and flow of the seminal fluids. People who lead a busy life and have little time to think on such matters, although in normal health, do not secrete freely until the mind is turned in that direction. Does it not appear fairly clear that if intense jealousy will open the gall ducts and flood the blood with poison, from which one may never recover, that the opposite emotion will have an opposite effect? If the fear thought will cause an excess flow of bile, surely the fearless thought, the thought of being bold, dauntless, brave and strong, will have an opposite effect and urge the spirit to noble action! If lascivious thought produces a free flow of the seminal fluids, certainly thought of chastity will have an opposite effect, and restrain the fiery passions that waste our precious creative fluids in licentiousness.

(63-3) You can see now that the thought in the meditations, when persisted in, will purify the body of all dross, rendering it beautiful, pure, holy. Were the thought strong enough, the effect could be instantaneous. Until it is, be thankful for the lesser good. Continue with your meditations! Never for a moment think that you can dispense with meditation; you cannot, if you would go on to mastery.

(63-4) We cannot touch certain glands with a knife, but we can with our thought. We can go anywhere and do anything with our meditations. The student is invited at this stage quietly to sit and think on these things. Think of the force of thought when, in deep meditation, one tells himself the Truth in the profound statement, sublime yet simple, "I AM HEALTH!" When you make this affirmation, with silent yet deep

¹⁴⁵ PB himself inserted "27" at the top of the page by hand.

¹⁴⁶ The paras on this page are numbered 91 through 100, making them consecutive with the previous page.

¹⁴⁷ We changed "It is" to "Is it" per the original source.

emotional feeling and a conviction that nothing can shake that you are telling yourself the truth, the effect is that every part of you is being ionised. You do not say that you will be health – you claim it NOW. The method may be applied to all the qualities {-}¹⁴⁸ it is the LAW. Claim them in the present, not the Future, for they exist NOW in the Creative Spirit, which you are.

(63-5) I have personally brought myself back through these methods from a state of persistent ill-health. If the student faithfully practises his Breathings and goes into meditation reverently and regularly each day, there is only one result that can come.

(63-6) “Thought is the conscious activity of the creative spirit as differentiated from the subconscious activity of the creative spirit.”

(63-7) All is Mind, not only in a metaphysical sense, but in actuality. Hence everything in the Universe has been thought into existence.

(63-8) But when we stand upon a platform to address a crowd, we radiate, we broadcast, our own mental concepts into the receivers – the brains of our listeners. The audience then acts as so many broadcasters to spread our ideas. Speaking generally, the receivers are weaker batteries, their radio-thought-activity is weak. In the case of the speaker, the radio-activity of the thinker is acting upon and through vibrations of sound – he has charged his battery by his concentrated thinking, that is, his meditations upon the matter in hand.

(63-9) In the state of auto-hypnosis, which we induce in our meditations, Thought is acting quite independent of Sensation. That is why we lose all sense of time, for Time is the sensation of the succession of events. Without events, we could not mark time.

(63-10) What you have to do is to imagine yourself as you want to be. You form a mental concept, as the inventor does. Let us apply this to the voice: You want to be a beautiful singer, and of course you have to start with the limitations of your physical organ. Suppose that you are a natural tenor, but there may be so little to work on that you are actually ashamed of it. Never mind, start right in to IMAGINE that you have a perfectly wonderful voice – not that you will have it, but you have it now. As all things must exist in the ideal before they are embodied, you have actually what you desire in the Idea state. You embody them by your attitude to them. With {the}¹⁴⁹ idea firmly rooted in the Imagination, you start right away to cultivate it – you study music and practise.

¹⁴⁸ We inserted a dash per the original source.

¹⁴⁹ We inserted the missing word “the” per the original source.

(continued from the previous page) If the student will go at it earnestly, there is nothing to prevent him from developing a beautiful voice. In a short time he will surprise both himself and his friends. This is no chimera, and what is more, the Principle may be applied in any direction, so long as it is not applied negatively.

(64-1)¹⁵⁰ “My Body – the Transcendently Beautiful, the Infinitely Intricate, and the Most Gloriously Accurate Instrument in this Universe.

“My Body – The Temple, the Temple of the Living God, the Temple of the God That Lives Within Me – that is alive within me.

“I stand in reverence before the Wisdom pent up in the very substance of My Body... and I pledge myself, I VOW, that from this moment henceforward nothing that I shall do, or say, or think, shall injure or abuse this Temple of the Living God, My Body!”

(64-2) Ignorant Man is full of longings, ambitions, wishes and prayers, all born in the feelings. He has not learnt that these feelings, emotions, running uncontrolled, only materialise for his hurt. Emotions are influencing him mostly for his hurt unless they are controlled and directed consciously by Thought.

(64-3) Know how to fuel your body; get information on diet. I regard the body as the vital machine of Life itself

(64-4) Feel waves of light, love, joy and peace flowing to you from me, your Teacher with this as the channel

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(65-1)¹⁵² # 2: THE REVITALISING BREATH (COMPLETE)

Stand or sit erect, and see that the spine is straight.

(a) First breathe through the nostrils, inhaling steadily but not too slowly. Commence breathing down deep in the abdomen (as in singing), filling the lower part

¹⁵⁰ The paras on this page are numbered 101 through 104, making them consecutive with the previous page.

¹⁵¹ PB himself inserted “28” and “E.J. Dingle” at the top of the page by hand.

¹⁵² The paras on this page are numbered 2 and 3; they are not consecutive with the previous page. This para is an inexact duplicate of para 179-1.

of the lungs, then the middle part, then the upper part. You will find that if you inhale properly the abdomen will be drawn in slightly.

(c) [Now],¹⁵³ exhale vigorously. The chest must not be changed – hold it firm. As the breath escapes, draw in the abdomen tightly and lift it upwards, the lips being placed as if you were going to whistle. Let out every bit of air, pressing the abdomen in[.]¹⁵⁴

Absolute straightness of the body is desirable in the Breath. Pull the body up to its full stature, a definitely positive feeling, glorying in that “Temple of the Living God,” the body.

Above everything, do not strain and be sure in exhalation that the chest does not drop, but that the abdomen does the work... pulling the abdomen in and up as you exhale.

(65-2) # 3: THE INSPIRATIONAL BREATH: (TRIANGLE)

Stand or sit erect, and see that the spine is straight.

(a) Inhale a Complete Breath. Be rigid. Buttocks tight. Feet firm on the ground.

(b) Raise the arms (rigid) slowly until the hands touch above the head, palms outwards with the thumbs crossed and the forefinger tips touching. See that you are rigid, and that you are reaching as high as possible, but without disturbance to your feet. Not “tip-toeing.” Backs of hands touching.

(d) [Now]¹⁵⁵ lower the hands to 45 degrees from the shoulders, exhaling a little air vigorously through your puckered lips. Then lower your arms level with your shoulders, and vigorously exhale a little more. Then lower again a little and let out more breath, but with the chest as firm as a rock all the time. Then lower to the sides and thoroughly empty the lungs, pressing in hard with the abdomen. Remember – buttocks firm[.]¹⁵⁶

*FIRST POSITION: Correct Position: Feet level, ankles firm, calves tight, knees snapped back, thighs firm, buttocks firm (most important), spine straight, pulling on fingertips, head erect – a balanced tenseness.

SECOND POSITION: Inhale slowly, drawing arms upward. Do not move position of hands. Arms rigid. No movement at neck. Head erect. Bring arms gradually up to third position, being full of air when at top. (See illustration.)

¹⁵³ The original editor deleted "(b) Retain the breath for about thirty seconds" before this para by hand.

¹⁵⁴ The original editor deleted "(d) Then inhale and relax chest and the whole body, breathing in and out as rhythmically as possible until ready for the next exercise, repeating mentally your own spiritual affirmations for this Breath." after this para by hand.

¹⁵⁵ The original editor deleted "(c) Retain the breath for a few seconds – two or three." before this para by hand.

¹⁵⁶ The original editor deleted "(e) Inhale and relax, repeating mentally your own spiritual affirmations for this Breath." after this para by hand.

THIRD POSITION: Right thumb under left thumb, two forefingers touching, backs of hands together. Body held at full height, retaining breath. Arms not bent, but straight and strong. Sure that there is no movement of the head.

*With the first position established, follow out the various movements, but practise a few times without full breathing.

FOURTH POSITION: Come down to a 45-degree, as in illustration. Hold body firm, letting out a little breath forcefully. Repeat three times, with short pause after you exhale. When fourth little breath is gone through, the body should be empty of air.

FIFTH POSITION: This illustration shows the body in the form of the cross. During this downward movement, the body should be perfectly balanced. This "fifth position" is not a definite position, but illustrates the downward movement a little more clearly.

SIXTH POSITION: Back to original position, to prepare for Relaxation, as shown in the last picture – watch what you feel[.]¹⁵⁷

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COURSE IN THE SCIENCE OF MENTALPHYSICS

(66-1)¹⁵⁸ [# 4:]¹⁵⁹ THE PHYSICAL PERFECTION BREATH: (This is one of the easiest breaths in which to learn correct breath retention.)

Stand erect, with heels together and the toes apart. See that your spine is straight. Buttocks tight. Feet firm on ground.

(a) Extend your arms straight in front of you, with palms of the hands together (or with fists clenched), and the arms comfortably firm but not too rigid. See that you are standing firmly on your feet, with a sense that you are gripping the floor. Have your body perfectly straight and firm.

(c) [Standing]¹⁶⁰ very firmly, buttocks tight, swing the arms back as far as they will go, not bending them, so that you "stretch" the chest, the arms gradually getting more and more rigid as you swing them back. Bring them to the front again, seeing that you allow no breath to escape[.]¹⁶¹

Be sure of your true posture before you begin to inhale – do not hurry.

¹⁵⁷ The original editor inserted "Correct width of margin" at the bottom of the page by hand.

¹⁵⁸ The paras on this page are numbered 4 through 6, making them consecutive with the previous page.

¹⁵⁹ The original editor wrote "delete?" and deleted "SEVENTH POSITION: RELAXATION – Take the Affirmation and FEEL within yourself, not merely intellectually following the words alone." from the top of page by hand.

¹⁶⁰ The original editor deleted "(b) Inhale a complete Breath. Retain your breath." before this para by hand

¹⁶¹ The original editor deleted "Do this three times. Then bring the arms quickly to your sides, exhale vigorously, inhale and relax, repeating mentally our own spiritual affirmations for this Breath." after this word by hand.

The fists are quite tensed, the muscles of those beautiful arms are tensed – you feel power throughout your body.

As you bring your body back to the form of the cross, do not move that upright posture – make the buttocks obey you as they lock the whole Glorious Temple of God.

You should endeavour to attain perfect balance of feeling in this Breath – that is, there is tenseness without strain, and great buoyancy.

Try to feel the same degree of power in the fists as in the buttocks, in the feet as in the spine – a little practice will reveal to you what is meant.

(66-2) # 5: THE VIBRO-MAGNETIC BREATH: Stand erect as before, with your arms at your sides. See that your spine is straight. Buttocks tight. Feet firm on ground[.]¹⁶²

(b) With the body gently rigid from the soles of your feet to the top of your head, swing the arms and hands in a complete circle three times, retaining the breath.

(c) At the third swing drop the arms to the sides, exhaling vigorously, and through the mouth but not relaxing the chest.

You are standing straight – the feet level and firm, buttocks tight, head is erect freedom at the neck.

Do not relax the buttocks in the swing movement, and be sure that you do not let down muscularly anywhere – the buttocks being your guide... keep them tight.

(66-3) # 6: THE CLEANSING BREATH: Stand erect as before. This is a “difficult” exercise, and care must be taken to do it properly to gain full benefit. Buttocks tight. Feet firm on ground.

(a) With the body perfectly straight, place the arms (stiff) behind the back as far as possible, with the thumbs crossed. Inhale a Complete Breath (you will have the feeling that the expanding chest is “pulling” the arms apart). Hold the buttocks and legs firm.

(b) Now, slowly bring the arms (stiff) to the sides, palms downward. Raise the arms and hands firmly in front, with a sense of pulling the shoulders. Take them straight up over the head and around again to the original position. Do this three times,¹⁶³ not allowing any breath to escape, and having the body rigid.

(c) Then bring the arms to the sides, standing firm, and exhale vigorously through the mouth.¹⁶⁴

FIRST POSITION: Correct Position: Feet level, ankles firm, calves tight, knees snapped back, thighs firm, buttocks firm (most important), spine straight, arms locked as in the illustration... and head erect[.]¹⁶⁵

¹⁶² The original editor deleted "(a) Inhale a complete Breath – a full big breath. Retain your breath." from after this para by hand

¹⁶³ The original editor underlined “Do this three times” and added a question mark in the right margin.

¹⁶⁴ The typist deleted “Inhale and relax, repeating mentally your own spiritu” after this word.

¹⁶⁵ The original editor inserted “Too Narrow. Wrong width of margin.” At the bottom of the page by hand.

(67-1)¹⁶⁷ # 6: Second Position: In this position you inhale gradually and deeply; when every air space is filled, gradually unlock the hands, not relaxing a single muscle, to prepare for swing. Be sure that buttocks are tight.

THIRD POSITION: Be most careful that you engage correctly in the three swings – holding the arms parallel, bringing them to the front, then up above the head, then back to position – watch! Feet are level and unchanged.

FOURTH POSITION: There is much to watch in this Breath. This position shows how you are to come back after each swing, except last, when hands are at sides, preparatory to the exhalation. You exhale before you relax.

FIFTH POSITION: This is the most important position of all – preparing to exhale. Thoroughly empty the body of air, but do not drop the head or the chest – commence relaxation after inhalation following exhalation.

SIXTH POSITION: In your Relaxation do not let down too fast. Take your time and restrain your breathing – do not let it come in and out too quickly. If you control your breath in this way, you will feel more of the life force.

(67-2) # 7: THE GRAND REJUVENATION BREATH:

Stand erect as before. See that the spine is perfectly straight. Buttocks tight. Feet firm on ground.

(a) Place the hands on the hips, gripping tightly. Inhale a Complete Breath.¹⁶⁸ Elbows forward.

(b) See that the legs and buttocks are stiff. Then bend the neck as far forward as you can without relaxing in any way. There will be a pulling feeling from the neck and the bottom of the spine. Then come back to your original position. Do this three times.

(c) Then stand erect and exhale vigorously through the mouth (as in all these exercises) thoroughly emptying the chest of air. Do not Inhale, but bend forward, then backwards as far as possible, forward again and backwards, forward again and backwards.

SECOND POSITION: In bending head forward, you will feel a pulling sensation at the shoulders – between the shoulder blades. Watch that the abdomen is firm.

¹⁶⁶ PB himself inserted “29” at the top of the page by hand.

¹⁶⁷ The paras on this page are numbered 7 and 8, making them consecutive with the previous page.

¹⁶⁸ The original editor underlined “Inhale a Complete Breath” and added a question mark in the right margin.

THIRD POSITION: When you have completed the three movements down and back, you prepare for a full exhalation. In the pull down and back, try to feel a steady even rhythmic movement – no change.

FOURTH POSITION: This is the position that you assume after you have done the three movements. Standing perfectly erect, you exhale evenly but vigorously, letting out all the air in the body, preparing yourself for the next three swings.

FIFTH POSITION: Remember that you do not allow the slightest breath to come in while you are going through the three downward and backward swings. Try to develop rhythm throughout, so that there is no jerkiness. Elbows forward.

SIXTH POSITION: After you have gone through all the movements down and back, you stand erect, with no let-down whatever, and in that posture you take a deep inhalation, and as you let breath out you drop the hands. Buttocks firm.

(67-3) # 8: YOUR OWN SPIRITUAL BREATH: You will notice that this is the only Breath with the feet apart. Do not forget this. Enter upon it in the most reverential attitude of mind.

FIRST POSITION: Begin this Breath with rather vigorous exhalation, followed by deep, even, unbroken inhalation. Try to fill every air space, feeling that you are bringing in PRANA as you exhale. Legs are firm.

SECOND POSITION: Movement from side to side must be even and rhythmic – do not jerk the body. Three times to the right, three times to the left. Think poise and harmony all through the Breath. Remember the elbows.

[THIRD POSITION:]¹⁶⁹ In this position you reverse the movement. Above everything, do not strain at any point, and when you have gone through the movements, stand erect, exhale and drop hands slowly[.]¹⁷⁰

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(68-1)¹⁷¹ THE CREATIVE BREATH: Enter into the procedure of the Breath, at first, without breath retention. Then, begin to go through the Breath with only a little breath retention. Then, begin to go through the breath with only a little breath retained. Then undertake the Breath with slightly increased breath retention, until you feel that you have mastered it as a strictly physical breath.

Having reached this stage, you should then begin on the higher spiritual and creative side of the exercise in this way:

(i) Get the position and right posture.

¹⁶⁹ The original editor inserted “Correct width” in the left margin by hand.

¹⁷⁰ “PTO” was typed at the bottom of the page in the original.

¹⁷¹ The paras on this page are unnumbered.

(ii) In this posture, with eyes closed, create the mental picture of what you desire to bring into manifestation in your life, being so silent within that you can feel the picture as a definite mental "form."

(iii) Grip the hands tightly, so that you feel muscular tension throughout the arms and the shoulders and feel as if you have firmly clasped the thought.

FIRST POSITION:

Sit first in the sevenfold position – take time to be sure of posture; buttocks must be perfectly even on both sides, feet comfortable, spine erect and without any "twist from the base of spine to neck; head straight. Then extend arms as shown, extending fingers as if ready to grasp something. Then, maintaining the posture, exhale completely.

SECOND POSITION: Having exhaled, begin to inhale slowly, and, as you do so, "hold the thought." Then clutch the fists, as if you were holding the thought tightly in your hands. With inhalation, you gradually bring arms back as shown in illustration, maintaining unbroken breathing until you are completely filled with air, as shown in "Third Position." Do not move head or legs; knees must be kept down.

THIRD POSITION: This is the point of full inhalation. Fists should be drawn into armpits as closely as possible; retain breath as long as possible, without strain, and during retention vividly hold the picture in your mind which you desire to bring into manifestation. After retention, exhale vigorously, while maintaining full posture.

FOURTH POSITION: Having exhaled, gradually drop the arms, opening the hands into complete relaxation until this position is reached. Then completely relax the whole body. Meditate upon the picture in your mind, convinced that the spiritual power within you is actually treating the form you desire to see come into being.

GENERAL INSTRUCTION FOR MOST BREATH EXERCISES: Commence with two breaths and increase gradually to seven breaths.... Finish by inhaling and relaxing, repeating mentally your own spiritual affirmations[.]¹⁷²

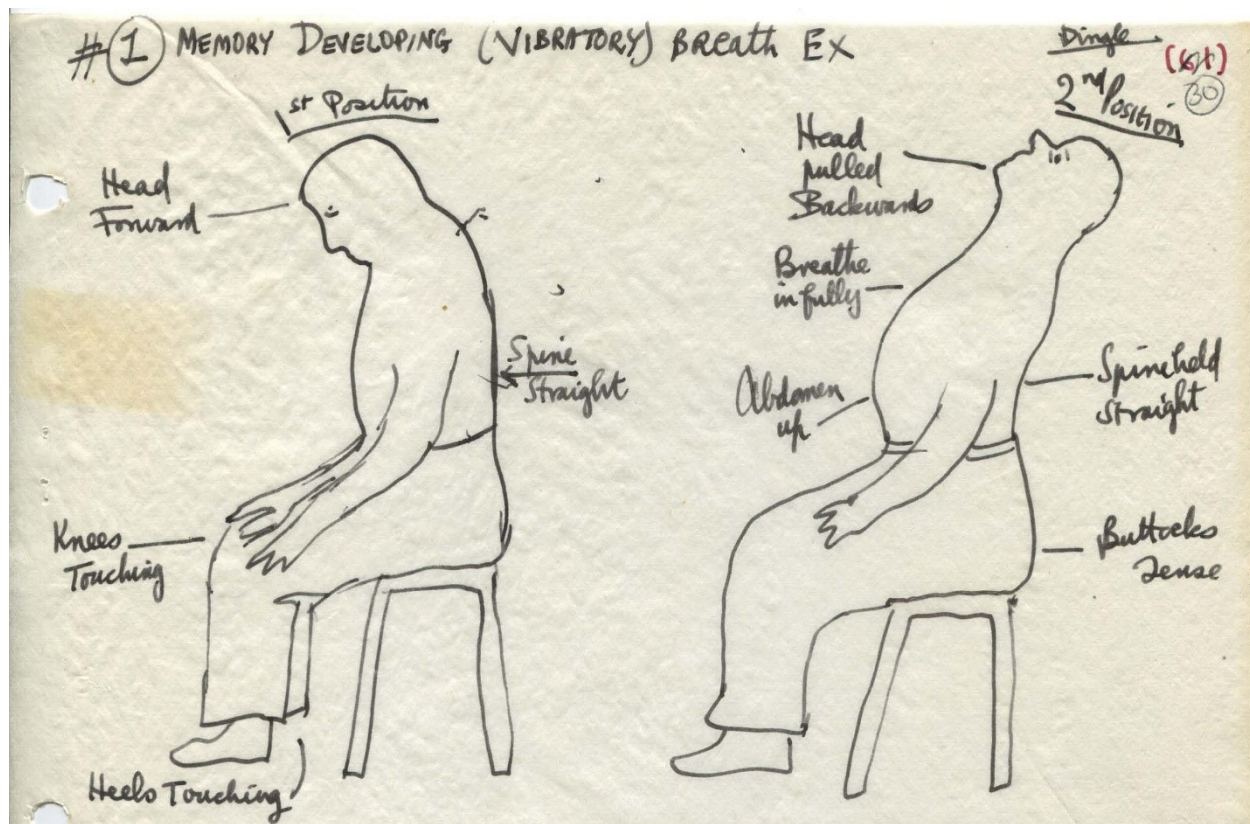
69¹⁷³

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¹⁷² A sticky note at the bottom of the page reads, "Xerox, p. 51"

¹⁷³ PB himself inserted "30" at the top of the page by hand.

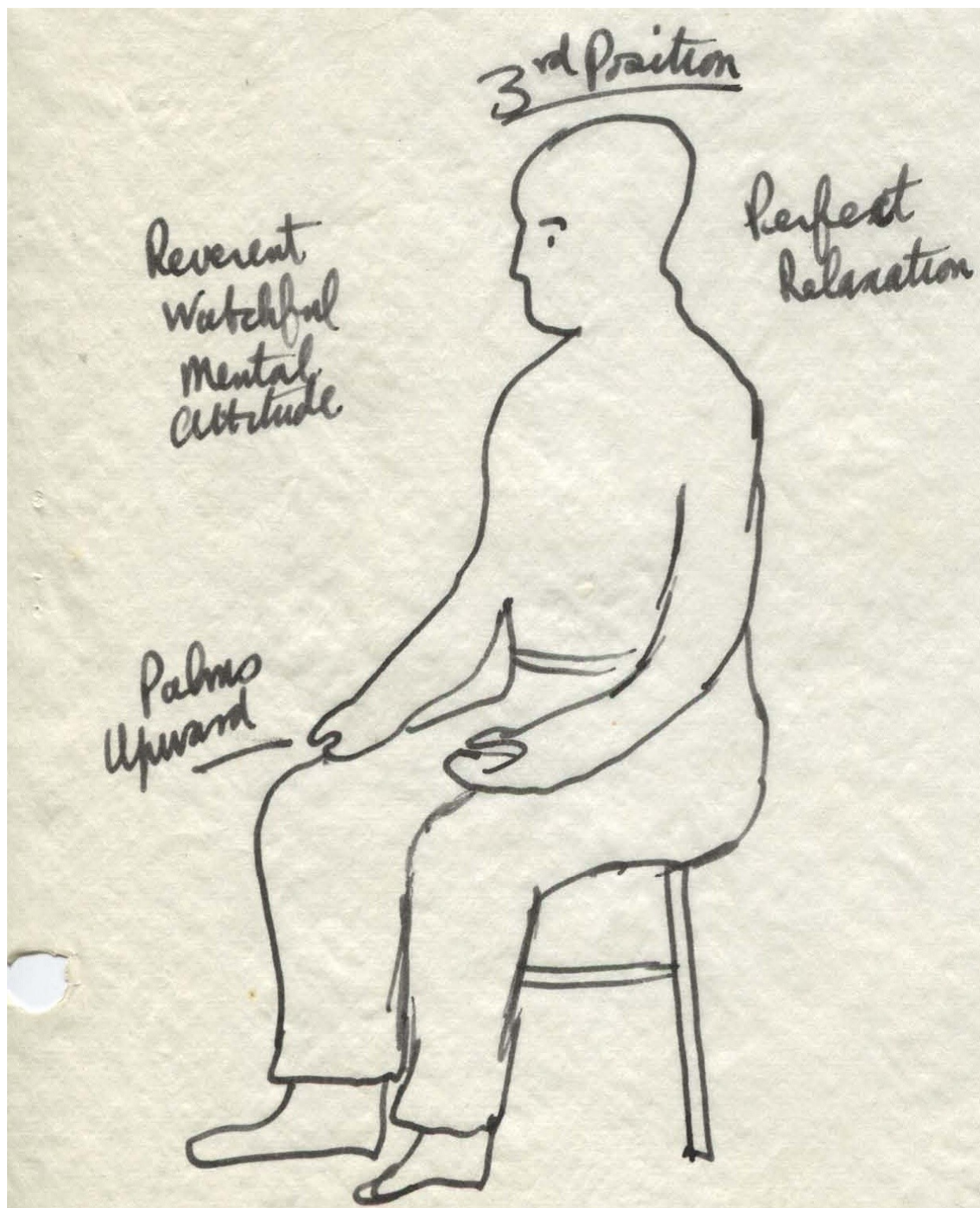


(69-1)¹⁷⁴ General Instructions:

1st Position: Feet flat on ground, heels together, fingers gently touching, breathe deeply from abdomen.

2nd Position: Rhythmic movement upward and downward. Strong pulling-in feeling at abdomen and small of back. Exhale vigorously.

¹⁷⁴ The paras on this page are unnumbered.



3rd Position: Relax entirely get heavy. Gentle breathing

Bhagat Singh Thind: Sikh Breathing Exercises

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Bhagat Singh Thind
SIKH BREATHING EXERCISES

(71-1)¹⁷⁷ SIMPLE BREATH: Sit with your spine straight, body relaxed, bending a little forward, hands on the knees, legs crossed. Inhale through both nostrils as deeply as possible. When the body is all filled up, and the upper part of the chest expands, hold the breath. With every breath combine three things: (1) Right posture of the body; (2) right breath; and (3) the right attitude of your mind, which pictures that your body is being filled with Cosmic Energy made whole, healthy and radiant. See in you what you want to become, and tilt your head backward to the spine and hold until you feel a strong pressure of the upper part of it; then let it out through both nostrils as if you were sighing by tipping the head downward. Do this breath from ten to fifteen times. It is the best breath for your liver and spleen.

(71-2) VITALIC BREATH: Sit in the same posture as before, put one of your left-hand fingers on the right nostril and inhale as deeply as possible from the left. When the body is fully filled and the upper part of your chest expands, hold the breath by closing both nostrils until you feel heated up around your Solar Plexus or your heart begins to beat a little faster or you feel a little uncomfortable, then slowly let your breath out from the opposite nostril, with the nostril half-closed, by inserting your finger in it, and then alternate each time. Practise this from ten to fifteen times at one sitting. The finer the force the greater the rate of its vibration.

(71-3) DYNAMIC BREATH: This is the best of breaths for those whose hearts are weak and vitality low. If you learn to hold this breath by diligent practice from ½ minute to 1½ to 2 minutes' time, you shall be able to balance the Positive and Negative Currents of your body. This will automatically help remove the mood of mind. Use left-hand fingers, thumb and the forefinger always, with every breath. Put one of your fingers on the right nostril, and inhale from the left deeply, until the body is fully filled:

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Bhagat Singh Thind
SIKH BREATHING EXERCISES

¹⁷⁶ PB himself inserted "31" at the top of the page by hand.

¹⁷⁷ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

(continued from the previous page) close your nostrils and hold until your heart muscles begin to vibrate faster – hold the breath to your utmost capacity without straining yourself or sparing yourself, until you feel a strong thumping in the middle of your throat and a heavy pressure there. Then let it out from the opposite nostril, through the nostril half-closed. Never take more than two breaths at one time.

(72-1)¹⁷⁸ BEAUTY BREATH: It is the best breath for all who are bald-headed and are wearing glasses; soon they shall throw them away. It keeps the face free from wrinkles, benefits the tongue, teeth and tonsils and keeps the thyroid and pituitary glands in good shape; no claim is exaggerated. Stand upright, with your feet about two feet apart. Put one of your fingers on the right nostril and inhale deeply from the left until your chest fully expands; hold the nostrils by closing them and put your mind's attention between the eyebrows and picture your face is divine, it is Christ-like and radiantly beautiful. Hold the thought knowing what you meditate on, the same you become, and bend your head and knees and take yourself as low as possible, holding the breath and the thought until you hear a strong pulsation of blood on the top of your head, and your eyes become red-shot, face flushed up, and tongue swollen with blood, almost filling the entire cavity of your mouth. When these four conditions are with you, then slowly rise up, still holding the breath, and only let it out from the opposite nostril, when you have completely straightened your body. Never take this breath more than twice and each time inhaling from the left and exhaling from the right.

(72-2) CONSTIPATION BREATH: Inhale through both nostrils as deeply as possible, and force the breath down the pit of the stomach and contract it to the spinal cord, and pull the rectal region up and the abdominal region down and churn the region between, and create Peristalsis; it is by peristaltic motion that the stomach digests its food and the intestinal tract eliminates it; this churning will prevent sticking of food to the intestinal linings, until you feel quite warmed up from inside. Do it for ½ minute to one minute.

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SIKH BREATHING EXERCISES

(73-1)¹⁸⁰ INSOMNIA BREATH: Sit with your spine straight, body relaxed, bending a little forward. Inhale from the left, but putting your finger on the right nostril, as

¹⁷⁸ The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

¹⁷⁹ PB himself inserted "32" and "Swami Bhagat Thind's Exercises" at the top of the page by hand.

¹⁸⁰ The paras on this page are numbered 6 through 8, making them consecutive with the previous page.

deeply as possible; when the breath is fully taken, hold the breath a little and right away exhale also from the left. While exhaling thumb your left nostril, closing it about 1/3 of the way and blowing the breath strong through the rest of the 2/3. Imagine you're directing the flow of the breath up the Spine into your brain, spreading it like a spray. Do it at least ten to twenty times.

(73-2) SOLAR WALKING BREATH: Charge your Solar Plexus with Breath, and your fatigue will immediately leave you, and the sixteen electrical batteries of your body will be charged. Take the breath by quick sniffs, and when you feel a little cool feeling in your Solar Plexus, know fatigue has left you, sniff faster until you feel almost hot in your Solar Plexus and still faster until you feel shocks of electricity in your nostrils, and still faster until your head feels a power running through and almost making you dizzy and still faster until you feel a strong stimulation around your spleen, liver, groins, knees, and down to the heels and in the calves of your legs and up in the back part of the body, until you feel a strong pain around your neck muscles, and you could go no farther, then stop. You have charged the entire body and motor centres. More power and more vitality will be daily yours.

(73-3) LUNAR WALKING BREATH: Walk with your head straight, chest expanded, body relaxed, arms swinging and put your weight on the toes, not on the heels; each time you put your weight on the heels it causes a jarring noise on your spine, and burns up lots of energy uselessly, and often causes curvature of the spine. Sniff the breath in three times with rapid succession without break, and sniff it out the fourth time, and practise the breath for a few blocks and {take}¹⁸¹ this affirmation for your mind to meditate on. Notice there are four sniffs and four words in the affirmation – “I am All Health,” “God is MY Health.” At first you shall breathe from the chest and it shall make your chest muscles a little sore, but eventually you shall learn how to breathe from the rectum up. Learn from your teacher how the Lifewave enters from the rectum, and reach back the head, and you

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Bhagat Singh Thind
SIKH BREATHING EXERCISES

(continued from the previous page) must feel cooled around the genitals. This breath oxygenises your entire stream of blood more quickly.

(74-1)¹⁸² VIBRATORY BREATH: Navel is the centre of your physical universe; between it and the crotch there must be maintained a distance of one-fifth of the height of your

¹⁸¹ We changed “rake” to “take” per context.

¹⁸² The paras on this page are numbered 9 through 10, making them consecutive with the previous page.

body. As our bodies become old, the first parts to sag down or shrink are the abdominal muscles, then the creative muscles follow suit. The longevity of the physical man directly depends upon the digestive and Creative Brains, and their hundred percent health and integrity. This breath most positively keeps these two parts in perfect shape and form; will reduce “bay windows” to their original, normal size! It also will straighten out the Spinal Column, and give it electrical vibration. Strengthens the Pancreas and they mobilise starch better. The power of hearing will improve perceptibly from the very start. Sitting or standing with spine in either case straight and body relaxed; put one of your fingers on the right nostril, and inhale deeply from the left; when the body is entirely filled up hold the breath by closing the nostrils and pucker up your lips, moisten them with the tip of your tongue, and begin to blow the breath through the lips. If your lips are relaxed the blowing of the breath through the lips will create a noise. Make this noise bigger and bigger in a spiral {form}¹⁸³ like eeeeeeee using one of the vowels – by pouring the greater volume of breath, and pull upon the navel upward with a strong and sustained effort, until the breath is all gone. Do it two or three times.

(74-2) VAGUS NERVE EXERCISE: It is the carrier of Lifewave and directly controls the heart action. Occultists know more about its wonders. It shall strengthen your metabolism. While seated with spine straight, body relaxed, inhale through both nostrils deeply and hold the breath and roll your head from left to right making a complete circle, and relax the neck muscles while doing, and keep at it from 5 to 20 times. Start with five times and gradually end with thirty by continued practice. Now, reverse, inhale again from both nostrils, hold the breath and roll your head from right to left and do it the same number of times. You shall at first feel dizzy but the dizziness right away leaves you and as your practice increases, after doing the exercise you shall feel a cool wave running down the spine all the way through, healing as it goes up.¹⁸⁴

Swami Yogananda: Energising Exercises

75¹⁸⁵

Swami Paramahansa Yogananda
ENERGISING EXERCISES

(75-1)¹⁸⁶ To be done twice daily. These tensions and relaxations may be done ‘mentally’ also. They are very revivifying.

¹⁸³ We changed “from” to “form” per context.

¹⁸⁴ This para is continued in para 79-1.

¹⁸⁵ PB himself inserted “33” and “YOGANANDA’s” before “ENERGISING EXERCISES” at the top of the page by hand.

¹⁸⁶ The paras on this page are numbered 1 through 4; they are not consecutive with the previous page. The first para is unnumbered.

(75-2) Spine rotation: Stand erect with hands on hips, feet about one foot apart and parallel. Concentrate deeply and tense the muscles of the back along the spine until it becomes like a rigid column. Then rotate the spine stiffly three times in one direction and then reverse rotation. Repeat.

(75-3) Hip adjustment: Stand straight, feet together, hands on hips. Incline the trunk slightly forward. Then rock the trunk backward, thrusting the hands against the hips sharply and forcibly in a forward direction. Repeat.

(75-4) Spine adjustment: Stand erect with feet wide apart and legs made rigidly tense up to the hips. Then with the right arm fully extended (palm forward) swing the arm backward vigorously as far as it will go. At the same time the left hand is swept toward the body so as to strike the right side of the chest. Now swing the left arm backwards (fully extended) and bring the right arm forward until the right hand strikes the left side of the chest. This exercise must be performed vigorously so that the swinging arms exert a powerful leverage on the vertebrae.

(75-5) Four-part tension exercise: Step one: Tense the whole body, vibrate with energy, throw the breath and relax.

Step Two: Tense and relax each of the twenty (20) body parts individually: 1, 2 – left foot, right foot. 3, 4 – calves. 5, 6 – thighs. 7, 8 – haunches. 9, 10 – abdomen and stomach (tensed together). 11, 12 – forearms. 13, 14 – upper arms. 15, 16 – breasts. 17, 18 – sides of neck. 19 – front throat. 20 – back of neck

Step Three: Tense and hold the tension in each part, number 1 through number 20 consecutively, until the whole body is tensed. Throw out the breath and vibrate the whole body with energy. Proceed at once to step Four.

Step Four: Relax each part in reverse sequence (i.e. from number 20 back through to number 1) until the whole body is

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Swami Paramahansa Yogananda
ENERGISING EXERCISES

(continued from the previous page) relaxed[.]¹⁸⁷ Practice the four steps twice each time you do your exercises. Also, practice them once before arising in the morning and then once again after getting out of bed. In the evening, do them once before retiring and once again in bed to relax before sleeping.

¹⁸⁷ The original editor inserted “74-A” above this para by hand.

(76-1)¹⁸⁸ Stomach exercise: From a standing position bend forward with hands on the back of a chair or braced against the front part of the thighs. Concentrate in the region of the navel and by muscular effort draw the stomach in and upwards as far as you can. Then slowly bring the stomach out again. Practise very slowly and with deep concentration in the feeling of tension. (You may use one hand to help push the stomach in.)

(76-2) Advanced stomach exercise: From the standing position incline the trunk forward with the hands pushing against the thighs. Exhale and without again inhaling, lift the chest and by muscular effort draw the stomach in and upward. Force the stomach slowly out and in again with the breath held out all the while. Take¹⁸⁹

(76-3) UNITY EXERCISES. Many exercises can be practised during the day to assist one to find that unity between mind, soul and body that true relaxation brings about. When out walking or at work, think: - "The WHOLE of me, body, mind and Spirit is present" (or doing this work or eating a meal, etc.). This gives a wonderful sense of happiness and ease, instead of walking or working with the physical body, thinking hard or idly with the mind, and vibrating inwardly with some emotion at the same time. That is a "house divided against itself" with an enormous wastage of scattered energy.

The healing process can be greatly assisted by pausing many times a day to transmute emotional states into higher qualities. If agitated or fearful or hurried, breathe in, "I am Poise" (or Peace or strength or Love) or whatever transmutation of thought is desirable at the moment. Or say silently, "The Breath of God is Peace" (or Poise, etc.). We do not have to create these qualities but they are essential states of mind to acquire if awareness of the real Self is to be retained inwardly. Directly we are drawn outwards into the current of the World-Mind we lose our Centre of calm and obstruct the Rays of divine Light. Care should be taken to realise that the "I" referred to is the divine Self, and not the human ego who needs no encouragement to assert itself.

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Swami Paramahansa Yogananda
ENERGISING EXERCISES

(continued from the previous page) Slow breathing exercises and rhythmic breathing (of five or seven breaths and exhalations) can be practised at any time for the same purpose, for calming the thoughts and emotions. When in bed, concentration can be held by listening to the ticking of a clock, or mind-pictures can be drawn, which is an

¹⁸⁸ The paras on this page are numbered 5 through 6, making them consecutive with the previous page.

¹⁸⁹ The end of this para is missing.

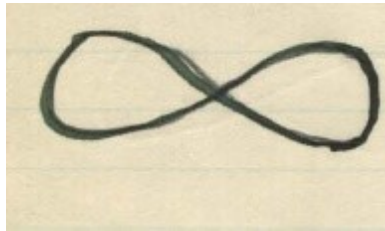
¹⁹⁰ PB himself inserted "34" at the top of the page by hand.

excellent cure for insomnia also. The figures should be drawn (mentally) within the brain, as it were, not projected outwards and visualised, as that would expend energy.

No. 1 is two loops representing Infinity. For No. 2 draw the straight line first and then add the dots at each end. For No. 3 draw a mending-wool card, then add the loops and diamond pattern, then picture it completed. Other exercises can be invented as one progresses, such as two parallel lines drawn together from opposite directions, curving outwards at the end (like two walking sticks), or two scrolls drawn in opposite directions simultaneously, etc.

(77-1)¹⁹¹ 3 Diagrams to illustrate above Unity exercises, drawn by Swiss nerve specialist, who recognised neurasthenic types entering room or walking street through lack of co-ordination in their movements. He treated them by these exercises. For aspirants generally they are useful to remain centred however employed, to prevent thoughts wandering away constantly when trying to practise self-awareness throughout the day

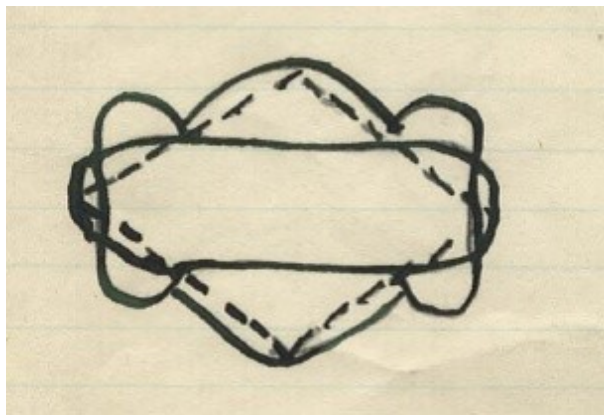
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II.



III.



¹⁹¹ The paras on this page are unnumbered.

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Bhagat Singh Thind: Sikh Breathing Exercises

79¹⁹³

Bhagat Singh Thind
SIKH BREATHING EXERCISES

(79-1)¹⁹⁴ It will help you lift up the animal energy and release you from its bondage and illuminate your brain cells more and more.

(79-2) LIVER AND KIDNEY EXERCISE: It is the best exercise for the kidneys, suprarenal or adrenal glands, spleen, liver and Lymphatic Nodes. There is no equal to it; it keeps these vital organs in excellent health. Stand with your heels joined together, like a soldier at attention. Inhale deeply through both nostrils, hold the breath, pull upon the abdominal region and try to absorb it under the ribs of your chest; turn your head to the right and stretch your neck muscles to the utmost and try to see the back part of your body without moving the trunk until you can't stretch any further; hold the strain until the strain compels the adrenal glands to give out their secretion and inject it into the blood stream and a strong stream of sweat arises from around your kidneys and spreads all over the body and you feel hot and perspiring and almost dizzy as if you were about to fall, then let the breath out; if you feel weak, hold the chair, lest you fall. Do it three times on one side and repeat on the opposite side.

(79-3) BRONCHIAL TROUBLES EXERCISE: Let your chin join your chest as if it were glued there. Now inhale strongly and hold the breath; take three fingers of both your hands and put them on the uppermost reach of your neck, bear down upon them, put all your weight upon them and pull until they sink into the flesh, every inch and move the fingers the slowest you know how, until they meet on the upper part of your throat. Keep the chin glued to the chest even if you have to plough your fingers through. Second time put your fingers in the middle of your neck and repeat, and the third time cover the base of your neck so that the entire neck region is exercised. There is no equal for this exercise; it keeps your neck region soft, silky, and strong.

(79-4) VOICE PRODUCTION EXERCISE: If you take a big swallow, you shall feel a lump in your throat. Put the two fingers of your left hand at the foot of this bony structure and gently push it to the left, until it bulges out. Now inhale and hold the breath and turn your face to the right and keep pushing

¹⁹³ PB himself inserted "35" and "78" at the top of the page by hand.

¹⁹⁴ The paras on this page are numbered 11 through 13; they are not consecutive with the previous page. The first para on this page is unnumbered; it is a continuation of para 74-2.

(continued from the previous page) Adam's Apple to the left; pitch both in opposite direction and gradually strain, until maximum strain is reached; hold the strain and relax the lower parts of your body. When you are unable to hold any further, let go. Repeat three times on either side. All over the body on both sides of it, in the back and the front you shall experience a unique feeling of physical well-being. It works out the mucus, and energises the entire abdominal region.

(80-1)¹⁹⁵ EYESIGHT EXERCISE: Every dog sticks his tongue out, and pants with deep "coughs" over and over again, until a certain moisture drips down his tongue. While sitting on a chair, cross your legs, bend your knees, and extend your arms against them and lean forward thus making an angle of 45 degrees. This posture relaxes the abdominal region. Now pant with strong "coughing" and do it until by regular practice you are able to do more than fifty times at one sitting and until the moisture drips down your tongue.

(80-2) REGENERATION EXERCISE: Lie flat on the floor, arms resting lengthwise, body straight; lift your legs up and raise them as high as you can while allowing the arms to stay lengthwise as before, until you are actually balancing the body on your shoulder blades. Breathe naturally, hold from three to five minutes, and then let go gradually: hold a little longer if you desire. Sex region will be divinely strong and under your moral control.

(80-3) SACRO-ILIAC PAIN RELIEVING EXERCISES: (a) Stand up in a doorway, grasp upper right part of right doorframe with right hand and lower part of left doorframe with left hand. Push trunk forward, then lean diagonally towards left – as far as you can go while still retaining balance. Hold position for 1 minute, [then rest.]¹⁹⁶ Repeat exercise but reverse hands grasping upper left doorframe with left hand, etc. Push trunk forward again, then lean towards right side.

(b) Stand up. Cross ankles. Place left hand behind lower part of back. Raise right arm, bend trunk over at waist until right hand touches toes. Repeat exercise but reverse ankles and arms.

¹⁹⁵ The paras on this page are numbered 14 through 16, making them consecutive with the previous page.

¹⁹⁶ "then rest." was typed below the line and inserted with an arrow.

Thomas Robert Gaines: Vitalic Breathing

81¹⁹⁷

Thomas R. Gaines
VITALIC BREATHING

(81-1)¹⁹⁸ Vitalic breathing offers to mankind a sound and certain way to health, a cure for fatigue, a preventative for disease and one of the most potent allies in the battle of life against premature old age.

(81-2) There is one definite and certain way of burning up this noxious element and eliminating these body toxins and wastage; and that way is by the daily systematic practice of Vitalic Breathing. The plentiful supply of oxygen introduced by this breathing method burns up these poisons, and at the same time enriches and purifies the blood. Only oxygen can perform this blood-cleansing for you. The world is full of misfits, incurables, sickly, morbid men and women, who are unfit mainly because of a lack of understanding of the proper method of breathing.

(81-3) Vitalic Breathing means inhaling in sniffs and forcibly exhaling. This sniffing increases lung capacity, normalises heart action, deepens the chest, improves the body posture, squares the shoulders, and energises the entire body.

(81-4) Vitalic breathing is produced by a sharp, quick action of the diaphragm, the intercostal, the pectoral, and other muscles of the chest while inspiring. The mouth is closed during both inspiration and expiration, the nose being used for both the entrance and the exit of the air. To begin the practice of Vitalic Breathing start inspiring or drawing in air by two or three short, sharp, quick sniffs through the nose, with mouth closed, and expiring or expelling the air with one full, rapid, deliberate breath, also through the nose and with mouth closed. The expelling time is equal to about two-thirds the time of the two or three inspiring sniffs.

(81-5) The simplest and pleasantest form is to practise Vitalic Breathing while walking, using a sniff to each of two or three steps, and exhaling or expelling the air with the next two steps. In other words, in walking four or five steps sniff, or draw in air, during the first two or three steps, and expel the air during the last two steps. There is no hard and fast rule as to the number of sniffs. Each individual may adapt the system to his own liking. In order to properly value the sniff method and its effects it is necessary to compare it with ordinary breathing. Under ordinary circumstances the act of inspiration takes up less time than does the act of expiration; also there is a slight pause after expiration. With the sniff breathing method, on the other hand, the time is equally

¹⁹⁷ PB himself inserted "36" at the top of the page by hand.

¹⁹⁸ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

divided between inspiration and expiration and no time is lost. Again: in ordinary breathing the enlargement of the chest is largely a muscular act, the diaphragm, the external and internal intercostal muscles being chiefly used. The expansive movements in the lower part of the chest are greater than those of the upper. Under the sniff breathing method, on the other hand, in inspiration the greatest movement occurs in the upper antero-posterior diameter of the chest, due to the fact that in addition to the previously mentioned muscles the pectorals and trapezius muscles also are used.

(81-6) The muscular fibres of the air-vesicles and bronchial tubes possess a contractile power which, when forced expiration is practised, assist in expiration and consequently make possible the removal of some residual air from remote parts of the lung which is heavily loaded with carbon dioxide, and is therefore a detriment to the blood, and a depressant to the system.

(81-7) Physiologists have known for many years that the more quickly the movements of respiration are performed the larger is the proportionate quantity of carbon dioxide expired. Vitalic Breathing favours quick action, and therefore a larger amount of air is inspired than would be the case under normal breathing. Fatigue is evident whenever the blood becomes overcharged with carbon dioxide and the products of cell destruction. It usually results because of inability of the blood to have its wastes oxidised as rapidly as they are produced, and a condition known as acidosis sets in.

(81-8) Under this method of breathing, the abdominal organs receive active exercise, while under normal breathing only passive movements of the organ take place.

(81-9) As you become accustomed to the daily practice of Vitalic Breathing, while walking at an average gait inhale three times covering three steps, one sniff at each step; then forcibly exhale through the nose the air taken

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Thomas R. Gaines
VITALIC BREATHING

(continued from the previous page) in by the three sniffs, covering the next two steps; thus one full inhalation of three sniffs and one exhalation to cover five or six steps in all. After this system is used some time and your lung capacity increases, you may inhale four or more times, always inhaling through the nose.

(82-1)¹⁹⁹ Each individual must find out for himself the sniffs most suitable for walking.

¹⁹⁹ The paras on this page are numbered 10 through 18, making them consecutive with the previous page.

(82-2) If you feel that you have taken in too much oxygen, then allow two paces for the exhalation.

(82-3) When you exercise sniff in twice, then forcible exhale. Endeavour to fill the lungs during the time you are undergoing the most severe strain; as you relax, exhale.

(82-4) Many singers recommend Vitalic Breathing. They say that a short sniff will draw in as much air as an ordinary breath; besides, the voice and its carrying power is strengthened and improved, and the resonance is increased, because the entire "resonance chamber" – the oral cavity, the naso-pharynx, and the air chambers of the head have been stimulated by Vitalic Breathing to their normal, healthy condition.

(82-5) Here is an ideal method for the average person walking at an ordinary pace along the street. Inhale in sniffs four times while taking four steps, hold the breath for the next step and then exhale forcibly during the next two steps; thus the entire period of inhaling and exhaling is extended over the time of taking seven consecutive steps. If you increase your pace, you may use the same method, excepting, however, the holding of the breath for two steps, and then immediately exhale covering two steps. In very rapid walking, inhale three times for three steps and exhale forcibly at the next two, making five steps in all. The breathing is to be done in sniffs, one sniff per step. When you are walking down a decline, simply take slow, long, deep breaths or inhale eight or more short stiff breaths and let them out gradually. After a few weeks of walking practice with Vitalic Breathing, you will learn the number of inhalations and exhalations best suited to yourself. There is really no hard and fast rule by which you are to be governed, for individuals are differently constituted in regard to lung power and breathing capacity, and you must regulate your breaths to suit yourself.

(82-6) Weather conditions often make a great difference in the atmosphere relative to breathing. On a cool day you may thoroughly enjoy four sniffs for four steps; the next day three sniff breathing suits you much better because of different weather conditions.

(82-7) Experience the joy of making your body obey your will. Do not make the mistake of attempting too much. But be sure that you do – every day – the exercise you select for yourself. Five or six minutes devoted daily to the stretching and breathing exercises will help to keep you in prime condition. These are scientific, curative and corrective exercises for the building up of the entire body. Incorporate them in your daily health program, and increased vitality, health, strength and vigour will follow.

(82-8) Remember that the morning is the ideal time for exercising, but you can practise before retiring, if it be found impracticable to perform the exercises in the morning. Many who suffer from nervousness cannot sleep well if they exercise before retiring. They should exercise in the morning and simply take the breathing at night. Vitalic Breathing is most generally a sleep producer. A cold spray or shower should follow the

morning exercises. The water may be gradually cooled, if the sudden contact of cold water is found disagreeable. Exercise always at an open window, or out of doors.

(82-9) The upper breath will help to give you a clear head. Stand erect, with feet about ten inches apart, arms hanging loosely by the sides, air expelled from the lungs. Slowly raise the arms at right angles to the body, at the same time begin to breathe in short sniffs. From six to ten sniffs should fill the lungs. Have the lungs packed just as both hands meet directly above the head. Then lock the index fingers and hold the breath for three to five seconds. Then unclasp the fingers and bring arms rather rapidly down to the sides, at the same time exhale forcibly. The lungs should have expelled all the air possible when arms are down. Then immediately repeat, breathing as before. The execution of this breathing exercise at least twenty times every morning and evening will produce gratifying results. The arms must be brought down in the same manner as bringing them up at right angles to the body.

83²⁰⁰

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VITALIC BREATHING

(83-1)²⁰¹ To develop lung power. Exhale, stand erect with arms loosely extended by the side. Raise your arms and begin to breathe in sniffs. At the third sniff have the arms extended at right angles to the body. Raise the arms higher at the fourth sniff, and at the fifth sniff lock the index fingers above the head. Hold the full inhalation for a second or two, then unlock fingers and bring arms rapidly down to the sides, while exhaling through the nose. Repeat this Upper Breath about twenty times every morning and evening. Results from this exercise will be found most beneficial, particularly to women and men of middle age and beyond.

(83-2) Stand erect, chest well out without forcing or straining; square the shoulders, but do not draw them tightly. The abdomen, whether prominent or not, should be somewhat forcibly drawn in, as the internal organs will be better supported in that position. The head should be held squarely, so that the eyes look directly in front. Do not tilt the head or stick out the chin. Keep your neck perfectly flexible – not stiffened in any way. The secret of good posture is freedom and ease. Eliminate tenseness and rigidity, as a tightening or stiffening of the muscles will result in a strained, unnatural appearance. While sitting, hold the body loosely correct and comfortable.

(83-3) Always walk with the toes pointed straight to the front. Avoid toeing in or out.

²⁰⁰ PB himself inserted “37” at the top of the page by hand.

²⁰¹ The paras on this page are numbered 19 through 26, making them consecutive with the previous page.

(83-4) The usual method of deep breathing is valuable but exhausting and ordinarily, after a few brief trials, is discontinued. Breathing in sniffs and packing the air in the lungs and exhaling quickly and forcibly, not only expands the chest, but exercises the diaphragm, and after some practice becomes second nature. Round shoulders never develop when Vitalic Breathing is adopted. It produces erect carriage, the envy of the weak, hollow-chested, inert, half-invalid humans one meets by the thousand.

(83-5) To fully realise the difference between deep and Vitalic Breathing stand erect, chest well expanded. Now place the tips of the fingers over the diaphragm and take a long, deep breath in the regular way. Scarcely any movement of the diaphragm will result. Now take a few sniff-breaths and your fingers will feel the movement of the diaphragm. Remove your fingers and watch the movements of the centre of your chest as you breathe in sniffs. See how the jerky motions are recorded. Your diaphragm is being exercised – also all your other internal organs.

(83-6) Here is the way to mount even a dozen flights of stairs quickly, with a minimum of lung fatigue, and without becoming short-winded or distressed: As you place your right foot on the first step sniff in a short jerky breath and hold it: as you place your left foot on the second step take a second such sniff. As you place your right foot on the third step forcibly exhale both breaths. Then immediately begin at the fourth step to duplicate the same procedure, and continue to breathe that way and, even after a climb of a dozen flights of stairs, you will be astonished at how little lung fatigue you experience.

(83-7) Do not strain your eyes by reading in a poor light. Immerse forehead and eyes in cool water two or three times a week before retiring.

(83-8) A body builder to stimulate all parts of the body: Stand well erect, chest expanded, heels separated about twelve inches. Twist the torso at the hips towards the right side, but do not change the position of the feet. Then forcibly thrust both arms upward, allowing the head and eyes to follow the directions of the thrust. Swing the torso exactly to the centre, and again thrust the arms upward. Repeat this upward thrust as you swing to the left side. Now lower the arms at right angles to the body, and thrust out toward the left side. Swing the torso straight to the front, and thrust arms out. Repeat this thrust on the right side. Then lower the body and forcibly thrust arms down, and in a slightly outward direction. Repeat in the front and continue on to the left side. Then return to position number one and continue exercise. The Magnetic Breath should be executed two or three minutes daily for best results. Remember to let your eyes follow the direction of each thrust, also do not move your feet while swaying your body to the left or right side. Arms should be separated about twenty inches. Breathe in three sniffs, covering the first three thrusts, exhale through the nose at the fourth thrust. Make method continuous in this exercise.

(84-1)²⁰² Incorrect posture invites fatigue. If you stand, walk or sit in a stooped, negative position, you are leaving yourself open to your meanest foe, fatigue. Square shoulders, a rounded chest, a straight spine, all these positive attributes help to banish fatigue and disease.

(84-2) The Tensing Breath to strengthen the back and abdominal muscles and stimulate the whole body and reduce excess fat. Lie flat on a cot or bed. Grasp edge of cot and push feet downwards, and head upwards. Endeavour with all your power to try to increase your height by stretching your body and limbs. Keep the lungs filled while tensing and stretching and exhale as you relax. Now inhale in sniffs until lungs are packed, then bring your hands over and behind your head, and grasp edge of cot, and tense and stretch as before. Next endeavour to come to a sitting position without raising your heels. You may place your feet under a radiator, bureau, strap, so that you will have a fulcrum with which to enable you to sit up without raising your feet. The Tensing Breath should be adopted as a never deferred daily exercise. Even its practice for a minute or two every day is fraught with much benefit from a health standpoint. Breathing directions: As you lie flat, inhale in sniffs, then grasp some object and stretch the body, including the head. Exhale forcibly as you relax. Inhale in sniffs as you begin to come to a sitting position and exhale as you lie down.

(84-3) In his book, "Eating to Live Long," Dr William Henry Porter, a famous authority on diet, says: "People who eat heartily of super-starchy foods also exhaust their available oxygen supply before the more difficult task of oxidising the protein is accomplished. For this reason I have found it necessary to exclude potato from the dietary, not because it is indigestible, but because it is too digestible. For the starch of the potato is probably the most easily digested of all starchy forms. This is just where the trouble arises. The potato is so easily assimilated that it uses up most of the oxygen, and there is not enough left to oxidise sufficiently the proteid molecules. I have any number of patients who, if they eat potatoes at the night meal, will have an over-production of uric acid the next day. Another pertinent reason for eliminating the potato from the dietary is that many people who eat potatoes want them three times a day, and they want them fried – which is piling Ossa upon Pelion. Fried potatoes only add to the diet an extra amount of fat, which also has to be oxidised. This naturally increases the tendency to starchy indigestion."

²⁰² The paras on this page are numbered 27 through 32, making them consecutive with the previous page.

(84-4) If you are advanced in years, begin your body construction work very conservatively. Do not try to walk long distances at once. Walk five minutes daily at the beginning and keep increasing as you acquire more strength and vitality. Above all stand and sit erect, as proper posture is synonymous with elasticity and health. You are as old as your spine; so cultivate an erect, pliable spine.

(84-5) If you are overeating one hour, and making health affirmations during the next, you are ridiculous and inconsistent.

(84-6) All the right thinking of a lifetime will not restore to normal your fallen arches. This trouble can only be remedied by exercise or by mechanical means. If you have an ulcerated tooth, right thinking will not make it well. Correct breathing and sane eating will accomplish much in that direction. However, a visit to the dentist might help.

California Farmer: Food Value of Dates

85²⁰³

California Farmer
FOOD VALUE OF DATES

(85-1)²⁰⁴

WATER	PROTEIN	FAT	CARBOHYDRATE	MINERAL MATTER	
15.06	11.50	1.80	67.80	1.81	— Rye, Whole
13.40	13.60	1.90	69.10	2.00	— Wheat, whole
11.50	9.00	3.80	70.25	1.95	— Millet

(85-2) [“FOOD VALUE OF DATES”]²⁰⁵ from California Farmer, MAY 14, '55

A pound of dates contains 1,275 calories; dates are rich in iron and one pound of the exotic, delicious fruit has nearly three times the food value of fish and twice the amount of such meats as steaks, chops or a roast. One scientist has said: “The

²⁰³ PB himself inserted “38” at the top of the page by hand.

²⁰⁴ The paras on this page are unnumbered. The original editor inserted the entirety of this page by hand.

²⁰⁵ The original editor changed “HAVE A DATE” to “FOOD VALUE OF DATES” by hand.

combination of dates and milk would form, perhaps, as efficient a diet as could possibly be made of any two foods. For freedom from any possible objectionable element that might cause trouble in digestion or elimination, the combination would be hard to beat."

(85-3) FOOD VALUE OF RAISINS

ONE Pound of RAISINS REPRESENTS FOOD Value = to 1 1/3 lbs. beef

ONE Pound of RAISINS REPRESENTS FOOD Value = to 6 lbs. apples

ONE Pound of RAISINS REPRESENTS FOOD Value = to 5 lbs. bananas

ONE Pound of RAISINS REPRESENTS FOOD Value = to 4½ lbs. potatoes

ONE Pound of RAISINS REPRESENTS FOOD Value = to 1 lbs. bread

ONE Pound of RAISINS REPRESENTS FOOD Value = to 4 lbs. milk

ONE Pound of RAISINS REPRESENTS FOOD Value = to 4¾ lbs. fish

ONE Pound of RAISINS REPRESENTS FOOD Value = to 2 lbs. eggs

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California Farmer
FOOD VALUE OF DATES

Yogi Wassan: Secrets of the Himalaya Mountain Masters

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Yogi Wassan
SECRETS OF THE HIMALAYA MOUNTAIN MASTERS

(87-1)²⁰⁸ Eyesight Improvement Exercise: Position: Elbows on knees (feel pressure of elbows on knees). Neck crouched into the body. Head bent toward the copy. Push navel outward. Eyes closed tightly – forehead contracted. Wink eyes – fastly. Take any first print you cannot read. Cover everything on printed sheet except the word you want to read. Hold sheet with forefinger and thumb finger of each hand. While holding paper thusly, stretch it. Gaze at uncovered word for one minute. Sometimes you will see it – sometimes you will not. Gaze at it until you can see it clearly. Practise on this one word for two hours, and you will be able to read slowly all the print you want to – even the smallest. While practising, read the same copy over and over again. This will enable you to read faster in much less time than if you were to read different copy each time you practised. During the day, roll the eyes as much as possible – from left to right, from right to left. Always open eyes wide and hold them STEADY, every

²⁰⁶ Blank page

²⁰⁷ PB himself inserted "39" at the top of the page by hand.

²⁰⁸ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

hour you are not sleeping. Try not to wink. The more you practise this the sooner you will be able to develop complete occult concentration power.

(87-2) Recognising God as One, the Supreme, Unified Consciousness, manifesting in and through everything in the Universe, knowing that the God which is in and which is everything in the Universe is good; looking through the seeming conflicts and seeming clashes, the Yogi sees only unfoldment, evolution, growth. He cannot conceive of this all-embracing God warring against Himself, breaking any of his laws, or being warred against or thwarted in the carrying out of any of His Divine plans by any other force, whether of the spirit world, or of the material world, or by man – His creation out of Himself. In fact, the Yogi cannot conceive of the existence or reality of any force other than that of the Infinite Creator of all.

(87-3) Padam Asana – Uprightness of Power: Padam means Kingly. Asana means Posture. Certain postures of the body give the impression of vitality, activity, capacity to endure and continue enduring. Summed up, all of these qualities mean life.

The up and down line, the vertical line, gives an impression of life. That is, it gives life to an idea or a proposition. Every indication of life in nature is indicated by movement up and down, or the upright line. You recognise the feeling of life conveyed to you by the posture of the man who stands upright and erect, with the shoulders back and down, the head up, because the line of the body is the symbol of the life line – the vertical line. Such a posture shows the longest up and down line of the body.

In contrast with this, you know the different effect produced upon your mind by the man who exhibits the bent back, stooped shoulders, and drooping head. The vertical line of his body is broken and bent, and consciously or unconsciously, you immediately judge that there is less of life in him, less activity, less energy, and less endurance, than in the other man.

The strong, vibrant youth stands erect, shoulders back and down, head up, looking outward in an attitude of eager expectancy.

The old man – especially one who has failed and knows he has failed {-}²⁰⁹ slumps over, shoulders drooping, head toward the ground, showing an attitude of looking backward in dejected despondence. The vital, living tree or plant stands erect, but, dying, its head droops toward the ground. Law: Mind attitude tends to express itself in bodily posture.

(87-4) One of these great power centres is located at the base of the spine. To permit the free radiation from this centre, the spine must be held erect, the navel must be lifted up, and the head must be erect, and there must be an eager, expectant mental attitude.

Padam Asana/Posture: Stand up, bring arms behind the body, grasping left wrist with right hand, back of left hand touching the back, swinging elbows backward and bring the hands upward as far as possible toward the shoulders.

²⁰⁹ Inserted missing dash per the original source.

Try to push the small of the back away from the hands. Lift the head by pulling downward with the back muscles. Push upper part of chest outward and upward. Lift navel and draw in abdomen.

(87-5) Straightening the Spine: Looking upward at the ceiling, gradually bend the head backward, so the eyes travel behind you along the ceiling, bending the neck first, then the space between the shoulders, then lower down, and finally at the waist, until your back is completely arched.

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Yogi Wassan

SECRETS OF THE HIMALAYA MOUNTAIN MASTERS

(continued from the previous page) Hold this position for a second. Then relax to Padam Asana. Then bend again slowly, and relax as before, repeating ten times. Each time you bend backwards inhale slowly until at the farthest point of your backward movement the lungs are completely filled with air, especially the upper part of the lungs. Exhale as the body returns to posture.

(88-1)²¹⁰ By lifting the head you free the Thyroid Glands, so they can function freely so the wonderful vital fluids which they secrete can flow freely throughout your entire body, bringing new life to every part of your body.

By keeping the spine, or vertebral column, erect, life energy flows upward and outward from the great nerve centre (the life brain) at the base of the spine; tense muscles of your back, relax, and life energy flows more freely to every vital organ and tissue of the body.

You lift the navel so the vital organs (or viscera) of the abdominal cavity are relieved of pressure, the lower lobes of the lungs are brought into activity, and, most important of all - pressure is removed from the great nerve centre - the sacred life centre at the base of the spine.

Live Padam Asana in thought, and feeling, and action every waking hour of the day. Many men and women, especially those who have reached the half-century mark, find it very difficult to straighten the spine fully with assistance. Often some of the vertebrae have deflected somewhat from normal relationship, with a resultant squeezing and hardening of the cartilage pads between, and loss of volitional power of the muscles that extend along the vertebral column, so the individual experiences some difficulty in straightening the back sufficiently to permit assuming the correct posture. Under such circumstances, the assistance of someone skilled in the science and art of correction of the tissues and parts involved may be employed.

²¹⁰ The paras on this page are numbered 6 through 9, making them consecutive with the previous page.

(88-2) Hundreds of years ago, the ancient Yogis discovered, by long and continued experimentation, that certain postures of the body aided in Concentration and Meditation – that certain bodily positions obviated interruptions of consciousness during concentration upon any particular subject. Many of these postures are demonstrated by Yogi Wassan in his classes. To the people of the western world, some of those postures will, at first, seem very difficult to assume and master, but by gradual practice the body may be brought under such control that the postures can be assumed and held for considerable periods of time, during which the mind will not be interrupted by body sensations during its activity upon any particular question or problem.

(88-3) Sit erect in your chair, with back, navel, and head in the Padam Asana, but with arms folded so that fingers of right hand rest or enfold the left elbow, and the fingers of the left hand enfold the right elbow. (Modified Padam Asana)

(88-4) Thus it is with the mind. Concentration is not mere holding of one thought, saying it over and over, parrot-like or with machine-like affirmations, but true concentration is an activity of the mind, drawing to itself all kinds of thoughts relating to the subject, weighing them, retaining those of value, and rejecting the others – then, taking the retained ideas, relating them, re-forming them, and building them into pure gold of the complete ideal.

As you concentrate in this manner, day by day, your power of bringing to your mind new thoughts, of weighing them, analysing them, relating them, and using them will grow. New thinking is creative thinking.

(88-5) So, also, Atma, the you, the individualised ray of God, is spirit, and the you – Atma – manifests as both seen and unseen energy, force, spirit, as well as body.²¹¹ You, Atma, are a soul-beam of God, a radiation from God, and you have been from all eternity, are now, and Will Be to All Eternity directly connected with God. Neither you nor any other power – not even God Himself can Sever that Connection. It is Eternal. You are not all there is of God, just as a sunbeam is not all there is of the Sun, but you are a part of the Spiritual Sun Centre. You are a soul beam of god's energy, of His intelligence, of His Love, of His Power of his life, his activity, of His Joy, and His Mirth. Realise the Bigness of Your Birthright, and let your light shine.

Atma is not a little spark of divinity hidden away somewhere within your body, any more than all there is of God is hidden within any one of His manifestations. Just as God is limitless in extent, as well as in power, love and activity, so also is Atma limitless, not only in Power, but in capacity to Love, and capacity for enjoyment of Life, and also limitless in extent.

²¹¹ We replaced the following sentence with what appears in the original source: "So you, Atma, you, the you, the individualised ray of God is spirit and you-atma, manifests as both seen and unseen energy, force, spirit, as well as body."

SECRETS OF THE HIMALAYA MOUNTAIN MASTERS

(89-1)²¹³ Life, or creative energy, is a third form of God Radiation. The Sacral Plexus, or Sacred Brain (life brain), situated within the pelvis and at the base of the spine, is the organ or centre created by the Atma through which to radiate life to the cells of your body, bringing about the creation of new cells, and continuing the life in your body.

(89-2) You Are God of Your Body Universe: Your body, springing from a single cell {-}²¹⁴ the union of two cells, male and female – is composed of cells – twenty billions or more of them.

Every cell of your body is an individual, possessing intelligence, possessing power to love and to respond to love, possessing life, with the life power of reproduction and increase. The cells may reproduce themselves in either of two ways – by division or by union, with division again, after {the}²¹⁵ union.

When cells reproduce by division, a male cell divides and produces two male cells, or a female cell divides and produces two female cells. Each of the cells so produced by division is older, and possess less life and power than the parent cell.

When cells reproduce by union, a male cell unites with a female cell and the new cell is a youth cell, younger and more powerful than the parent cells.

The love energy which radiates from the Love Brain causes these cells to be attracted to each other, and the life energy which radiates from the Life Brain causes these cells to unite and produce the youth cells.

Think of your body as a whole world peopled by vast numbers of races of cells. There are only about two billion individuals in the whole world, but there are more than twenty billions of cell individuals in your body. Think of the cell empire of your Brain, the cell republic of your stomach, the cell kingdom of your liver, the vast number of cell states of each of the muscles of your body, et cetera.

As you attain harmony with God, harmony within yourself, and with all other individuals of God's universe, so will there be harmony manifested between the cells and organs of your body, between cell and cell, stomach and liver, brain and muscle, circulation and nerves.

(89-3) I give you here another use of the tongue which is almost magical in its results in making the body magnetic. When not in use in speaking or eating, the tongue should

²¹² PB himself inserted "40" at the top of the page by hand.

²¹³ The paras on this page are numbered 10 through 14, making them consecutive with the previous page.

²¹⁴ Inserted missing dash per original source.

²¹⁵ We inserted the missing word "the" per the original source.

always be turned back in the mouth, and the tip of the tongue should be pressed against the roof of the mouth.

Why? – Placing the tip of the tongue against the roof of the mouth is like closing an electric switch, because then the nerve energy from the Love Brain (Solar Plexus) flows over the nerves, which extend from it to the tongue, and from the tongue these vibrations are carried to the brain over the nerves which come directly from the brain to the roof of the mouth. This love vibration relaxes the cells of the brain, awakens them to renewed activity and causes them to draw in more Mind-prana from the Universe, and to radiate it over the nerves to all parts of the body. Thus, the body is made more magnetic, and increased resistance to heat and cold is assured.

When the tip of the tongue is pressed against the roof of the mouth, the opening from the nose to the lungs is made larger, and the upper lobes of the lungs are more completely filled by air than when the tongue is permitted to lie flat in the mouth. This practice is also of very great value to singers and speakers, because it brings the thyroid muscles into {greater}²¹⁶ activity and makes them stronger.

(89-4) Think of your body Temple as a wonderful musical instrument, and that you are going to bring it into harmonious vibration through the use of the vocal cords in this humming exercise. **Hoong, Yang, Yang, Yang – “I am one with the great consciousness; always have been; am now; and always will be.” As you use this chant, realise the Power of Thought. Realisation of Oneness with ALL POWER always causes increased inflow of Power through your body.

(89-5) Exercise for Developing Physical Solar Plexus: Hold tongue firmly against roof of the mouth while humming. Pull navel in; at end of each breath pull navel in and up forcibly. Hum slowly at first; then fast, and faster, like the three speeds of an automobile. Continue the humming until you feel the vibration in the entire body – until every cell is in harmonious vibration.

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(continued from the previous page) Without making a sound, mentally hum, feeling the vibration in and throughout the body to every cell. When you are making the sound, it is visible vibration; when mentally humming, without making a sound, it is invisible vibration.

²¹⁶ Changed “great” to “greater” per the original source.

(90-1)²¹⁷ Feel the O-Ang-Shantee Power (the impelling, out-going creative Power of the Atma) radiating upward from the base of the spine and spreading throughout the body. This Chant for Power should be done in the privacy of your own room (it is truly your Prayer for Power) preferably in the morning when you arise. This will vitalise your body and make your work a joy throughout the day.

(90-2) The word “Prana” was used by the ancient Hindu (Soroda Yoga) Philosophers to refer, not only to the energy of “Force” of the Air we breathe, rather than the air itself, but also the “life essence” of the food we eat and the water we drink. Modern Physiological scientists, in puzzling laboratory experiments, have verified this by having to accept the fact that there are certain subtle elements in food which are not simply matter, but which contain a “Life Spark” extending beyond the realm of matter, and therefore representing vital energy, which has led to the use of the term “Vitamins” with reference to these elements.

These Vitamins, designated as A, B, C, D, and E (with still others not yet differentiated) are found in various foods, including different kinds of raw foods, including fruits, which has led to that modern slogan: ***“Eat something raw every day.” A few food faddists have gone to the extreme on this idea by recommending an exclusively raw diet, but in this, again the individual case has to be studied as to whether or not the stomach can take care of raw food, either in small or larger quantities.

(90-3) It is not wise for adults to drink much cow’s milk. This is because the cow’s milk contains a lime content greater than the needs of the adult body demand, and therefore have the effect of adding the element that will increase the hardness of bones, and of the arteries and walls of other vessels of the body as well.

(90-4) The four great eliminative channels we find to be through - (1) the lungs or respiratory tract; (2) through the skin; (3) through the kidneys, or urinary tract; and (4) through the intestinal or digestive tract; in connection with which we find the liver, that wonderful chemical laboratory of the body.

The breathing exercises given in these lessons, if faithfully practised, and the habit of deep and full breathing is attained, will insure fullest elimination possible through the respiratory tract. The daily sponge bath, with friction of the skin by the hands (or a rough towel), and active physical exercises to produce perspiration, will provide proper elimination through the skin.

(90-5) Food is taken into the body in this western world usually three times a day, but in the matter of elimination there is frequently gross neglect, often with only one bowel action during the twenty-four hours, and sometimes not even that, with chronic

²¹⁷ The paras on this page are numbered 15 through 21, making them consecutive with the previous page.

impaction of the colon as a result. The too long retention of this faecal matter within the body results in reabsorption of poisons, which is one of the most direct causes of illness.

(90-6) I call your attention to another reason for emptying the colon at least twice daily. At the base of the spine, as you know, is the Sacral Plexus, or Sacred or Life Brain, which is the centre of the Life energies of the Atma. When the colon is full, there is pressure upon this great nerve centre, which thus shuts off the flow of life-giving energy throughout the body. When gas forms in the intestines, the pressure extends to the heart, lungs, solar brain, and sacral brain, which interferes with every physical activity of the body.

This stopping of the flow of energy from these great energy centres interferes with the development of the super-mental and spiritual functions of the Atma. Body and Mind and Atma are one. To secure greatest results the body must be healthy.

(90-7) Key for Opening These Nadi: Body erect, tip of tongue against roof of mouth, hands behind back, left wrist encircled by right hand, feet flat on floor, eyes closed, navel pulled up and in. Hum "Hoong, Yang, Yang, Yang," feeling the vibration at these four points: - (1) the roof of the mouth; (2) root of the palate; (3) in the throat at the Adam's apple; and (4) at the navel.

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(continued from the previous page) Start the humming in the throat, and as you continue to hum, you will feel the vibration go down the bronchial tubes, around the solar plexus, in the region of the navel, and then passing across in the region of the kidneys to the left side, then going up the left side (or Ida), into the head and around the pineal gland; then down the right side (or Pingla), to the tip of the base of the spine, and up the Sukhmuna, all the way through the medulla oblongata into the pineal gland.

At first your power of breath is too short to accomplish this entire circuit, but finally you will be able to open the door of Brahm, and meet the Kula Kundili, with this exercise, and you will fill the rivers, or Nadi, with this vibration. Start from the throat to make the physical body—every cell tissue, every gland and organ of the body - vibrate in harmony. Thus you will be renewed physically and your body will be recharged with vital energy.

In about two months, or perhaps in ninety days, with sufficient practice, you may be able to make the entire circuit with the humming breath, and reach the pineal gland. (Then you should be able to see your own picture, in the third eye.)

²¹⁸ PB himself inserted "41" at the top of the page by hand.

(91-1)²¹⁹ Of all exercises for attaining Occult Power, there is no other method which is nearly so valuable or effective as this one. Definite Instructions for Forming the Ether Tube: (1) Place a blue electric bulb, 100-watt (mazda) in the chandelier, or at least six or seven feet above the floor. (2) Place a straight-back chair (not a rocker) such a distance from the light that when sitting in the chair you will be directly facing the light, and eyes will be about eight feet away from the light. (3) Use a transparent green eye shade over the eyes. (4) Sitting in a low chair (or ordinary straight chair with feet raised three or four inches from the floor by footstool or cushions) with knees about eighteen inches apart, rest the elbows on the knees, so the forearms will form an inverted "V." (5) Rest the chin firmly in the "cup" formed by the hands (heels of the hands together), thumbs touching the lower jaw bone, and palm surface of the hands and fingers touching the cheeks. (6) Bend the head backward somewhat, not by merely tilting it at the first articulation with the neck, but more by contracting all the muscles of the back of the neck, which will thus give the effect of stretching the muscles in the front part of the neck or region of the throat. (7) Look through the shade at the light, so that the line of vision shall pass through the space between the eyebrows. (8) Sit absolutely still, breathing slow, quiet, long steady breaths, without winking the eyes or moving a muscle of the body during the period of concentration. (9) As soon as you have completed the exercise go to bed. (10) Spend five minutes each practice period the first week; no more. Spend six minutes each practice period the second week; no more. Spend eight minutes each practice period the third week; no more. Spend twelve minutes each practice period the fourth week, and fifteen minutes the fifth week; no more.

After five weeks, the time of practice may be increased one minute each week, until the desired results are accomplished. Some evening – it may be very soon, or it may not be until after weeks, or even months of practice – the light will disappear, and you will see your face, or your body in the posture in which you are sitting, just as though you were looking in a mirror.

This means that the ether has become a mirror, and is reflecting back the image of your body. When the image of yourself replaces the light, you are telepathic.

Then, when you wish to send the message, first sit before the light until the image of your face or of your body replaces the vision of the light. Then substitute, in your mind, the vision or image of the person who is to receive the message. Then talk the message entirely by thought, neither speaking nor whispering the words. And the other person will receive the message. He will receive it as a "hunch" or as a very strong impression, as if coming from within himself.

Later, as you continue the practice and you use your new telepathic powers, which you can become able to do at will, you will find that you can project yourself – that is, your ethereal body – wherever you wish to be, and you may be seen there as a shape or a shadow. You will see what is going on there, hear

²¹⁹ The para on this page is numbered 22, making it consecutive with the previous page.

(continued from the previous page) and know. {Wherever}²²² ether is – and that is everywhere – there you can project yourself (on this planet). Seeing and Hearing become one. In the physical body, seeing and hearing are two functions, but in the psychic or spiritual, there is only “knowing.” By this practice you develop “all-knowing{”}²²³ power for use both with the visible and the invisible.

Then you have the power of knowing what other people are thinking; power of diagnosing disease; intentions of people with whom you deal; and eventually you will become aware of events which are about to happen, as well as be aware of events which have happened, both in your own life, or the life of others. This power must be used only for good, for giving messages of love, for giving spiritual healing, or for some other good purpose, as for help, for unity or for brotherly love.

You must always hold inviolate information which comes to you through the invisible. Misuse of such information is unspiritual, and will cause the loss of power, as well as bring unpleasant conditions upon yourself.

This exercise causes very rapid vibration of the optic nerve, and the brain centres connected therewith, thus awakening them to higher and greater activity. The sitting in posture overcomes nervousness, and causes freedom from leakage of personal magnetism from the body. The sense of “Knowing” developed by this practice is a wonderful help to the parent, teacher, lawyers, judge, or business man, giving a quality of “Judgment” in affairs of life and activity that makes for great success.

(93-1)²²⁴ Charging the Body With Atomic Energy: O-Ang-Shantee – the sacred Word of the Yogis – signifies consciousness of unity with all the Universe.

Attain now, and for all time, a consciousness of Unity – unity as pertaining to the Universe, as to the manifestations of the one God – unity of the Atma with the Spiritual Buram Centre which is forever pushing His power outward into expression through you – Unity of Atma, Mind, Love, Body, Life Action.

²²⁰ Blank page

²²¹ PB himself inserted “42” at the top of the page by hand.

²²² Changed “Whatever” to “Wherever” per the original source.

²²³ We inserted missing quotation mark per the original source.

²²⁴ The paras on this page are numbered 24 and 25 ; they are not consecutive with the previous page.

As you bring your body into harmonious vibration through the chanting of this sacred word, think and feel yourself as united, or joined with Universal Power, and with all other individuals of the Universe through the radiation of the Love Energy of God, radiating out through you. In India, when a baby is born, the O-Ang-Shantee chant is repeated many times by those around signifying creative activity, the incarnation of God in man.

Beginning this chant in a high, mental tone, feel the resonance in the larynx, the roof of the mouth, the nasal cavity, the head. Then, pitching the tone slightly lower, feel the vibration in the upper chest; again dropping the tone slightly lower, feel the love vibration in the mid-chest and finally with a very low, deep tone, feel the vibration in the lowest part of the chest – the power tone.

(93-2) Dynamic Creative Power – Storing Life Prana: Life, or Creative Energy, has a mode of vibration peculiar to itself. This force moves in spiral form – which explains the reason it is symbolised in Hindu Philosophy as the “Serpent-Power” – the Kundalini.

There is but one Life or Creative force in the Universe. This manifests in every form of creation – invention, or art or literature, or birth of new cell structure in the body, or the incarnation of a soul for a new life upon earth. With eyes closed, sit erect in chair, with hands spread out over abdomen, just under the navel, or below the navel. Breathe deeply, filling the lower lobes of the lungs, pressing outward strongly against the hands. Chant the “O-Ang-Shantee,” using the Power Tone, feeling the vibration strongly against the hands. Chant and each time you repeat the syllable “O-Ang-Shantee” press in strongly with the hands, tense the muscles of the abdomen, the muscles of the buttocks, and of the thighs – thus putting power into your tones, and awakening the Sacral Brain to greatly increased activity.

As you complete the exhalation of the breath, try to draw the navel up and in as though pressing it against the backbone and tense all the muscles as strongly as you can endeavouring to empty the lungs as completely as possible.

Form a mental picture in your mind of an infinite number of Spiral-moving Life-rays, radiating out from the Buram-Centre, converging to your body-focal-centre, radiating into your body, and being focused in your Life-Brain at the

(continued from the previous page) base of the Spinal Column – thence diverging (radiating) outward throughout your body, to every part of the body, bathing every individual cell of the body in its life-giving rays; causing the union of the cells in your body – causing the birth of new-youth cells in your body for its rejuvenation.

If you have formed an ideal of some work of Art, or Invention, or Writing or whatever it may be that you may desire to bring into manifestation, picture these life-rays pouring into this ideal, bringing it to life and activity.

Invisible Vibration (Charging the Body for Creative Effort): Carry out the mental picturing, the posture, and the breathing as directed in the previous exercise, chanting the “O-Ang-Shantee” mentally, feeling the vibration under the hands, and feeling the out-flowing rays going to every part of the body, and to the particular ideal which you desire to create.

Then with earnest consciousness of power, actually begin to do definite work to bring about your ideal into manifestation – that is, begin to write, or paint, or work with your hands whatever you wish to do by hand, or whatever you wish to create.

This exercise is not to be used except for your own personal invigoration, or personal development – with the single exception of a Healer, who may be endeavouring to awaken Life activity within a patient.

(94-1)²²⁵ Place the tips of the fingers of one hand over the navel, and with the other hand over that one, pressing in on the navel with both hands as you exhale, drinking in the nectar of life (sucking the tip of the tongue and drinking [the]²²⁶ saliva as you hum). Chant “Hoong, Yang, Yang, Yang” as you push the navel in and try to feel the vibration under the hands.

(94-2) Remove the hands, pull the navel in by mental effort, as you exhale, and practise the humming breath. Keep pulling the navel in and up each time you exhale. Practise until the vibration is felt strongly at the navel and throughout the entire abdominal region.

(94-3) The best time for spiritual and mental development by practice is from 2:00 a.m. until 6:00 or 7:00 a.m. Far more quickly will you secure results through your practice if you arrange your day so that you can rise at 5:00 or 6:00 in the morning and spend an hour in practice. One hour then is better than several hours just before going to bed.

(94-4) Laughter Is the Soul’s Expression of Its Confidence In God: As a ray of God, you, (Atma) have all power to express yourself and to create whatever you need because you come from God. God is all intelligence, because he is the mind-centre and mental radiation of all existence. All His intelligence is pushing outward in you. Let it radiate. God’s love is infinite and pushes outward in you with infinite loving desire. Stop trying to draw love to you! Stop trying to attract things and conditions and people. Let your love radiate outward and then it will flood all things and conditions and people

²²⁵ The paras on this page are numbered 26 through 30, making them consecutive with the previous page.

²²⁶ We deleted “nectar of life (“ before “saliva” and changed “tips” to “tip” and added a final parenthesis after “hum” per the original source.

you love. When they are bathed in your love radiation, they will want to stay in it forever.

Whenever you repress, or shut yourself up, you feel lack of power. Every lack you have ever known has been due to repression. Whenever you freely express yourself, knowing that you – Atma – are you, you feel like a god.

After sitting (as directed) in meditation on the truths here given, take some time for formulating definite plans by which you can increase your own expression in everyday life.

(94-5) Another cause of impaired eye-sight is tensity and rigidity of the muscles of the neck. The blood supply of the head comes through arteries, which are deep within the neck, but the blood returns from the head through veins, which pass through the tissues of the neck nearer to the surface than do the arteries, and are also of not such a rigid structure as to their walls as are the arteries. Therefore, when the outer muscles of the neck become tensed, they press against the veins, causing a back-pressure on the veins and capillaries of the head, lessening the rapidity of the return flow of blood from the head. As a result the brain suffers, the eyes suffer, and the mucous membrane of the nose and larynx, so that the entire body is affected by the congestion of this area, with “headache” as a very common symptom, as well as extreme nervousness, which also usually manifests itself.

I have given you an exercise for “rotation of the head” to help overcome

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(continued from the previous page) this tensity. I have called your attention to the necessity for change of tone of voice from “tense mental tone” to “low-pitched emotional tone”;

(95-1)²²⁸ How I Develop My Body: I inhale, breathing through the nostrils (with mouth closed) until lungs are half filled; then swallow, which locks breath, and exhale through nostrils. Then hum, like a bee.

(95-2) Home-Made Laxative Candy: Get two pounds of raisins (seeded or seedless) and eight ounces of senna leaves. Mix well and grind through meat grinder. Roll a piece of the mixture the size of a marble, lightly in flour to make a smooth surface. Let it dry for two or three days, and keep in fruit jar in a cool place. Eat one piece of this candy, followed by a glass of hot water, every other night.

²²⁷ PB himself inserted “43” at the top of the page by hand.

²²⁸ The paras on this page are numbered 31 through 38, making them consecutive with the previous page.

(95-3) How I eat Fruit: All juicy fruit is ninety-five percent acid. I recommend that it should not be eaten by those who are under-weight, or have weak lungs or weak kidneys, or acid blood. If taken, it should be cut up fine and sweetened with honey, which neutralises the acid, as honey is Nature's sweetening, made from the perfume of flowers.

(95-4) Oranges and lemons: People in this country eat too many oranges and lemons, thinking they are good for the system, but my philosophy teaches that any acid as strong as lemon-juice kills the teeth and is bad for the stomach. If you desire to eat fruit, pour honey on it to neutralise the acid.

(95-5) It is injurious to the lungs to take excessively cold foods, or to fan to cool off too quickly when overheated. Such methods produce a shock to the whole system. People perspire, and then go to the "fountain" for ice cream and iced drinks, which kill the roots of the teeth, deaden the brain and tonsils, retard blood circulation, shock the kidneys so the urine becomes dark. Any teacher of Ancient Philosophy will tell you this.

(95-6) Maple sugar has too much whiskey in its chemical element, and will give heart-burn if too much is taken, for it is too rich.

(95-7) The purpose of posture is to prevent thought, or feelings, or consciousness of the existence of the body from interfering with concentration, and meditation.

(95-8) Postures: (1) Inner tuberosity (or knob) of left ankle under outer tuberosity of right ankle – or, outer tuberosity of right ankle on top of and touching inner tuberosity of left ankle; arms against the sides of the body, elbows resting on thighs, wrists dropping slightly outward, thumb and forefinger touching; other fingers in repose. During the chanting of the Bija Mantra ("Lang, lang, lang, lang" etc.) the elbows may be elevated from the thighs, and the hands held, palms upward, and fingers outward from the body. Then, upon repetition, the elbows may be rested upon the thighs; and another time, the whole forearm may be extended along the thigh, and the fingers allowed to drop over the knees, for resting. In this posture let the head drop forward, with chin on breast-bone part of the time during chanting.

(2) Sit on the floor of shrine, heels and soles of feet flat together, fingers grasping the toes or ankles – the right hand grasping toes or ankle of right foot, and left hand grasping left toes or ankle – grasping the ankle from above, or by running the fingers underneath the ankle, and grasping from below, as the ankle lies on the floor. At first the feet will necessarily be quite well extended in front of the body, but each day the feet may be brought a little nearer to the centre of the body, with practice, as the body becomes more supple. Head as in Posture No. 1.

(95-9) A modified Padam Asana may be used, by sitting on the floor, with ankles crossed, and hands behind back, fingers of right hand encircling the left wrist. This position of the hands may also be held when walking or when sitting in chair or on edge of bed.

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Dr Roman Ostoja: Advanced Course in Infinite Science

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(97-1)²³¹ Stand before a mirror and look at yourself, putting the corners of your mouth up, creating a smile on your lips. Now carry this smile in your imagination to the Emotional centre within, until you feel a great joyousness. Practise this exercise for two or three weeks and you will acquire the "Smile Within," thus taking a step towards self-control and self mastery, and you will benefit the entire body by the harmonious vibrations which you will create.

(97-2) By actively pulling the abdominal muscles inward and upward, you create a slight pressure on the Creative and Life Forces, situated in the Coccygeal and Sacral Plexus, causing these forces to be sent through the other plexuses of the body and to the MentalSolar Plexus and then automatically the forces are distributed to the vital organs, cells and nerves of the body. The stimulation sent from these forces to the entire body promotes rejuvenation of the cells, strength to the vital organs and balance and harmony to the nervous system. Naturally, through the use of these forces, we use them to come into beneficial activity and to function properly. In this exercise you will also sensitise the thyroid and pineal glands.

(97-3) The best sleeping posture is on the right side, since sleeping on the left side causes the full weight of the liver to rest on the heart, which of course produces strain. It is also healthful to sleep on the stomach for short periods of time; but lying on one's back is not as favourable, as the lungs cannot expand, and thus oxygenise as well in this position.

²²⁹ Blank page

²³⁰ PB himself inserted "44" at the top of the page by hand.

²³¹ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(97-4) Balance and Coordination: Exercise: Stand erect, heels together, head up, spine straight (not stooped), navel in, and lifted up, arms and hands relaxed at the sides of the body. Position of fingers and the thumb pressed lightly against the second and third middle fingers, while the index and little fingers are extended outward. Relax and slightly lean forward. Inhale quietly, gradually and evenly, through the nostrils, as you rise smoothly up onto your tiptoes, coordinating your hands by raising your arms from a lowered position upward, as the body is likewise being raised, until your arms are extended [outward,]²³² even with your shoulders.

While standing on your tiptoes, gradually bring your navel in, simultaneously as you exhale through the open mouth, chanting the holy vibration of “O...m... (Aum)” – translated from the Sanskrit language means “I am as I am.” As you begin to chant, gradually pull the arms downward and lower your heels slowly to the floor. You should imagine yourself being lifted (the opposite of what you are actually doing). You should feel that you are elevating your body. Gradually lower the body as the arms descend; keep pulling the navel in and up, while chanting “O...m.”

(97-5) The simple menu, with variations from time to time, instead of a conglomeration at each meal, will be a wiser method to follow. We should only eat a small amount of food, until hunger is satisfied. Do not store food, as if it were the last meal ever to be eaten. Eat only one kind of vegetable at each meal. It is impossible for two different kinds of vegetables to digest at the same time. One vegetable will be digested, while the other lies fermenting in the digestive tract, waiting to be digested. This same rule applies to mixed vegetable juices. If you eat a mixture of cooked vegetables in juices such as peas, spinach, carrots, etc. along with the rest of the meal, you will only add to the confusion of the stomach, resulting in poor digestion, and of course, over-fermentation, over-acid and gas conditions. There are two exceptions to the rule, “Eat Only One Kind of Vegetable at Each Meal.” They are potatoes baked or boiled in their jackets, and lettuce.

(97-6) ROMAN OSTOJA is the person called “Jan” in Upton Sinclair’s book [“Mental Radio” who was a professional mind-reader]²³³

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(continued from the previous page) Eat Only One Starch At Each Meal: – the baked or boiled potato if you prefer. But if you eat the potato, do not eat bread at the

²³² We deleted the following after “outward,” as it was an errant repetition: “as the body is likewise being raised, until your arms are extended outward,”

²³³ The original editor inserted “tal Radio” who was a professional mind-reader” by hand

same meal. All bread should be toasted, as then the acid is removed and it is easily digested. We prefer you to take the potato rather than the bread, as it is a neutral food, yet contains valuable vitamins and minerals, is easier to digest, as well as acts as an absorption to any bacteria which might be prevalent in the system. Also, wild rice is an especially healthful neutral starch, which does not cause over-fermentation.

Eat Cooked Vegetables Rather than Raw: The lining of the stomach is very delicate, and the task of digesting raw vegetables causes irritation of the stomach tissues, and the intestinal tract is over-worked. If you do eat raw vegetables, they should be shredded.

(98-1)²³⁴ As for the theories which suggest that caffeine in coffee and tea is harmful, we can easily refute this statement, since the caffeine in these beverages is in a pure form, and therefore not in the least harmful. This fact is fully supported by the findings of modern science. If consumed before bedtime, these beverages sometimes cause sleeplessness, since the action of the heart is slightly increased; but after the heart beat becomes quietened, sleep will follow.

(98-2) Exercise For Breathing and Concentration: This exercise is done by first assuming what is known as the Yogi Padam asana posture, or erect sitting posture with the back held straight, but not touching the back of the chair. The arms should be crossed, with each hand fitted snugly into the armpit of the opposite arm. The arms are then relaxed, and if the position is correct, they will be locked in position on the chest. The heels should be held together, either side by side, or crossed at the ankles. Then with eyes closed, begin to inhale very quietly but with complete awareness and concentration on the air coming in through the nostrils. All the attention should be directed to the nostrils and you should think of the air coming in and going out, to the exclusion of all other thoughts. The value of this exercise will be demonstrated in your increased ability to concentrate, for when performing the method of breathing we have described, you will be able to think only of the breath and will not be disturbed by other thoughts. In doing this exercise, have a smile of your face.

(98-3) Uncontrolled thoughts can be dangerous, especially sympathetic thoughts. When you tell a problem to others, either by the spoken word or by telepathic vibrations, which are sent forth into the Cosmos at the moment of the thinking process, you cause others to visualise, think and re-affirm this negative condition, thereby placing a greater limitation and causing further difficulty in your rising above the negative thinking or vibrations.

(98-4) The reason you must direct your unblinking gaze upon the disc is that you must fix in your subconscious mind the location of the hiatus through which all telepathic

²³⁴ The paras on this page are numbered 6 through 9, making them consecutive with the previous page.

communications become sensible. That hiatus or opening, which I call the centre of Infinite Consciousness, is located just within the centre of the cranium, and is situated in the anterior portion of the brain.

You should make no conscious effort to guess what the other person is thinking, for this will be misleading. All you need do is to direct your attention to the now familiar hiatus in the centre of your forehead, and after you have blocked out all other thoughts, the image or object upon which your friend is contemplating will become apparent to you. The danger in trying to consciously guess the other's thoughts lies in the inclination of your own imagination for inventing images and objects itself, and as suggested, this would only confuse you.

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(99-1)²³⁶ Your Posture will improve also, as your feet are benefited, if you will place your hands while walking in the middle of your back, at the lumbar plexus, which surrounds the kidneys. When you are walking, you are generating energy, but with your hands in this position, you are {not}²³⁷ expending the newly produced energy, but sending it through the nerves of the hand, and thus charging and benefiting the lumbar plexus and stimulating the kidneys. You will also find, while walking with your hands placed in the middle of your back, that it is impossible to stoop your shoulders or slump your back.

(99-2) Soft, almost silent, unanimated Whispered words are the ones which impress our minds, the ones we remember.

Applying this modern day example to our words is the secret of understanding your own thoughts, the art of thinking, the key to a workable affirmation or auto-suggestion. Centuries ago, the Yogis discovered that, through this form of auto-suggestion, in conjunction with their arduous training, they were able to perform many astonishing feats.

(99-3) In order for affirmations to be effective, they must be felt from within, and accepted by you as the Truth. No matter how great a statement may be, if you do not believe and understand what you say, the affirmation will be of little help to you.

Whispering sincere, spontaneous, creative, personal affirmations will have greater meaning to you, and you will hear, feel and see the projection of your thoughts

²³⁵ PB himself inserted "45" at the top of the page by hand.

²³⁶ The paras on this page are numbered 10 through 13, making them consecutive with the previous page.

²³⁷ We changed "now" to "not" per context.

within, thereby creating power from your words causing them to be sent out into the cosmos, to be returned to you in the form of your experience.

Affirmations – Autosuggestions must carry your feelings. If a person merely thinks or speaks mentally to himself of some suggestion or affirmation, without taking into consideration the Physical, Mental, Emotional selves, the words become mechanical, therefore meaningless. When we are able to see, hear, and feel a “magnetic something” within our words, then, and only then do we obtain power.

Whenever possible whisper the affirmation you desire to achieve, and throughout the day mentally whisper it. The idea of your suggestion thereby will project a mental picture of your goal before you, thus keeping your concentration focused on your desire.

(99-4) The white circle of the chart should be at the same level as your forehead, while you are sitting in a chair placed 5 feet away from the chart.

Assume the straight, erect sitting posture, with feet together, or ankles crossed, and your back not leaning against the chair. The hands should then be clasped, with the fingers interlocking, and placed at the back of your neck (Medullary Plexus). Bring the elbows toward the front as far as possible, without producing any tension in the arms or shoulders. As you do this, you should think and feel that you are squeezing energy from the back of the head to the front of the head, which is the location of the Infinite Consciousness. While in this position, and with squinted eyes, look at the white centre spot on the chart for five minutes. Do not pay any attention to any thought which might come into your mind, but keep your attention concentrated on the white spot you are gazing upon. In a short time of practice, you should have greater peace and calm than you have ever experienced.

Practice this exercise daily for one week, sitting as directed for five minutes, in a fully lighted room; then turn off the light and sit in the darkness, assuming the same position, and looking with a squinted eyes at the chart for two or three minutes. While sitting in the darkness, following the exercise, the subconscious memory mind will then accept the idea of your endeavour for intuitiveness.

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(continued from the previous page) If you miss practising this once or occasionally twice, it will be all right; but if you should miss three or five times during one week, you will have to start the exercise all over again from the beginning, starting with the five-minute period of time, until you reach the thirty minutes of practice.

Upon reaching the required amount of practice, the creative intuition should be fully developed and cause your mind to be alert to intuitive impressions.

You should not expect your intuitive impressions to come during the time of exercises, as the technique is for the development of the 7th sense, and the mind should have full attention on the white circle only.

(100-1)²³⁸ Exercise For Cosmic Meditation: Sit erect in a chair, with feet or ankles crossed, and your hands crossed and clasped around the sides of your chest. Now, while you are sitting relaxed and breathing quietly through the nostrils, appreciate your entire physical self, the wonderful mechanism which serves you faithfully. Your thoughts should be in gratitude for the love and beauty you have received throughout the day. Do not think of tomorrow. Be joyous and feel a smile and a laughter within your Emotional self. Feel that nothing else is as important as what you are doing right now, for you are now setting into motion the joy you possess.

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(100-2) The purpose of the exercise is for charging the Body Battery, or medulla oblongata, which must be charged through the nerves comprising the emotional self. The energy with which we charge this self is Cosmic energy, without which no living thing could exist. Since the rays come to us from outer space, and in only one direction, viz., straight down, it is necessary for us to raise our arms to the sky so that the energy will be absorbed into the palms of the hands and then utilised.

It is interesting to note that before healing someone performing other miracles, Jesus first raised his hands to God, or to the Cosmos as you prefer. For those who find it difficult to believe or understand these miracles, we suggest that it was with this energy He received through His hands, conducted by His own powerful faith, that He healed the sick, made the lepers whole, and bid the lame to take up their beds and walk. In most cases, he applied His hands directly to the person in anguish, transferring His faith, inner harmony, and the newly received Cosmic energy for the purpose of healing. Of course, many of those who became well were healed by their own faith alone.

(100-3) Exercise – Charging Your Body Battery: Stand erect, with feet together, indoors or out of doors, since the rays penetrate all substances, except lead. Close your eyes, and hold positive thoughts of expectancy, knowing that you are drawing new Cosmic energy to your body through your hands. Raise the hands so that the palms are above the level of the head and up-turned. As the hands are raised, sensitise the finger tips by rubbing them against your thumb, and after the hands are in position, over the head, you then begin a slow inhalation through the nostrils. During the inhalation, you draw your Cosmic energy into the nerves of the fingers and palms. At the unstrained peak of

²³⁸ The first para on this page is numbered 14, making it consecutive with the previous page. The second set of paras on this page are numbered 1 through 2.

the breath, the finger tips are joined over the head, and the hands are then brought to the emotional centre or solar plexus, which is the soft centre of the chest, immediately below the rib cage. As you begin your exhalation, the fingers of both hands should be together, though not entwined, and with the tips touching the emotional centre. The thumbs should not point inward, but their tips should be joined above the index fingers. The energy is transferred from the nerves of the hands and arms, during the exhalation, through the finger tips, and the energy is prevented from escaping through the thumbs by making a contact of the

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(continued from the previous page) positive and negative sides of the body through the thumb tips. Exhale with an audible sigh through the mouth.

Now with your eyes closed think, feel and KNOW that you are creating the harmony, peace, love and joy within yourself. After you feel this joy within, bring your hands down, shaking them for sensitivity in your fingers, then repeat it; three times in success will do.

(101-1)²⁴⁰ Just as this energy is received through the sensitive nerves of our hands, so does it emanate from these extremities, as it also does from the soles of the feet and from the tongue and eyes. If the tongue is placed back and upward to the roof of the mouth, or palate whenever one is not engaged in talking or eating, the mental energy, which would otherwise have escaped through this avenue, will be conserved.

Proper posture is necessary at all times, since improper posture allows this energy to be spent uselessly. When sitting (this energy can be received in a sitting as well as a standing position) keep the heels together, either side by side, or with the feet crossed, so that the energy when coursing through the nervous system of the lower legs will not escape. The hands, when not otherwise occupied, should be closed, this being sufficient to hold the energy in. When walking, little energy is lost through the soles of the feet, and in fact, more energy is being generated; but it is by all means necessary for one to keep the hands closed to retain the most benefit from this force. Still another way to lock in this energy is to cross the arms when sitting.

(101-2) Most of you will recall yawning, inhaling deeply and stretching your arms upwards some time during the day while at work, or occupied with other activities. Some say that merely the fact that they are tired or drowsy makes them do this. But what was it that caused the feeling of drowsiness in the first place? Was it not some

²³⁹ PB himself inserted "46" at the top of the page by hand.

²⁴⁰ The paras on this page are numbered 3 through 5, making them consecutive with the previous page.

subconscious urge compelling us, as the animals, to reach skyward in order to recharge ourselves?

(101-3) When I travelled in India, I discovered that there were indeed a reason and importance in having that number of fingers. My discovery was that the fingers represent our five senses, the thumb signifying feeling; the index finger – sight; middle finger – taste; ring finger – hearing; and the little finger – smell. Later, in private practice on several occasions when patients came to me who had trouble with any of the five senses, it was possible, often only by the following means, to restore their ailing sense. The means for curing them was to massage, manipulate and stroke the fingers representing the faltering sense. And the student, – It is also interesting to note that the three joints of each finger represent the three sections of the body, the Physical, Emotional and Mental. The top and nail of each finger signifies the Physical self, the middle portion represents the Emotional self, and the upper section of the finger, leading to the palm of the hand represents the Mental self. The palm of the hand is of the fourth dimensional division, representing the infinite power of man. The rays from fingers represent your own miniature cosmic power, flowing from the healing purposes. These rays also represent the end rays of the Universal Spirit, creating vibrations and healing radiations. The end rays of the fingers, and the heat produced by the palms of the hands, when properly applied to the physical body, create healing power. Through the nerves of your body it is possible to transfer these healing vibrations and rays, as well as positive, assured thoughts, auto-suggestions, or affirmations, and sincere harmonious feelings to the location of the physical disturbance, eradicating the disorder and thereby healing yourself.

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(102-1)²⁴¹ Preliminary For All Healing Treatments; Charge Self With Cosmic Energy:

First Preliminary To Self Healing: Assume the padam asana (sitting posture) with feet together or ankles crossed, locking positive and negative sides of the body, with the back straight and not touching the back of the chair, and the hands resting, with palms turned upward, in your lap. You should close your eyes, and breathe quietly through the nostrils for two or three minutes, since this will make you more receptive to the edifying results to be obtained from these techniques. Hold thoughts of positive expectancy, knowing that you are tuning in with the perfect Universal Spirit, forget your external environment, excluding all thoughts and sensations of your personal self; feel a great peace and reverence, for you are about to draw upon Cosmic energy to your body through your hands. Raise the hands so that the palms are above

²⁴¹ The paras on this page are numbered 6 through 7, making them consecutive with the previous page.

the level of the head and turned upward. As the hands are slowly raised, sensitise the finger tips by rubbing them against the thumb, and after the hands are in position over the head, you then begin a slow inhalation through the nostrils. During the inhalation, you will draw and absorb into the nerves of your hands and arms, the omnipresent rays with which you may achieve relief from your ailments. At the unstrained peak of the breath, after slowly raising your hands over the head, the finger tips are joined over the head, and the hands are then brought to the Emotional centre or solar plexus, which is the soft centre of your chest, immediately below the rib cage. As you begin your exhalation, which should be a deep audible sigh through the mouth, the fingers of both hands should be together, though not entwined, and with the tips touching the emotional centre. The thumbs should not point inward, but their tips should be joined above the index fingers. Now with your eyes still closed gently roll the head from side to side, as you think and know that you are relaxing your Physical self, and creating peace, joy, love and harmony within your emotional and mental selves. Feel a deep, abiding calm, and great reverence within. For the moment you are about to create is a Holy Moment. After you reach a state of positive joyousness and peace within yourself, bring your hands, still together, to the mouth and breathe upon them, which is a form of blessing and appreciation for what you are about to do. Then whisper positive affirmations, or auto-suggestions, pertaining to the healing you will perform upon yourself.

(102-2) Second Preliminary: (Used before all Self Healing treatments). After breathing upon your hands, and whispering auto-suggestion, place your hands in the following manner: Your positive hand (ladies – left; gentlemen – right hand) should be placed on your forehead and the negative hand (ladies – right; and gentlemen – left) at the back of your neck, covering the cervical plexus.

With your positive hand, slightly press your fingers toward your palm, over the frontal part of your head. Curve your hands so that the radiations emanating from your finger tips will not escape. Your other hand should be used meanwhile to massage and gently take the flesh away from the cervical plexus, while moving your head around ever so slightly. These steps are merely taken to relieve any tension from the neck, and to cause greater relaxation. The pressure of the positive hand on your forehead is applied so that, by creating a slight tension at the frontal upper part of your head, it will be easier to free the tension from the muscles surrounding the cervical vertebrae, which the head pivots. After massaging the cervical plexus in this manner for a few minutes, hold the hands in the same position and inhale quietly and slowly through the nostrils, and then exhale through the mouth with a deep audible sigh, as you remove the hands from the head.

²⁴² PB himself inserted “46” at the top of the page by hand.

(103-1)²⁴³ Self Treatment For the Eyes: In treating faulty or weary vision, one should perform all of the motions and manipulations prescribed in the beginning of this lesson up to and including the massage of the area surrounding the cervical vertebra or plexus. Rather than move the negative hand to the position opposite the positive, as in the former technique, you should rub the palms of the hands together several times, generating heat within them, and immediately place both palms cupped, over the eyes. Have your fingers together and extending upward, closing out all light from your eyes, which should remain open throughout the treatment. Gaze into the darkness, looking up and down, and left and right three times. Then continue to hold the hands in this manner without moving your eyes. Gaze into the darkness of your palms for a minute or two, after which you should inhale quietly and slowly, through the nostrils and exhale through the mouth with a deep, audible sigh. Remove your hands and blink your eyes several times.

It is only when the hands are held opposite each other that the negative attracts energy from the positive one, and in this particular method, energy is absorbed from the nerves of both hands into the retinas of your eyes, which became tired through excessive use of your eyes in reading or other similar occupation. Strained eye muscles will also become relaxed by the practice of this particular method. The completion of this treatment will always be accentuated by a remarkable clearness of vision and ease of eye movement, as well as relief from eye fatigue and strain.

Exercise For Weak Eyes: Although this exercise is primarily for weak eyes, it is very beneficial for strengthening the eyesight generally. Place a lighted candle on a table or similar object, even with the top of your head, as you sit in a chair placed one and a half feet away from the candle. Just before retiring to sleep at night, sit in a chair, in the straight, erect position, with feet together, or ankles crossed, and hold the eyelids up with the index fingers, looking directly at the candle light without blinking for a period of five minutes.

(103-2) Remember always before healing yourself, you must charge yourself with Cosmic energy, create peace and harmony within, whisper the affirmation (auto-suggestion) and follow with the second preliminary, removing tension from the cervical plexus. Also during the two preliminaries and the application of the healing treatment, you must keep your feet together or ankles crossed, locking the positive and negative sides of your body, and thereby not expending the creative, life and cosmic energies uselessly. Then follow the procedure for the specific healing you desire to apply upon yourself.

²⁴³ The paras on this page are numbered 8 through 10, making them consecutive with the previous page.

(103-3) Preliminary To All Treatments For Healing Of Others: Direct him to place his hands in the following manner: Man: Have him close his right (positive) hand bringing his fingers toward the palm and placing his thumb over the fingers, and his left (negative) hand open to space, with palm upward, resting both without tension on his lap.

Woman: Have her close her left (positive) hand, bringing her fingers toward the palm, and placing her thumb over the fingers; and her right (negative) hand open to space, with palm upward, resting both without tension on her lap.

(a) Ask the person to close his eyes and to relax. (b) Charge yourself with Cosmic Energy, following the same procedure as before in the healing of yourself, only in a standing position, with the feet together. Create peace and joy within yourself. Forget everything about your personal self, creating a Holy Moment. Bring the hands to the mouth after charging, and creating peace within, and breathe upon them, as you whisper [affirmation]²⁴⁴ regarding the healing you are about to perform.

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(continued from the previous page) Keeping your feet together, as you stand at the side of the person, placing your positive hand, palm inward, at the upper part of the person's chest, and your negative hand, palm inward, at the upper part of the person's back. As you are breathing in rhythmical unison, you must be positive in your thoughts and transmit your own faith to the person. You will help the person to feel better immediately due to the harmony and relaxation you have created, as well as cause him to breathe better.

Move your positive hand up to the person's forehead, and the negative hand to the base of the skull at the cervical plexus. Curve and slightly cup your positive hand, gently pressing at the forehead, as you take the flesh away, or move it from the vertebrae at the cervical plexus, thereby creating relaxation and removing tension. After a few minutes of this application, ask the person to inhale quietly and slowly (filling the upper and lower lungs) through the nostrils, and exhale quickly through the mouth, with deep, audible sigh. You should also inhale and exhale the same time they do, and remove your hands during the exhalation.

(104-1)²⁴⁵ Be sure to re-charge yourself with Cosmic energy after every third application, as you are continually expending your own supply of energy.

²⁴⁴ We deleted "and" after "affirmation" per context.

²⁴⁵ The paras on this page are numbered 11 through 13, making them consecutive with the previous page.

(104-2) Follow the preliminary movements, sit in a chair placed opposite the person you are treating, with your knees touching the outside of the other person's knees, and place your hands over the person's abdomen. Hold hands in this position for a minute or two, as you positively know and visualise in your thoughts the healing radiations and perfect vibrations you are sending forth, and which are being received by the person. The perfect heat produced by the palms of your hands, and the newly received Cosmic energy will flow into and throughout the entire body of the person, as by placing the hands directly over the navel and abdomen, you will contact the centre of the beginning of life, the location of the physical foundation of man.

(104-3) The best time to give an absent treatment is between one and two o'clock in the morning, when the person's subconscious mind is more relaxed than in the conscious state, and it is easier for him to accept new ideas. Therefore, you will be dealing directly with his subconscious mind, and your positive thoughts will penetrate through his conscious self, thus freeing him from the memory of his problem. Any fixed ideas he may have will be released, and negative thoughts in the subconscious mind will be removed. Quieten your physical, emotional, and mental selves, feel and know that you are perfectly harmonious, casting out all thoughts regarding your personal self, eliminating all doubt, and having only positive thoughts, as you perform the absent treatment. Hold the article belonging to the person you are treating in your negative hand (right for women and left for men), and extend your positive hand (left for women and right for men), in the direction where the person is located. By means of your imagination, mentally travel to the person you are treating, exactly as you would travel physically. Continue to speak positively and directly to the person. Never say anything which is negative, such as "I am so sorry for you" ... etc., etc. Transfer your own good feelings and harmony to the person, and tell him that he now feels completely relaxed and free of all tension. Keep the picture of the person you are absently treating vividly before you, as you speak to him, and feel great enthusiasm for each new day, knowing that he will grow in strength, confidence, harmony and joy and each day will become more beautiful to him. Repeat what you have said to the person three times.

If possible, secure some article which contains the vibrations of the person whom you are treating, as well as having a photo of the person. Charge yourself with cosmic energy, and create peace and harmony within yourself. Hold the article in your hand, as described in the preceding technique, and look directly at the photo of the person in the centre of love, you are the centre of the Universe, and from yourself send ripples of love, which travel in a spiral form surrounding the entire world, passing through sound and thought vibrations.

²⁴⁶ PB himself inserted "47" at the top of the page by hand.

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(continued from the previous page) Your positive, sincere healing thoughts will reach the person, for you will meet him through the “ripples of love” which surround the earth and spheres, and you should soon hear news of his recovery. Remember love is the most harmonious vibration; therefore through this technique you will send forth great healing power.

(105-1)²⁴⁷ The Yogis, realising that man has even less protective covering than the snake, concerned themselves in being well covered from head to foot whenever it was necessary to go out into the sunlight for more than a few minutes of time.

Hence I was instructed by my Guru to keep myself covered when out in the sunlight to maintain a lasting and healthful existence, and I pass the information on to you.

There is nothing wrong in exposing oneself to the solar rays, if it is done alternately for fifteen minute periods in the sunlight, with similar periods in the shade. The best times for exposure are from sunrise until 10 a.m. and from 2 P.M. until sunset. Under no condition should one spend more than thirty minutes under the sun while unprotected during the midday hours, since the sun during these hours often emits rays of such intensity as to be extremely dangerous.

(105-2) Certain rays which emanate from the solar source are chemicalised as they pass through the leaves of the tree and through this reaction become of value to the human body. An instance of the value of such practice is the suggested comparison between a farmer or other type of outdoor workman whose form of employment requires that he remain beneath the shade of trees most of the day, for example, the lumberjack. At the age of fifty, the man who laboured in the sun will have a wrinkled and warped countenance, and will appear to be some ten to fifteen years older, besides will be handicapped by the stiffness of the joints. The lumberjack, however, will merely have begun to show signs of maturity at fifty and when he reaches sixty, he will present a far younger appearance than his soiling-toiling counterpart who is a decade younger.

(105-3) Another method for utilising the sun’s rays to your good use is to utilise those rays for self-treatment of minor local irritations or disturbances. One may expose the affected area from five to fifteen minutes under the sunlight, and then retire to the shade, where, after charging yourself with Cosmic energy, as related in the lesson on Self Healing, apply your hands with palm over the irritation, and the negative opposite if possible, otherwise palms together; thereby allowing the energy you have absorbed to chemicalise the sun’s energy, which otherwise would be totally useless in this connection. Should the area of irritation be inaccessible to both hands, apply the most

²⁴⁷ The paras on this page are numbered 14 through 16, making them consecutive with the previous page.

convenient hand to the area, keeping the other closed, which prevents the outflow of energy from the extremity, and the energy from the other will suffice.

Treating The Eyes With Solar Energy: For particularly strengthening the eyes with the sun's rays, stand with your feet together and eyes closed, and face upturned toward the sun for three minutes. Then blink your eyes, open toward the sun, ten times in rapid succession, being very careful not to gaze directly at the sun. In this way the eyes become stimulated by the rays of the sun. Following this, charge yourself with Cosmic energy, through upraised palms, and then apply them to your eyes, closing out all light, and gazing into the palms for one minute. After one minute in this position, inhale slowly through the nostrils, and exhale with an audible sigh through the mouth, as you remove your hands from your eyes.

As in the former treatment, the cosmic energy absorbed by the nerves of your hands and arms causes the solar energy absorbed by the retinas of your eyes to become chemicalised and your vision strengthened.

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(106-1)²⁴⁸ Heliotropic Method of Treating Arthritis And Rheumatism: If it is not possible for you to be out of doors, simply sit with feet together, or ankles crossed, in a chair placed next to an open window. If out of doors, sit or stand as directed in the preceding sentence. Expose only the troubled areas of your body for ten or fifteen minutes. After which the rays received from the sun must be chemicalised by charging yourself with cosmic energy, and applying the palms of the hands in a cupped position, and the fingers curved and surrounding the affected area. The positive hand, if possible, should be directly over the area and the negative hand placed opposite. If it is not possible to use both hands, simply apply the one free hand, and close the other; then the one free hand becomes both positive and negative during the treatment. Gently rub the flesh in a rotating upward movement, for approximately three or four minutes, thus applying Creative, Life and Cosmic force to the irritation, as well as the positive and negative rays of your body. By this procedure the solar rays received through the former movement will become chemicalised, allowing these healing energies to penetrate through the flesh, and thus eradicate the disorder.

After applying the rubbing movement, hold either both hands, or the one free hand, to the area for a minute or two, without [movement].²⁴⁹ Then inhale slowly and quietly through the nostrils, and exhale with a deep audible sigh through the mouth; then remove your hands from the area. Apply this treatment once daily.

²⁴⁸ The paras on this page are numbered 17 through 18, making them consecutive with the previous page.

²⁴⁹ We deleted the repetitive text "Then inhale slowly and quietly two, without movement." after "movement"

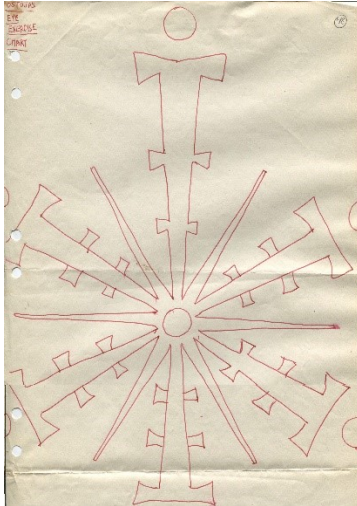
(106-2) The time of day for exposure is the same in this instance as mentioned in the beginning of this lesson concerning the sun's rays – before eleven in the morning, and after two in the afternoon.

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[OSTOJA'S EYE EXERCISE CHART]²⁵¹



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²⁵⁰ PB himself inserted "48" at the top of the page by hand.

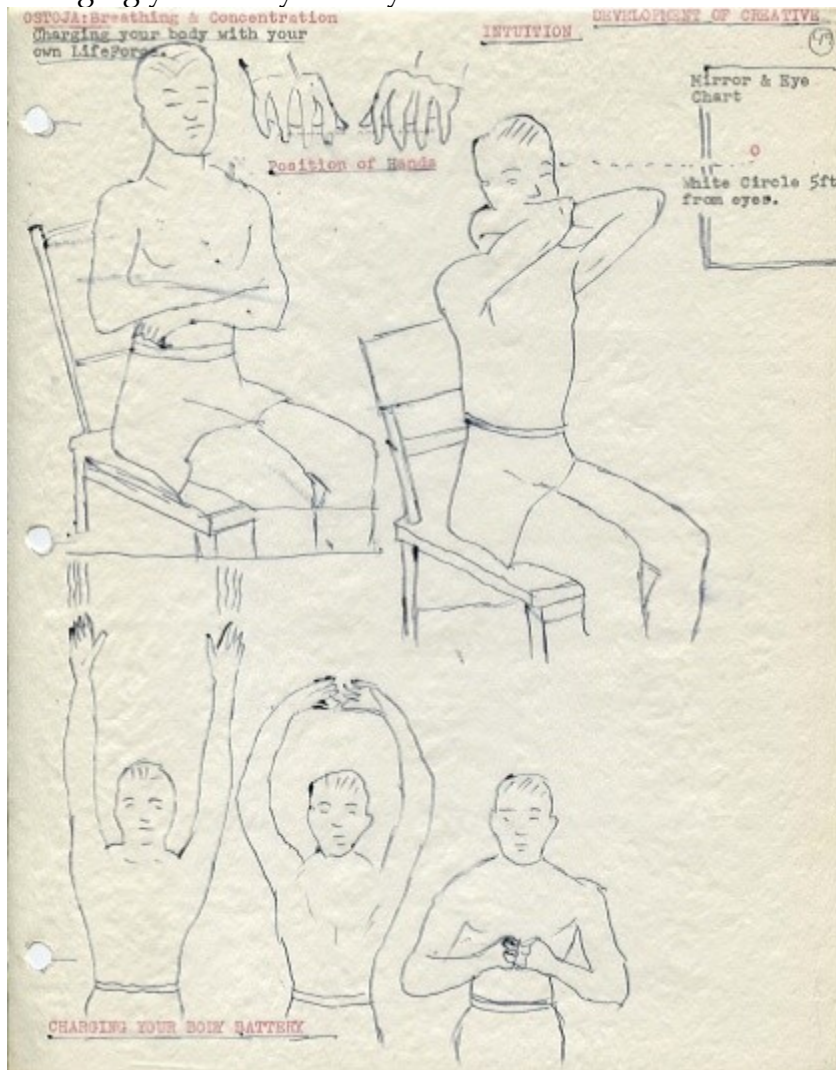
²⁵¹ The original editor inserted "OSTOJA'S EYE EXERCISE CHART" above the drawing by hand.

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²⁵³ Blank page

²⁵⁴ PB himself inserted "49" at the top of the page by hand.

(111-1) Breathing & Concentration
Charging your body with your own LifeForce.
Development of Creative Intuition
Position of Hands
Mirror and Eye Chart
White Circle 5 feet from eyes.
Charging your body battery



Mabel Elsworth Todd: The Thinking Body

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Mabel Elsworth Todd
THE THINKING BODY

(113-1)²⁵⁷ Man, ignorant of the principles, reacts grotesquely to the suggestion to 'stand straight.' He thrusts back his shoulders, lifts and expands his lower ribs, pulls in his chin and stiffens his neck. This strained high-chested position lifts the mass of chest-weight higher on the column too high for easy carriage and produces bending tendencies in the spine. Bodily unbalance results. But while avoiding this stiff faulty posture we must not favour a slumped chest. Imagine your chest a birdcage, containing a perch too short; From the inside, pull in the wires to catch it. At same time expire through the teeth, like a hissing snake. Hissing aids the centring muscles to reduce lateral diameter of ribs. This forces the manubrium at top of the sternum upward, deepening the cavity at the three top ribs. The result is balanced symmetry of the upper chest cavity, more complete functioning of all spinal muscles, proper balancing of the ribs so they are neither collapsed nor pulled up.

(113-2) If pelvis, spine and ribs are so integrated along spinal axis by their connecting muscles that the column can lower all weight under control to pelvis and pass it through sacrum and forward to femora, the body wall retains firmness and straight lines, without weakened pendulous areas.

(113-3) We are seldom idle when standing or sitting. WE USE our hands and focus our eyes on some close activity such as reading. Such activity tied up with mental concentration is largely unnatural, superimposed by civilisation. It produces strains which the body automatically tries to counteract by persistent movements of trunk and legs. Without such counterbalancing sag, shear and bending often result.

(113-4) Think down the back and up the front. Let spine drag, like dinosaur's tail but keep the front wall of body up. When lying down, think through the body, and not along the outside of it. Follow the skeleton in imagination. Find out where and how deep your joints are, and thus bring home an appreciation of practical value of reducing strains in familiar positions, where habits have dulled sensory receptions. As the diaphragm deepens its action, the muscles of the lower spine take a stronger hold and a basic lower trunk support is established. As the breathing deepens, the whole body comes alive, ready for action.... We need not worry about appearance, because the

²⁵⁶ PB himself inserted "50" at the top of the page by hand.

²⁵⁷ The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

balanced posture is bound to be beautiful. The strained attitude, with local rigidities, communicates to us a sense of discomfort.

(113-5) From long habit one may become accustomed to a wrong position even though it creates stresses throughout the mechanism.

(113-6) Attention means tension, a readiness to move with no movement taking place, which spells fatigue. This is doubly the case when to attention we add worry as to the outcome of our work. Emotion constantly finds expression in bodily position, in limited breathing, in tight-held neck muscles or in the slumped body of discouragement.

(113-7) W.C. Mackenzie²⁵⁸ writes: "If generalisations were to be made about the causes of human diseases, it would be along the line of failure of accommodation to the erect posture."

(113-8) If a muscle is to lift a weight, it should contract before the load is taken on. Prepare for the load: – this is a prime rule in conservation of muscular energy. Try, with fingers relaxed, to lift this book. Note how heavy it seems and how it almost slips from your grasp. Put it down and, with a sense of its weight in mind, grasp it and feel how light it seems.

(113-9) By gently rocking [backward and forward]²⁵⁹ at each joint, ankle, knee and hip, we acquaint ourselves with balance at the individual joints.

(113-10) The pattern of the mechanically efficient posture, whether sitting, standing or walking, implies a long spinal axis and a centred control of the weights it carries. By making the lumbar spine straighter from below the head is elevated. It is futile to attempt to lengthen the axis by expanding or pulling up the chest.

(113-11) Many persons fail to realise how deep-set the spine is. All vertebrae become increasingly larger and thicker toward the base

(113-12) The ideal way of balanced standing is to pile up weights of the body with the gravity axis passing through the centres of head thorax and pelvis – all to be balanced with little output of muscular energy and allowing bones to do their share of the work. To encourage positivity, begin with feet and note most favourable alignment about each joint. Think upward through the body and get a sense of balance at each joint.

²⁵⁸ Dr Walter C. Mackenzie

²⁵⁹ "backward and forward" was typed below the line and inserted with an arrow.

(113-13) Thorax and pelvis should be well integrated by use of lumbar-pelvic muscles and abdominal wall muscles. This insures deeper excursion of diaphragm[.]²⁶⁰

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(115-1)²⁶³ Correct Walking: The front aspect of all joints must be tightened up; this reduces strain on knees and feet. Try to boost the pelvis from the front, up toward the lumbar spine, without protruding any part of your body-wall. (A) A picture for balanced walking is to imagine yourself sitting on a third leg, dropped from the end of the spine and that your real legs are trying to run away from you. Another is to imagine yourself hanging from a tree, in the form of an open parasol, with [hair]²⁶⁴ hooked into a branch and toes dangling on the ground and head above the parasol. The forehead, upper chest at the manubrium and front of thighs must be kept persistently in the lead. This keeps the back straight. When you finish with these pictures you will find that you are no longer walking with your chest and neck, but that your centre of gravity has lowered and your pelvis and thighs are easily carrying the weight forward. You walk with a lighter tread and a high head. Hissing through the teeth while walking helps this practice.

Breathing: There are many possible maladjustments in the breathing mechanism and the neurotic uses most of them. The diaphragm and its associates, both nervous and muscular, reach into the deepest recesses of the individual. It is the least understood of all the vital agents of human living. It is tied up with every living function, from the psychic to the structural; it is the dividing line of two great halves of being: the conscious and the unconscious, the voluntary and the involuntary. It is the most active agent in breathing. The diaphragm responds to voluntary directions only to a degree. One may hold one's breath but for a limited time, usually less than a minute. Next to the heart it is the most continuously active of all body structures. In shape it is a double dome, the larger one being on the right, into which the liver fits, while the stomach and spleen lie under the smaller dome. The heart rests on the upper surface.

Fallacy of Some Breathing Systems: Wide and too full breathing if carried to extreme tenses all muscles of shoulder structure, neck and jaw. The strain in the

²⁶⁰ The original editor deleted "(15) A little nodding motion, like a doll's, continued for a few moments, will give a feeling of freedom in neck muscles and make clear how deep-centred is support of head on..." after this para by hand. It appears instead in its entirety in para (117-1).

²⁶¹ Blank page

²⁶² PB himself inserted "51" and "199" at the top of the page by hand.

²⁶³ The paras on this page are unnumbered.

²⁶⁴ "hair" was typed below the line and inserted with an arrow.

muscles about the clavicle and top ribs interferes with the circulatory structures at the important top area of the heart. (b) When in “full breathing” the ribcage is broadened laterally and held out of easy balance, or held high and rigid to follow a false concept of “stand straight” posture, interferes with the belly-band muscle. The virtue of ‘full breathing’ has been much overestimated. In the tidal air of quiet breathing there is all the oxygen needed for ordinary circumstances. When a greater amount of oxygen is needed, there is deeper and faster breathing, not wider fuller breathing, unless hysteria is present. [(c) When breathing is employed as an aid to health, most often the oxygen intake is stressed. Except however under very unusual and pathological conditions, it would be impossible for the blood to not get all the oxygen it needs from the lung, even in the most quiet breathing.]²⁶⁵ (XX) The efforts of the body in balancing and the changes in breathing have a relation to one another. As you lose your balance, you will catch your breath, and vice versa. (YYY) It is easier to release tense muscles when lying on the back on the floor than when the body is in the customary erect position.

(QQQ) In quiet living the expiratory phase of breathing is a passive one. Only under certain conditions do we have active expirations, as laughing, coughing, and parturition. In the expiratory phase lies renewal of vigour, through some hidden form of muscular release.

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(117-1)²⁶⁸ A little nodding motion, like a doll’s, continued for a few moments, will give a feeling of freedom in neck muscles and make clear how deep-centred is support of head on spine. Gently up-reaching the head will increase its sensitivity to balance, providing forehead and chin hand in same vertical plane. Raise head to a straight-up position and bring it into line with the axis of the supporting cervical spine.

Diaphragm: To acquaint oneself with the action of the diaphragm lie upon the floor, with knees bent and arms crossed and hiss through the teeth, until it becomes impossible to exhale further. Rest, without taking a full breath, if you can prevent it.

²⁶⁵ The original editor inserted “(c)” and moved “When breathing is employed as an aid to health, most often the oxygen intake is stressed. Except however under very unusual and pathological conditions, it would be impossible for the blood to not get all the oxygen it needs from the lung, even in the most quiet breathing.” before “(XX) The efforts” by hand.

²⁶⁶ Blank page

²⁶⁷ PB himself inserted “52” at the top of the page by hand.

²⁶⁸ The para on this page is numbered 14. It is not consecutive with the previous page, but follows the paras on page 115. 113?

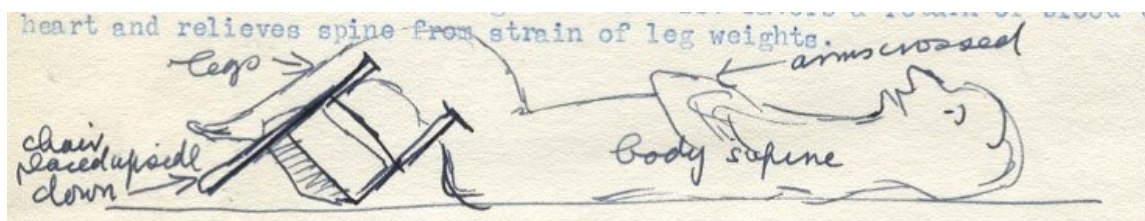
Repeat several times. If your breathing rhythms have become seriously disturbed by nerve and muscle tensions, you will be unable to rest between hisses without gasping for breath. Repeat until you can take several long narrow breaths between hisses instead of wide gasping ones. It is important to hiss through the teeth and without explosive pressure of breath. A little practice will give you the feeling of the diaphragm when freed from upper muscles.

Exhaling is more important than inhaling. Its use establishes a deeper excursion of the diaphragm. In forced expiration we can expel about three pints of air besides the tidal air. The lungs have a residual three quarts of air. We should find in the action of expiration the renewal of vigour.

Sitting. Try balanced sitting. Give as much weight to the back legs of the chair as to the front legs. Allow your bones to work for you, and release your muscles from holding you up. Shrink softly inside yourself as if you were trying not to touch a scratchy sweater. When aggressive in daily doings, you are constantly pulling yourself up and off balance. Try to poise the weight directly under the centre of the acetabula, in the pelvis. Imagine the weight pointing through the chair seat to the floor, making another leg to your chair. Let the weight of your legs slide back into the pelvic basin; this loosens the tense feeling of the knees and the neck. The feet should feel light. The end of the spine is not designed to carry weight and the body should not be allowed to slide forward on the chair seat so that the weight rests upon it. The ischia under the acetabula must receive all the weight; they extend lower in the body than the end of the spine. Learn to sit upon them. Aids to this {?e}²⁶⁹ Posture: Think of your trunk or spine as a handle of a knife, and the legs as blades that close up and fit into it. Let the head hang but keep the spine erect. Do not touch the back of the chair. Hiss and draw legs back into spine.

Is there a remedy? Education is the remedy.

Exercise to attain Relaxation: Lie upon a floor to change gravity pull. Hang the legs on a chair and fold the arms upon the chest. Hiss the breath out between the teeth several times, being careful not to take gasping breaths between hisses. The spine will lengthen, the body pressure more even. After 10 or 15 minutes changes will be noted in comfort and breathing. This exercise favours a return of blood to the heart and relieves spine from strain of leg weights.



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²⁶⁹ The word is cut off by the right margin. Only “-e” is visible in the original.

²⁷⁰ The original editor inserted (clockwise from top left) “legs,” “arms crossed,” “body supine,” and “chair placed upside down” around the drawing by hand.

Relaxation is the equilibrium of the rest and activity phases in the rhythm of living, rest being the passive phase. It is the ideal state of wellbeing. It is not negation, not passivity. The moment it is considered as such, flaccidity is encouraged, both mental and physical. There is much misunderstanding as to what it really is. The vital functions – beating of the heart, rhythms of the diaphragm, peristalsis – are carried on simultaneously and continuously.

As part of your working scheme, give a proportional time to a resting phase. The frequency of applying it is more important than the length of time allowed for a rest. While doing very close eye work, for instance, sit near [a]²⁷¹ window if possible where you can see the sky. Stretch the eyes out to the distant horizon as frequently as you can. Wink often and occasionally close the lids and roll the eyeballs. If sitting, stand [often.]²⁷² [If standing, sit often or move about. Standing is the most fatiguing of daily occupations]²⁷³ [.]²⁷⁴

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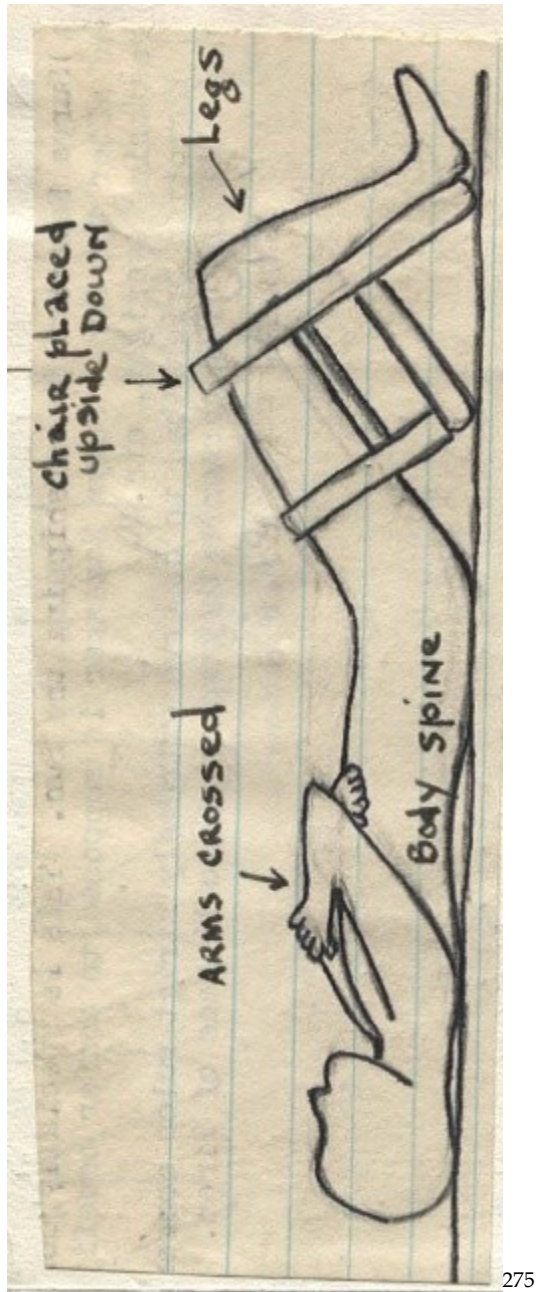
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²⁷¹ The original editor inserted “a” by hand.

²⁷² The original editor deleted “If standing, sit or” after “often” by hand.

²⁷³ This sentence was cut from another page and pasted here by hand.

²⁷⁴ The original editor inserted “Mabel Ellsworth Todd” at the bottom of the page by hand.



Dr Ergon: Awaken Kundalini and You Will Be Your Own Master (from Tempo Magazine)

119²⁷⁶
Dr Ergon

²⁷⁵ The original editor inserted "same" underneath the drawing by hand - indicating this is the same posture depicted in the drawing on page 117.

²⁷⁶ PB himself inserted "53" and "206" at the top of the page by hand.

(119-1)²⁷⁸ Picture [Captions]:²⁷⁹ Balancing on a ruined wall, the German actor Wolfgang Teichert assumes the position known technically in yoga as Mayurasana.

(119-2) On the ruins of Berlin, Dr Bittner's pupils conscientiously perform the exercises prescribed by the teacher. The teachings are practised zealously mostly by young people.

(119-3) "I am glad I am blind": so said this young stenographer. He is 26 and lost his sight in the war; he began to enjoy life again after 7 months of yoga.

(119-4) This difficult exercise, called "Bhanda traya," which is done only after deep relaxation, aims at stimulating the breathing system. centre

(119-5) Christiana Jansen is a young vaudeville actress. Here she is doing an exercise called "the scorpion" which consists in arching the back until the toes touch the head.

(119-6) Bittner also counts among his pupils a painter, Hans Fischer (19), who after 2 months of yoga has changed his style, painting dreamy moonlit landscapes under the influence of unseen inspirations.

(119-7) Bittner's school in Berlin. According to the most classic Indian cliché,²⁸⁰ every student does the exercises on a blanket (many come from allied sources, picked up on the black market) which takes the place of the traditional mat of the oriental yogi.

(119-8) "King of the Fish" is the name of this pose which requires noteworthy contortionist talents. The exercise, one of the most difficult of "kundalini-yoga," is intended to produce a violent twist in the spinal column.

(119-9) Dr Carl Bittner, founder of the Berlin school of yoga. (Modern medicine is re-discovering yoga. Adapting this ancient Indian doctrine of wisdom judiciously to present-day scientific knowledge, it is trying to enable the Westerner to control his body and mind)

²⁷⁷ "Awaken Kundalini and You Will Be Your Own Master - Dr Ergon ('Tempo' January 1951) Translated from Italian Periodical 'Tempo'" in the original.

²⁷⁸ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

²⁷⁹ The original editor changed "Picture Legends: Page 22 top" "to Picture Captions" by hand.

²⁸⁰ cliché

(119-10) In 1924 at Lonvala near Bombay was founded by the efforts of several Indian princes the first Yoga Academy which posed in a modern way by the light of the latest scientific acquisitions, the fascinating problem of this mysterious manifestation of eastern culture and manners. Yoga can be considered a mixture of religious, philosophic and psychophysiological practices designed to arouse the individual's supernatural forces which can lead him to asceticism and ecstasy. The first to put together the essentials of yoga and explain the doctrine in its complex structure was the grammarian, Patanjali, who lived in the second century B.C. His work consisted of a concise description of the yoga meditation practices, the first stage to reach in order to get beyond it to the isolation of the soul. But do not believe there is only one yoga doctrine; to an initial nucleus of writings collected through the centuries and containing a series of fundamental principles were successively added personal contributions of philosophers and students which set up several sub-varieties of the original formula: "Varisthz-yoga," "Hatha-yoga" and "kundalini-yoga" which is its most dynamic form, involving so many gymnastic practices which make a kind of foundational ceiling. By means of it, one can bring the whole body and its various organs under complete control of the will in a way that seems impossible to the Western mind. Indeed, the yogi (one who practises yoga) with such patience and constancy as only his kind can give him, can purify his body and put it in positions which are also of extreme interest to medicine. It is a question of successfully arousing the kundalini which is normally dormant and which in this lethargic state is symbolically represented in the form of a serpent coiled up $3\frac{1}{2}$ times upon itself in the region of the sacrum. By the kundalini is meant a form of potential energy (a sleeping serpent) whence come all the other forces which rule the body and the mind. By performing "kundalini-yoga" exercises, one awakens the kundalini which rises through the whole body, dissolving in its course the various elements of personality, until the individual succeeds in destroying his own ego, merging with the universe and thus acquiring a cosmic consciousness. The first goal of the yogi is the arousal of the strange serpent, his guest, and to do this he must begin to control his breathing so as to stop it for a certain period; according to the yoga theory, he succeeds in driving the body heat down in such a way as to awaken the serpent. Other exercises for the same end are sitting cross-legged with the hands on the knees and tapping the mouth, nose, ears and eyes with the fingers or with legs still crossed, raising and lowering the body rhythmically on down-turned palms. At the same time phrases and magic formulas are uttered to help bring on and intensify the concentrated state. The awakening and ascent of the kundalini are felt by the yogi as an intense heat rising higher and higher while the lower parts of the body beginning with the feet grow cold and it seems as if life has gone completely out of them. The first stage is rigidity of the whole body which becomes as cold as a corpse while the heat seems to be concentrated in the top of the head where one notices a heavy throbbing of the arteries. Under these conditions the yogi is ready to remain buried for days at a time without eating or breathing, in a real state of apparent death. For several years, science has been trying to fathom these yoga mysteries and after having stripped it of all the superstructure of choreography and magic, has tried to analyse its informative

principles. [So,]²⁸¹ after the Yoga Academy of Lonvala, other centres of study have appeared in the West either in America or Europe. One of these is in Grunewald in West Berlin, directed by Dr Carl Bittner who has founded a truly modern yoga school. Bittner is trying more than others to exploit the system's innate medical and therapeutic elements. In synthesis, the German doctor aspires toward such an exaltation of his pupils' will power that they can regulate by reason the function of their internal organs. These, as all know, have a sort of "autonomous brain" independent of the will and subject to no conscious imposition of it. The activity of this brain is the harmonious function of the stomach and intestines, the secretion of digestive juices, the regulation of the complex process which keeps food moving, the secretion of the fluids in the great refinery, the liver and so on, all functions that proceed without the direction of reason. It is an intricate network of nerve fibres made up of branches coming from the parasympathetic and the sympathetic, a network that surrounds the various organs and regulates their operation. The two systems of the parasympathetic and the sympathetic are in opposition in the sense that their action on the organs they stimulate is diametrically opposite: one accelerates while the other

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AWAKEN KUNDALINI

(continued from the previous page) retards or contracts while the other dilates[.]²⁸² It is obvious that a certain function will be properly balanced only if the two systems are in turn balanced; if one of them dominates, troubles begin. Dr Bittner claims stupendous results in two of his particularly accomplished students and cites the case of a youth scarcely 18 who can expel the bile from his gall bladder at will and stop or speed up kidney secretion. Another can accelerate or retard the heartbeat and stop breathing for a very long time, which would cause anyone else who tried to hold his breath that long to die of suffocation. But Dr Bittner does not lose sight of the spiritual element and another of his aims is to achieve the maximum reinforcement of the powers of imagination and inspiration. And he adds as an example a painter pupil who after a few months of school succeeded in painting clearly yoga-inspired pictures. As to their artistic value, we do not feel qualified to form an opinion; moreover the best judges are probably to be found only among those who practise yoga. [— translation from Italian illustrated weekly journal "Tempo"]²⁸³

²⁸¹ This marks the beginning of a section that repeats verbatim in the original. There is another comment below marking the end.

²⁸² This marks the end of the section that repeats in the original.

²⁸³ The original editor inserted "— translation from Italian illustrated weekly journal "Tempo"" at the bottom of the page by hand.

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Dr Ergon
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122²⁸⁵
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AWAKEN KUNDALINI

Mark L. Gallert: New Light on Therapeutic Energies

123²⁸⁶
Mark L. Gallert
NEW LIGHT ON THERAPEUTIC ENERGIES

(123-1)²⁸⁷ [Dinshah P. Ghadiali's "Chromo-Therapy"]²⁸⁸ Ghadiali states - "Thousands of drugs are used in medical practice. Is it wise to dump so many into the human body when they were not included in the natural composition of the body? For example, there is no perceptible quantity of mercury in the human composition, yet this poison is administered in large quantities by doctors for syphilis and other ailments. Percentage of iron in the whole body is only .01 - about 77 grains. Yet doctors give far greater doses in a month's time. Overdosing naturally produces undesirable effects. Medicine ignores wholesale, the fundamental chemistry of the human body - pouring into it many drugs containing elements not found in the body, or in quantities far in excess of their natural proportions in the body. No part, not built for functioning in a machine, can be shackled into it without upsetting its rhythm. Chemicals are life potencies; their atoms have attractions and repulsions, and to endeavour to introduce haphazard inorganic metals into an organic machine, is like feeding a baby with steel tacks to make it strong."

(123-2) Colds: The colour-ray to use is green on the head, and then on the other area that manifests symptoms of the cold. Green is used for its bactericidal cleansing effect; also for its balancing effect through stimulation of the pituitary gland.

(123-3) Syphilis: Ghadiali's use of colour-therapy for this disorder involved the irradiation with green systemic daily for several weeks front and back, then lemon systemic for several weeks, front and back.... He refers to inaccuracies of the

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²⁸⁶ PB himself inserted "54" at the top of the page by hand.

²⁸⁷ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

²⁸⁸ The original editor typed "(a) Dinshah Ghadiali's "Chromo-Therapy"" above the line.

Wasserman test. The writer has seen various references in medical literature detailing many conditions where the test is known to be inaccurate, as for example after a surgical operation under general anaesthetic; after a severe infection of most any kind, and after great emotional shock or fatigue.

(123-4) Gonorrhoea: Ghadiali's published remedy for this ailment includes first using green systemic for cleansing; during the time when there is burning urine, turquoise or blue can be used on the affected area, then shift to lemon for persistent disorders. He states in a few weeks the disease is eradicated from the system.

(123-5) To obtain the best results from chromo-therapy, a specially constructed lamp is required. The essential features are a housing for the globe or bulb, constructed so that all the light is reflected to the front, and can emerge from the lamp only through the opening covered by slide in use. In front of the bulb should be provision for inserting and changing the coloured glass slides. The housing needs to be ventilated so that at a distance of two feet in front of the lamp, no appreciable quantity of heat is felt – the aim being to obtain the light ray without extra heat. A 400-watt globe will give better results than smaller globes. If wattage above 400 is used, the housing will need to have forced ventilation from an electric fan, and to filter out the heat it will be necessary to place between the globe and coloured slides, a transparent chamber filled with water. The lamp must be constructed so that no light reaches the patient without first going through the coloured glass slide. The housing should be mounted on a stand with provision for tilting at various angles, also for raising and lowering.

Exposures range from three to ten minutes for colours from the hot side of the spectrum (except in very acute conditions, where a longer exposure can be used) and fifteen to thirty minutes for colours from the cold side of the spectrum, except for high fevers, severe pain, acute infections, and burns, in which cases the exposures can be for an hour or even longer. Ordinarily, treatments are given once or twice a day, but in severe or acute cases the treatments can be given more often. The colour beam should always be directed at the bare skin. Portions of the skin over organs not to be included in the treatment, should be covered with cloth or otherwise shielded. If the patient is to be treated in a sitting position, the lamp should be positioned so that it is at the same height as the area to be irradiated, and the beam should be directed squarely at the area. To irradiate an area on the patient's back, the patient can sit sideways on a chair.

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NEW LIGHT ON THERAPEUTIC ENERGIES

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(125-1)²⁹¹ Besides the systemic and local irradiation of the body with the rays of coloured light, there are several other methods of administering the effects of the colour vibration. (a) The use of colour rays to “charge” water, which is then ingested. In this application, water is placed in a glass container of the desired colour, and exposed to sunlight for a period of time. The water then takes on the attributes of the colour of the glass container, i.e. water charged in yellow glass bottles or jars has a laxative effect; water charged in green glass has a cleansing, bactericidal effect, etc. (b) The use of coloured lenses, through which to look at a bright light. In this application, termed by some as “Thalamotherapy,” lenses are placed over the eyes, of the colour desired, while a bright source of light is placed a few feet away. The effect is said to be engendered through the medium of the optic thalamus. Each of the above methods can be applicable to some extent when a systemic effect is desired, but they lack the specific local effect obtainable from Ghadiali’s method of applying certain colour rays to the area of the organs or the pathological locations which it is desired to treat. There are cases where internal consumption of colour-charged water or sugar is helpful in supplementing the rays beamed to the body and its aura.

(125-2) Dr Wilhelm Reich: Orgone Therapy By the time a local tumour is evident, it is, from Dr Reich’s viewpoint, already too late to treat cancer under favourable conditions. He continues, “For the same reason, local therapy by surgical operation, X-ray or radium does not reach the cancer disease. The extirpation of a tumour may be ever so thorough, but the process of putrefaction is not touched by it. These facts are of extreme importance for a future prevention of cancer by orgone. He finds that the cancer cases he has analysed all show a similar set of attitudes or viewpoints, marked by years of inhibitions or restrictive attitudes, and by resignation to an unhappy or restrictive environment. The reactions of the organism to the inhibitions and restrictions consist of muscle and nerve spasms – (he presents evidence indicating that nerve tissue actually contracts of itself, apart from the contractions of muscle tissue). The muscle and nerve spasms result in blocking the free flow of orgone energy to different parts of the body. He finds that cancer tumours develop first in areas that have long been spastic, or are fed by energy which first has to pass through areas which have become spastic.

CLASSICAL HAHNEMANN²⁹² HOMEOPATHY

²⁹⁰ “Gallert:” was typed at the top of the page in the original. PB himself inserted “55” at the top of the page by hand.

²⁹¹ The paras on this page are numbered 6 through 10, making them consecutive with the previous page.

²⁹² Christian Friedrich Samuel Hahnemann

(125-3) When a substance is administered in extremely diluted or homeopathic form, there are none of the type of gross physiological effects which occur with allopathic dosage; there are no toxic effects, as the amount of therapeutic substance contained in a homeopathic dose is far below the minimum required to cause a toxic reaction, and there are likewise no residual quantities left in the system to cause trouble.

(125-4) Matching the remedy to the symptom, in homeopathic prescribing, is a much more detailed matter than might first be imagined. For homeopathic physicians find that minute differences between symptoms are of the greatest importance since they indicate the need for totally different remedies. Homeopaths therefore question their patients in great detail, and pay attention to factors which are usually ignored or considered unimportant by other schools of healing. For example, in one text we noted 38 different listings of coughs each with its own indication of a remedy or remedies. If the cough is worse in the evening, one remedy is indicated – if worse in the morning, a different remedy is indicated. If it is better sitting up or if it is better lying down, still other remedies are indicated.

(125-5) Allopaths select remedies for their effectiveness in suppressing a symptom. Homeopaths work in the opposite direction – to clear the system of the disorder which produces a symptom. They do this through the use of a principle termed “the law of similars.” For example, quinine given to healthy persons, produces symptoms similar to those of malaria, the very disease which it cures when given to those who have contracted the disease.

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NEW LIGHT ON THERAPEUTIC ENERGIES

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For every symptom, there is a drug which if administered in homeopathic form will produce the same symptom if given to individuals in good health. It is a part of classical homeopathic theory that the energy from such a drug, made available to the patient through administration of the substance in homeopathic form, is the true cure for the symptom.

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²⁹⁴ “Gallert” was typed at the top of the page in the original. PB himself inserted “56” at the top of the page by hand.

(127-1)²⁹⁵ The symptom of which the patient complains, in this case the headache, is only one factor in the total picture – and the homeopath gets his best results by treating the patient rather than the symptom. Even with the multiplicity of listings under headaches, the remedy that will clear up the cause of a particular type of headache in one person will not do so in another having exactly the same type of headache, and the difference lies in the other bodily difficulties which are likely to be different in each case. Remember that the homeopath is not interested in simply palliating or relieving the pain of the headache – he is interested in the cause which is back of the patient's tendency to have headaches at all.

(127-2) Dr Julia Green²⁹⁶ [in Journal American Inst. of Homeopathy, 1941 (Nov):]²⁹⁷ “Man is a triune being. He possesses a soul and a mind as well as a body. His body is his house in which he himself, that is, his spirit and his mind, lives. When this triune being is in order, the man is healthy. When this being is in disorder, the man is sick. It is far better to talk of curing an individual than to talk of curing a disease. The man himself is sick before his tissues are sick or changed, hence, to treat tissue change is superficial and is begging the question. Therefore, who is sick? The man himself who lives in his body.”

“How can the inner man express his sickness? He turns his house into disorder; he has no other method of expressing his sickness. So, bodily expressions of sickness are expressed in signs, symbols or symptoms and through these we are continually seeking the sick man. Therefore, it is the will and the understanding which constitute man himself. If they are in order, the man is healthy – if in disorder, he is sick.”

“The homeopathic physician treats such sufferers successfully because he knows that man is sick before his organs are sick, before a disease can be named. So it is the individual, the changes in the person, the patient, which have to be considered in order to accomplish a real cure.”

(127-3) Mark Gallert: It is part of the theory of classical homeopathy, that the only correct method of dosage is the use of the “Single Remedy.” That is, only one remedy is to be administered at one time, and it is given full chance to show its effect before another remedy is chosen. In the course of clearing up a chronic condition, several different remedies may be needed, but they are administered in a series over a period of time, and never consecutively. According to homeopathic theory, the use of more than one remedy produces a conflict of vibrations which can obscure the picture rather than clarify it.

²⁹⁵ The paras on this page are numbered 11 through 15, making them consecutive with the previous page.

²⁹⁶ Julia Minerva Green

²⁹⁷ “in Journal American Inst. of Homeopathy, 1941 (Nov):” was typed above the line and inserted with an arrow. (But these excerpts are still from Mark Gallert's “New Light on Therapeutic Energies.”)

When prescribing homeopathic remedies, the so-called low potency remedies (3x, 6x, and 12x triturations and dilutions) are directed to be taken daily or oftener, while the higher potency remedies are given at intervals of days or weeks. In some of the very high potencies, the effect of a single dose lasts for months, and the homeopathic physician places great stress on letting all of the reaction from a dose occur no matter how long a time is required, before giving another dose.

(127-4) It should be noted that homeopathic remedies are always proven, on people, not on animals as is the case with whole drugs used by allopaths; the reason for this practice in homeopathy is that people are different from animals and do not react in the same manner as animals. It is the viewpoint of homeopaths that the allopathic practice of giving drugs to people on the basis of apparently satisfactory results in test on animals, has resulted in driving a great deal of disease “underground,” only to cause more trouble later.

(127-5) The effects of giving the same remedy in differing potencies are quite different. To gain an understanding of the need for different potencies, let us consider various types of temperament and personality.

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(continued from previous page) We have all known the very strong, husky type of person who is only affected by strong stimuli and who is oblivious to more subtle or gentle influences. Then there are people who are affected by little things, such as a draft of air, the colours of drapes or walls, a slight change in temperature. Still more sensitive are the people who can be made happy or miserable by the thoughts or facial expressions of those with whom they come in contact. These three examples represent different planes of vibration. The potency of vibration will not have the same effect on a person functioning on another plane of vibration. Illness manifests differently in the different planes of vibration, termed the “dynamis” in homeopathic phraseology. The more a remedy is “Potentised” – that is, the more times it is triturated or diluted, the higher becomes its plane of vibration.

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²⁹⁹ PB himself inserted “57” at the top of the page by hand.

In classical homeopathy it is necessary to treat illness on the specific plane of vibration in which it manifests – which means matching the potency to that vibratory plane.

(129-1)³⁰⁰ A person suffering with a chronic ailment usually has a long medical history encompassing a number of ailments which have been manifest at different periods in the patient's life. To the homeopath, the entire history is a connected sequence of events stemming from the same initiating cause. In order to accomplish a real "cure" it is necessary not only to eliminate the ailment from which the patient is currently complaining, but also the entire background of disease.

(129-2) Dr Julia Green:³⁰¹ "In the first place the physician is not infallible. He is human; he makes mistakes in judgment, he does not study hard enough and continuously enough to master the details of homeopathic philosophy and the vast homeopathic materia medica. He gets tired so he cannot think clearly. He gets into ruts in the rush of daily prescribing.

"In the second place, the times in which we live and the environment of many patients are most difficult for the harmonious working of the homeopathic cure. This age is intensely materialistic and given over to mass thinking and acting which is superficial and selfish. The pace of living is too fast for the gentle flow of curing described above."

(129-3) Disturbances of the centre are immediately felt in all parts, even slight disturbances. Disturbances on the circumference are negligible in the healthy but may become very serious in those in disorder. In a healthy man, cuts and bruises heal quickly, leaving no disturbance. In man in disorder, results may become so serious as to cause so-called "blood poisoning." The same is true of bites of insects, of ivy poisoning, of contagious diseases.

(129-4) "The centre is disturbed at the start and it takes varying lengths of time for this disturbance to manifest through the vital force to the physical body to appear as symptoms we mortals can detect. The vital force, the immaterial substance through which disturbance becomes manifest in physical symptoms, can be affected only by things as delicate and subtle as it is itself. Many of the symptoms of a disturbed vital force are veiled, hard to discover and to interpret. When we have them we have expressions of the inner man, of the individual."

(129-5) The Use of Very Small, Diluted Doses Results in Absorption by the Body rather than Excretion: For example, if it is desired to introduce Glauber's salt (sodium

³⁰⁰ The paras on this page are numbered 16 through 21, making them consecutive with the previous page.

³⁰¹ Dr Julia Green was typed above the line.

sulphate) into the blood, it cannot be done by giving salt in a concentrated form, for in that event the intestinal tract is irritated, resulting in diarrhoea which eliminates the salt from the system. But, a homeopathic dilution of this salt will enter the blood and intercellular fluids from the tissues of the mouth and oesophagus.

Large doses of iron given in the attempt to cure anaemia, have the effect of irritating the stomach and often pass out in the excretions without having been absorbed by the body. Absorption is assured when homeopathic dosage is used.

(129-6) Excessive salt intake can cause profound changes, including dropsical conditions, certain types of anaemia, retention of waste matter resulting in toxic conditions, dry skin, sallow appearance, constipation,

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(continued from the previous page) or diarrhoea, obesity, abnormal appetite, incessant thirst, thinning of the blood, slow circulation and lowered temperature. The whole quantity of salt in the human body is approximately eleven ounces, and if the daily salt intake is more than sufficient to counterbalance the daily consumption in the system, the kidneys attempt to excrete the excess. This is why kidneys, if weakened by disease, are greatly irritated by excessive salt consumption.

[The particles of table salt are too large to be absorbed directly into the body cells.]³⁰⁴

(131-1)³⁰⁵ Silica is found in connective tissue, skin, hair, and nails.

(131-2) He found that different combinations resulted in the formation, on a microscopic scale, of different types of life – forms from a variety of plants; flowers, ferns, trees, and so on – through the entire range of animal forms. This led him to postulate a basic law –

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³⁰³ PB himself inserted “58” at the top of the page by hand.

³⁰⁴ “The particles of table salt are too large to be absorbed directly into the body cells.” was typed at the top of the page with no indication of where it belongs. We inserted it here per context.

³⁰⁵ The paras on this page are numbered 22 through 24, making them consecutive with the previous page.

that the type and characteristics of any form of matter, organic as well as inorganic, are dependent upon the grouping of the constituent elements.

Instead of administering the cell salts in individual doses, he made twelve combinations – the base of each combination was the particular grouping of cell salts which he discovered produced the human form, and the twelve combinations were formed from this base by adding to each combination an additional quantity of one of the twelve cell salts, so that the first combination had an additional amount of the first cell salt, the next combination had an additional amount of the second cell salt and so on throughout the list of twelve.

In this way whatever cell salt was needed to make up a deficiency in the body of a patient, was administered in a combination containing all the other cell salts in the proportions in which they are incorporated in the normal human body. The selection of the salt to be emphasised was done in accordance with homeopathic principles, depending upon the symptoms of the individual patient.

Dr [Charles W.] Littlefield's]³⁰⁶ book: "The Beginning and Way of Life," contains numerous case histories and letters from patients, showing how rapidly this method of administering the cell salts cleared up even the most extreme and serious conditions.

(131-3) Another section of Dr Littlefield's book deals extensively with his discovery of methods for registering mind-images (thoughts) in the mineral cell-salt solutions. He found that by mentally visualising an image at the time that droplets of his mineral salt solutions have evaporated, it would be found that under the microscope the salt crystals have grouped themselves into a picture representative of the image he had visualised. This occurred only with the "vitalised" cell salts – i.e. those which had been evaporated repeatedly according to his formula, and also according to his finding that abstract conceptions required a greater number of evaporations than concrete objects, if the picture was to appear in the cell salts; and high spiritual conception required a far greater number of evaporations.

(131-4) The digestive secretions required for assimilation of proteins are different from the secretions required for the proper digestion of carbon foods – sweets, starches and fats. The secretions for the digestion of either type of food, flow in response to a demand. When both types of foods are eaten at the same meal, the demands are mixed and the response in secretion flow is impaired as a result. The effect is that either or both of these two main types of food will be incompletely digested. If too much of the carbon foods are eaten, or if they are incompletely digested, then an excessive quantity of acid is created. If too much of the protein foods are eaten, or if they are incompletely digested, then toxic waste material and mucus is created. Each type of food interferes with the digestion of the other type. For example, hydrochloric acid is required for the digestion of proteins, but when starches, sweets or fats are taken at the same time, then less hydrochloric acid flows, so the digestion of proteins becomes incomplete. To

³⁰⁶ "Charles W." was typed in the left margin and inserted with an arrow.

facilitate the digestion of proteins, the other foods at the same meal should be leafy vegetables cooked or raw, and not more than one slice of bread. Fruits should be eaten between meals or as separate meals, since when taken with proteins they interfere with protein

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(continued from the previous page) assimilation. Carbon foods – the starches, sweets and fats, should definitely not be eaten at the same meal with proteins, for reasons already discussed. The proportion which each class of food should bear to the total food intake, differs according to the physical type.

(133-1)³⁰⁹ The Bio-Electric Research of Dr George A. Wilson: The Neuro-Micrometer: About four years ago, Dr Wilson completed the initial development of a very sensitive electrical device termed the Neuro-Micrometer, which registers on an electric meter-scale the flow of nerve electricity as picked up by electrodes brought into contact with the body surface. This instrument, with its many stages of amplification, has a number of different circuits for the measurement of: Nerve energy flow; Reserve energy; Functional energy; Acidity and alkalinity; cell oxidation; toxicity; Nerve pressure; Emotional tension.

This instrument is essentially a more advanced, more stable and refined version of the type of instrument of which the Ellis Micro-Dynamometer was a forerunner. The Ellis instrument has been used in certain doctor's offices for years.

(133-2) Dr Wilson shows the fallacy in the idea that calories both warm and nourish the body. In actuality, they do warm the body, but they do not nourish it. And calories do not produce energy in the body. Because calories create energy in mechanical devices, an erroneous concept has arisen that they also create energy in the human body, but Dr Wilson has shown that this is not true; that humans have no mechanism for transforming calories into energy. Thus the caloric theory of diet is based on a false premise, and has occasioned much erroneous thinking on the subject of diet.

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³⁰⁸ PB himself inserted "59" at the top of the page by hand.

³⁰⁹ The paras on this page are numbered 25 through 30, making them consecutive with the previous page.

(133-3) Mineral salts are necessary for the extraction of energy from other foods; deprivation of mineral salts while maintaining a diet adequate in all other respects (in animal experiments) results in depletion of nerve energy until death ensues, even though autopsies show that the body structures were all well-nourished, and that the food had been properly “digested” according to conventional standards.

(133-4) Dr Wilson enumerates four ways in which interference with the functions of cells can occur through incorrect diet. (a) Failure to supply the correct nutriment to cells, needed for cell oxidation and for the reproduction of new cells. (b) Supplying foods which create too much acid, thus interfering with cell oxidation. (c) Supplying foods which do not create sufficient acid, needed to maintain the body’s unequal polarity and dissimilar potentials which are essential for causing the flow of nerve energy; (d) An excessive quantity of the types of foods which clog the fluid circulation of the body; this prevents the nutriment from reaching the cells in quantities adequate to maintain proper cell-nutrition and also means there is inadequate elimination of waste material from cells. Both of these effects produce cell malnutrition, the one basic cause which Dr Wilson finds is involved the most in sickness, especially in chronic ailments.

(133-5) Homeopathic bio-chemists have gone farther into the chain of causes, and discovered the following sequence. (a) Atrophied testicles caused enlarged prostate. (b) Enlarged prostate causes enlargement of the spleen. (c) Enlargement of spleen results in excessive hardening and proliferation of connective tissues, the direct cause of senility.

(133-6) Classical or Hahnemannian homeopathy treated the patient rather than illness, but proved next to impossible to administer properly – the main reason for the decline of the old-fashioned type of homeopathy in recent decades. Homeopathic bio-chemistry represents another swing of the pendulum, in the development of more effective “specifics” in homeopathic form, through new concepts which have led to greater understanding of the manner in which the human body functions, and the factors which underlie the various types of illness.

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³¹¹ PB himself inserted “60” at the top of the page by hand.

(135-1)³¹² Whatever is done to the body, as for example, excitement, activity or even eating a meal, its first effect is to pull down the body's reserve and functional energy. These two types of energies are measured separately on the Neuro-Micrometer. One of the surprising discoveries from the use of this instrument is that the process of digesting a meal first has a depleting effect upon the body energies, before the digestion process has proceeded far enough to create new energy for the body. Another surprising discovery is that after certain types of meals, the functional and reserve energies do not recover to the point or level prevailing in the body before the meal was eaten. This means that the food eaten did not make possible the creation of the quantity of energy required for its digestion.

(135-2) Therefore diet, through which the body should be supplied with mineral salts and the proper acid-alkaline balance, is of great significance in this relationship to nerve flow.

(135-3) Life-Energy Factors: Dr Wilson points out that: "Studies of foods by dieticians up to the present time have been largely made on the basis of the contributions foods have made toward maintaining the structural, chemical or thermal integrity of the body. Thus food has not been studied in relationship to its contributions to the body's functional integrity (energy-flow relationships). True, they have given us the caloric system but as we have found, it is based upon the wrong premise." Calories supply heat rather than functional energy. It is important to keep the body warm, but it is also important to supply the energy required to carry on its functional activities. Since this phase has been neglected until its recent discovery by Dr Wilson, the question of supplying the body with functional energy has been left to chance. "But the body can no more create the full amount of energy it needs out of wrong foods than it can build a sound structure, supply adequate chemicals for its secretion or maintain the correct body temperature, when eating is left entirely to chance."

(135-4) From this research, tables were compiled giving the life-energy figures for each different type of food. Many of these tables are published in Dr Wilson's book "A New Slant on Diet" obtainable from Standard Research Laboratories at E. 10 Ave. and Jersey St., Denver, Colorado for \$6.00.

Here we can only summarise the results briefly. Refined foods checked very low in life energy. Wheat in its natural state registered 24 units; in its refined state only 3 units. Fruits registered between 14 and 47 units. The leafy vegetable registered the highest in life energy - especially the leafy portions. For example, red beets registered 39 units, beet leaves 106. Celery roots 41, celery tops and leaves 97, etc. It became

³¹² The paras on this page are numbered 31 through 34, making them consecutive with the previous page.

evident that foods vary in life energy in accordance with their exposure to sunlight and their ability to absorb the effects of the sun's rays.

Investigation showed that what was being measured in foods by this method, was their degree of ionisation. This is highly significant in relation to the flow of neuro-electricity, since that flow is only made possible by an adequate supply of hydrogen ions which are positively charged particles of dissolved mineral salts, called electrolytes. It is in the leafy vegetables that the ionised mineral salts are present in the greatest concentration. It would seem that our discussion of the mineral salts in the section on Homeopathy becomes even more significant in view of Dr Wilson's findings. Do not the leafy vegetables comprise a natural homeopathic form of administration of the mineral salts? It would also be interesting to ascertain whether the homeopathic trituration process increases the ionisation of a substance. When persons were fed meals planned to include ample quantities of foods high in Life-Energy units, measurements of the flow of Neuro-Electricity with the Neuro-Micrometer showed a consistent gain in body energies.

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(137-1)³¹⁵ There are two main approaches to this undertaking, and both are of equal importance. The first is to supply in the diet, an adequate supply of foods high in life-energy units, as these are the foods that facilitate the production of functional energies in the body. The second main approach is to avoid toxic conditions and other causes of cell poisoning, if for no other reason that poisoned cells cannot create or transmit the quantities of neuro-electricity required for health.

(137-2) (a) Cell poisoning resulting from unbalanced intake or effect of foods. (b) Toxins arising through inadequate digestion. (c) Toxins resulting from insufficient elimination.

(137-3) Cell Poisoning from Unbalanced Intake or Effect of Foods: (a) Over-acidity, (b) Over-alkalinity, (c) Toxins resulting from protein intake.

(a) Over-acidity: This can come from any of three causes: Deficiency of oxygen, fatigue, and wrong eating.

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³¹⁴ PB himself inserted "61" at the top of the page by hand.

³¹⁵ The paras on this page are numbered 35 through 42, making them consecutive with the previous page.

Tests with the Neuro-Micrometer show that an excessive acid condition can be created in the body within four hours by one unbalanced meal, can be so even if all further meals are properly balanced. From two to four days are required to bring the acid-alkaline balance down to normal in the healthy. In sick people where an over-acid condition has existed for some time, weeks or even months are required for its neutralisation. The acid-neutralising foods are found to be primarily the leafy vegetables, and secondarily the fruits (except citrus).

(137-4) Over-alkalinity: In the past there has been no adequate method for detection of mild cases of over-alkalinity. Severe cases, which can be considered as having alkalosis, are hopelessly ill – it is then too late to save them.

(137-5) The correction of over-alkalinity: Dr Wilson shows that Chiropractic adjustments to remove pressure on afferent nerves is of importance in minimising functional causes of over-alkalinity; and that the chemical factors can best be overcome by the use of a diet which will build up the condition of the body cells. Such a diet would not be over-acid, rather it consist of well-balanced meals; for the alkalinity cannot be combatted directly – it yields only indirectly, as the health of the body cells is gradually improved.

(137-6) Neuro-Micrometer research shows that about 60% of the people have an over-acidity – the result of an excessive amount of carbon, while 80% have a toxic condition – the result of an excessive amount of protein, or of undigested products of protein.

(137-7) It is stated that all mucus ailments – sinusitis, colitis, appendicitis, bronchitis, pneumonia, colds and dozens of other ailments are all the direct effect of hyperproteina, or proteinoids, as they are now called. The correction of the widespread protein poisoning which Neuro-Micrometer measurements show is present in our population, lies not in eliminating proteins from the diet, for these are needed to maintain structural integrity of the cells. The solution lies rather in the selection of food combinations which will favour the more complete digestion of proteins so that toxic products will not be formed.

(137-8) Toxins Resulting From Inadequate Digestion: These arise principally from incomplete digestion of proteins. “Proteins as such cannot be utilised by the body. It is only as they are split up into amino acids that they can be reformed into the proteins of which the human body is made. The digestion of proteins is technically known as ‘splitting up’ the protein molecule, which goes through seven processes.” Too often, the digestion of proteins is sluggish, with the result that a variable proportion of protein intake is absorbed into the blood at the peptone state. The effect of absorption of peptones is to clog the intercellular spaces with mucus, thus impeding the circulation of tissue fluids around the cells.

(139-1)³¹⁸ To induce good elimination, Dr Wilson advocates: (a) Chiropractic adjustments to relieve pressure on the nerves to the bowels, so that the bowels can function more normally. (b) Proper Diet, by which he means a diet of natural food having a high proportion of bulk factors. It is the highly refined foods that are the most difficult to eliminate from the system. (c) Colonics for a short period of time, to give the bowels a good cleansing out, but not to be continued for permanent relief. (d) Plenty of fluid intake, including the consumption of two to six glasses of hot water each morning upon arising, as taught by Dr Leo Spears.

(139-2) Through electronic measurements, it is now known that it is the leafy vegetables that have the highest life-energy [ratings],³¹⁹ also that these are the only foods which satisfactorily balance a protein-content meal in such a manner that the body can assimilate protein without reducing one's store of functional and reserve energies. In fact, if the [Wilson]³²⁰ instructions {are followed},³²¹ these energies can be increased, which has the all-important effect of strengthening and building up the body's "Power of Response" – the power to meet demands; the power to recover from illness.

The tables of life-energy units compiled from the Hemoelectrometer measurements of the different foods, show that the leaves of vegetables have a much higher rating than do the stalks, pods, legumes or root vegetables. – "Only one answer as to why this is true has been found, and we need not look for another answer, for it is quite satisfactory. It is the action the sun rays have on the leaves of vegetables. Just why or how the sun rays have or bring about such a beneficial action is a secret many scientists have sought in vain to solve."

Dr Wilson advocates that when vegetables are eaten which have lower Life-Energy values, not more than one of these should be eaten at a meal, and it should be balanced by at least two vegetables having the higher Life-Energy factors, and one of

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³¹⁷ PB himself inserted "62" at the top of the page by hand.

³¹⁸ The paras on this page are numbered 43 through 45, making them consecutive with the previous page.

³¹⁹ "it is the leafy vegetables that have the highest life-energy ratings," was deleted after "ratings" as it was errantly typed twice.

³²⁰ We changed "Wilson's" to "Wilson" per the original source.

³²¹ We inserted the missing words "are followed" per the original source.

those two vegetables should be raw. That is because dead elements do not sustain life in the way that live elements do; cooking reduces the life-energy ratings of foods.

It is further stated that the best vegetables from the standpoint of their content and life-energy ratings, are: Red beet leaves, celery stalk and leaves, mustard greens, kale, lettuce, endive, turnip greens and carrot tops, alfalfa and water cress.

To tell people what they should eat for health, and to get them to eat accordingly, have turned out to be two different matters. Many people cannot be induced to eat the quantities of leafy vegetables that are found to be necessary for the restoration or maintenance of good health. As an alternative measure, it was determined that the preparation of tablets made of powdered concentrates from the dehydrated raw vegetable leaves provides a satisfactory substitute. Details regarding these concentrates, the recommended dosage, and sources of supply, are contained in Dr Wilson's book.

(139-3) THE CENTRAL THEME. This term refers to therapeutic effects obtained by applying wire circuits to connect one part of a person's body with another part, or to connect an area of one person's body with an area of another person's body. L.E. Eeman,³²² in his exhaustive research into this type of circuit as detailed in his book "Co-Operative Healing," utilised these connections in pairs so that there would be a complete electrical circuit.

The basis of the flow effects obtained by the use of these circuits was the discovery that the human body gives evidence of being bi-polar, along three axes - Head to Feet; Right side to Left side; Back to Front. When polar opposites are connected together, whether within one body or between two or more bodies, the effects noted include greater relaxation, recovery from fatigue and disease, greater capacity for work, better health

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(continued from the previous page) in general. Circuits connecting polar opposites are termed "Relaxation circuits."

³²² Leon Ernest Eeman

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³²⁴ PB himself inserted "63" at the top of the page by hand.

When polar similars are connected together, the effects noted are the creation of tension, and the opposites of all the advantages obtained from Relaxation Circuits. Circuits connecting polar similars are termed "Tension Circuits."

(141-1)³²⁵ ONE PERSON IN CIRCUIT. The diagram (Figure 1) shows the circuit. Two metal handles each connect through approximately 10 feet of insulated copper wire, to copper screen mats about a foot square. The individual lies on his back with the copper mats under his head and base of spine.

For right-handed individuals, a Relaxation Circuit is formed if the left hand holds the handle connecting to the mat under the head, and the right hand holds the handle connected with the mat under the bottom of spine. Average duration of exposure is half an hour.

Likewise for right-handed individuals, if the handles are switched so that the left hand holds the handle connecting to the mat under the bottom of the spine, and the right hand holds the handle connecting to the mat under the head, a Tension circuit is formed.

Among the ailments relieved by these circuits are listed: Mental, nervous, circulatory, respiratory, digestive and eliminative disorders; headaches, high-blood-pressure, rheumatism, lumbago, sciatica and many other conditions Insomnia appeared particularly to be relieved.

Eeman states: "The relaxation circuit almost invariably produces a progressive sense of muscular relaxation, warmth, well-being and drowsiness, often culminating in sleep, slower and stronger pulse, slower and fuller respiration, with more complete deflation, progressively longer pauses between deflations and inflations, and a lowering of the pitch of the voice." The Tension circuit reverses the above reactions and eventually leads to varying degrees of tension, restlessness and discomfort.

It was found that direct contact between the copper mats and the individual was not necessary in order to produce the effects noted; clothing and even cushions did not act as barriers.

(141-2) TWO PERSONS IN CIRCUIT. The effects of both Relaxation and Tension circuits are usually increased if two persons are connected with each other, using a separate pair of copper mats for each person. The normal Relaxation circuit is formed when the head of each person is connected to the left hand of the other person, and the bottom of the spine of each person is connected to the right hand of the other person. See Figure 2. Sleep for a half hour or more will frequently visit both subjects.

Another interesting fact that emerged from the tests, is that a Tension circuit tends to produce discord and antagonism between the two participating subjects, and this antagonism is then dissipated if a Relaxation circuit is used.

³²⁵ The paras on this page are numbered 46 through 50, making them consecutive with the previous page.

(141-3) CONCLUSIONS. It would appear from the Eeman experiments, that human beings emit, emanate or radiate a particular kind of current or impulse, which can be channelled with wire connections and used to produce either healing effects or adverse effects, depending upon polarity.

(141-4) Such a sudden strain may occur from a fall or stumble, from a blow on the spine, or the thrust exerted from improper lifting of a heavy object with the spine at an angle.

(141-5) A subluxation is simply a slight change in the relative position of adjacent vertebrae. That is, instead of the entire surface area of the bottom or top of a vertebra matching or aligning with the surface of the next vertebra above or below with die-like precision and accuracy, it is moved slightly from that position. There is not an absolute and entire separation between the vertebrae; on the contrary, the greater portions of their upper and lower surfaces still oppose each other - there has simply been a slight shift of one vertebra upon another.

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(143-1)³²⁸ An essential feature of a subluxation is that the vertebra is relatively fixed in its abnormal position and no longer takes part in the normal movements of the spine of which it is a part. As long as a vertebra possesses normal "mobility" (freedom of movement) it is not considered as subluxated. Rigidity in at least part of the spine is found to occur in all ailments or abnormal organic states, but we are so constituted that we often are unaware of that rigidity unless it is of such magnitude as to encompass almost the entire spine.

It has been found that no section of the spine, however small, can become rigid without having a harmful effect on the portion of the body supplied and controlled by the nerves issuing from that portion of the spine.

(143-2) We have seen that impingement interferes with the transmission of nerve impulses. Any interference with the free and continuous transmission of these impulses; anything which diminishes the power of conductivity of the nerves, is

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³²⁷ PB himself inserted "64" at the top of the page by hand.

³²⁸ The paras on this page are numbered 51 through 56, making them consecutive with the previous page.

regarded by Chiropractic as an important cause of disease. This science further goes on to state that the factors commonly considered as the causes of disease are not the real cause, but merely secondary factors, and that nerve impingement makes it possible for these secondary factors to be effective in inducing disease.

(143-3) However, the normal state of the body economy depends upon a free and uninterrupted flow of nerve impulses. Anything, therefore, which interferes with the conductivity of the nerves, or improperly alters the flow of stimuli, must be considered as a primary cause of disease. The place at which this interference usually occurs, has been found by Chiropractic to be at the points where the spinal nerves emerge from the spinal column.

(143-4) In view of the very important role which subluxations have been shown to play in various types of illness, a review of the conditions that cause subluxations may be of interest.

These causes fall into two categories – external and internal.

External causes include jars, falls, twists, jolts, etc. of a force strong enough to overcome the elasticity of the ligaments surrounding the vertebrae and of the discs between the vertebrae. These may be due to occupation, habits or injuries. Very often, a person does not realise at the time, that an injury has been sufficiently severe to cause a spinal subluxation. A complaint arising as a result of a subluxation may not evidence itself to a patient until a considerable period of time has elapsed, and very often the patient's mind does not connect up the injury with the complaint. In some individuals, jars, falls, blows, strains and twists may be so slight as not to be painful or to cause any recollection and yet be sufficient to cause spinal subluxations.

In old age, the vertebral column gradually becomes shortened, and less straight. This degenerative process also is likely to produce subluxations.

(143-5) The further one goes into the subject, the more one realises that man is more than mere "energised matter." The energy which activates the body does not act blindly, intelligent direction is evident here, as in all the cosmos and in all manifestations of life.

(143-6) Thus body poisons, more than any other factor, cause the demands made upon the body to become prolonged. Such poisons can come from over-eating, overwork, the eating of wrong foods or wrong food combinations, insufficient rest, nervous tension, emotional upsets, medication and wrong treatments, as well as from sluggish elimination. It is factors such as these, that force the body to continue a response to the point and degree that becomes abnormal. And when that point is reached, what started out as a constructive process, now becomes destructive. If such a person dies, it would be the body in reality which destroyed itself, because excessive demands forced it to respond so excessively that its response got out of control and became destructive.

(145-1)³³¹ Traditional chiropractic has placed great emphasis on the role of nerve pressure in interfering with nerve impulses from the brain to the body organs and tissues – impulses to step up their activities in response to demands resulting from sickness. Dr Wilson’s research shows the need for more attention to removal of interference with the other type of nerve impulses – from the body organs and tissue to the brain. It is this type of nerve impulse which must give the “cease-fire” order, to direct the brain to cancel the response of excess activity in a particular organ or group of organs or body tissues, when the demand has been met. Nerve interference can prevent the “cease-fire” order from reaching the brain, hence the over-activity of parts of the body continues unabated long after the need for such over-activity has vanished, and the result of this set of consequences is that either the functions or the cell structure “go wild.”

If it is the functions that run riot, we have ailments such as chorea, palsy, dysentery, tachycardia (rapid heart beat), etc. If it is the cells which go wild, then tumours, anaemia, leukaemia, tuberculosis and cancer and many other ailments can develop. Why? Because the cells are then no longer under the control of the cerebro-spinal nervous system and a directive intelligence.

Thus the body, when its cells or functions go wild, can and too often does destroy itself.

(145-2) Sickness comes not by chance, but for a purpose, and keeps returning, often under different names, until that purpose is fulfilled. Its purpose is to overcome conditions detrimental to life and health.

To recapitulate: Sickness or disease is an aroused response to meet a stepped-up demand and only becomes destructive when the demand becomes prolonged or the response is allowed to continue unabated.

(145-3) On the basis of the new facts at hand, obtained through electronic research, Dr Wilson’s definition of health follows:

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³³⁰ PB himself inserted “65” at the top of the page by hand.

³³¹ The paras on this page are numbered 57 through 61, making them consecutive with the previous page.

“Health is a finesse of balance between demand and response, controlled and coordinated by an intelligence through the cerebro-spinal system of nerves, in which the body’s structure, functions, chemistry and neuroelectric energy are maintained in amounts and degrees neither too much nor too little but sufficiently to give the greatest latitude to the expression of life, thought and action.”

(145-4) It is the Body’s Power of Response which makes the Demand-Response relationship possible. This power, inherent in the body, has been recognised by most all doctors and researchers. It has variously been designated as being a “compensatory reaction,” “The body’s defence mechanism,” “alarm reactions,” “the body’s adaptive process,” “energy-producing reactions,” “the power of self-preservation,” or more simply “a patient’s comeback.”

(145-5) As an illustration of loss of control through excessive demand – I can hit my hand hard enough to hurt it. Thus I create a demand to which the body responds by sending more nerve energy to that part. If nothing irritates it further, nature will soon correct the effect. But if I keep hitting it, the body will keep stepping up its response to an ever higher level to meet the demand, until the point is reached where the response no longer can be controlled and serious trouble develops. Such as this can and does take place in cancer. It starts, not in abnormal but in normal cells – cells which are forced to respond to such a high demand that they cannot remain normal. Their function and growth go wild. Cancer develops. Thus any change in size or function of cells is but evidence of their having to adapt themselves to an abnormal environment, and the more abnormal the cell environment, the more abnormal the growth and function of the cells. Thus the process of destruction is started. Such is the effect of irritation which comes from mechanical, chemical or emotional sources. And the same thing is what takes place in most all ailments to a lesser degree. Cancer is only a stage in the development of disease, in which it has first gone through acute and chronic stages; for most all

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(continued from the previous page) ailments, more especially those of the “itis” type can and frequently do turn into cancer. Thus, as we have found, all ailments under the

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³³³ PB himself inserted “66” at the top of the page by hand.

surface are the same. Their names come from the tissues involved and the degree of the involvement. Their seriousness comes from their stage of development and their final stage is either CA or TB.

(147-1)³³⁴ When it was learned, largely because of the research of Burr³³⁵ at Yale University, that the body was an electrochemical organism, it opened up a vast new field of research into the electric phenomena of life, health and sickness.

Foods are also electrochemical and their value as food can be measured electrically. So much so is this true, it can be said that food which has a low or no electrical reading will not sustain life; while foods which have a higher electrical reading have the higher percentage of food value.

(147-2) The previous concept and the one more generally accepted, was that carbonaceous foods – starches, sweets and fats – were the sources of body energy. In other words, these were the energy-giving foods. My research has proven this concept to be untenable.

It is now known that alcohol, instead of creating real energy, only gives a person a false feeling of being energised. It does so because it forces the body into a greater expenditure of energy in order to take care of or to get rid of the extra carbon. In other words, it is like a whip to a tired horse. It certainly doesn't give more real energy to the horse. It only helps to get rid of what little energy he has and he becomes weaker as a result.

When these facts about carbon were learned, why couldn't researchers go a step further and learn that all carbonaceous foods – foods having a carbon basis – do no more toward creating energy than does alcohol.

(147-3) Thus according to their electric measurement, fats, oils, greases and alcohol register zero. Refined flour, sugar and honey register only 3 micronutrin units; whole wheat flour 24, potatoes 24, rice 12. Thus in terms of micronutrin or life elements these carbonaceous foods, even in their natural state, create little body energy.

(147-4) If the carbonaceous foods do not energise the body, of what value are they? Their value is fourfold. (1) Carbon is necessary in the trigger mechanism of the cells of the body, through which their spark of life is generated. (2) Carbon is the factor which creates body warmth, a factor that is as important as energy. (3) Carbon is the important factor in fevers, through which the body cleanses itself "as by fire." (4) It is from carbon that carbon dioxide is created, and carbon dioxide is necessary in the function of the vasoconstrictor and respiratory centres and as a factor in the ventilation

³³⁴ The paras on this page are numbered 62 through 67, making them consecutive with the previous page.

³³⁵ Harold Saxton Burr

of the lungs. Such is the value of the carbonaceous foods. As such, they are necessary, not refined, but in their natural state; even though they create little or no energy.

(147-5) Research before coming to Spears, as well as research in Spears, has proven that the real energising foods are the proteins. In this we have found that the proteinaceous foods have two other important functions aside from their energising effect. They maintain cell virility and the body's ability to function normally.

The fighting power of the body comes from the level of cell life, and the level of cell life is determined by body voltage, called reserve energy. It is a product of the cells which are microdynamos. Voltage is high in health – low, in sickness. When voltage drops and we cannot build it up again, such a patient cannot be cured. Nor is he long for this world.

(147-6) It must be recognised that the values of the proteinaceous foods are best obtained when eaten with the green vegetables, both cooked and raw. And the more valuable of these, according to their micronutrin units, are the leafy vegetables which grow in the sunshine, on which the sun-rays

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(continued from the previous page) have a more direct action – such as celery, lettuce, red beet tops, spinach, etc., which register from 81 to 106. Next come the vegetables on which the sun-rays do not have such a direct action, even though they grow in the sunshine. They are the legumes, the sprouts, the vine vegetables and the grains, which register from 17 to 68. The least valuable in micronutrient units are the tubers and the root vegetables. They register from 24 to 41. Fruits are likewise low in such units, in that they register from 16 to 47. The foods having a low unitage of measurement have other values, such as bulk and vitamins; but they do not mix so well with proteins as do the green leafy vegetables, so are not valuable in building up cell virility or the body's functional ability.

(149-1)³³⁸ Dehydrated, powdered vegetables, grains, meats, fruits and distilled water were used in my tests; and the measurements were made by direct electrode contact.

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³³⁷ PB himself inserted "67" at the top of the page by hand.

But what is the value of powdered foods? When they are properly prepared, none of their food values appear to be lost, according to our findings.

(149-2) The main thing which slows down the rate of digestion is wrong food combinations, and the question of right combinations does not involve foods per se so much as they do the physical makeup of the patient – as to whether he has a slow or fast digestion. Nor is this question as complex as it would appear. It is easy to understand; for if a skinny patient had a fast digestion, he would be fat; if a fat patient had a slow digestion, he would be skinny. It is as simple as that. The fleshy person, having a good digestion, needs not to be so concerned over food combinations as over eating good nutritive foods. He is the one who can digest “nails” so does not have to worry about diet so long as his foods are nutritive. That is his main concern. How different with the skinny person! He must watch his combinations or become sick.

Needless to say, that more often the healthy person is the one who has a fast digestion; the sick person, a slow digestion. This is true with most all sick people, especially the chronically sick and those whose ailments have been greatly debilitating. Such as these usually have in addition to a slow digestion, a sluggish liver, sluggish elimination, hypotension, low red blood-cell count and are anaemic; which means a low level of cell activity, slow functional activity of cell-groups and a low power of health response. They are the ones we have difficulty in helping.

The factors which slow down their rate of digestion are: greases, sweets, starches and fruits. Yes, fruits! Eaten either as a meal or between meals, fruits have great dietary value. But not with proteinaceous or carbonaceous foods, for the man who has a slow digestion. Green leafy vegetables are the neutral food. They can be eaten with proteins, starches or fruits. Thus potatoes and bread or fruit, which shouldn't be eaten together, can be eaten with green leafy vegetables, cooked or raw made into a salad, to which cottage cheese, cheese or avocado can be added to increase their food value. But proteins other than those just mentioned should always be eaten with green leafy vegetables, cooked or raw; preferably the latter, except for the seriously sick.

(149-3) While secretions from the pancreas and intestines aid in the digestion of carbonaceous foods, the saliva is the important factor in digestion before the food leaves the stomach. With these digestive factors working and each contributing its part, carbonaceous foods are properly digested. When they are thus digested they become carbon, from which the warmth of the body is largely maintained.

(149-4) It is neither food nor nourishment. The state of food in this stage of digestion is what I call “carbonoids.” In such a state they are poisonous to the body, not only because they help clog the intercellular spaces but because they are also the factors

³³⁸ The paras on this page are numbered 68 through 71, making them consecutive with the previous page.

which cause an excess acidity or alkalinity; both of which change cell environment adversely.

Carbonoids can create an overacidity or an alkalinity in the same person at different times.

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(151-1)³⁴¹ Unlike the carbonaceous foods, the proteinaceous foods are digested by hydrochloric acid (HCL). However, when fruits or starchy or greasy foods are eaten with meat proteins, the demand for saliva offsets the demand for HCL. Then one neutralises the other. The result is that neither type of food is digested completely. The outcome is carbonoids and proteinoids. The proteinoids when in the blood stream and when circulating through the intercellular spaces, cannot be eliminated through the regular channels of elimination. The only other channel left is the mucus membrane. Then they are eliminated as mucus. The effect on the mucus membranes is one of irritation. As a result, proteinoids are the contributing factor in all of the so-called "itis" ailments. And inasmuch as the "itis" ailments, as our research has revealed, are the carcinogenic ailments – the ailments from which cancer more often develops – the proteinoids are, therefore, one of the most common factors in the development of cancer, simply because of the irritating effect the proteinoids have on the cells, which forces them to function at an excessive rate. Finally their rate of function becomes so high that it can no longer be controlled. The result is that the cells go wild. Such is cancer. All because of the proteinoids changing the cell environment excessively.

(151-2) But it should be emphasised that so long as toxins are present in the body, elimination will be poor no matter how many times the bowels move each day. Besides nerve energy, good elimination requires bulk – plenty of it – and bowel training. Bulk comes from the leafy vegetables and whole grains. Training comes from establishing regular times for daily bowel relief. Too often through long neglect, it takes considerable time and patience, along with good adjustments, in order to get the bowels re-trained and re-activated.

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³⁴⁰ PB himself inserted "68" at the top of the page by hand.

³⁴¹ The paras on this page are numbered 72 through 77, making them consecutive with the previous page.

(151-3) “He drew a circle that left me out; I drew a larger circle that took him in.” Edwin Markham’s³⁴² statement has an application in our present discussion of the three basic factors of health restoration. The allopaths, homeopaths, osteopaths, naturopaths, chiropractors, Christian scientists, faith healers, etc., each has drawn a little circle which keeps all others out. Now, from my study of the biodynamics of health and sickness, I have drawn a bigger circle that has taken all of them in.

(151-4) While the basic concept of chiropractic – that all functional activities of the body must be adequately coordinated if life and health are to be maintained – is even more unassailable than ever and has stood the test of time, we have failed to grasp the full meaning of the factors which disrupt functional coordination.

Instead of bony pressure being the only factor which disrupts functional coordination, research has revealed twenty-five factors. They come under four headings: Mechanical – Subluxations – Swollen nerves – Spinal distortion – Tight clothing; Chemical – De-mineralised food – Toxicity – Excess acidity – Alkalinity; Emotional – Psychic sore spots and emotional undertones which cause muscular and visceral tensions; Neuro-Electrical – Neutralised polarity – Reversed polarity – Polarisation.

A comprehensive system of healing will take all of the above factors into consideration. In each patient, usually several of these factors are present as primary or contributing causes of illness.

(151-5) [INTRODUCTION. Endocrinopathy is a shortened term for Endocrine (Glandular) Therapy. Endogenous means that the patient’s own glands are stimulated to Exogenous therapy in which animal gland extracts or synthetic imitations are administered to the patient.

Endogenous endocrinopathy, the method developed by the distinguished Dutch physician Dr Jules Samuels, is of interest because it applies radio (short-wave) energy to the body in a manner that successfully treats diabetes, gastric and duodenal ulcers, multiple sclerosis in early stages, and other diseases – and its most spectacular results are obtained in cancer cases.]³⁴³

(151-6) Cancer, multiple sclerosis, and gastric and duodenal ulcers have been shown by Dr Samuels to have glandular imbalance as an originating factor, and to be curable through restoration of glandular balance. The same applies to many other ailments not formerly classified as glandular.

(151-7) It is Dr Samuels’ conclusion that the actual localisation of a disease depends largely on predisposition – innate inferior construction or acquired pathological change

³⁴² Charles Edward Anson Markham

³⁴³ This para (75a) appears on page 155 in the original. The original editor wrote “See (75A) end of chap” and indicated with an arrow that it should be placed here, between paras 75 and 76.

of the organ or area concerned. The combination of what he terms the central cause – an over-active pituitary function with the local predisposition, results in a disease in a specific organ. In the stomach, various disturbances may be caused, one of the most common being the stomach ulcer; damage localised in the joints may result in arthrosis or as rheumatoid arthritis and arthritis deformans.

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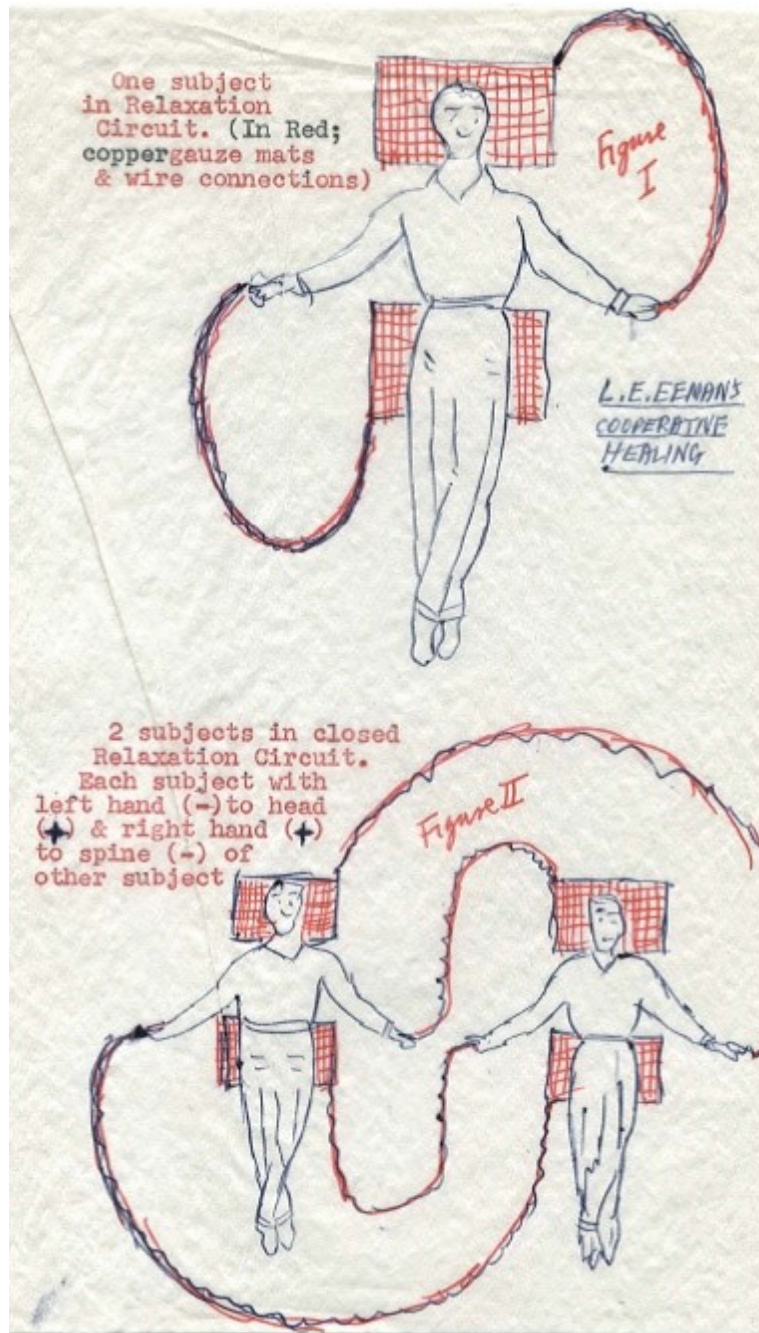
(153-1) [L.E. Eeman's Cooperative Healing]³⁴⁵

[Figure 1] One subject in Relaxation Circuit. (In Red; copper gauze mats and wire connections)

[Figure II] 2 subjects in closed Relaxation Circuit. Each subject with left hand (-) to head (+) and right hand (+) to spine (-) of other subject

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³⁴⁵ The original editor wrote "L.E. Eeman's Cooperative Healing" and "Figure 1" and "Figure II" by hand.



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³⁴⁷ PB himself inserted "69" at the top of the page by hand.

(155-1)³⁴⁸ Removal of a tumour by surgery or other destructive means, does not eliminate the glandular imbalance which led to the production of the tumour; one of the reasons for the strong tendency for cancer to recur after the use of the conventional medical destructive methods.

(155-2) Short-wave therapy has been in use for many years, but it never came close to producing the outstanding cures of serious ailments that are now being accomplished when used in accordance with the Samuels method. The secret lies in the method of application and the locations in the body to which the short-wave current is applied.

(155-3) The scalpel only removes the evidence and neglects the cause, whereas the short wave leaves the tumour but removes the cause, thus preventing further growth and extension of metastases. As a consequence the patient has life and health restored without being mutilated in the process.

(155-4) Samuels' advice is: "no biopsy, but spectroscopical diagnosis; no operation, but immediate short-wave treatment."

(155-5) Dr Samuels and his advocates are jubilant over the discovery of what they consider to be the "cause" of cancer – namely the imbalance in pituitary function. To us, it rather seems that they have found a very important link in the chain of events which induces the appearance of cancer, and that the prime importance of the Samuels work is two-fold – partly in providing one of the most effective treatment methods known for this devastating ailment.

(155-6) The problem of cancer is probably far too large for any one individual to obtain a complete grasp of the entire subject, and it appears that there is no one single cause, but rather a chain of many factors. There is a tendency for each investigator and discoverer in this field to regard his own work as the complete answer, whereas it would seem nearer the actual facts to accord recognition to various brilliant scientists for their respective contributions to the subject.

(155-7) "Radiations and Waves: Sources of Our Life" by Georges Lakhovsky – 1941. So, while X-rays and radium destroy microbes, neoplastic cells and healthy tissues at the same time – which accounts for the serious accidents which occur during and after such treatments – high frequency radiations (short waves) applied at a distance and without

³⁴⁸ The paras on this page are numbered 78 through 84, and 75A, making them consecutive with the previous page.

thermal effect cure diseases of all kinds, even those of the prostate to a considerable degree[.]³⁴⁹

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Louise Morgan: Inside Yourself: The New Way to Health Based on the Alexander³⁵¹ Technique

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INSIDE YOURSELF

(157-1)³⁵³ Most people sit at their work as Shaw³⁵⁴ did, in the usual state of collapse, with back hooped and chest hollowed. When you have learned the movement of sitting down properly and bending back to the upright attitude with your back against the chair, you should maintain this upright attitude all the while you are sitting. You can make this a habit by “stopping” yourself (which I shall explain later), giving yourself the four orders – head forward and up, neck relax, spine lengthening, back widening – and by fully expanding and contracting your ribs. This will keep your torso upright, back and front. You will not sag in the middle of your front, contract your chest and press down your vital organs. Resistance to disease is gravely reduced if you habitually sit in the collapsed position at your work, leaving your ribs idle. If your chest walls fall in, your stomach will protrude, your spine curve inward, and your heart, lungs and other organs will be pushed and drawn down from their normal position, all in a shapeless, crowded heap.

(157-2) In work with his pupils, as with Miss G.R., he is constantly saying “Don’t think of doing. Don’t think of doing it right. Don’t think of doing anything. Don’t say to yourself you want to do it right. Don’t say if only you could get it right. ‘Stop!’ comes first. Then think of your means whereby you can do it.”

³⁴⁹ Para (75A) which appeared here in the original, was moved to its proper place on page 151, para (151-5).

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³⁵¹ Frederick Matthias Alexander

³⁵² PB himself inserted “70” at the top of the page by hand.

³⁵³ The paras on this page are numbered 70 through 77; they are not consecutive with the previous page.

³⁵⁴ George Bernard Shaw, a student of F.M. Alexander’s

(157-3) Do not be put off by thinking you will have to spend a great deal of time on this procedure of the “stop” and “means whereby.” It takes only a few seconds to check yourself and give yourself the four orders and others before you allow yourself to act. Nobody will know you are doing.

(157-4) Alexander has said in his Use of the Self: “I have found that if a pupil can inhibit his habitual reactions even moderately well... remarkable changes in his use and functioning can be made in a very short time, changes which judged by ordinary results would seem impossible.”

(157-5) Shaw saw the point of the twin procedure at once, though he hated to admit that his superlatively brilliant brain was of no use to him in a duel with feeling. His brain was defeated every time.

(157-6) The ability to – stop – can be applied to the whole field of your activities. It enables you to use your head – to look before you leap, to make better choices in everything you do or plan. It frees you gradually from the slavery to impulse, and lifts you from the region of blind unconscious action to the level of thought and reason. It is urgently needed today, when people rush here and there after this and that, acting without self-direction, and – stopping – only to catch their breath for the next mad dash. Thus you have inside yourself the means of getting rid of unhealthy habits and forming new and beneficial ones.

(157-7) Somewhere in between is what is known as the “fringe” of consciousness or the “threshold” of consciousness, a kind of no-man’s-land where the unconscious can be glimpsed by the conscious. We speak of unconscious thoughts or ideas coming “over the threshold” into the light of consciousness. Some people allow their unconscious to flood across this no-man’s-land and swamp the unconscious. This is a calamity which above all Alexander wishes to prevent. His aim is to teach control of the unconscious, so that it can be our helper instead of our destroyer.

(157-8) A great number of patients have come to Alexander after having been “cured” by faith healers. They have been in worse condition than they were before the “cure.” The point is that if the faith healer concerns himself chiefly with the alleviation of pain, it is possible for him to alleviate the pain and leave the disease untouched. Thus the disease is left to work on in secret. Pain is nature’s warning of danger.

Treatment by hypnotism or suggestion is also harmful in the majority of cases, Alexander believes. He bases his conviction on the large number of people who have been, and still are being, sent to him for help after treatment of this sort. But chiefly he objects to it on the ground that obtaining a state of trance in a patient is a degradation of the conscious mind. It also is a “direct contradiction of the governing principle of evolution, the great law of self-preservation, by which the instinct of animals has been trained, as it were, to meet and overcome the dangers of everyday existence.”

(continued from the previous page) Alexander has found that when his pupils keep their eyes closed during lessons, they tend to hypnotise themselves. So he has always refused to allow them to shut their eyes, in spite of their constant pleas that they can “think better” with closed eyes. His aim is to make his pupils make greater and greater use of their conscious minds. He believes also, and has offered to demonstrate and prove it to anybody interested, that self-hypnotism is a chief cause of physical defects. These are willed by the patient himself under the influence of wrong ideas and beliefs which are in the main unconscious. These ideas and beliefs hypnotise the patient and tend to make him what he thinks he is.

(158-1)³⁵⁵ Alexander began demonstrating nearly sixty years ago that the “physical” and “mental” are indissolubly one, and that the human being is a creature in whom body and brain are so co-mingled, so constantly and without cessation influencing each other, that it is impossible to tell where the action of the one begins and the action of the other ends. This entity works as a whole in every activity, mental or physical, at every moment, day and night. You cannot lift a finger without involving both body and brain, both muscle and thought. If the thought does not go to the muscle, the finger will not move. The acts of making a decision, solving a crossword puzzle or opening your umbrella are all part physical, part mental. Here and there one can say that the physical predominates, or the mental predominates, but that is all. In such a close relationship it is impossible to deal with one or the other aspect by itself. The human being is, in the phrase used by Alexander long ago, a “psycho-physical entity.”

(158-2) Mary Baker Eddy founded the Christian Science religion on the power of thought over matter, of brain over body. She was right, and a great pioneer – in so far as she went. But she went only half way. She did not realise that influence was mutual and unceasing. Here is the weakness of Christian Science in its present form. It is founded on a half-truth. If only it admitted the interaction of body and brain, and understood the power of the conscious brain to produce right manner of use of the body, it would be in line with modern thought. To prove to yourself the effect of body on brain, you have merely to recall the details of your last attack of the common cold or influenza. Your brain was brought to such a low state by your body’s illness that you could hardly read, and it was difficult to think or plan. If you remember nothing else, you will bring back the state of mental depression you were left in as you crawled back to normal.

³⁵⁵ The paras on this page are numbered 78 through 83, making them consecutive with the previous page.

(158-3) Another division of the self was made by the “mind specialists,” who treated the mind as if it had nothing to do with the body. This is the weakness of psychiatry. Much harm has been done by the phrase “mental illness.”

(158-4) There is really no such thing as “mental illness.” A person is never wholly ill mentally or wholly ill physically. When you are ill, you are partly physically and partly mentally ill, and you need to be treated not for physical or mental illness but for illness of the self.

(158-5) But people still persist in thinking of man being divided instead of whole. Those who over-emphasise “physical health” are just as wide of the mark as those who give all their attention to “mental health.” This is the weakness of the Physiotherapy movement, which defines its object as “The use of physical means for restoration and maintenance of health.” But it is impossible to restore and maintain health by treating the body as a thing in itself, apart from the brain. The Physiotherapists leave out the brain as Mary Baker Eddy left out the body as essential parts of the psycho-physical entity of the person.

(158-6) Can you learn how to put your right foot out of bed instead of your wrong foot in the morning? I will tell you how. Let us suppose you sleep on your side, which is the favoured position today. When you wake, repeat the four orders to yourself (head forward and up, your joints free, your whole back touching the mattress, your breathing and other functions all working together). Now you are going to rise to a sitting position in bed in one rhythmical, ease-giving and energising movement merely by keeping your head forward and up. Your head will lead, and all the rest will follow naturally. Prepare for this rise by saying “stop” to your brain, and then give the four orders again. Bear in mind the four orders, and add to the auxiliary order for your hip-joint to move. Do not think of the act of rising. Think only of the orders (your means thereby) and you will find yourself sitting up wide awake and full of a sense of achievement.

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(continued from the previous page) You have used only your hip-joint, and the rest of your body, including legs, arms and torso, have remained perfectly still. This is the way to rise up in the morning to greet a new day. Even if you do not succeed at first, the very act of thinking about it is not only helping you towards mastering it but

³⁵⁶ PB himself inserted “71” at the top of the page by hand.

towards putting your brain in control of your actions during the day, saving you from accidents and impulsive decisions which you may regret.

Now swing your feet to the floor and say “stop” again in order to prevent you from rising to your feet in the old way. Give yourself the necessary orders and rise up like a feather in a breeze. Then once more “stop” to prevent yourself walking in the old way, give yourself orders to walk in the new way, and off you go with a lilting step into a successful, happy day which will end in a refreshing, natural night’s sleep. When you go to bed at night, reverse the process of getting up.

(159-1)³⁵⁷ Hospital nurses have told me that only aged patients sleep with serene expressions. The average patient’s face in sleep is a study in nervous strain. The mouth is thin and taut, the forehead full of wrinkles and twitches, and the eyeballs move restlessly under the lids. The faces are twisted and contorted. There is no serenity, tranquillity or peacefulness on them. The average hospital patient under sixty rarely smiles in his sleep. He is sleeping, but only superficially. His brain is disturbed by the fears and worries of the day. The hours which should be bringing comfort and strength are only intensifying his anxieties and depressions. To have energising sleep you need to sleep neither too lightly (in the top level of the unconscious), but in the middle level (where the unconscious is neither abnormally excited nor abnormally inactive). It is at this middle level that true natural sleeping takes place. Here the conscious mind is completely at rest, and the unconscious mind goes about its appointed duties of keeping the body ticking over and helping with the quiet solution of the problems of the day.

Top level sleepers are vaguely conscious of what is going on around them, and are apt to jump up nervously at the slightest sound, giving themselves an unnecessary shock. They are also apt to have bad dreams, and they rarely wake refreshed. Bottom level sleepers are those who need a good shaking or a douse of cold water to wake them. They are often snorers. At that low level the unconscious works slowly, with the result that breathing, circulation, heartbeat and other actions depending on the control of the unconscious are slowed down too. The self functions at its minimum and requires undue effort to get back to normal.

In natural sleep at the middle level there is not a bit of tautness in any muscle. The organism is poised and balanced. The expression of the face is one of half-smiling tranquillity. It indicates that body and brain are gratefully, happily recuperating from the efforts of the day past, and storing up energy for the day to come. Natural sleep is enjoyable, with pleasant and helpful dreams. The unconscious gently chews the cud of the previous day as part of its natural function, and the sleeper wakes with the answers to his problems on his lips. “Sleep on it,” which like most adages has much wisdom in it, is based on the observation of results through many centuries of living.

³⁵⁷ The paras on this page are numbered 84 through 85, making them consecutive with the previous page.

(159-2) How the bed is made is another matter, and in my opinion an important one. There present fashion of bed making is responsible for much poor-quality sleep, because it tends to create pressure and to interfere with circulation.

In my own manner of bed making, which I find satisfactory in every respect, is to have a large bottom sheet well tucked in all the way round. All the other covers can be lifted up easily on the bed, and in cold weather can be tucked warmly around the sleeper in a cosy way that excludes all draughts. A hospital-made bed can be misery in cold weather. So can cotton and linen sheets, be they ever so fine. I always have flannelette sheets in cold weather. The prospect of crawling into a void of chilly cotton on a cold winter night, is really terrifying. I would rather sleep in my coat in an arm-chair. Hot-water bottles only create a spot of warmth in the arctic waste. I am glad to see that housewives are less snobbish about flannelette sheets since the war. Shortage of cotton was a blessing in disguise, for it introduced flannelette. Now many shops keep supplies of the kindly, comforting flannelette sheet.

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INSIDE YOURSELF

(continued from the previous page) A final advantage of my bed making is that it nearly halves the work. Narrow covers mean less heavy lifting, and they are easier to handle and to wash and fold and store. To make the bed smooth you need merely smooth the bottom sheet. And you are spared the pernicky job of folding and tucking the covers and seeing that the corners are just so.

As to position, I find lying on the side of the most restful. Keep a straight line, with knees gently bent to avoid rigidity. The sprawler does not sleep restfully. He gets pulled about too much by gravity. You need to move during the night, but not to thrash about. Turning rhythmically from side to side distributes pressure over the body and keeps the circulation going, unimpeded. You know how cramped you get if you remain in one position for long. Your unconscious sees to it that you turn fairly frequently in your sleep.

(160-1)³⁵⁸ The debated question "How many hours' sleep do we need?" has no real significance. The man who says he needs only six hours probably enjoys such good sleep that one hour of it is more restorative than two of the next Man's. Quality, and only quality, is the measure of sleep. If you feel tired when you wake in the morning, your sleep is not doing you as much good as it should, even if you have not been wakeful. It is worth trying a half-hour nap before dinner after getting home from the office, or after lunch if you work at home. This half-hour can be worth two hours at night.

³⁵⁸ The paras on this page are numbered 86 through 90, making them consecutive with the previous page.

Good use of yourself, by enabling you to sleep sound, is giving you back what soporifics have robbed you of, the most enjoyable and constantly renewable pleasure of feeling drowsy and drifting off gradually into natural, tranquil sleep. This happy feeling induces another equally pleasurable, the feeling of waking refreshed and renewed each morning, ready to face another new day. These little pleasures were enjoyed by all until the age of speed began. They endowed life with a simple, wholesome quality which is largely lacking today. We need not pride ourselves too much on our modernity. Our forefathers had something of great value which we have lost, and which we desperately need to gain.

(160-2) It is essential, if you wish to have vital speech, that your ribs should expand and contract widely enough to send a solid stream of air from your diaphragm to the lips. If it comes out in gusts, or is broken at the back of the mouth, your voice will be poor in quality. Think of this stream of air as the line of power which gives your voice fullness and a rich texture. You know something of the power of incoming air to re-mould bone and muscle. Here is outgoing air which can re-mould the sound of your voice.

(160-3) A strong column of air can set the vocal cords near the top of your windpipe vibrating fully and harmoniously, much as a breeze vibrates the strings of a wind-harp. As it vibrates the vocal cords, the air becomes voice. The stronger and steadier the breeze, the fuller and more varied is the sound. In both cases the vibration produces sound-waves.

(160-4) Feeble breath creates feeble sound-waves, which never reach the resonating chambers. This makes the voice dull, colourless and lifeless. It deprives the resonating chambers of their function, and they become unhealthy. Catarrh, head colds and sinusitis develop. The reverberations of the sound-waves in the chambers keeps them healthy and clear of accumulations of matter which should not be there. You see once more how infinitely complicated your system is, and how one thing depends on another, and all are interlocked and intertwined.

(160-5) I also found humming very useful. And as I hummed, I recalled some humming sounds called Mantras which had been recommended to me by the late Rajah of Aundh.³⁵⁹ The sub-continent of India has known for many centuries the healing and vitalising power of speech.

He told me on his last visit to London, "There is an ancient couplet in Sanskrit which says that the utterance of the letter R opens the mouth to drive out Sin, and the utterance of M shuts the mouth to keep sin from getting in again."

Here are the Mantras which he found of great benefit to his people when recited regularly each morning:

³⁵⁹ Bhawanrao Shriniwasrao Pant Pratinidhi

(continued from the previous page) Hrahm – as in “balm.” Hreem – as in “beam.” Hroom – as in “loom.” Hrime – as in “lime.” Hroum – as in “bound.” Hrah – as in “ah.” The rajah said “The reciting of these Mantras tended to keep my people well in body and calm in mind. The Mantras should be uttered in full voice, with the mouth fully opened, and the sounds should be prolonged to the end of the breath. The aspirate H should be explosive, the R should be trilled for several seconds, the vowels formed with full use of the lips as if they were being sung, and the M hummed as long as possible.

To these six Mantras the Rajah added a seventh sound, Ome, which he pronounced to rhyme with “home.” This, he explained, had been known time out of mind as the Pranava, and the original meaning of the word had been lost. It was used as a kind of religious prefix to other sounds.

The manner of reciting the Pranava and the Mantras was infinitely varied, and still is. You can, for example, say “Ome Hram, Ome Hreem, Ome Hroom, Ome Hrime, Ome Hroum, Ome Hrah.” Or you can put “Ome” in front of various groupings of the Mantras, such as “Ome Hroom, Hrah, Hreem.” Or you can repeat “Ome Hrahm” six times and so through the six Mantras.

(161-1)³⁶¹ If asked to “speak up,” do not raise your voice, but instead put more breath under it, or behind it. Keep your pitch low and your breath power high. Open your mouth wide to avoid mumbling. Speak vowels with your lips as if you were blowing smoke rings. Do not be lazy with consonants, especially D, T, P, K, and ING. Say and, put, and not an, pu; and so on. Do not be slovenly. Say proper-ly, sec-re-ta-ry, ac-tual-ly, li-bra-ry, and not prop-ly, sec-re-try, ak-chuly, li-bry.

(161-2) The fundamental problem of our time is that environment has shot centuries ahead while our manner of use of ourselves remains centuries behind. Man has given much thought to every other problem, but little to the problem of himself and his own self-management. Alexander realised that man has become a maladjusted creature in a changing environment, just as a child becomes maladjusted in an unstable home.

This problem must be settled before every other except the primary one of self-preservation. Indeed, it has greatly to do with self-preservation. Like all conditions of ill health, maladjustment steadily and unceasingly gets worse. Man is bound to become more and more maladjusted as further and further inventions with terrifying rapidity make the world seem to him a still more unsafe place to live in.

³⁶⁰ PB himself inserted “72” at the top of the page by hand.

³⁶¹ The paras on this page are numbered 91 through 94, and 1 and 2, making them consecutive with the previous page.

(161-3) A London neurologist said in 1952: "We fear silence and surrender ourselves to the tyranny of meaningless noise: We fear solitude and become puppets in a crowd; we fear contemplative thought and enmesh ourselves in feverish activity."

(161-4) Alexander has exploded the old ideas that habit and human nature cannot be changed. He has given us a new respect for the body, "that wonderful instrument... so inimitably adaptable, so full of marvellous potentialities of resistance and recuperation, that it is able, when properly used, to overcome all the forces of disease which may be arrayed against it." He has shown us a new aspect of function[.]³⁶²

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(161-5) It is no exaggeration to say that meditation, i.e. the quiet and devout consideration of life's inner meaning, the listening to the voice of Heaven and in the soul, is the method which is most commonly used and most highly valued among the pious people of the far East in their search for religious insight, power, and peace. With them prayer is not the primary thing, and often it is wanting altogether. In East Asia meditation is often combined with Yoga, i.e. physical and psychical exercises which aim at bringing certain nerve centres and life functions under the control of the will, with the result that an unusual concentration of mind is attained, not seldom expressing itself in a strange behaviour.

(161-6) The word yoga, which comes from Sanskrit, has also been translated into Japanese and Chinese. The term used is yu-chia. A special term is used for meditation, also

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(continued from the previous page) derived from Sanskrit. The word is ch'an-na, sometimes contracted to ch'an, from the Sanskrit dhyana (Pali jhanna). The Japanese form is zen-na, contracted to zen. Dhyana is really the seventh and highest step of the yoga ladder, immediately before the climactic samadhi, which may best be rendered as contemplation or beholding.

³⁶² The original editor inserted "FINIS" and "KARL L. REICHELT: MEDITATION AND PIETY IN THE FAR EAST:" by hand.

(162-1)³⁶³ This contemplation is the most important part of the whole thought process of meditation. It can readily be understood, therefore, why dhyana has come to be the chief term for meditation in general.

(162-2) The etymological derivation of the Sanskrit term yoga has also been fully traced. It is derived from the verb yuga, which means “to bring under the yoke” or “to place a yoke upon.” From this it takes the meaning to train or discipline oneself. The real meaning of the term is therefore to train oneself with a view to bringing oneself into full harmony with the hidden laws of Nature.

(162-3) Throughout this long period he sat with his face turned towards a cliff wall in order not to be distracted.

Bodhidharma became the founder of the most important school in Chinese Buddhism, the Ch’an school. This school has remained to this day the best organised and the most vital group within Chinese Buddhism, and has also absorbed into itself many of the other schools.

(162-4) Early Indian yoga seems especially to have concentrated on breathing exercises. In this respect, a complete and remarkable technique was developed. Breathing became in turn a reflection of something even more important, namely the invisible “cosmic breath,” which, especially on Chinese soil, came to play an important role.

(162-5) It should be observed, however, that the sages of East Asia often combine a strong intellectual tendency with a mystical bent of mind.

(162-6) By a careful analysis he has shown that the main features of the same psychological process may be observed in these two so widely differing religions.

(162-7) From ancient times it seems to have been universally acknowledged that it was useless to start meditative practices without ethical preparations. Even in circles where a purely religious aim is consciously repudiated, as for instance among not a few of the army and naval officers who used to enter the Ch’an monasteries in Japan and China for some months of training with a view to increasing their vitality and clarity, it is acknowledged that a certain amount of moral endeavour must be made if the desired results are to be achieved. Of first importance are the five great commandments of the Buddhist code, not to kill, not to steal, not to commit adultery, not to lie, and not to drink liquor. It is also stressed that a friendly and compassionate attitude of mind towards one’s fellow men is of the greatest importance for one who wishes to practise meditation. Metta, friendliness; karuna, compassion; mudita, readiness to help; and upekkha, impartiality, are all summed up in one single Chinese concept, and it is

³⁶³ The paras on this page are numbered 3 through 10, making them consecutive with the previous page.

constantly used by the monks as a formula of greeting, thanksgiving, and recognition. The term is tz'u-pei, i.e. compassion, sympathy.

The second step embraces the ordinary practices of piety and asceticism. It is regarded as commendable if he who wishes to meditate sets aside, as far as possible, regular periods every day for the reading. There is full liberty in regard to the choice of scriptures and rituals. The main thing is that, through devotion, one's mind is attuned to the religious rhythm which is so indispensable for meditation.

(162-8) It is also recommended that the one who meditates should recite repeatedly one of the short prayer formulas which contain the whole meaning and purpose of existence. The word should be pronounced as a three syllabic word, a-u-m, in such a way that the vowel sounds imperceptibly merge into one another. Here is an impressive articulation of the monistic view of the world; (a) a – the point of departure, (b) u – the differentiation, and (c) m – the reunion.

(162-9) In many part of the East Asian continents asceticism has been narrowed down to mean abstinence from animal food, wine, and strongly seasoned things. Once in a while periods of real fasting may be observed, but it is only the more advanced followers and people of a very devout nature who will make the effort.

The third step refers to the posture of the body during the act of meditation. It is considered to be very important that this adjustment be made so that there may be complete rest and relaxation. On the other hand, anything which

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(continued from the previous page) makes for drowsiness must be guarded against. The most popular posture is to sit with the legs crosswise and the soles of the feet resting on the thighs. Not a little exertion of strength is needed for such a posture as, to being with at any rate, it means a terrific strain on the muscles. It is of course, easier for children and young people to do it, but for people who begin at a more advanced age it is very painful, and it is only after months of practice that it can be done with ease. It will then be found that this peculiar position is really comfortable, the reason being that the nerve centres of the lower limbs are partially numbed, causing a restful relaxation, which again enhances spiritual concentration. On the other hand it is equally certain that it often has been misused to promote stultifying day dreaming and idle dozing. During the act of meditation one hand is placed on the top of the other, while the eyes, half closed, focus on a point between the eyes or the base of the nose, or the pit of the stomach. Those other curiosities so often heard about in India, such as holding one's

³⁶⁴ "K.L. REICHELT" was typed at the top of the page in the original. PB himself inserted "73" at the top of the page by hand.

great toe or thrusting one's tongue down the throat, are not practised in East Asia. Even the cross-legged posture has been given up by several of the more independent religious communities. Instead, people sit on low benches, the chest slightly pushed forward, the hands resting on the thighs, while the eyes are fastened on the above-mentioned points. The reason why this particular posture is chosen is that "thus sits the foetus in the mother's womb!"

The fourth step is the regulation of the breathing. To begin with, the breath strokes should be deep and quiet, and so hushed and noiseless that "if a small feather is placed on the upper lip, no movement is noticed." Definite rules are given as to when the deep breathings in and out are to take place, and when the breathing is to be reduced to a minimum. In India the nostrils are sometimes alternately stopped up.

(163-1)³⁶⁵ Buddhists in East Asia have other remarkable methods to accelerate respiration and the circulation of the blood. These rules are strictly observed especially in model monasteries of the meditation school. This is necessary, as these model monasteries offer courses with double periods of meditation. Both the day and night periods commence with a brisk race inside the spacious hall of meditation and the pace is gradually increased to a maximum. The head instructor and his helpers direct the exercises with the help of long bamboo sticks. Some of the other monks have a flat piece of wood in their hands. When the race has reached its highest peak, hollow sounds may be heard; the monks are beating those who run in front of them on or below the shoulder blades with wooden slabs. To the uninitiated this looks like a punishment, but such is not the intention. It is thought that if the participants are hit in the right place it will have a beneficial effect on their breathing, this being the more desirable in view of the fact that they are required to sit still for long stretches of time.

A more fantastic scene than the preparation for the meditation could hardly be imagined, especially at night time, when hundreds of men in grey gowns, beneath the dim light of the kerosene lamps, are racing around at a high speed with dust whirling about them.

The strictly inner and spiritual work begins with the fifth step, for now the thought organ (chitta: Chinese *szu-hsiang*) is to be regulated. This is done negatively by letting one's past life pass in review. Life is seen in its rise and fall, through sickness, old age, and weakness. The physical processes with their stench and uncleanness, decomposition and death, putrefaction and destruction, {are}³⁶⁶ all depicted in glaring colours. All the physical aggregates, which combined to sustain life, are seen to disintegrate. All becomes emptiness and dissolution, but because the thirst for life (*tanha*: Chinese *t'an*, *chen*, or *shih*) still persists, and because the consequences of man's actions cannot be erased, he created for himself new forms of existence, and hence the unhappy *samsara* (change of form of existence) runs its course.

³⁶⁵ The paras on this page are numbered 11 through 12, making them consecutive with the previous page.

³⁶⁶ We changed "and" to "are" per the original source.

During the meditation it will be understood that it is not only the physical body (which is made up of different aggregates)}³⁶⁷ which dissolves. Even the soul is in its nature composite, and will {therefore}³⁶⁸ go the same way.

(163-2) It will suffice to point out that the regulation and cultivation of citta also has an important positive side, which aims at an ever-deepening understanding of the ethical nature and duties of life to which man has to submit unswervingly

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(continued from the previous page) and joyfully. Only thus can liberation be achieved. One begins to understand the cause of the natural man's terrible bondage and the pains which this bondage produces.

(164-1)³⁶⁹ It must be understood that this path does not signify only barren and mechanical legalism devoid of vision, joy, and expectation. On the contrary, whilst it is true that Buddhism does not encourage sensual pleasures, nevertheless each advancing step in meditation is surrounded by an atmosphere of festivity, mysticism, and fervour, which more than compensates for all renunciations.

(164-2) The exceptional value and significance ascribed to the practice of meditation is reflected in the expression "to work" (yung-kung). Everything else is merely trifling employment. Only he who truly practises meditation "performs a genuine piece of work," and therefore tastes its mystical and unspeakable joy. For this reason, too, there must be no commixture of worship, invocation, praise, or anything whatever with the act of meditation. In Dhyana Buddhism proper, worship, prayer, praise, and like are strictly forbidden in the hall of meditation, for here the goal is to penetrate into one's own being to find the meaning and purpose of life on the basis of one's own true nature.

This is not the case, however, if the devotee belongs to the Bhakti school. If he does, he will, while occupied with meditation, as at no other time abandon himself not to self-contemplation but to the unutterable One who is behind all things. Or it may be, as is often the case in China, that instead of sitting down for meditation he will walk about in the temple hall either by himself or with others of like mind, or he will sit

³⁶⁷ We moved the parenthesis per the original source.

³⁶⁸ We changed "there" to "therefore" per the original source.

³⁶⁹ The paras on this page are numbered 13 through 16, making them consecutive with the previous page.

down in the Hall of Invocation ({nieh}³⁷⁰fu-t'ang) and invoke the name of Amithabha several thousand times.

The dharma stage. By practising the regulated thought life for some time a point will be reached when one is no longer dependent on the outer senses. New powers begin to emerge in the soul, and images and objects from the outer world may profitably be taken up and compared with those of the spiritual sphere, and experience. It may be some object from the organic world, like a sprouting seed, or from the inorganic, like a glass ball. A particular part of one's own body may also serve as a point of departure. By following this procedure one will, little by little, be able to extricate oneself from the world of the senses and enter into a real and fruitful contemplation of the spirit. It is here that the true nature of Dhyana becomes apparent. In some schools certain mantra exercises are employed at this stage as aids.

(164-3) Without in any way being dependent on the senses, or being distracted by selfish desires, one sees things and conditions in their true nature, whether simple or complex. In other words, life is contemplated as it really is in its several aspects or in its totality; all is reflected most wonderfully in the inner world of the soul (Chinese: cheuh-wu)

(164-4) What the Sanskrit texts denote as miratma katwam, "self-lessness," takes now the place of self-consciousness. The cosmic "breaking through" is now complete. And yet the eighth step is not considered as the goal, but only as a means to an end. The goal is the perpetual and sure state called Nirvana. Samadhi is a transient state to which the more advanced devotees with more or less ease can transport themselves at will. Nirvana, on the other hand, is a permanent state of the soul and the final goal of the whole process.

(164-5) Nirvana: What then does Nirvana (Chinese Nieh-p'an) mean? Etymologically it simply means extinction. The imagery is taken from the candle which is blown out. Is it a complete or a partial extinction of existence which is thought of? A great deal has been written and said about this. There was even a time when European writers on religion maintained that it was safest to take it to mean complete extinction of existential being. Today there is hardly any student of reputation who would maintain such a view. It has been the privilege of the present author to traverse the entire Buddhist world both that of the Hinayana and that of the Mahayana Buddhism, but nowhere has he found a single Buddhist who would uphold such a view. On the contrary, from every quarter it may be heard with increasing force and unanimity, Nirvana means "summum bonum," the highest good and the highest form of life.

³⁷⁰ We changed "mieh" to "nieh" per the original source.

³⁷¹ PB himself inserted "74" at the top of the page by hand.

(continued from the previous page) But, and this should be clearly understood, this is not the personal, self-centred life which men are so prone to cling to as their highest good. It is precisely this false and corrupt self-assertion which must be extinguished. Nirvana signifies the real and ideal life which has been purged of everything egocentric, and in which there is unlimited sharing with everything and everybody.

The many imageries which are used must not be pressed too far. One well-known example is "the drop of water which merges with the ocean and disappears." The Buddhists themselves assert that it is nearer to the truth to say that "the ocean enters into the drop." Negatively, Nirvana is the extinction of everything which obstructs the real life; and positively, it means the most boundless expansion.

Apart from this there is always a certain reticence on the part of more thoughtful Buddhist against all positive definitions about Nirvana. The reason for this is obvious. It is so easy for a false self-assertion to steal into such positive statements, with the result that the picture is distorted. Therefore Nirvana is usually defined by the help of negations. In the old classical writings it is said again and again that both Nirvana and those who aspire to Nirvana are incomprehensible, indescribable, inconceivable, and unutterable.

(165-1)³⁷² Nirvana is not only the extinction of passion and hate, it is also the "city of peace" (santa padam) and the "calm security" (yoga-{khema}).³⁷³ Sariputta, the disciple of Buddha, can even assure the monks that "bliss, yes, bliss, my friends, is Nirvana." And when one of the monks objected, "How can this be possible seeing there is no sensation left once the Nirvana state is reached?" he answered very confidently, "It is precisely bliss because there is no sensation{!}"³⁷⁴

(165-2) Buddhists sometimes speak of Nirvana as something which may be experienced here on earth. Usually, however, it is the final Nirvana (Pari-Nirvana) after death which is thought of. The same double meaning may be seen in the life of Sakyamuni³⁷⁵ Buddha; he is said to have attained Nirvana at the time of his great awakening beneath the Bodhi tree, and as an old man he passed peacefully away and entered the absolute Nirvana.

It is customary to refer to this entrance into Pari-Nirvana as the final cutting off of all relations with life on earth. This is also the impression gained from a reading of the classical writings. There is, however, a remarkable wavering on just this point.

³⁷² The paras on this page are numbered 16 through 20, making them consecutive with the previous page.

³⁷³ We changed "klema" to "khema" per the original source.

³⁷⁴ We changed the period to an exclamation point per the original source.

³⁷⁵ Shakyamuni

Thus the Mahayana Buddhists assert almost unanimously that the merciful Buddhas, even though they cannot personally descend to this earth in their heavenly and glorious mode of existence (Sambogha-Kaya), yet have a method by which they can project themselves down to the spheres of the suffering in temporary forms of revelation (Nirvana-Kaya). Such a one is usually revealed as a bodhisattva, i.e. as an all-wise, merciful, and self-sacrificing friend of humanity.

(165-3) Hui-Neng³⁷⁶ represents the type of “holy men” who, in the China of the past, in a very mysterious way were prepared beforehand for the great religious “breaking through.” Only an accidental happening was therefore needed to bring him to full clarity. {Having become fatherless at an early age and being without schooling, he had to support himself and his mother by selling firewood from door to door in his native town of}³⁷⁷ Hsinchow (near Canton). Much of his time was consequently spent in the forest where he chopped wood. The solitude evidently had a beneficial effect on him. One day, while going from door to door in Hsinchow with his load of firewood, his attention was called to a man who recited a Buddhist sutra in an open square in the city. He listened devoutly and was suddenly so gripped by the sutra text and the exposition of it that “scales fell from his eyes” and the “breaking through” was a fact! On inquiring he found that the reciter was none other than the fifth patriarch, Hung-Ren,³⁷⁸ and the sutra the Diamond Scripture (Vajracchedika sutra)

(165-4) Meditation in Original Taoism: First, we shall concern ourselves with those passages in the Tao-Teh-Ching³⁷⁹ which allude to purification and concentration of mind, a universally recognised prerequisite for all genuine meditation. This keynote is struck in the first chapter, which has rightly been considered to be one of the finest pearls in the treasury of religion.

(165-5) The parenthesis formed by verse 3 may now be considered: “Only he whose mind has been purged from desire can look into the mystery of the Tao. He whose mind is darkened by desire will only be able to see the outer contours.”

In other words, the fundamental requisite for insight into the inner meaning

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³⁷⁶ Huineng

³⁷⁷ We inserted missing text “Having become fatherless at an early age and being without schooling, he had to support himself and his mother by selling firewood from door to door in his native town of” per original source for clarity.

³⁷⁸ Hongren

³⁷⁹ Tao Te Ching

(continued from the previous page) of all life is a cleansed heart and a concentrated mind. Only such a mind will understand and appreciate the vast perspectives which the preceding thoughts open to us. On the other hand if a man is steeped in sensuousness and covetousness, ensnared by the allurements of the present world, these eternal and fundamental issues will hold no interest for him. He sees only dimly the contours, and therefore lacks the holy inspiration which enriches life and spurs on to noble endeavours.

This verse calls to mind one of the basic sayings of Jesus, which lays down the fundamental condition for the vision of God, which is the heart of all true meditation: "Blessed are the pure in heart, for they shall see God."

Edwin J. Dingle: Scientific Breathings for Health, Youth, Success and Continuous Living

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Edwin J. Dingle

[SCIENTIFIC BREATHINGS]³⁸¹

(167-1)³⁸² I shall not spend much time explaining why we must breathe to live. It is perfectly self evident that the best breathers live the longest and get the most out of life. It is equally self evident that breath is life. From the first faint breath of the newborn infant to the last gasp of the dying man, life is a series of breaths.

Breathing is man's most important function, and when we stop to think of it – few of us give any thought to the breath, however – we find that all our functions and all other component parts and functions are dependent upon our breath. We can therefore say that our breath is the fly-wheel of our physical and mental machinery. Every form of life within the universe could not exist without breath, everything, from the amoebae to man. The ancients declared that the ebb and flow of the tides were the breathings of earth.

Breath is the fount of all human power. Radio today can project sound seven and one half times around the earth in a second, carrying sound at the speed of light, 186,000 miles a second. And what is this transporting force? It is called ether, and is everywhere in the atmospheric air. This same powerful ether is in the air we breathe. The power is in us when we live and breathe. What concerns us in these lessons is how we may become conscious of it and utilise its vast resources, as was intended by the Supreme Being.

How then shall we gain for our daily life the power out of the ether in the air we breathe 24 hours every day?

³⁸⁰ PB himself inserted "75" at the top of the page by hand.

³⁸¹ The original editor inserted "of Institute of MentalPhysics" by hand

³⁸² The paras on this page are unnumbered.

In Mentalphysics this important subject is presented so simply that even a child can learn and understand. We could go into history and show that with the advance of civilisation men and women have lost their original power to breathe properly. We could show how diseases are the result of persistently breathing incorrectly. Let us here be content by asserting the self evident truth that

(a) Our physical health depends materially upon correct breathings.

(b) Our mental health, happiness, clear-sightedness and morale depend very largely upon how we breathe.

Then let us pass onto –

(a) What and why we breathe.

(b) Influence of correct breathing on the health of body and mind.

We all know that the organs of respiration comprise the lungs and air passages leading to them. Any doctor will tell you that unless fresh air in sufficient quantities reaches the lungs, the foul stream of venous blood cannot be purified, and so not only is the body robbed of nourishment by the waste [that]³⁸³

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(continued from the previous page) should have been eliminated but which is returned to the circulation, and poisons the whole system, but death appears on the horizon. This can be remedied. Proper breathing gives good circulation, good circulation gives a mental concept of abounding health and vigour, a clear complexion and a manly and womanly attitude toward all the demands of everyday life. With proper breathing physical appearances change. Lines leave the face. The body takes on a new buoyancy. Men and women who are good breathers give off the dominating notes of health. Rejuvenation takes place. Beauty shines through. The result is a serene happiness, a consciousness of physical and mental well-being.

(169-1)³⁸⁶ EXERCISING THE INTERNAL ORGANS. Good breathers are always strong. Correct breathing – which is given such importance in all forms of physical culture in the Western world, – is the channel through which physical perfection comes to us.

³⁸³ We deleted “Lungs, the foul stream of venous blood cannot be purified and so” after “that” because it was an accidental repetition.

³⁸⁴ Blank page

³⁸⁵ PB himself inserted “76” at the top of the page by hand.

³⁸⁶ The paras on this page are unnumbered.

Occultists, however, have always regarded correct breathing as vitally important, for it is the only method by which the internal organs can be exercised. The student rapidly finds this out for himself as soon as he begins to breathe properly.

(169-2) WHAT IS BREATH? Occultists in all ages and in all lands have always taught their disciples, usually in secret and by word of mouth, that there was to be found in the air a substance or principle from which ALL LIFE is derived. Also in Christian philosophy and scripture, "God made man and breathed into him an immortal soul." No matter what the occult teaching or philosophy, you find the same theory regarding this force, although the names employed may vary greatly. In the Sanskrit it is called "prana," or absolute energy.

We must try to visualise that this Prana, this vital force, this Principle of all energy, is everywhere present. There is no place where it is not. It is all pervading. In its operations it eliminates time, distance and substance. Wherever there is life there is Prana - or electricity or ether. Modern science proves that in every atom, every electron, every ion there is life; then it is evident that Prana is everywhere and in everything that lives.

But it is not the Soul or the Ego, that spark of Divine Spirit around which cluster all matter and energy. No. Prana is the energy that the Soul uses. Prana may be regarded as the Soul of force and Energy in all forms. It is the principle that causes activity and accompanies life. Of course Prana is in the air, but it is not the air, nor even one of its chemical constituents. All animals, all plants - you and I - breathe it in with the air, yet if you can imagine such a state as yourself being filled with the air, and the air containing no Prana, you would die. Prana is taken up by your physical system along with the oxygen - yet it is not the oxygen. All one can say is that Prana is the one Force, penetrating where the air cannot reach, all-pervading, the Spirit of the Breath of Life.

Stop and think a while. Think about Prana and its powers.

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(171-1)³⁸⁹ VITAL IMPORTANCE OF REAL BREATHING*. - We are constantly inhaling the air charged with Prana, constantly extracting the latter from it. It is for us in these

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³⁸⁸ PB himself inserted "77" at the top of the page by hand.

³⁸⁹ The paras on this page are unnumbered.

lessons to learn how we may through our breathing, constantly store it up and use it. Prana is found in its freest state in the atmospheric air. In ordinary breathing Men absorb a normal supply, and this is stored away in the brain and nerve centres to be used when necessary. But we know the way in which we can store up much greater quantities of Prana. The many and strange powers accredited to Tibetan And Hindu Yogis and to those advanced in occult philosophy is largely due to this knowledge and the intelligent use of this stored-up energy – Prana.

Now when we remember that the greater amount of Prana comes to us through the air we breathe, it is easy to see that, when we have educated ourselves to breathe correctly, it is a comparatively simple thing to keep ourselves charged with Prana, the basic force of all life. As the oxygen in the air is appropriated by the blood and is made use of in the circulatory system, so Prana is appropriated by the nervous system and is used in its works; and as the oxygenated blood is carried to all parts of the system in its work of replenishment and building up, so Prana is carried to all parts of the nervous system, adding strength and vitality. Every one of us uses Prana when we think, when we will to do anything, when we act, etc. Indeed every thought, every movement of a muscle, every effort of the will uses up what is called nerve force, which is actually Prana.

How glorious a thought, therefore, that through proper breathing we may acquire for our own use as great a supply of Prana as we may wish.

(171-2) LEADING ON TO THE HIGHER LIFE. – In the breathings that follow exercises that have been the means of bringing health, happiness and youth to thousands who have faithfully put them into practice – we have at our command the “means by which.” There is no mystery about them. They are unfailing in their results. The method is a faultless one, but the student must carry them out wholeheartedly, both mentally and physically. Any doctor will tell you that there need be no ill health, which by all the different names given to disease is only a lack of or disturbance of Prana. This writer has found them to be revolutionary in their effect, and there is nothing like personal experience to bring conviction to the mind. It is confidentially believed that the man or woman, who, with regularity and reverent perseverance, will follow these breathing exercises will find himself or herself being brought back to health. Rejuvenation will take place. There will be an added physical and mental happiness, and

THE GATE TO THE ROAD OF KNOWLEDGE
WILL SWING OPEN TO INVITE THE
STUDENT TO ENTER THE HOLY OF HOLIES IN
HIS QUEST FOR STILL GREATER AND GREATER
KNOWLEDGE OF THE TRUTH.

(173-1)³⁹² INTRODUCTORY BREATH: THE HARMONIC BREATH

(A)³⁹³ Stand or sit erect, and see that the spine is straight.

(B) Close right nostril with the right thumb; breathe steadily (not too slow) through the left or negative nostril, counting four during the inhalation.

(C) Hold the breath without any strain anywhere, and while doing so count sixteen.

(D) Exhale steadily through the right nostril, while you count eight.

(E) Close left nostril with the left thumb; breathe steadily (not too slowly) through the right or positive nostril, with the same count as above.

Note. Do not strain at all; merely snap the lips and do not allow any breath to escape. Do this exercise FOUR times – twice through the left nostril and twice through the right, and go into the exercise four times a day – immediately upon arising, at noon, at dusk, and when you retire at night; as you progress increase the counts by fifty percent, namely, six for inhalation, twenty-four for holding, sixteen for exhalation.

In this breath as in all the breaths, imagine that you are gaining youth every time you bring in life force. Try mentally to imagine the current going down the right and left sides of your spine – cleansing revivifying, strengthening, rejuvenating. After a short time you feel the power, and be able to direct it to any part of the body at will. This practice purifies the body through the impetus it gives to the expulsion of all wastes. It greatly increases the flow of favourable Tattvas, which bring us harmony and strength and clear the nervous system of all negative vibrations.

³⁹¹ PB himself inserted “78” and “Illustrated Home Study Chart” at the top of the page by hand.

³⁹² The paras on this page are unnumbered. This para is a duplicate of para 51-4.

³⁹³ Most of this para was originally in all uppercase, and has been changed to sentence case for readability.

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³⁹⁵ PB himself inserted “79” at the top of the page by hand.

(175-1)³⁹⁶ INTRODUCTORY BREATH: THE VIBRATORY (MEMORY DEVELOPING) BREATH. (To be practised immediately upon arising in the morning – get up half an hour earlier; before an open window.)

Sit³⁹⁷ in a straight-backed chair, with the spine perfectly erect. Take time to see that every part of the spine is straight. Place the hands opposite the chest, with the fingers pointed outwards, the fingers of the left hand nearly touching the fingers of the right hand, the elbows at about 45 degrees from the sides of the body and the hands about 4 inches from the body (or hands on knees, palms downward). Feet must be together, with the toes at an angle of 45 degrees. Now take a deep breath steadily without any strain and as you do so pull the abdomen upwards, the chest outwards as it fills with air. Raising the hands, and allowing the head to go backwards (but not bending the back) until every lung space is filled with air.

Then exhale, allowing the head to move back to original position and the hands to move downwards rhythmically, when you again inhale, follow out the movement, and continue to breathe in this manner for 49 times.

The best way to do this vibratory breath is to count seven mentally, doing seven breaths; then pause a minute, without moving the position; then do another seven, and another, and so on until you have done the “seven-sevens.”

Breathe as if you really mean business. Inhale through the nostrils not too quickly, but steadily and with vigour, filling the body with as much air as possible. Exhale through the mouth, and see that each breath expels every bit of air before you again inhale.

Be sure that the nose is perfectly clear. Do not try to breathe if air passages are in any way clogged.

You may place your hands, palms downward, on your knees if you prefer (as taught in classwork). If you take this position, hold the body straight and do not move the hands.

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³⁹⁶ The paras on this page are unnumbered. This para describes the Vibratory Breath, as does para 51-5, but the descriptions in each are different.

³⁹⁷ Most of this para was originally in all uppercase, and has been changed to sentence case for readability.

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³⁹⁹ PB himself inserted “80” at the top of the page by hand.

(177-1)⁴⁰⁰ INSTRUCTIONS AS TO HOW TO BREATHE

(Having gone through the vibratory breath, you are now ready to begin the breathing exercises. If you do this Seven-sevens properly you will feel all of a glow, a sense of tingling all over the body internally, and, no matter how cold the day, the vibratory breath will give you warmth and a sense of radiant health.)

(A) These exercises should be done, if possible, before an open window, preferably au naturel, but in no case must there be any article of clothing tight enough even to be felt against the body.

(B) You may sit or stand, but standing is better. The important factor is that the spine must be straight, and before inhaling in each exercise, you must try to feel your spine by imagining that you are looking straight down your backbone and are thus able to see that everything is in perfectly natural position.

(C) If standing the heels should be together, with the toes slightly apart. When ready to begin breathing, know that you are standing with the same force on each foot; your weight must be evenly distributed on your feet. Then when you have inhaled as deeply as possible, you must (closing your eyes) feel from your feet upwards. Everything must be balanced. The longer you hold your breath the more will your muscles tighten and your body become co-ordinated. When therefore, you have inhaled, mentally take in the picture of your feet – they are straight and firm on the floor; then your calves – they are tight and strong; then your thighs – every muscle doing its work; then the buttocks – firm and pulling downwards; then your abdomen – drawn inwards; then your chest – as hard as a rock; then your back – pressing evenly everywhere; then your neck – straight and pulling upwards. Finally, the head straight, with the lips firmly closed, so that no breath can escape. In course of time this will all come perfectly natural to you, and you will have to give but little attention to the physical side of the breaths, and will then be able to take up visualisation of your idealised self with increasingly deep concentration.

(D) While there must be straightness and firmness everywhere in your body, there must be not straining. If you feel dizzy, stop. Rest awhile. They try again. But do not get alarmed – the dizziness is a sign that the work has commenced. Always remember that Rome was not built in a day, that wherever you disturb a balance you will suffer. Perhaps, however, you may find that certain nerve centres give you some discomfort, but if you persevere, slowly and steadily, with absolute regularity, the breathings will remedy every defect in your body. Remember, however, that defects that have been many years in coming cannot be obliterated overnight, but only by patient and honest effort.

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⁴⁰⁰ The paras on this page are unnumbered. This para is an inexact duplicate of para 51-3.

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(continued from the previous page) (E) Each of these breathings, when the student is capable of doing it, should be done seven times. Commence, however, with two or three. Practice the habit of "looking within" to see what is going on in your body while you are holding your breath and while inhaling and exhaling. Only in this way can perfection come. You will benefit in the next breath from a mistake in the last, and so on. Hold the breath for as long as you conveniently can, but no strain; and after a time you will find breath retention will bring you a pleasure in doing these exercises that you would never have dreamed to be possible. Start with twenty or thirty seconds; then you will be able to hold your breath for a minute, and when able to do this you will find you are making great progress.

(F) Never take your breathings after a hearty meal – always better with "nothing in your stomach."

(179-1)⁴⁰³ BREATH # 1 – THE REVITALISING BREATH

(Commence with two breaths; increase GRADUALLY to seven breaths.)

(In Tibet this is called the "complete breath," and forms the basis for the intricate system of breathing which has for centuries been such a complicated science among the Yogis.)

STAND OR SIT ERECT, AND SEE THAT THE SPINE IS STRAIGHT.

(a) First breathe through the nostrils, inhaling steadily but not too slowly. Commence breathing down deep in the abdomen (as in singing), filling the lower part of the lungs, then the middle part, then the upper part. You will find that if you inhale properly the abdomen will be drawn in slightly.

(b) Retain the breath for about thirty seconds. While holding the breath try to carry out the instructions given in (c) in "Instructions as to How to Breathe."

(c) Now, exhale vigorously. The chest must not be changed – hold it firm. As the breath escapes, draw in the abdomen tightly and lift it upwards, the lips being placed as if you were going to whistle. Let out every bit of air, pressing the abdomen in.

(d) Then inhale and relax chest and the whole body, breathing in and out as rhythmically as possible until ready for the next exercise, repeating mentally the spiritual affirmations for this breath.

(179-2) BREATH #2 – THE INSPIRATIONAL BREATH

(Commence with two breaths; increase GRADUALLY to seven breaths.)

⁴⁰² PB himself inserted "81" at the top of the page by hand.

⁴⁰³ The paras on this page are unnumbered. This para is an inexact duplicate of para 65-1.

STAND OR SIT ERECT AND SEE THAT THE SPINE IS STRAIGHT.

(a) Inhale a Complete Breath. Be rigid.

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(continued from the previous page) (b) Raise the arms (rigid) slowly until the hands touch above the head, palms downward, with the thumbs crossed, and the fore-finger tips touching. See that you are rigid, and that you are reaching as high as possible, but without disturbance to your feet. Not "tip-toeing."

(c) Retain the breath a few seconds; two or three.

(d) Now lower the hands to 45 degrees from the shoulders, exhaling a little air vigorously through your puckered lips. Then lower your arms level with your shoulders, and vigorously exhale a little more. Then lower again a little, and let out more breath but with the chest as firm as a rock all the time. Then lower to the sides and thoroughly empty the lungs, pressing in hard with the abdomen.

(e) Inhale and relax, repeating mentally the spiritual affirmations for this Breath.

(181-1)⁴⁰⁶ BREATH #3. - THE PHYSICAL PERFECTION BREATH

(Commence with two breaths; increase GRADUALLY TO seven breaths.)

Stand erect with the heels together and the toes apart. See that your spine is straight.

(a) Extend your arms straight in front of you, with palms of the hands together, and the two arms comfortably firm but not too rigid. See that you are standing firmly on your feet, with a sense that you are gripping the floor. Have your body perfectly straight and firm.

(b) Inhale a Complete Breath.

(c) Standing very firmly, swing the arms as far back as they will go, not bending them, so that you "stretch" the chest, the arms getting more and more rigid as you swing them back. Bring them to the front again, seeing that you allow no breath to escape. Do this three times. Then bring the arms quickly to your sides, exhale vigorously, inhale and relax, repeating mentally the spiritual affirmations for this Breath.

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⁴⁰⁵ PB himself inserted "82" at the top of the page by hand.

⁴⁰⁶ The paras on this page are unnumbered.

(181-2) BREATH #4 – THE VIBRO MAGNETIC BREATH

(Commence with two breaths; increase GRADUALLY to seven Breaths.)

Stand erect as before, with your arms at your sides. See that your spine is straight.

(a) Inhale a Complete Breath – a full big breath. Retain your breath.

(b) With the body rigid from the soles of your feet to the top of your head, swing the arms and hands in a complete circle three times, retaining the breath.

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(continued from the previous page) (c) At the third swing drop the arms to the sides, exhaling vigorously and through the mouth, but not relaxing the chest. Then inhale and relax, repeating mentally the spiritual affirmation for this Breath.

(183-1)⁴⁰⁹ BREATH #5 – THE CONSTIPATING CORRECTION BREATH

(Commence with two breaths, increase GRADUALLY to seven.)

Stand erect as before. This is a “difficult” exercise, and care must be taken to do it properly to gain full benefit.

(a) With the body perfectly straight, place the arms (stiff) behind the back as far as possible, with the thumbs crossed. Inhale a complete breath (you will have the feeling that the expanding chest is “pulling” the arms apart). Hold the buttocks and legs firm.

(b) Now, slowly bring the arms (stiff) to the sides, palms downward. Raise the arms and hands firmly in front, with a sense of pulling from the shoulders. Take them straight up over the head and around again to the original position. Do this three times, not allowing any breath to escape, and having the body rigid.

(c) Then bring the arms to the sides, standing firm, and exhale vigorously through the mouth. Inhale and relax, repeating mentally the spiritual affirmations for this Breath.

(183-2) BREATH #6 – THE GRAND REJUVENATION BREATH

(Commence with two breaths; increase GRADUALLY to seven breaths.)

Stand erect as before. See that the spine is perfectly straight.

(a) Place the hands on the hips, gripping tightly. Inhale a complete breath.

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⁴⁰⁸ PB himself inserted “83” at the top of the page by hand.

⁴⁰⁹ The paras on this page are unnumbered.

(b) See that the legs and buttocks are stiff. Then bend the body as far forward as you can without relaxing in any way. There will be a pulling feeling from the neck and bottom of the spine. Then come to your original position. Do this three times.

(c) Then stand erect and exhale vigorously through the mouth (as in all these exercises), thoroughly emptying the chest of air. DO NOT INHALE, but bend forward, then backward as far as possible, forward again and backwards, forward again and backwards. Then quite rigid still, inhale and relax, repeating mentally the spiritual affirmations for this Breath.

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(185-1)⁴¹² BREATH #7 - YOUR OWN SPIRITUAL BREATH

(Commence with two breaths; increase GRADUALLY TO SEVEN.)

Stand erect as before. See that the spine is perfectly straight.

(a) Inhale a complete breath through the nostrils, and retain it.

(b) Place hands on the hips as in the last exercise. Now standing rigid, bend the body to the right as far as you can, then without any jerking movement bend over as far as you can to the left. Do this three times.

(c) This must be done slowly and rhythmically, and on completion of the third movement, with hands still gripping the hips, exhale vigorously through the mouth. Inhale and relax, repeating mentally the spiritual affirmations for this Breath.

(185-2) AFTER THE EXERCISES lie down. Place the hands over the abdomen. Close the eyes. Breathe calmly and with perfect rhythm, imagining that you are "watching the breath." This will give you a feeling of perfect poise and relaxation. Will that you are Health, Strength, Youth and Beauty.

Give thanks to the Infinite Wisdom, in which there is all Knowledge, for the Youth that is being made manifest in your body.

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⁴¹¹ PB himself inserted "84" at the top of the page by hand.

⁴¹² The paras on this page are unnumbered.

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(187-1)⁴¹⁵ THE MEDITATIONS: Few people know what Meditation is. Similarly, Going into the Silence is little understood. It is necessary to sit in the same place, as near as possible to the same time of day, in the same position. To undertake the work as indicated in these Private Lessons, so that real benefit may be derived, it is advocated that one hour each day for at least a month is the least that the student should devote to his practice; after the first month he will feel so much better for the Meditations and the new realisation of Knowledge that is gradually coming to him that he will not need to be counselled to practise, for his own Mind will dictate this, and he will receive great pleasure in going into the silence.

(187-2) How to Meditate:

(a) Sit in a comfortable chair, with spine erect. (It is better, if you can, to sit on the floor, tailor fashion, perhaps with a small cushion under you, so that your legs are slightly lower than your buttocks. BUT THE SPINE MUST BE STRAIGHT.)

(b) Take three or four long breaths through the nostrils; as you exhale, flex the body, so that it becomes quite limp. The tenseness of all the muscles is withdrawn. Place your hands on your knees – it is a strange electrical connection about which you know nothing yet. Sit still, breathing gently without effort. WHAT YOU ARE DOING NOW IS TO LOSE ALL SENSE OF THE BODY.

(c) Now do with the MIND what you have done with the body. Flex it. Just let all go. Don't try to think – don't try not to think. At this stage all kinds of ideas will surge up in the mind. Pay no attention – let them surge. Don't resist. Sit quietly and watch the show, so to speak. After a time, however, without stirring, take possession and say in a low, firm voice, slowly but audibly, "Peace be still... I am still – I AM AT PEACE... I am at Peace... Peace... Peace." (You must not think of time, for you are about to lift your consciousness into a super-physical realm, where time does not exist.)

(d) As soon as you are still, Take the DENIAL (quoted later in this lesson) and in a firm low voice, not even audible to others, repeat a few times the words of the Denial. The object of this is to "lay the ghost" of the old ideas – to kill them. For you are now reversing your old way of thinking in relation to life. DON'T HURRY. Then stop, be very quiet, peaceful. Let the Denial sink in. If there is a tendency for the mind to wander, draw it back again by repeating the words of the Denial.

(e) Now take the Affirmation, very resolutely, and treat it in the same manner. Let the tone be decisive, positive, yet reverent. Then sit still, VERY still, very peaceful and still, and let the Affirmation sink in. WAIT. LISTEN... after some practice, it may

⁴¹⁴ PB himself inserted "85" at the top of the page by hand.

⁴¹⁵ The paras on this page are unnumbered.

take a week, a month; men vary, you will hear a voice speaking to you in the silence. This is the Voice of the Soul.

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(continued from the previous page) Note. Do not be disappointed if your mind is hard to control at the start. If you make any progress in the first week, be glad and grateful. Be ASSURED THAT IT WILL COME ALL RIGHT IN TIME. If you have any difficulty sit and imagine that you are looking within you, watching your own breath. Notice how even it is – how beautiful – and imagine that the life force is coming with every breath that you take, and that it is going over you all over, remaining with you like a Great Light within.

(f) Always sit in the same place. You will know later why this is desirable. If you are fortunate enough to hear the Voice referred to, in (e) realise that it is the voice of the Spiritual Man speaking to the Physical Man.

This may take you out of your abstraction with a start. Never mind. Try again. Assume a grateful mood and give thanks. You are to learn in a way that you have never learned before that INFINITE WISDOM, of which you are a part, Knows All there is to be Known. Therefore, when you are in touch with it, consciously, there is nothing that YOU cannot know. Your connection with it now is unconscious, instinctive.

(f) New Exercise for Meditation:

You must now begin to develop the power of visualisation. This means that you must create for yourself pictures in the mind of those conditions which you wish to realise. The imagination is the CREATIVE FACULTY, that is, the wonderful instrument with which we all work, whether we know it or not. You must also know that Thought is an immeasurable force, and you are using it for ill or good every moment that you live. We cannot SEE Thought, but we know that we think. Thought creates images just as real as you might when you take, say, some lumber to make a shelf for your kitchen. There are men who have actually seen the forms that Thought creates. We have not gone far enough yet to develop this power, but are on our way. This is to be our first exercise.

Add this to your Meditations: a very Positive Affirmation.

I AM WHOLE	I AM POWERFUL	I AM RICH
I AM PERFECT	I AM LOVING	I AM YOUNG

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⁴¹⁷ PB himself inserted "86" at the top of the page by hand.

I AM STRONG I AM HARMONIOUS I AM HAPPY

(g) Instructions Concerning Visualisation of your Idealised Self:

Now, when you are in a state of perfect peace, make a slight effort of the will, without any strain, that you are to CREATE the NEW PHYSICAL YOU. Sit calmly, with the eyes gently closed, the eyes slightly raised, as if you were looking upward to your forehead. Be very still, so still that you do not move at all for a long time. Then mentally state that you are about to form a picture of your Perfect Wondrous Self. Will that this picture shall come before your eyes.

Then wait and watch, perfectly still. Don't strain. Soon you will see just a little removed from the front of your eyes a picture being painted for you, so to speak. There it comes. "I see that beautiful head – thick healthy hair, perfect features, a face unlined and happy,

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(continued from the previous page) the eyes bright. I see a strong neck, a full chest, strong arms and hands. I see MY PERFECT SELF before me, powerful and strong and harmonious in every muscle."

Mentally go down through your body, and note the beauty, the strength, the youth, the very glory of life within.

Then imagine a great light around your Perfect Self pictured before your Mind. You are bathed in light. Perhaps the light will be so strong as to seem to blind your physical vision. Hold it; then still, VERY still, bring that picture nearer. Say mentally that it is coming nearer to you. Watch it. Bring it so near that you can see every part of your beautiful body. Then bring it still nearer – nearer – nearer, and finally let the light sweep down through you as the picture is lost in the absorption of your mind. The light will bathe you from head to foot. Affirm that that PERFECT SELF has now been unfolded to you, and visualise the truth of this statement in your own body.

You should feel a deep peace within, and when you come out of Meditation you should be bathed in light and happiness, for the work that you have done is now going on in your body, leading on to Perfection. Perfection in every detail.

(191-1)⁴²⁰ LESSON THREE: A TRANSCENDING TRUTH:

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⁴¹⁹ PB himself inserted "87" at the top of the page by hand.

⁴²⁰ The paras on this page are unnumbered.

Going back over what we have learned we see that the Creator is

(i) ALL THE PRESENCE there is

(ii) ALL THE POWER (force) there is

(iii) ALL THE WISDOM there is

As nothing can exist OUTSIDE of the ALL, we arrive quite logically, do we not, at the wonderful knowledge that

"THE CREATOR IS ALL THAT THERE IS."

Carry the idea only one step further, remembering what you have learned, you can truthfully affirm:

"Since the Creator is ALL THAT THERE IS, I AM THE CREATOR
DIFFERENTIATED INTO THE HUMAN FORM."

Carry the idea another step and we arrive at the most stupendous Truth that can ever be known, since all human knowing is in some way derived from it. You can now truthfully affirm:

"THEREFORE, WHATEVER THE CREATOR IS, I AM."

Note: Be very reverent about this. Read it carefully, and in deep silence. Let this grand Truth LIVE with you. Act the part. Do not be proud – by pride "angels fell." Be thankful. Give thanks. Praise the wondrous spirit within you for the revelation.

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(193-1)⁴²³ GETTING THE IDEA OF HEALTH

(c) Again let me stress the importance of your getting an IMPERISHABLE IDEA of IMPERISHABLE HEALTH – the TRUE YOU. In these early lessons repetitions will occur frequently. This is necessary. We are starting on a road entirely new to us, and it is important that we should not lose one tittle of the Truth in these pages.

SO GET THE IDEA ROOTED within YOU that YOU ARE HEALTH. THE BODY STRAIGHT AND STRONG AND PERFECT. AND THEN A PERFECT MIND IN A PERFECT BODY.

In your meditation on Health, as you say audibly "I am health," be silent and immovable; see before your mind this glorious picture – it is forming – there it comes – a light is around it – it is BATHED in intense light – it is coming nearer – nearer – nearer – so near that the Light nearly blinds you, and YOU CAN FEEL IT FLOODING YOU

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⁴²² PB himself inserted "88" at the top of the page by hand.

⁴²³ The paras on this page are unnumbered.

FROM HEAD TO FOOT. (Do not think this is far fetched; just sit and contemplate it; imagine it – you surely can IMAGINE a light as you sit silently; you are to learn later on in these lessons that what you are doing is absolutely according to Truth, only you do not know WHY at the moment. There is no reason whatever why you should not learn the HOW – and so operate the law. Practise bringing that picture before your mind – a hundred times a day.)

Then when you see and feel this Light – R E A L I S E that Y O U A R E HEALTH. You may break out in a perspiration through the heat from this Great Light – the Divine Light within.

Then increase your Mind with this wonderful Truth, that if it is possible for other men, human beings, just like you, with no knowledge of the Art of Living, to live to great age, then I, the real I, can live as long as I desire and retain my vigour and grow continually in knowledge and power and achievement.

For when we acquire this knowledge – AND YOU WILL ACQUIRE IT IN DUE TIME, NEVER FEAR – we shall avoid the pitfalls, the chapters of accidents and sicknesses that bring about an early death. Among these we are to classify senility, which Science proves is no disease at all, but due to a CHEMICAL CHANGE IN THE BODY, which can be known and controlled.

We are learning the ART OF LIVING, OF REMAINING YOUNG.

(193-2) AFFIRMATION: I AM AN EMBODIMENT OF THE CREATIVE SPIRIT

HENCEFORTH AND FOREVER, I, THE CREATIVE SPIRIT DIFFERENTIATED FROM ALL OTHER LIFE FORMS, EMBODY MYSELF IN PERFECT BEAUTY, STRENGTH AND HEALTH.

I AM IMPERISHABLE – I AM INDIVISIBLE – I AM EXHAUSTLESS.

(193-3) In previous lessons we have learned that the Universe is within us and not outside as we commonly side as we commonly suppose. This, of course, does not

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(continued from the previous page) mean that there is no external Universe. There obviously is. But we know it only by our perception – we cognise it within. It therefore exists for us in the Mind – made up by a mass of ideas. AND SINCE WE MADE ALL

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⁴²⁵ PB himself inserted “89” at the top of the page by hand.

THE IDEAS THAT COMPOSE OUR OWN MIND, then we see the Universe AS WE ARE and not AS IT IS. Can you see the reason in this? If not, try and reason it out for yourself. For it is very important that this conception of things should be firmly lodged in the Mind, as without it we shall have difficulty in adjusting ourselves to the Reality of Things.

(195-1)⁴²⁶ Senses: When we perceive a thing through the senses we say that we are conscious of it – that is, we cognise it through the senses. The senses themselves do not perceive, that is, KNOW. The act of perception is done by the KNOWER, the Mind. This could be explained much more technically than this, but for our purpose it is sufficient to state that perceiving is done by the Mind. We know that every particle of our body is connected up with a very fine network of nerves. If you want to see how intricate they are just put the point of the finest needle on your skin anywhere, and see that as quick as you can imagine anything that prick is reported to the brain.

(195-2) THE GREAT UNCONSCIOUS

When we say there are TWO minds, we do so for the purpose of clear thinking. There is only ONE MIND, but separate functions of the One. The Subconscious Mind is comparatively a modern discovery of Science, although it has been known under other names in the Occult schools for ages.

Man seemingly has two minds, or at least two distinct phases of consciousness. They are:

(195-3) THE CONSCIOUS (or Waking) Mind – This is usually called the Objective Mind. It seems to be the result of external stimuli to coming or afferent sensory impressions. When you “sleep,” it sleeps. The Conscious Mind seems to be the analyser, the comparer, the reasoner, and it acts as a sentinel or watchman at the doorway to the Subconscious Mind. The Conscious Mind reasons from cause of effect. The Conscious Mind is the man at the wheel, the captain on the bridge, the general in the field.

(195-4) THE SUBCONSCIOUS (Or Unconscious or Subliminal) Mind – This is usually called the Subjective Mind. It is present before birth. Though for long scientists said that this Subconscious Mind resided in the Cerebellum and Medulla Oblongata, it is now generally conceded that it occupies the whole human body. It would seem to be the living, immortal part of man. Unlike the Conscious Mind, the Subconscious never sleeps – it never forgets – its memory is faultless. The Subconscious builds the body – THINK what power that is – to build the greatest and most wonderful machine the world has ever seen. It keeps the body working – controls breathing – circulation of the blood, and all involuntary muscles when you are asleep as well as when you are awake.

⁴²⁶ The paras on this page are unnumbered.

It is your Sublime POWER, amenable to control by the power of suggestion and control (and much more that we shall now learn).

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(continued from the previous page) Now you reason with your Conscious Mind. Because you see footprints in the wet sand on the beach your experience tells you that someone has walked that way. But when you stay to enquire whether those footprints are those of man or woman, boy or girl, then you are using your reason – the faculty to consider evidence and form judgment. We then say you are using your Conscious Mind, for you are conscious of those facts.

WITH THE SUBCONSCIOUS MIND, IT IS QUITE DIFFERENT. THE SUBCONSCIOUS MIND HAS NO FACULTY OF REASON OR JUDGMENT. THEREFORE THE CONSCIOUS MIND HAS TO DECIDE FOR IT, BUT THE SUBCONSCIOUS MIND HAS ALL THE POWER TO DO WHATEVER IT IS DIRECTED BY THE CONSCIOUS MIND TO DO.

Important:

THE BEARING OF THIS UPON OUR SUBJECT IS OF THE UTMOST IMPORTANCE. IT WILL READILY BE SEEN THAT WHATEVER THE CONSCIOUS MIND ACCEPTS AND DECIDES UPON AS TRUE, THE SUBCONSCIOUS MIND AUTOMATICALLY ACCEPTS AS TRUE WITHOUT JUDGMENT.

Do not fail to remember this point.

(197-1)⁴²⁹ (b) Impressing the Subconscious Mind:

Now, in a state of hypnosis the Conscious Mind is in abeyance, or as it is said, in the hypnotic sleep. While hypnotised you may give the subject hypnotised a tallow candle, telling him that it is a stick of candy, and he will eat the tallow thinking it really IS candy. Ask him whether it is sweet, and he will answer that it is, for he believes it, as the Subconscious Mind accepts what you say as the truth. Whether in a state of hypnosis or out of it, it makes no difference; the only difference is that in the hypnotic sleep the RESULT is more apparent.

The Conscious Mind is like the captain on the bridge of his steamer; he directs its operations. He (or his substitute) must be there all the time while the steamer is at sea –

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⁴²⁸ PB himself inserted “90” at the top of the page by hand.

⁴²⁹ The paras on this page are unnumbered.

what for? To direct the power that drives the ship along – which is analogous to the Subconscious. Down in the hold of the ship there is a power that is driving the ship through the water; this is like the Subconscious Mind in you and in me. It does the work, provides the energy, the force, that keeps the mechanism of the body at work 24 hours of every day for 365 days every year, and for 60, 70, 80, 100 years or more, without a rest, NEVER PAUSING, or taking a holiday. When it does stop, IT DOES SO IN CONSEQUENCE OF REASONS THAT CAN BE KNOWN, CONTROLLED AND AVOIDED.

The Subconscious Mind starts upon its career of building a human body at conception. Before this it existed in the spermatozoa of the father and the ovum of the mother, and these, in the last

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(continued from the previous page) analysis, are units of electric energy – IONS. (We learned in an earlier lesson that in the final analysis all matter is electric energy.)

(199-1)⁴³² (c) THE CONSCIOUS MIND AND THE BODY:

The Conscious Mind grows very slowly, and only when the Sub-Conscious Mind has built the body, and then not for several years does it develop power to exercise the faculty judgment. During the early years the Subconscious Mind goes on with the work of construction with very little interference from the Conscious Mind – it builds a perfect human form (the word “perfect” is not used in its aesthetic sense, for that is a matter of personal opinion). The point is that all the organs are perfectly formed in principle for USES they have to perform. The heart and circulation are so perfect that the brain of Man can conceive of nothing more perfect or superior. But this remark applies to all organs – in fact to the entire body.

Can anything be imagined more beautiful in its principle than the eye? Think of the wonder of your skin, with its millions of pores, its capillaries and its network of fine nerves. THEN LET US STAND IN REVERENT WONDER AT THE WISDOM PENT UP IN THE SUBCONSCIOUS MIND that has created and then sustained this marvellous mechanism.

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⁴³¹ PB himself inserted “91” at the top of the page by hand.

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One could write on and on. One stands in the very PRESENCE. But what I want to do here is to make it perfectly clear to the student, so that he may never forget, is that THE INFINITE WISDOM, THE CREATIVE SPIRIT, ACTING THROUGH THE SUBCONSCIOUS MIND, knows NOT ONLY WHAT TO DO WITH EXACTITUDE, BUT HOW AND WHERE TO DO, and to MAINTAIN THE DOING AS LONG AS WE LIVE. FOR THINK - IN THE HUMAN MACHINE - THAT MARVELLOUS TEMPLE OF THE LIVING GOD, THERE IS A POWER THAT BUILT THE BODY (THE CELLS) AND STAYS WITH IT ALL THE TIME, AND GOES ON WITH THE WORK OF CONSTRUCTION AND REPAIR 24 hrs. a day, 365 days a year, AND EVERY YEAR.

(199-2) (d) We are not Created in the Human Matrix:

An important error that most of us have to correct is that of thinking that we were created in the human matrix. Now, that is only partially true. It is true that the foundation is laid there, for the babe is a mature embryo, not a man, but the foundation that the Subconscious Mind has laid whereon to build the human body. The work of building is going on all of the time, to bring into existence a perfect human being, THE PERFECT WISDOM, which is its source being used to perform its perfect work IF WE WILL ALLOW IT AND NOT INTERFERE.

Note: The interference starts with the conscious mind of the parents and those most near to the child, impressing its Subconscious Mind with the ideas, habits, and traditions of the Conscious Mind of the family and the Race. In short, the interference is from the Race Mind.

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(continued from the previous page) Now, we have seen how easy it is to impress our thought upon the Subconscious Mind, for WHATEVER WE TELL IT, IT BELIEVES, HAVING NO FACULTY OF REASON. Do you not see therefore, this great factor in our lives: that the CONSCIOUS MIND can just as easily direct the SUBCONSCIOUS MIND into CONSTRUCTIVE channels as into destructive ones.

AND NOW WE ARRIVE AT THE POINT WHERE WE ARE ABLE TO SEE IN WHAT MANNER THE MEDITATIONS ARE DOING THEIR WORK - MEDITATION SCIENTIFICALLY CARRIED OUT IS MAN'S INFINITE BLESSING. LET US GIVE THANKS.

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⁴³⁴ PB himself inserted "92" at the top of the page by hand.

Think as you read. The Laws of Life are Health, Strength, Wisdom, Beauty, Power, Energy, etc. These laws are also Eternal. Inasmuch as all the principles are resident in the Subconscious Mind, as the Result of its conjunction, so to speak, with the Creative Spirit, it follows that we are only voicing the Truth about ourselves in making these statements. When the Meditation is complete – that is, when we are able to induce the state of abstraction – the Conscious Mind is in perfect harmony with the Subconscious Mind. (We know that the Subconscious Mind believes what it is told, without question, so that we see in meditation it is being told the Truth, and it immediately sets to work to build the Temple according to the principles that you have claimed for it in the Meditation; and no matter what your meditation be for, the result is bound to materialise, for the Subconscious Mind accepts without question what you tell it.

And then what happens?

AS THESE NEW AND BEAUTIFULLY TRUE IDEAS BECOME PART OF YOUR NEW CONSCIOUSNESS, THE ERRONEOUS AND FALSE IDEAS FADE AWAY INTO OBSCURITY – THEY ARE EXPELLED BY THE NEW IDEAS. WHEN YOU ARE NO LONGER CONSCIOUS OF EVIL, FOR YOU EVIL DOES NOT EXIST. WHEN YOU ARE NO LONGER CONSCIOUS OF POVERTY, FOR YOU THERE IS NONE. WHEN YOU ARE NO LONGER CONSCIOUS OF FEAR, IT SLIPS OUT OF YOUR MIND. IN THIS MANNER WE BECOME FREE OF THE CONDITIONS WE HAVE SET OUT TO OVERCOME.

(201-1)⁴³⁵ (e) A Study of Our Emotional Life:

Insofar as the body is a machine, most of its work is carried on involuntarily – that is, we have no conscious control over it. What I mean is that we do not CONSCIOUSLY control the circulation of the blood. Indeed few of us know anything about the working of the blood, and still less about the corpuscles and the liquid, in which, like fish, they “Swim.” Still less do most of us know about the modus operandi involved, not only in the building of the body, but in its marvellous maintenance.

Nor need we dwell long upon it. We may dismiss it by stating that all this work is carried out by the Subconscious Mind.

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(continued from the previous page) The BREATHING is as involuntary as the circulation, until we think about it, and then it seems to pass from the Subconscious Mind to the Conscious Mind for the time we are thinking about it. Of course mental students are learning more about the breath than any other body of students in this country at the present time, and they will learn in time that breathing is peculiarly intermingled with the emotional life, which we are now considering.

While we do not CONSCIOUSLY have much to do with all this work, still we DO influence the work UNCONSCIOUSLY BY THE EMOTIONS. The Emotions are closely related to the Thoughts; in fact they Rise out of Thoughts, and thus, whether we know it or not, we are playing upon the human instrument all of the time. The emotions all affect the body all of the time, for good or ill. For example: we all know how the heart beats faster when we are excited – we get hot in shame – cold in terror, and so on. Yet WE ARE NOT CONSCIOUS that our Emotions are affecting “THIS TEMPLE OF THE LIVING GOD” every moment that we live.

Is it not obvious, then, THAT WE OUGHT TO SEE TO IT THAT WE THINK RIGHT IN ORDER THAT OUR EMOTIONS MAY OPERATE IN A CONSTRUCTIVE MANNER INSTEAD OF THE REVERSE? Remember the Truth, “As a man thinketh, so is he.”

(203-1)⁴³⁸ (f) Emotions are the Feelings of the Soul:

Now, we must learn what is written here – take time to learn it thoroughly. The emotions are the feelings of the Soul, fluctuating from one state of the affections to another, for they change from hour to hour, even from moment to moment – look at the changes of emotions that we go through when we watch a thrilling movie, for example, or when we listen to fine music. But an emotion that we cherish gets fixed, and when it is deeply rooted we call it a Mood, and these moods become so firmly rooted in the Mind that we GROW UNCONSCIOUS OF THEIR EXISTENCE. But because we do not know they are there does not prevent them from affecting us.

The Emotions move in two directions, like the Magnet, a Positive and a Negative Pole.

THE POSITIVE IS THAT OF ATTRACTION – OR LOVE.

THE NEGATIVE IS THAT OF REPULSION – OR HATE.

But just as a ray of light may be split into Primary colours by the aid of a prism, so the emotions are divisible almost ad infinitum. I will quote just a few of the qualities of Love, and invite you thoughtfully to compare them with those of the opposite, as follows:

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(continued from the previous page) Some of the Qualities of Love - The Positive:
Wisdom - Knowledge - Benevolence - Virtue - Innocence - Fearlessness -
Happiness - Peace - Joy - Youth - Faith - Resolution - Fortitude - Health - Strength -
etc.

Some of the Qualities of Hate - The Negative:
Ignorance - Vice - Guilt - Fear - Sorrow - Worry - Grief - Sadness - Cowardice
- Revenge - Selfishness - Disease - Doubt - Death - Discord - Sensualism - Envy - etc.

(These can be multiplied easily with the aid of a Thesaurus.)

The above are but a few of the emotions, and each of them can be divided and subdivided, as when Fear becomes anxiety, misgiving, despondency, gloom, and so on. By a study of the different human emotions the student will be able to see how, whether he knows it or not, these complex emotions and affections are playing upon his delicate instruments which he calls his body, all the time.

(205-1)⁴⁴¹ (g) The Creative Principles:

From a study of the emotions, you will come to the conclusion that LOVE embodies all the Creative Principles and that the Creative Principles are classifiable under the positive element Love. These principles preserve the body intact.

Note: When you think of it you will find that all the Principles known, to Science - to Architecture - and Engineering, etc. are based on this Law of Love. The Principles are in operation constantly and underlying the whole material Universe the Laws of Beauty, Strength, Order, and so on, are the principles upon which everything rests. We can use these Creative Principles and USE THEM CONSTRUCTIVELY if we so desire.

IN THE MEDITATIONS YOU ARE INDUCING THESE PRINCIPLES FROM THE HIDDEN DEPTHS OF THE CREATIVE SPIRIT INTO THE CONSCIOUS MIND, AND THESE PRINCIPLES MAY BE ESTABLISHED CONSCIOUSLY IN THE CONSCIOUS MIND BY THE PERSISTENT MEDITATION. Then we are no longer fooled by the ILLUSION OF THE SENSE FOR WE SHALL KNOW WHO AND WHAT WE ARE.

Examine yourself to discover your permanent moods. You will be surprised. You will doubtless, like most people, find that you are dominated by some phase of Fear. Of such people we say that they are gloomy, despondent, serious, apprehensive, worrying, etc., and if such people happen to be cheerful, happy, joyous, it is a lapse from their permanent mood. WE HAVE THEREFORE TO REVERSE OUR MOODS AS

⁴⁴⁰ PB himself inserted "94" at the top of the page by hand.

⁴⁴¹ The paras on this page are unnumbered.

WE HAVE REVERSED OUR THINKING, so that some aspect of the Love Emotions dominate; like cheerfulness, Gladness, Hopefulness. We shall then declare the Truth that we are cultivating a happy disposition, a Happy Mood.

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(207-1)⁴⁴⁴ (h) Co-Operate with the Creative Principles:

BY THIS MEANS, THUS CO-OPERATING WITH THE CREATIVE PRINCIPLES, WE ELIMINATE THE DESTRUCTION WROUGHT WITHIN US BY THE DISINTEGRATING EMOTIONS.

It is unnecessary for me to point out to you that the Negative Emotions are DESTRUCTIVE. They cause sickness, senility, disease, decay, old age, failure, cowardice. So venomous are these Negative Emotions that the death of an infant has been traced to poison generated in the mother's milk. The perspiration of a human being can be suddenly changed and charged with venom, and such perspiration, fed to rats, has caused their death.

WE ARE NOW BRINGING BEFORE US THE MANNER IN WHICH WE MAY BE ABLE TO PRESERVE THE TEMPLE OF THE BODY. BY CONSCIOUSLY CO-OPERATING WITH THE PRINCIPLES EXISTING WITHIN US, AND ESTABLISHING THEM WITHIN THE CONSCIOUS MIND, BY MAKING THESE PRINCIPLES OUR PERMANENT MOODS, WE CONSERVE LIFE ENERGIES. THEN THROUGH MEDITATION WE FIND WE CAN DIRECT THEM INTO CONSTRUCTION AND SO AVOID THE FACTORS OF DISINTEGRATION.

Affirmation:

I AM ESTABLISHED IN STRENGTH, BEAUTY, HEALTH, JOY.

(You are required to take each of these separately, directing the mind in meditation upon them until you CAN FEEL THEIR RADIATION. You ought to come out of your mediation with a feeling amounting to bliss. For JOY is the principle that propels the life fluids.)

"Spiritualise your personality at all times, especially when you undertake to remove some ailment. Spiritualise your entire personality by realising, through your mental vision, that every atom in your being is pure spirit – as pure and as clear as crystal, and as highly refined as the most sublimated essence of the soul."

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(207-1)⁴⁴⁵ The Human Body is Essentially Young

WE HAVE LEARNED THAT THE PRIMARY CELLS FROM WHICH OUR BODIES HAVE DEVELOPED ARE ACTUALLY IMMORTAL. BY THIS WE MEAN THAT WE KNOW THAT THEY EXIST AT THE PRESENT MOMENT. AND WE CANNOT POINT TO A TIME WHEN THEY DID NOT EXIST. THEY ARE THE SUCCESSORS THE LINKS IN THAT CHAIN OF LIFE THAT REACHES FAR BACK INTO THE DISTANT PAST.

TO REITERATE:

The cells are not born of seed as organised forms are:

They increase by multiplying;

They are not born, nor do they die;

Each cell divides into two cells; these two into four and so on forever; This goes on all the time, from the first instant of conception to the end when the Magnet lets go.

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(continued from the previous page) Now, these cells are ever at work. They never rest. They are building the Temple of the Body all of the time, and you will remember how we showed that the body is not a finished product, like an automobile, but is a product that is never finished – the whole factory goes with it when it emerges as an entity. All the days that we live (and for many days after) the work continues. In fact, the cells of which the bones are made continue to preserve them for countless years after we are “dead.” What we have to learn is that the body is ALWAYS IN THE PROCESS OF MAKING. NEW MATERIAL IS GOING INTO IT EVERY MOMENT THAT WE LIVE.

(209-1)⁴⁴⁸ MARVELS OF PHYSICAL GROWTH

Before we go on, let us stop and consider the working of the body again. You know that our food is changed into blood, and that new blood is being created every minute. It is quite obvious when you come to THINK of it that the blood we have today is not the same blood we had three months ago.

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Consider this: A man will grow about 1/16 of an inch of hair a day. The beard that he shaved today was not the beard he shaved yesterday – it was new beard.

We bang our fingernail today and in a very short time it grows out again and we file it away. We all of us probably get new skin every three months, but what about the linings of the stomach, the mouth, the arteries and veins – they are all fortified with skin which is replaced, like the outer skin.

But we could go down through the whole of the body and see that all the organs of sense, of digestion, of nutrition and so forth – ALL ARE NEW.

Therefore – WE ARE ALL YOUNG. THERE IS NO SUCH THING AS A MAN'S BODY THAT IS A HUNDRED YEARS OLD.

(209-2) THE PERIOD OF GESTATION IN THE WOMB MAY BE TAKEN AS A GUIDE TO THE PERIOD REQUIRED TO RECREATE THE BODY.

Human Beings are All One Age:

In all teaching that has appeared so far in these lessons there is no fact more startling than the one that you are now learning in this lesson – that in spite of all appearances to the contrary, in your essential nature YOU ARE YOUNG.

That you are old is another APPEARANCE, not a REALITY – another deception of the senses that the reason has to correct and reverse, as it reversed our ideas about the sunrise.

(209-3) The Paradox of Age

Now, IF the Human Body is essentially young, how does it come about that it is also old? This is a legitimate question that we must now very carefully consider – for we must not deceive ourselves.

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(continued from the previous page) There can be little doubt, after what we have already learned, that the sum total of the substances of the body are ACTUALLY YOUNG. Hitherto we had imagined that the body grew old in the same manner as a piece of machinery, or an old pair of shoes – that is, that wear and tear caused “old age.” We had thought that a man attains maturity at about 40 years of age and that he

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is old and worn out at 70 or 80. There is a contradiction here, for on the one hand it is true, and on the other gloriously NOT TRUE.

It is true that in the sense that it is generally understood – and that's just about all one can say.

IT IS NOT TRUE to the Biological Fact of Life, which is that the human body, no matter how old it may appear, is ESSENTIALLY YOUNG.

(211-1)⁴⁵¹ Reconciling Contraries:

How then, are we to reconcile these contraries?

Doubtless you have worked at photography and you will understand this illustration: You take two sensitive plates, exactly alike. Upon one you reflect the image of an old man; on the other the image of his grandchild. You have no hesitation in stating that the two plates are identical in substance. You know also that the impression on the plates is made by the light reflecting the image. The light does not, cannot discriminate. It will as readily reflect the image of the grandparent as the image of the grandchild, whichever you, as the operator, decide to expose.

DO YOU SEE THE POINT? IN OUR BODIES WE HAVE TO DEAL WITH A DIFFERENT SORT OF LIGHT – THE LIGHT OF THE MIND. (“If then, the light that is in thee be darkness, how deep is that darkness.”)

The light of the Mind is the Creative Spirit, the Light of Divine Wisdom. We all know that we cannot have light without heat – fire; in our case – the case of our bodies – the heat is the fire of Divine Wisdom, and those students who have made the progress with the breathings that they should, will know that when they retain their breath properly they can FEEL and KNOW this heat of the Divine Wisdom within. What is written here is not figurative or symbolic – the words mean just what they say. For the energy emanating from the fire of Divine Love is the Light of Wisdom. Sit and think of this Great Light. If you can relax sufficiently to be able to contact it, you will see it before your eyes. If so rejoice and be grateful.

Now let us return to the negatives: We have them fixed. We proceed to print. The natural light filters through the sensitive paper. Upon one sheet it produces the image of the grandfather – on the other the image of the grandchild. Now, let us suppose THAT THE NEGATIVE IS YOUR MIND, rather the Mind-Substance, through which the light filters, the light being your Thought. The sensitive paper is your Body. The Mind is composed of Ideas THROUGH WHICH THE LIGHT OF DIVINE WISDOM FILTERS, imprinting the sensitive substance of the body with the picture of the ideas in the Mind. Get this into your thought. Realise that it is true.

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(continued from the previous page) These ideas in the Mind are for the most part inherited in the Subconscious Mind, but they are modified by the action of the Conscious Mind. Now, think – If the picture is that of a child of ten, an image of that sort is produced; If, on the other hand, it is that of a man of 90, then senility is produced. You will instantly see the feasibility of this, but in support of this there is a case on record of a beautiful girl of 18, who thwarted in love, became demented. She lost all sense of time. 20 years passed, and during that time she was in a Mental Hospital. But she did not grow older, still appearing as a girl of 18. This is not common, but in her case, the Subconscious Mind was so charged with love (the fire of Divine Love) that she was thus ruled.

(213-1)⁴⁵⁴ What to Do and What to Think

Revolutionise your own life. YOU CAN LIVE as long as you desire to live – when you know what the Laws of Life are and how to live according to them. Refuse to accept the Race Thought, for the Race Thought always wins. THINK FOR YOURSELF. Say daily to yourself in front of the mirror, with all the dramatic feeling, intense emotion – “I KNOW that I AM YOUNG” NOW. Then LIVE it. Play the part. This does not mean that a woman goes back to girlhood and to her dolls, nor the man to his boyhood and toys.

IT MEANS THAT NEVER AGAIN ARE YOU TO THINK OF YOURSELF AS BEING OLD. FOR YOU ARE NOT OLD.

Do not say, “I am 40 years old.” Say: “I am grateful that I have 40 years of valuable experience.”

“Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that [which]⁴⁵⁵ in thee shall live forever, that [which]⁴⁵⁶ in thee knows, for it is KNOWLEDGE, is not of fleeting life{:}⁴⁵⁷ it is the man that was, that is, and will be, for whom the hour shall never strike.”

It is an axiom in all progress that the more we conquer the more easily we conquer. YOU CAN FORM A HABIT OF CONQUEST AS INSISTENT AS ANY OTHER HABIT. VICTORY, with you, will become a State of Mind. Knowing yourself superior to your anxieties, your ill-health perhaps, all of which, or any of which may have obsessed you formerly, will disappear – for you are SUPERIOR.

⁴⁵³ PB himself inserted “98” at the top of the page by hand.

⁴⁵⁴ The paras on this page are unnumbered.

⁴⁵⁵ We deleted “is” after “which” per the original source.

⁴⁵⁶ We deleted “is” after “which” per the original source.

⁴⁵⁷ We inserted a colon per the original source.

ANYTHING that you can IMAGINE is POSSIBLE, and the Creative Spirit KNOWS that it is possible. It also KNOWS HOW TO DO. When you meditate, the Creative Spirit, WHICH YOU ARE, will tell you what to do. In Meditation it is as if your Mind will tell and inform the Mind, when you learn properly to tune in to the Voice that speaks in the silence you certainly will hear the Creative Spirit urging you on and showing you what and how to do.

(213-2) Regarding Speech:

We make the conditions of our life with the spoken word. Our words are the clothing of our thoughts. So we must never say Anything about ourselves that we do not wish to come true.

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(215-1)⁴⁶⁰ The Power of the Subconscious Mind:

SO FAR AS THE SUBCONSCIOUS MIND IS CONCERNED, THE MAN AT THE WHEEL IS THE CONSCIOUS MIND. WHATEVER THE CONSCIOUS MIND DECIDES, THE SUBCONSCIOUS MIND WILL AT ONCE ATTEMPT TO CARRY OUT. IT WILL NOT ASK QUESTIONS. IT CARRIES OUT YOUR THOUGHTS TO THEIR LOGICAL CONCLUSION.

The Subconscious Mind is more readily impressed in a state of coma, semi-coma or hypnosis, but easiest of all in meditation. IN MEDITATION THE MIND IS STILL. The Meditator, as you are yourself aware, abstracts himself from conscious contact with the world around him. He goes into the silence. You may speak to him and he does not hear. He is not asleep – he is not in a trance – he is not hypnotised, yet he is oblivious to the things of sense. In this condition the subconscious mind is very plastic. Any idea that you may want to impress upon it may be transferred when you are like this. This is why you are constantly urged to persevere with your meditations. Other powers than the one we have in mind MAY BE DISCOVERED, for Psychic and Magic Powers are discovered in this same way.

The Subconscious Mind is the GREAT SERVANT OF MAN, and we cannot emphasise its power too strongly.

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⁴⁵⁹ PB himself inserted “99” at the top of the page by hand.

⁴⁶⁰ The paras on this page are unnumbered.

NEGATIVE CONDITIONS ARE ANTAGONISTIC TO LIFE. MAN SURROUNDS HIMSELF SO FIRMLY WITH NEGATIVE CONDITIONS - MENTAL - EMOTIONAL - CIRCUMSTANTIAL - THAT THERE IS ONLY ONE WAY OPEN TO THE CREATIVE SPIRIT TO FREE ITSELF - THAT WAY IS DEATH. IT IS FAIRLY SAFE TO STATE THAT WHEN HE LEARNS TO EXPRESS POSITIVE CONDITIONS (INSTEAD OF SUPPRESSING THEM) WHEN HE LEARNS TO SUPPRESS NEGATIVE CONDITIONS (INSTEAD OF EXPRESSING THEM) HE WILL FREE HIMSELF FROM THE PENALTY OF DEATH.

Nothing Can Exist in the Body that the Magnet does not Attract: - is this true, or not true? The logic of this assertion is that if there is a cancer in the organism, there must be an attracting cause holding it there. This is so profoundly obvious when plainly stated that it is amazing how reluctant we are to admit it. Now, it is not a bit different with Senility, Old Age and Death. If these conditions are not in the magnet IT IS QUITE IMPOSSIBLE FOR THEM TO BE EXPRESSED IN THE ORGANISM.

The difficulty we have to contend with is that they are so well concealed in the subconscious mind that we are totally unconscious of their existence. Because we are not conscious of them, however, does not lessen their baneful influence. In fact, it renders our ignorance of them more subtly dangerous.

(1) Man has the power of immortality [here and]⁴⁶¹ now - science declares that his cells are immortal.

(2) Man is in eternity here and now - though he does not know it.

(3) Man is ignorant because he has not consciously been concerned with the Eternal Principles of Life. Full of longings and ambitions

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(continued from the previous page) and wishes and aspirations and prayers, all born in the feelings, emotions, running uncontrolled only materialise for his hurt.

Emotions are influencing him mostly for his hurt unless they are controlled and directed consciously by thought.

"The day is not far away when most of us may reasonably expect a hundred years of life. And if a hundred, why not a thousand."

⁴⁶¹ "here and" was typed above the line and inserted with an arrow.

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⁴⁶³ PB himself inserted "100" at the top of the page by hand.

"The remarkable development recently brought about has been the observation that the culture is no longer subject to the influence of time. There is no apparent "ageing" of the individual cells, and under uniform conditions the tissues continue a uniform rate of growth. Matter of fact as it sounds, it is a venture out into the sea of darkness as dramatic as, but perhaps more far-reaching than, the voyage of Columbus. Our bodies are potentially immortal. All these years, while we have observed old age creeping upon a man and finally laying him low, and have said, "It is inevitable – it is the fate of all," we have all been wrong. The change in cell structure which accompanies old age is NOT THE CAUSE OF OLD AGE BUT THE RESULT.

Thought is Man's very strength, and EVERY MISDIRECTED THOUGHT IS ENERGY AIMLESSLY EXPENDED. WITH THESE THOUGHTS IN MIND, let us go on, but is there any further need to impress students with the Truth that they can make of their lives whatsoever they wish?

(217-1)⁴⁶⁴ Work of the Glands

Previously little was known about the Endocrines (the ductless glands). Probably the earliest recorded experiments were those in connection with the Thyroid. The Glands are said to secrete substances of the utmost utility in the organism of the body.

All the glands have an important place in the human economy. It would appear that visible degeneration starts in the endocrines. Healthy thyroid glands have been found essential to growth. This gland is situated in front of the windpipe. Idiocy is frequently the result of injury or under-development of this gland and very many defects are traced to faulty thyroids, such as obesity, certain skin diseases, neuralgia, defects of the hair, nails, scalp, goitre, lack of sex development, indifference to sex, etc.

It is better to have the appendix removed than die of inflammation. It is better to draw a tooth than suffer torment. It is better to have a gland transplanted than to have it decay, BUT IT IS WISER AND SAFER TO PREVENT THE DECAYED TOOTH, INFLAMED APPENDIX, OR THE PHYSICAL DEGENERATION. When we pull a tooth, cut out an appendix, remove a gland, WE ARE DEALING WITH EFFECTS AND ALLOWING THE CAUSE TO GO ON PRODUCING THE SAME CONDITION. IT HAS CONSEQUENTLY BEEN FOUND THAT THE EFFECT OF THE GLAND OPERATION IS ONLY TEMPORARY. AND WITH EACH OPERATION THE RESULT IS LESS EFFECTIVE UNTIL A TIME COMES WHEN IT IS QUITE INEFFECTIVE.

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(219-1)⁴⁶⁷ Work of the Endocrines

We must understand that the function of the endocrines is to “secrete” – a better word for it would be CREATE, because the fluids they secrete do not exist until they are stimulated. Look at the salivary glands, for example. Everyone knows about these. Suppose we put chewing gum into the mouth – the mouth may be normally moist, but as soon as we begin to chew the saliva begins to flow freely, and will flow as long as we chew. It is quite impossible for the gland to contain, at one time, all the fluid it secretes. IT MUST THEREFORE CREATE IT, for as saliva, it does not exist. The fluids of the body exist, and from these the glands respond by making the saliva from existing fluids – just as we make bricks from existing clay.

Note – In chewing the gum the mind is more or less concentrated upon the operation. Stimulation of the salivary glands may be affected by an appetising smell; then we say, “it makes our mouth water.” Just the anticipation of a tasty morsel. Therefore the mental attitude sets the saliva to flow. A THOUGHT DOES IT. (remember the note on Mind-substance)

Suppose that we announce the death of a loved one. Immediately the emotion that is set up opens the tear ducts and we weep. First the thought, then the emotion, then the tears. But this news may be false. It is not death, but the THOUGHT of death, that causes the tears. A child will cry as readily AT THE THOUGHT OF LOSS AS IT WILL AT THE LOSS ITSELF. In both cases IT IS THE THOUGHT.

Let us illustrate further: Intense jealousy will cause an over-secretion of the gall ducts. The blood will be diffused with yellow and jaundice may result. But there may be no real cause for jealousy, but the result is the same as if it were. IT IS THE THOUGHT OF JEALOUSY THAT ACTUATES THE GALL. It is common to say, “green with jealousy,” and Jealousy is called the “green-eyed monster.” When you get a fright, why do you feel sick at your stomach? You feel that you could vomit (as some do). Is it not due to an over-secretion of bile? – caused by the thought of danger. Almost everyone has experienced a dry mouth when some delicate situation closed the salivary ducts, as in stage fright. We all know that lascivious thoughts about sex concerns causes a secretion and flow of the seminal fluids. People who lead a busy life, although in normal health, who have little time to think of such matters, do not secrete freely, until the mind is turned in that direction.

IT IS IN NO WAY DIFFERENT WITH ALL THE GLANDS. THEY ARE ACTED UPON FOR WEAL OR WOE BY THE THINKER.

Does it not appear fairly clear that if intense jealousy will open the gall ducts and flood the blood with poison, from which one may never recover, THE OPPOSITE EMOTION WILL HAVE AN OPPOSITE EFFECT? If the FEAR THOUGHT will cause

⁴⁶⁶ PB himself inserted “101” at the top of the page by hand.

⁴⁶⁷ The paras on this page are unnumbered.

an excess flow of bile, surely the FEARLESS THOUGHT, the thought of being bold, dauntless, brave and strong, will have the opposite effect and urge the spirit to noble action.

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(221-1)⁴⁷⁰ WE SHOULD REVERE OUR POWER OF THOUGHT

It will appear to you where this immense power of secretion is going on, and how it is directed – the power behind it all is THE CREATIVE SPIRIT, for it is the Creative Spirit that creates the substances in the body corresponding to the thought and emotion.

Important: MEDITATION IS INTENSE THOUGHT

You can see now that the thought in the meditations, when persisted in, WILL PURIFY THE BODY OF ALL DROSS, RENDERING IT BEAUTIFUL, PURE and HOLY. Were the thought strong enough, it could be instantaneous. Until it is, be thankful for the lesser good.

CONTINUE WITH YOUR MEDITATIONS: Never for a moment think you can dispense with meditation; you cannot, if you would go on to mastery.

Note: we obviously cannot give much time to the study of the ductless glands. The student can do so, however, and is advised to do so if he or she is so inclined. We must pass on in these lessons to the wonderful chemistry of the body.

(221-2) THE CHEMIST WITHIN THE BODY.

It is said that the body is the most perfect chemist imaginable. Consider how it works. Food is transformed into blood, blood into tissue in its proper relation and place. Naturally we are led to investigate what controls all this work. What controls the Endocrines? The answer to this may not seem apparent, for we are pushing our enquiries into a little explored realm.

In view of what we have already studied you will be inclined to answer at once “The Creative Spirit controls the Endocrines.” Yes, but HOW? In a word, THROUGH THE RADIANT ENERGY EMANATING FROM THE INMOST CENTRE.

We have seen how the theory of the atom was changed to that of the electron, thence into the theory of the ion. We found that the ion was a unit of Electric Energy.

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⁴⁶⁹ PB himself inserted “102” at the top of the page by hand.

⁴⁷⁰ The paras on this page are unnumbered.

We therefore concluded that all matter is electric, radio-activity. Science admits this, that all matter is electronic energy, crystallised, solidified, massed. Then we followed on and saw that the Creative Spirit, which we likened to a magnet, holds together the particles of the body by the ATTRACTIVE POWER RESIDENT IN THE MAGNET, and in our meditations we found that this was a process of EMBODIMENT.

It is not easy to form an idea of an Ion – a unit of energy. Those people who have witnessed a whirlwind know that they would not have seen it at all unless it had carried dust, but having seen the effect they know that the motion of the wind is in a spiral, revolving to a centre, from the circumference. Imagine this infinitely small, so small that the Mind cannot conceive of it as an entity. In the steel magnet we know that the Positive attracts and the Negative repels. IT DOES NOT REPEL THE NEGATIVE. IT REPELS THE POSITIVE.

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(continued from the previous page) Here our analogy fails, for our piece of steel does not contain life in itself in the same way as do the HUMAN MAGNETS. So that when the steel magnet “shorts” – that is, exhausts its magnetism – the two poles exhaust equally. NOT SO THE HUMAN MAGNET. The Stream of Life is positive. CREATION THEREFORE IS POSITIVE, hence constructive.

FOR THE LIFE OF THE HUMAN MAGNET IS BEING – REALITY – ABSOLUTE – THE THING THAT IS – THE WHOLE THING – of course it is inconceivable to the finite human intellect.

(223-1)⁴⁷³ Negative and Positive in Man.

Now, the negative attitude of man loads up this beautiful positive stream of life. It is as if one, two, or more plates in a battery were weakened, saddened, by our negative thinking and resulting emotion.

When this happens the endocrines become sluggish, weak, incapable of carrying on their work of repair and maintenance. THE BALANCE IS LOST – Degeneration sets in.

Think as you proceed to read. Sciences has discovered beyond a doubt that when the endocrines are in this condition they may be stimulated by light waves,

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⁴⁷² PB himself inserted “103” at the top of the page by hand.

⁴⁷³ The paras on this page are unnumbered.

purple rays, X rays, rays emanating from radium and other radio-active elements. The process of stimulation is known as Ionisation. Again, in the gland operation only one gland can be transplanted - though this is the principal master gland of the human body. It is quite impossible to get the knife to the Pineal Gland. The Mammary glands may be removed, but cannot be replaced. Nor may the spleen be touched. It is evident that rejuvenation by operation can, at best, be only partial, and therefore, in the light of the subject, which we are studying, ineffective.

Our claim in these lessons is that anything that is external to the I Am is, and can be, only temporary. There is a better way, a safe way, a way that need NEVER FAIL; a method that is only limited by our ability and zeal in OPERATING THE LAW. ALL the endocrines may be stimulated, ionised, BY OUR THOUGHT. We cannot touch certain glands with a knife, but we can with our THOUGHT. We can go anywhere, and do anything with our meditation.

The student is invited at this stage quietly to sit and THINK ON THESE THINGS - THINK of the force of thought when, in deep meditation, one tells himself the TRUTH in the profound statement, sublime yet simple, "I AM HEALTH."

When you make this affirmation, with silent yet deep emotional feeling and a conviction that nothing can shake that you are TELLING YOURSELF THE TRUTH, the effect is that EVERY PART OF YOU IS BEING IONISED. You do not say that you WILL BE HEALTH, you claim it NOW. The method may be applied to all qualities - it is the LAW. Claim them in the present, not in the future, for they exist NOW in the Creative Spirit - which you are.

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(225-1)⁴⁷⁶ As a man thinketh, SO IS HE.

When we sit in meditation upon the Absolute, the CREATIVE SPIRIT, we become in correspondence with it - hence, every molecule in our bodies, each the abode of thought in no matter how slight a degree, is being brought (so to speak) into perfect relation and coordination with the Stream of Life within us.

To make this practical what we have to do is to cultivate the habit of always associating ourselves in our thought with health. By so doing, we are consciously putting ourselves upon the side of the Laws of Life, instead of opposing them. Good

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⁴⁷⁵ PB himself inserted "104" at the top of the page by hand.

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health is then inevitable. It is not a matter of chance or luck. It is as certain as if we were operating the laws of electricity and using the current for our work.

Note: If the student faithfully practises his breathings and goes into meditation reverently and regularly each day, there is only one result that can come. It may come more quickly to some than to others – BUT IT IS INEVITABLE.

All the same, WE MUST OBEY THE LAW. The average person thinks bad health, talks of operations, aches, pains and colds. How can such people possibly acquire health. THEY BECOME WHAT THEY THINK. They are in correspondence with negative conditions. AND CONSEQUENTLY NEGATIVE CONDITIONS ARE WORKED OUT IN THEIR LIVES.

But remember, the laws of life will much more readily work in our favour than against us, and so it is our own fault if we reap disease of mind and body instead of glorious, vibrating health.

NO MATTER WHAT YOU ARE DOING, NO MATTER WHERE YOU MAY BE, THINK HEALTH AND YOUTH.

When you say you are old, it is because you are conscious of age. But how can you be conscious of age when YOU KNOW FOR A FACT THAT you are only a few months of age. You cannot – you can only be conscious of youth. Never think of yourself as aged – as ageing. And as we are what we think, it is just as easy to form the habit of thinking yourself young – much easier in fact, than to think of yourself as aged. And here is the beautiful Truth – WHEN THIS HABIT HAS BECOME PART OF YOUR CONSCIOUSNESS, AS IT WILL, YOU CANNOT EXPRESS AGE, for, as we have seen –

THE CONSCIOUSNESS CAN ONLY EXPRESS THAT WHICH YOU ARE CONSCIOUS OF.

(225-2) False Thought Devitalises Life:

Just as the habit of right thinking rejuvenates, so the false habit of thinking devitalises. Thinking falsely about the Laws of Life that are operating in your body de-ionises the tissues of the body. Whereas the habit of thinking true, ionises, that is vitalises the tissues.

We know from a former lesson that a habit becomes a mood, a permanent attitude of the mind to the universe. Does it not follow then that when a mood is continually playing upon the cells and tissues

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(continued from the previous page) it must inevitably vitalise or devitalise it, according to whether the mood is good or bad, positive or negative?

It is always better to say, "yes, business is good, and I see no reason why it should not keep good." "I am very well – a bit of cold but that will soon go."

It is always better to think what a fine thing it is that you have the strength to do a hard day's work than to grouse about how tired you are. Better to be grateful for everything, to enjoy what you have than to long for what you cannot get – for the mere negative longing for something merely pushes it further from you.

All a matter of thinking, habit, mood. Let us get firmly established in our consciousness the POSITIVE ATTITUDE, not only to the Universe but TO OURSELVES.

(227-1)⁴⁷⁹ More About Thought as a Force:

Science is now discovering, what the ancients have known for centuries, that there is a similarity between electric force and thought force. While what thought is in itself may be obscure, as electricity may be obscure, how it acts is not obscure.

Occultists claim that electricity and thought are one and the same because there is but one substance, though multiplied modifications of the same.

THOUGHT IS THE CONSCIOUS ACTIVITY OF THE CREATIVE SPIRIT as differentiated from the SUBCONSCIOUS ACTIVITY OF THE CREATIVE SPIRIT.

Everything in the Universe HAS BEEN THOUGHT into existence, and the Force of Thought is the tool that does it.

When I say, "I am thinking," the words refer to the I AM – the me who is consciously forming ideas

(227-2) That Thought is a Force has been abundantly proven in recent years. The brain is, one may say, like a battery, for it is indisputable that thought is stored up and operated from the brain. The force of Thought may be either concentrated, as when we send a message along the nerve to the fingers to direct the operation of writing or any other work; or dispersed in every direction (radiated) as we do in singing or speaking to an audience. In the latter case the thought is first concentrated in the brain, and then liberated by speech and gesture in every direction.

But when we stand upon a platform to address a crowd, we radiate, broadcast, our mental concepts into the receivers, the brains of our listeners. The audience then acts as so many broadcasters to spread our ideas. Speaking generally, the receivers are weak batteries, their radio-thought activity is weak. In the case of the speaker, the radio-activity of the thinker is acting upon and through vibrations of sound – he has charged his battery by his concentrated thinking, that is his MEDITATIONS upon the matter in hand. WE KNOW THAT THERE ARE VIBRATIONS MORE SUBTLE THAN THE BRAIN CAN PERCEIVE. IN LIKE MANNER THERE ARE THOUGHT

⁴⁷⁹ The paras on this page are unnumbered.

VIBRATIONS SO RARIFIED THAT THEY ARE NOT POSSIBLE OF INTERPRETATION IN TERMS OF PHYSICAL VIBRATION.

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(229-1)⁴⁸² IMAGINATION:

It is said truly that the imagination can imagine anything, everything, and we have but to think a moment to realise that there is nothing in existence that was not first imagined.

Whatever attribute you desire – Youth, Beauty, Health, Success, do not attempt to WILL it – rather IMAGINE it, visualise it. And do not imagine it is something TO BE obtained, for then you are thinking in the future sense. “TO BE” is tomorrow, and tomorrow never comes. Thus you postpone your benefit.

IMAGINE THAT YOU ACTUALLY POSSESS IT NOW

THAT YOU ACTUALLY HAVE IT NOW, NOW, NOW.

If you do not accept, YOU REFUSE THE RACE TRADITION. Instead, you proceed to work on the imagination in opposition to the race habit, forming a mental concept of just what you desire to be.

THE INTENSITY OF YOUR CONCENTRATED THOUGHT IS THE MEASURE OF YOUR SUCCESS.

(229-2) As within, so without.

As we think of an Infinity beyond, that is, external to ourselves, so we may think of an Infinity WITHIN OURSELVES. It is almost as if there were two of them; one within, one without. Really there is but One – for we stand, as we found in our Meditations, at the centre, in a middle position, with a world within us and a Universe external. The body is a world in itself. SO IS THE CELL. The cell for purposes of these lessons, may be described as composed of atoms, electrons, ions, the latter being the least particle known to Science.

Note: It is not essential that you should know anything about the inner mechanism of the body – better that you do, of course; but it IS essential that you know yourself in harmony with it. Books on Natural Philosophy – for the more information

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⁴⁸¹ PB himself inserted “106” at the top of the page by hand.

⁴⁸² The paras on this page are unnumbered.

that you can obtain regarding the power that drives your wonderful machine, the more you will be led to develop a deeper reverence for your own DIVINE NATURE.

Known to Science I believe there are 88 different kinds of atoms that of Uranium being the heaviest. The simplest, an atom of Hydrogen, has a nucleus around which an electron travels millions of times per second. Forty of these atoms are radio-active – that is they are fire particles, radiating their energy in every direction.

The activity from radio-active substances has been weighed and measured. It is not a matter of guesswork. You may think of this energy as divine light, and the matter itself as divine wisdom.

(229-3) THE ENDOCRINES ARE THE MAKERS OF DESTINY: The Supreme Architect works through the human glands. The edifice of your body is made, built up, sustained and maintained by the work of the endocrines. This power does not distinguish between the noble and the ignoble. It takes as much interest in black skin as white, the weak as the strong, the virtuous as the unvirtuous. All the currents and undercurrents that go on in the chemistry of the body are operated by the endocrines.

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(continued from the previous page) If you are a Samson, if you are bent and wrinkled with age, if you are full of pep and power, if you are a mass of inferiority complexes, your endocrines have done it.

(231-1)⁴⁸⁵ The Master Glands and Human Energy

The Master Glands are the sex glands – intimately and sympathetically RELATED TO ALL OTHER GLANDS. Injury to them injures the whole body. Similarly, all human energy is related in some way to sex energy. Beauty, health, strength, genius – these do not exist separate from sex efficiency. Thus it is true that man (and woman) is as old as his glands.

It will be seen then, how important it is that the sex glands are neither abused nor injured. For, after all, is it not clear that the CREATIVE SPIRIT SENDS THE LIFE STREAM THROUGH THESE ORGANS TO PERPETUATE THE RACE, THAT IS, THE LIFE OF THE UNIVERSE.

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⁴⁸⁴ PB himself inserted “107” at the top of the page by hand.

⁴⁸⁵ The paras on this page are unnumbered.

(231-1)⁴⁸⁶ Endocrines The Makers of Destiny.

The endocrines are the makers of destiny because they control the chemical changes (metabolism) of the body, and are therefore responsible for HEALTH. The plant draws its energy largely from the sun. The human body attracts energy from food, but also gathers radiant energy from the sun – it is radiant energy that keeps the atoms of the cells in perpetual activity.

Deeper still, we find that each cell has a storage battery. The cells are charged by the direct activity of the Creative Spirit. If it were not that man has the faculty of thought, it is probable that they never would be depleted. But man thinks independently, and, because he is not aware that a great deal of his thinking is negative, he deadens the battery. He does this because he has not trained himself to think in harmony with the Creative Spirit. He has been ignorant of his connection with the Creative Spirit, and therefore opposes it with his thinking, until it ends in his extinction. This is inevitable and will remain so until we reverse our THOUGHT PROCESSES.

BUT BY THINKING IN HARMONY WITH THE CREATIVE SPIRIT, MAN DOES NOT OPPOSE THE LAW, and therefore does not make what is known as an evil condition.

All the Radiant Elements known to Science are or have their correspondence in the human body – calcium, sodium, potassium, magnesium, phosphorus, brimstone, hydrogen, and so on.

THE ATOMS OF ALL THE ELEMENTS HAVE THEIR OWN RATE OF VIBRATION AND VELOCITY. All unconscious of the marvellously complicated operations carried on by the Creative Spirit, through the Subconscious Mind, man may go about his duties, in peace and contentment, oblivious of the vital fact that he is in SOME WAY OR OTHER INFLUENCING THE WORK OF HIS MENTALITY AND FOR THE MOST PART DIRECTING IT TO LEAD HIM TO THE GRAVE.

The Endocrines have the task of transforming the substances of the body into other substances. In the mother the mammary glands convert blood into milk. The salivary glands change by process of selection the serum into saliva. AND SO ON WITH ALL THE ENDOCRINES.

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(233-1)⁴⁸⁹ Concentrated Thought and the Endocrines.

We have again and again repeated that the body may be stimulated by concentration, and your past lessons give examples of how this may be done. Further proof of it may be found in such experiments as this: A subject is balanced upon an instrument, similar to a see-saw, lying flat upon his back. He is told to think of his feet, and that end of the balance begins to fall. He is told to think of his head, and it reverses, the head part falling downwards. THE REASON FOR THIS IS THAT THE BLOOD FOLLOWS THE THOUGHT – or, more commonly expressed, “Blood follows the attention.”

While advice is always given to concentrate upon the whole body in our Meditation, there are times when it is wise to concentrate upon a particular organ. As for instance: You concentrate upon the Larynx to develop a singing voice; for strong biceps upon these muscles, and physical culture instruction has proved the power of thought in that direction. But students are advised not to concentrate upon any particular organ without first having sought further information.

Now the reason Concentrated Thought IONISES THE CELLS IS THAT THOUGHT is a kind of electricity which recharges the battery. When we meditate upon health in the manner taught, we assist the work of metabolism or secretion. The cells are electrified, ionised. In this way sluggish cells are re-animated to healthy action. It is as if you go to a man struggling with a load and give him a lift. The cellular tissues are energised, stimulated, enlivened, animated, charged with new power through thought.

Drugs, gland extracts, magnetic rays, electric batteries and all such contrivances, while of some use, are artificial. The method here taught is NATURE’S OWN WAY. THE RESULTS ARE ALWAYS GOOD. BECAUSE YOU PLACE YOURSELF IN HARMONY WITH THE POWER THAT DRIVES THE UNIVERSE.

(233-1)⁴⁹⁰ Thoughts, Emotions, and the Glands.

Concentration upon ANY part of the body not only sends the blood to the part (blood follows attention) but carries the finer substances that can only be described by the word electron, or ion. But there are also known to exist other substances that are too fine to be observed by material scientific means – as the Ether.

A pleasurable sensation will cause a heat all over the body so that we perspire freely. This, like the blush, is largely unconscious, the thoughts and emotions having effect upon our organisms just the same. We are all more or less familiar with the effect of Thought and Emotion on the Gonads. There is no doubt that the Love Emotion and thought about sex matters, increase the sexual secretions.

Students must have sufficient knowledge as to HOW THE GLANDS AFFECT THEM FOR GOOD OR ILL. For example: The Thyroid is in the neck, astride and

⁴⁸⁹ The paras on this page are unnumbered. Part of this para is repeated in para 45-12.

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below the larynx. In goitre there is obvious enlargement of this gland. The thyroid seems to be largely responsible for growth.

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(continued from the previous page) NOTE: What follows may be applied to any of the endocrines. We all know how to stimulate the genitals by thinking, and they respond readily because they have been trained by our thoughts to do so. But this does not apply to other glands, because many of us did not even know they existed. Well, direct the thought upon the neck in a similar manner. Think of the beauty the neck glands can give, of the strength, the vitality and so on. It helps concentration to TALK to the part. "The glands of my neck (of my whole body) are now functioning perfectly. They give my true development, they assist the circulation of the blood. They recreate for me a beautiful skin. They are radiant with health, strength, beauty. After a time of earnest Meditation the student gets so "fine" in his thought that he can ACTUALLY FEEL the work being carried on within his body, for he will emotionally have caught the force of Prana.

As we are not teaching Physiology, the student is strongly urged to read any new work on the Ductless Glands. Learn something about that wonderful SPLEEN, which has the power to keep us immune from disease. Your Spleen is one of your best friends. "It protects me from harm, it keeps me, it renders me {free from senility}⁴⁹³ and the attacks of time."

LEARN ABOUT THE ADRENALS - which give you aggressiveness, your positiveness.

Dempsey is a great fighter because of his adrenals. This is the Work gland; the fountain of reserve energy; before any undertaking let the Mind dwell upon this Gland, praising it, it is the "DO IT NOW" Gland. Worry uses up the secretions unduly, and then follows fatigue, listlessness, flaccid muscles, poor nutrition, sadness, genital weakness, anaemia, etc.

LEARN ABOUT THE PINEAL: which Occult students know to be the organ of the 6th sense. Meditation on it can be used for the development of Intuition. In Occultism it is the Positive Gland, and when in concentration for Positive Prana you can feel this gland vibrate.

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⁴⁹² PB himself inserted "109" at the top of the page by hand.

⁴⁹³ We changed "from senility, free," to "free from senility" per the original source.

LEARN ABOUT THE PITUITARY: which Occult Students claim is the great "Motherhood" gland, the Negative, as distinct from the Pineal, the positive.

LEARN ABOUT ALL GLANDS: the liver, kidneys, testes, ovaries, parathyroids, etc. and get to know what is their especial work for YOU in your wonderful human organism.

You will then be in a better position to visualise the wondrous operation of that GREAT TEMPLE in which you live.

(235-1)⁴⁹⁴ A Surpassingly Beautiful Network

Whether you take up this study or not, you may be assured that all the Endocrines are so intimately related that when one is affected the others suffer, and that you have within you a network of forces which cannot be surpassed, even in your imagination.

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(continued from the previous page) And you have to know beyond doubt that Meditation on any of these glands radiates to all others the benefits demanded, even those that are so small as to have been so far neglected by the Scientist.

ALL THE ENDOCRINES ARE PERFORMING IMMEASURABLY USEFUL WORK, FOR YOU ARE WHAT YOUR GLANDS ARE. THEY ALL DISCHARGE VALUABLE FLUIDS INTO THE BLOOD. SOME OF THESE FLUIDS HAVE BEEN ANALYSED, so that their chemical constituents are known. But in Mentalphysics we have a different procedure and a different objective. We do not wait until we are ill. By concentration and reverent meditation we render ourselves well nigh immune to illness in any form. We are going to know ourselves as very Gods.

Talk to the different parts of your body as you would to a friend. FOR THE ENDOCRINES ARE THE VERY CHANNELS WHICH THE CREATIVE SPIRIT USES FOR THE PERPETUATION OF LIFE - AND YOU ARE THE CREATIVE SPIRIT EMBODIED IN THE HUMAN FORM.

(237-1)⁴⁹⁷ The Sympathetic Nervous System

⁴⁹⁴ The paras on this page are unnumbered.

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⁴⁹⁶ PB himself inserted "110" at the top of the page by hand.

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THE NERVES ARE THE AVENUES BY WHICH WE CARRY MESSAGES – SENSATION – from any part of the body to the brain, and an electric cable is made on the same principle as a nerve. It consists of a number of wires insulated from each other, enclosed in an insulated tube to protect the current and prevent it from escaping, the exterior membrane of the nerve serving as an insulator in like manner.

(237-2) Importance of the Spinal Column

You have but to make a little experiment with a pin to find that there is no spot in the body that is not connected up with the Brain. If the brain in the head were the only receiving house, we should then expect to find all the nerves connected to the brain. This is not so. The bulk of the nerves are connected to the Spinal Brain. The brain structure starts at the bottom of the spinal column, terminating in the cranium. It consists of a double chain of ganglion, made up of brain cells of a very high power, protected by the massive structure of the vertebrae. It takes its name from its appearing like knots, for ganglion means knot. Attached to this brain cord are two definite centres, where the nerves are connected like wires in a Telephone Exchange. The first is the Pelvic Plexus – so called from its proximity to the pelvis; it is situated near the extremity of the spine.

The next centre is the solar plexus – so called by astrologers, who say it is under the control of the sun. It is said by them to be the heat centre. It is situated behind the stomach, and from it radiates the network of nerves. This is known as the Abdominal Brain. It presides over nutrition, controls circulation, presides over the organs of generation.

In a word, it is the brain of the SUBCONSCIOUS MIND. This plexus however, has auxiliaries, one named after its discoverer, Meissner,⁴⁹⁸ being connected throughout the entire digestive tube, and consists of a countless number of brains that have to do with the manufacture and delivery of the digestive ferments required in the action of {metabolism. Then there is Auerbach's⁴⁹⁹ plexus, also attached to the digestive apparatus, producing the action of}⁵⁰⁰ the

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⁴⁹⁸ Georg Meissner (misspelled as Meisner in the original)

⁴⁹⁹ Leopold Auerbach

⁵⁰⁰ We inserted the missing text “metabolism. Then there is Auerbach’s plexus, also attached to the digestive apparatus, producing the action of the” per the original source.

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⁵⁰² PB himself inserted “111” at the top of the page by hand.

(continued from the previous page) tube. THESE ARE BOTH SYSTEMS OF INTELLIGENCE OPERATED BY THE SUBCONSCIOUS MIND WHICH, UNDISTURBED, WORK IN HARMONIOUS COOPERATION.

(239-1)⁵⁰³ More About Thought and Emotion

We have seen how the Thoughts and Emotions act on and in the physical organism. It is well known that in a low state of civilisation man is normally healthy – much more than in a complex society. We saw in our Breathing Lessons that civilised man knows little about correct breathing. But one can show that man in his more civilised state loses much of his inherent knowledge of many things. The less man uses his reasoning faculties – THAT IS, HIS CONSCIOUS THINKING AND EMOTIONS – THE LESS HE INTERFERES WITH THE SUBCONSCIOUS MIND. IT IS PLAIN THAT ANY UNTOWARD EMOTION ACTS ON THE TWO PLEXUSES ABOVE MENTIONED, causing an over- or an under-secretion (in a word, insufficient lubrication.)

IN THE MEDULLA THERE IS AN ORGAN KNOWN AS THE INHIBITORY CENTRE (so called because it inhibits, shuts off the flow of injurious emotion) AMONG OCCULTISTS THIS IS KNOWN AS THE CRUCIFIXION CENTRE. IT ACTS AUTOMATICALLY. IT WILL SUFFER MUCH VIOLENCE BEFORE IT BREAKS DOWN. PERSISTENT BAD MOODS, however, devitalise it and nervous prostration follows.

Although children are moody, they do not persist, for they will cry one moment and laugh the next. But in adults the mood will persist for years, even a lifetime. When the centres break down, the emotions have free play upon the body and the entire system is auto-poisoned. There are visible effects and evidence of this upon the street in the many people we meet. The face is almost bloodless in many people; the muscles drawn tight and tense as if every muscle in the body were contracted (as indeed is the case). Any of the adverse moods attack this centre.

It must be apparent to you, too, that the moods are very complex. Man is seldom actuated by a single thought, a single mood. Depression caused by disappointment may dominate, but fear, greed, anger, anxiety, and a hundred others may bear it company.

TOO MUCH EMPHASIS CANNOT THEN BE PLACED ON THE NECESSITY, AND IN OUR CASE EXTREME ADVISABILITY, OF AVOIDING ANY NEGATIVE THOUGHT OR EMOTION. WE FOUND QUITE EARLY IN OUR STUDIES THAT THE SUBCONSCIOUS MIND DOES NOT REASON – IT TAKES EVERYTHING FROM THE CONSCIOUS MIND SERIOUSLY, NO MATTER HOW ABSURD OR INJURIOUS IT MAY BE, AND WORKS IT OUT IN MENTAL AND PHYSICAL PHENOMENA TO ITS LOGICAL CONCLUSION.

⁵⁰³ The paras on this page are unnumbered.

(239-2) (c) Now we know how to do it.

Knowing how the mind acts we know everything. Meditations bring the enormous power and force of the mind (principally the subconscious mind, WHICH NEVER ERRS IN ITS WORK) upon a definite aim. What we are

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(continued from the previous page) doing is to direct this power to the achievement of HEALTH, REJUVENATION, SUCCESS and the ART OF LIVING. A very wonderful aim. What is to be done is quite clear, but we must thoroughly understand it. Through understanding we get conviction. Then we must act ON OUR CONVICTIONS. When we are CONVINCED THAT WE ARE NOT SUBJECT TO DISEASE, OLD AGE, DECAY, we ACT on that conviction – rather the subconscious mind does.

CHANGE THE CONVICTION, AS WE ARE DOING, BY THE ELIMINATION OF THE RACE TRADITIONAL CONVICTIONS, AND WE CHANGE CONDITIONS. WHEN WE GET THE IDEA OF DEATH OUT OF OUR MINDS WE HAVE ROOM TO PUT SOMETHING ELSE MORE BEAUTIFUL TO TAKE ITS PLACE, FOR WE KILL ANY IDEA, OR A HABIT, BY CREATING AND BUILDING INTO OUR CONSCIOUSNESS ITS DIRECT OPPOSITE. THAT IS, WHEN WE TAKE DEATH FROM OUR CONSCIOUSNESS, WE THEN REALISE THAT WE HAVE THE POWER AND ABILITY TO LIVE AS LONG AS WE DESIRE TO LIVE.

When we know that we are no longer conscious of time – that is, the limitation of time – time then for us does not exist. When we are no longer conscious of AGE in any form – age no longer exists for us. It cannot. And WHEN WE REALISE WITH AN UNSHAKEABLE CONVICTION THAT WE {ARE}⁵⁰⁶ WHAT THE CREATIVE SPIRIT IS, then we see that the “I AM” of us is Omniscient, Omnipotent, Omnipresent.

Ah, and when we see the I AM in that light, then there is ABSOLUTELY NO LIMITATION for us, for whatever the CREATOR IS WE ARE.

When we REALISE that we are the Creative Spirit, and all that wondrous truth means, then for us HOW CAN THERE BE disease, old age, decay or death? It simply cannot be.

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⁵⁰⁵ PB himself inserted “112” at the top of the page by hand.

⁵⁰⁶ We inserted the missing word “are” per the original source.

We can, as we have seen, by the concentration of our thought upon any part of the body, ionise that part. But when we come to the supreme realisation this will not be necessary. Until we arrive at that point, however, we can see and use the lesser good. We can concentrate the mind upon WHATSOEVER WE DESIRE, and feel assured that the subconscious mind will work out our hopes and aims and convictions to a logical conclusion in our life.

(241-1)⁵⁰⁷ (d) Man is a Bundle of Habits.

Knowing what we know, we can see easily that the short cut to WHATSOEVER WE DESIRE is by the building of a new consciousness through Meditation and the conscious effort to uproot bad habits and make new ones with which to replace them. The centres of our brains which are used in our thinking are all governed by habits.

WE HAVE FORMED HABITS OF THOUGHT

Habits of Eating

Habits of Circulation

Habits of Moods

Habits of Language

and so on, and so on – but probably the basic trouble with most of us is that we have formed HABITS OF BREATHING, AND as

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(continued from the previous page) Breath is the flywheel of life, Most of our habits are what our very breath makes them. Practically everything that we think, do and say is the result of habits.

“TAKE STOCK OF YOUR HABITS”

(243-1)⁵¹⁰ (a) The Generative Life Stream.

While this teacher would counsel the student again to study for himself the effect of the ductless glands upon the human body, we will pursue the subject just so far as it is necessary to convince us that the process of thought and the action of the glandular system are so interlocked as to be of the same root to produce the same flower of –

⁵⁰⁷ The paras on this page are unnumbered.

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⁵⁰⁹ PB himself inserted “113” at the top of the page by hand.

⁵¹⁰ The paras on this page are unnumbered.

Health or the reverse. The genitals are the master glands. All glands are inter-related, but the sex glands are the strongest of all, and no man or woman can expect to enjoy life to the full whose genitals are weak, depleted or exhausted. (Much impotence in both sexes is due to over-indulgence or abuse, and then comes exhaustion. Repression is also a very active cause.) It is apparent that any secretions, in any of the endocrines ought to be used. Non-use brings atrophy. If the secretions are not used they will either overflow or strain the delicate tissues holding them, resulting in discomfort, pain, lack of balance and eventual complete disorganisation.

We know that when the mammary glands are charged with milk unduly there is discomfort. It is the same with all the glands, though less obvious. Several of the glands expel their secretions to the surface – as, for instance, the salivary glands. The minor glands also expel fluids, some of which are not even yet determined by modern science. Then you can see how {the secretions of many}⁵¹¹ of the glands act merely as lubrication. Not all the secretions of the sex glands are directed toward procreation, nor are the sex glands inactive unless under sexual activity – these invaluable secretions are taken up by the blood.

You have but to think a moment to realise how important the sex organs are in the continuance of the race. The organs of generation are those sacred channels through which the Creative Spirit propels the Generative Life Stream. The race from generation to generation is carried over through {these glands. The world has endured for a very long time – probably}⁵¹² millions of years. Think, then, how many people it has taken to place you where you are as you read these words. Is there any wonder that we are complex beings when we realise that all of these people have added their contribution to the sum total of ourselves today. That, however, is the tradition of the Race, and IT IS FROM THAT THAT WE HAVE TO BREAK, to change the flow of the life stream from propagating the race to maintain our perpetual existence.

(243-2) What of Our Heredity?

This contribution to our present make-up is spoken of as heredity. Back of these millions {of people}⁵¹³ (rather, WITHIN them) the Creative Spirit has been embodied all the time. The individual only transmits those traits that he takes to himself. He has made them his own.

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⁵¹¹ We changed “many of the secretions” to “the secretions of many” per the original source.

⁵¹² We inserted missing text “these glands. The world has endured for a very long time – probably” per the original source.

⁵¹³ We inserted missing text “of people” per the original source.

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(continued from the previous page) We can see, then, that each of those millions of people it has taken to put us physically where we are have added to us their ideas, but when we remember the working of the Subconscious Mind of the Race we know that we have been subject to many millions more – our contemporaries and friends, not to mention those who have gone before us. This is the Race Thought, a tradition from which we have to break. Think of the superstitions of the Race to which we are subject. Our ancestors would not have consented to the telephone, the telegraph, the airplane. They would have denied it, as we are all denying today our spiritual heritage. When Wheatstone⁵¹⁶ invented the telegraph, HE BROKE AWAY FROM TRADITION, from the Race mind. When Lindbergh,⁵¹⁷ alone, and allowing nothing to disturb his confidence that he could do it though no other man had flown solo across the Atlantic, HE BROKE AWAY FROM THE RACE MIND.

YOU ARE DOING LIKEWISE. YOU ARE BREAKING AWAY FROM THE RACE MIND THAT THOUGHT ITSELF SUBJECT TO DECAY AND DEATH AND OLD AGE AND OTHER BOGEYS. THE STRONGER THE IMAGINATION THE QUICKER AND BETTER THE RESULTS.

There is a school which teaches that the seminal fluid contains a power that transcends any other power in the body or the mind. The student should familiarise himself with this. It is taught that if the student will concentrate his mind upon the sex organs the fluids secreted will enter the blood stream and be created into mental power. This is a higher occult study, which we cannot deal with in these lessons, but if he is so inclined the student may find a good deal more information along this line in occult reading.

(245-1)⁵¹⁸ Our Great Point Is: That we are getting away from tradition – THAT WE KNOW OUR IMAGINATION IS OUR MOST IMPORTANT TOOL BY WHICH WE MAY CARVE OUR WAY INTO SAFETY – THAT WE ARE AND HAVE EVERYTHING NECESSARY TO ENABLE US TO REACH COMPLETE MASTERY – AND WE ARE DOING IT.

I WILL REFUSE TO BE DIRECTED BY THE RACE. I, the Creative Spirit, Embodied, refuse to be under the control of race mind which will build into me, without my knowledge, all of the attributes which end [in]⁵¹⁹ decay, disease, and death.

⁵¹⁵ PB himself inserted “114” at the top of the page by hand.

⁵¹⁶ Sir Charles Wheatstone

⁵¹⁷ Charles Augustus Lindbergh

⁵¹⁸ The paras on this page are unnumbered.

⁵¹⁹ The original editor inserted “in” by hand.

Look at it in this way – Let us be like infants. We will build our lives anew. The infant is like a new book without any writing in it. The infant brings no ideas (conscious ideas) with it. Ideation cannot start until the Mind begins to operate. The first writing put into the book are the first ideas. The first ideas, sensations, come from the parents. Now there are two kinds of Ideas – Ideas TRUE TO NATURE, Ideas FALSE TO NATURE. In other words, good and evil. LET US BE THE AUTHORS OF THIS NEW BOOK OF LIFE OF OURS. Let us keep it sacred. We will do the writing, otherwise {the THINKING – for as we THINK so ARE We! AGAIN I SAY, “I WILL REFUSE TO DECAY – I WILL LIVE, FOR I HAVE LEARNED THE LAW OF LIFE.”}⁵²⁰

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(247-1)⁵²³ We wonder why it is that while the cells of the body know how to do the work of the building of the body, Man as an organism does not, which would lead one to suppose that the cells are wiser than the man. Freud answers, “HE DOES KNOW, BUT HE DOES NOT KNOW THAT HE KNOWS.” Which is another way of saying that the Spiritual Mind, the Creative Spirit, knows; but that the Conscious Mind very often does not. We are what the Race Mind has made us.

The Race Mind has handed down the idea of OLD AGE to us. We give our consent. Unthinkingly we acquiesce. But when we come to know that we have been fooled, we can dig it all out from our consciousness and write it in the “infant book” that we mentioned. We can dig and dig, as we are doing in our Meditations, for every time that we say “I am Health {and Youth and Life,”}⁵²⁴ we are shovelling at the roots of the Race Idea. And this is Truth, and the Truth shall make you free.

We all want eternal youth, and for the last time in these lessons I am going to tell you that WHEN YOU ARE NO LONGER CONSCIOUS OF THE LIMITATIONS OF AGE YOU HAVE ETERNAL YOUTH. (The same remark applies to everything that we demand, for when we build a new consciousness we can only REFLECT WHAT IS IN THAT CONSCIOUSNESS.) It is so profoundly logical that we have only to think long

⁵²⁰ Indecipherable text was replaced with “the THINKING – for as we THINK so ARE We! AGAIN I SAY, “I WILL REFUSE TO DECAY – I WILL LIVE, FOR I HAVE LEARNED THE LAW OF LIFE.” per the original source.

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⁵²² PB himself inserted “115” at the top of the page by hand.

⁵²³ The paras on this page are unnumbered.

⁵²⁴ We changed “Health, Youth” to “Health and Youth and Life” and added a quotation mark per the original source.

enough about it to REALISE IT AS A TRUTH. Then we have mastered the secret, have discovered the law, then we must OBEY the law.

IT IS THE SPIRIT THAT QUICKENETH – THE FLESH PROFITETH NOTHING.

(247-2) We have been led to believe that the lungs, kidneys, liver, heart, spleen and other parts of the body wear out. What a lie. They will atrophy, it is true, but not unless we allow them to. If we do not USE them, then they will cease properly to function, and later on stop. But our work is to USE them and the more we use them – that which we are – the stronger we become; on all planes.

Whether as a scientist, philosopher, metaphysician, or a theologian we come back to the same ONE TRUTH – THAT IF WE ARE WHATEVER THE CREATOR IS, WE ARE THE ABSOLUTE, ONE SUBSTANCE, ALL THAT THERE IS, ETERNAL.

(247-3) YOU ARE THE CREATIVE SPIRIT EMBODIED.

You are the final, absolute, continuing, everlasting, never-ending Thing That Is.

(247-4) YOU ARE ALL THAT THERE IS EMBODIED IN HUMAN FORM:

Nothing can exist outside the All That There Is, therefore: present everywhere at the same time.

You are of That Which Is Omnipotent – all-powerful, possessing unlimited power, possessing ALL the Power there is, not partial power. You are of That Which Is Omniscient – all-wise, all-knowing, possessing all knowledge, knowing everything, having infinite knowledge.

(247-5) YOU ARE OF THAT WHICH IS INFINITE.

Unlimited or boundless, in time and space; without limit in power, capacity, intensity or excellence; perfect, boundless, immeasurable, illimitable, interminable, limitless, unlimited, unbounded.

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(249-1)⁵²⁷ YOU ARE OF THAT WHICH IS ETERNAL:

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⁵²⁶ PB himself inserted “116” at the top of the page by hand.

⁵²⁷ The paras on this page are unnumbered.

Without beginning or end of existence; always existing; undervived and indestructible; everlasting, endless; infinite, ceaseless; perpetual; – you are of the GREAT CAUSELESS CAUSE.

(249-2) YOU ARE OF THAT WHICH IS INDIVISIBLE:

Being the Creative Spirit embodied, you are of THE WHOLE. Every so-called “Part” of the indivisible (the Absolute) is in touch with every other “part” and the Whole – all is one, undivided, incapable of partition or separation.

(249-3) SIT QUIETLY AND THINK ALL THIS OVER AGAIN AND AGAIN. Read these five paragraphs – aloud, several times. YOU WILL COME TO SEE THAT YOU ARE AS THE CREATIVE SPIRIT IS, UNCHANGEABLE, PERMANENT, CONSTANT. HOW THEN CAN YOU BE SUBJECT TO DECAY AND DISEASE AND DEATH?

Contemplate the continuity of your existence, your Self, your Power – meditate upon the “I AM.” Revel in the contemplation of your True Nature. YOU ARE ETERNAL – NOT SUBJECT TO DECAY AND DISEASE AND DEATH ON ANY PLANE OF EXISTENCE SO LONG AS YOU KNOW AND OBEY THE LAW.

When you come to REALISE that which you have learned, then confidently will you be able to declare that you have entered the Hall of Learning. You will be able to listen constantly to the “Song of Life.”

May Peace embosom thee.

May courage and strength wait constantly upon thee.

May thou always have the zeal to press on.

“Thou art far greater than the great, the Primeval Cause, the Creator of the Creator, Infinite, Eternal. Oh, the Lord of Gods, Oh, the Support of the Universe. Thou art the imperishable, the indivisible, the Exhaustless, Thou art the manifested and the unmanifested, and Thou, Oh Lord, art that which is beyond all these.”

“Search for the Path. But be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn, above all, to separate Head-learning from the Soul-Wisdom, the ‘Eye’ from the ‘Heart Doctrine.’”

(249-4) “I WILL BE THE MASTER”

You can be a Yogi: The word yogi means “yoke” or “joining.” You are on your way to becoming a Yogi – to be joined, through concentration and meditation, as taught you in these Lessons, yoked up to Universal Spirit, Universal Power, Universal Intelligence, Universal Life and Love. You are conscious that you are All One With It, an integral part of it, an open channel for its manifestation, and thereby you have increased understanding, increased love, life, power, joy, and activity.

You have changed your body by the scientific breathings so that you manifest in a material world bodily perfection,

(continued from the previous page) mental and spiritual power, unfading youth, all of which make up your life success.

You should now be able to regard every cell in your body as an individual, possessing intelligence, the power of love to respond to love, possessing life which is the power of reproduction and increase. You know this to be true, because in your breathings as taught, you can FEEL the cells in activity and can sweep your body so that this activity is a perfectly intelligible process for you.

You must never think of your body as a single entity – the Me. You must think of your body as the “Temple of the Living God,” peopled by vast numbers of races of cells. Think of it like this: “There are about 2 billion people in the whole world, but there are many times that number of cell individuals in my body. What a marvellous empire of cells there is in my brain; What a nation of cell individuals there are in my stomach. What a cell kingdom in my liver. What wonderful provinces of cells in every single muscle and organ of me.”

Thus will “true harmony” be felt within you.

AS YOU ATTAIN BODILY HARMONY, AS YOU KNOW, because you can feel it already and manifest it to others – you attain MENTAL HARMONY, EMOTIONAL BALANCE AND YOU CAN SAY WITH CONFIDENCE THAT YOU ARE READY FOR THE HIGHER UNFOLDMENT OF MIND AND SPIRIT.

Thus will you go on to become a real Yogi, doing your work valiantly in the world.

(251-1)⁵³⁰ “Sweeping the Organism”

“First the thought; then the feeling; then the action.”

If you are not ready to treat the Temple with the enthusiastic and reverent attention that is advocated, go back over all the lessons until you REALISE the grandeur and sublime beauty of that thinking machine you are now working.

(1) Sit in position as taught.

(2) Do the Seven-seven Breath, and get into the attitude of Mind as taught, first, second, and third speed.

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⁵²⁹ PB himself inserted “117” at the top of the page by hand.

⁵³⁰ The paras on this page are unnumbered.

(3) Begin by mentally visiting every part of the body with the "Great Light," and feel that you actually are making a call on each member of your body, thus:

- 1 - Left foot
- 2 - Right Foot
- 3 - Left Calf
- 4 - Right Calf
- 5 - Left Knee
- 6 - Right Knee
- 7 - Left Thigh
- 8 - Right Thigh
- 9 - Left Buttock
- 10 - Right Buttock
- 11 - Left Abdomen
- 12 - Right Abdomen
- 13 - Left Kidney
- 14 - Right Kidney
- 15 - Spleen
- 16 - Liver
- 17 - Left Ribs
- 18 - Right Ribs
- 19 - Left Lung
- 20 - Right Lung
- 21 - Left Collar Bone
- 22 - Right Collar Bone
- 23 - Left Shoulder
- 24 - Right Shoulder Bone
- 25 - Left Upper Arm
- 26 - Right Upper Arm
- 27 - Left Forearm
- 28 - Right Forearm
- 29 - Left Hand
- 30 - Right Hand
- 31 - Left thyroid
- 32 - Right thyroid
- 33 - Left ear drum
- 34 - Right ear drum
- 35 - Left eye
- 36 - Right eye
- 37 - Left Temple
- 38 - Right Temple

(continued from the previous page) 39 - Left Cerebrum

40 - Right Cerebrum

41 - Forehead - root of nose

42 - Medulla Oblongata - base of head

43 - Down through Spinal column to base of spine

44 - Over Bladder and Generative Organs

45 - Over the navel

46 - Over the stomach

47 - Over the heart

48 - Over the larynx

49 - Straight up to the top of the head.

You cannot conceive of the benefit this exercise will bring you in every way. Assume deep meditational attitude of mind. Get the "Great Light" very strongly and hold it; if you lose it, stop and develop it again. Train yourself to make quick changes, so that you will after some practice be able to switch the current from your right toe to your left eye, for instance, and so on.

(253-1)⁵³³ Conclusion:

"Thou canst this day create thy chances for tomorrow. In the Great Journey causes sown each hour bear each its harvest of effects, for rigid justice rules the world. With mighty sweep of never-erring action, it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds."

"Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach self-knowledge, and self-knowledge is of loving deeds the child."

"Have patience, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose ray thou art, the flaming Star that shines within the lightless depths of Ever-Being, the boundless fields of the unknown."

"If thou wouldst reap sweet peace and rest, sow with the seeds of merit the fields of thy future harvests."

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⁵³² PB himself inserted "118" at the top of the page by hand.

⁵³³ The paras on this page are unnumbered.

“Watch within as without. Help nature and work with her – thus wilt thou come to know thy true Nature, and Nature will regard thee as one of her creatures to make obeisance.

“And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasure hidden in the very depths of her pure virgin bosom. Unsullied by the hand of Matter, she shows her treasures only to the eye of Spirit – the eye which never closes, the eye for which there is no veil in all the Kingdom.”

Onward to thy goal.

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Edwin J. Dingle
SCIENTIFIC BREATHINGS

Leone Muller:⁵³⁵ Eyesight Improvement Method by Meditation

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[EYESIGHT IMPROVEMENT METHOD]⁵³⁷

(255-1)⁵³⁸ When I started working for the United Nations in March 1947, then located at the Sperry Gyroscope Plant at Lake Success, my eyes became immediately worse. It was not so much that my sight deteriorated, but that there was a constant feeling of tension and discomfort in the eyes themselves. Keeping them open and looking at an object became unpleasant. I was convinced that working all day long in artificial fluorescent light was harmful and, as a result, I felt unhappy and worried. In 1948, I decided to consult the author of a book on better sight without glasses, a man trained in the Bates method and graduated from Mrs Corbett’s school in California. Mrs Corbett, it may be remembered, is the person who guided Aldous Huxley in his efforts towards regaining his sight. Details are to be found in his book “The Art of Seeing.”

This man explained to me that he was convinced that sight is mental and that it can be corrected by mental exercises, even in severe cases of aberration. He was a Christian Scientist and gave me many talks on the central ideas in Christian Science, such as, that there is nothing material, all matter being mind and that physical sickness is due to a wrong mental attitude. While I listened to him with interest and agreed that

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⁵³⁵ Leone Müller

⁵³⁶ PB himself inserted “119” and “Retype: 1) Single space 2) both sides paper” at the top of the page by hand.

⁵³⁷ The original editor inserted “Eyesight Improvement Method by Meditation” and “by Leone Muller” at the top of the page by hand.

⁵³⁸ The paras on this page are unnumbered.

these ideas might be right, I could not believe that anything could be done about my own eyes. No matter how much I hoped for an improvement, at the back of my mind I could not believe that this was possible. Yet I did the exercises which Mr M. taught me, thinking that in this way I had done my own share and did not need reproach myself for having neglected anything. I left my glasses off completely and did not feel any further tension or discomfort in my eyes.

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(continued from the previous page) After months of diligent work, about one hour every night, I had so-called flashes of perfect vision about six times. When the first flash occurred, I was overwhelmed with emotion. It seemed nothing short of a miracle – and I could not believe it, and quickly closed my eyes. But at least, it proved one important fact to me: If a person with bad eyesight is able to experience clear sight even for only an infinitesimal period of time, the fact that the flash occurred at all proves that the old Helmholtz theory and with it so many well-meaning but to a certain extent ignorant doctors and optometrists are wrong. The flash proves that the eye is pliable, flexible, repairable, manageable, movable, whatever word one wishes to use which implies the contrary of what is usually thought about it.

When Mr M. left New York, his successor was a very fine woman who did her best to help me. Again I had flashes of clear vision, but my general sight remained as bad as before. Finally, in August 1950, she advised me to stop this method and take some psychotherapeutic treatment, because she had come to the conclusion that I had an emotional block preventing my benefiting from the Bates method. This idea appealed to me, and being entitled to a vacation, I spent one month learning and practising a modern psychotherapy whose methods were also applied to myself. After the month was over, I continued studying and practising it in my spare time. While I was feeling wonderful during all this time and witnessed remarkable results through these techniques, my sight did not improve. When I looked from some distance at a chart of white letters on a black background, I saw nothing but so many x's with circles around. Everything was blurred. Black letters on a white background usually did not form into x's within circles, but I saw two letters instead of one, and sometimes even four. Then, gradually, I was unable to see any row of letters by itself, there being

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⁵⁴⁰ "2" was typed at the top of the page in the original. PB himself inserted "120" at the top of the page by hand.

always two distinct rows, and when I moved my head from side to side, these rows seemed to go in opposite directions.

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(continued from the previous page) By this time, another idea had crept into my mind. Now I was sure that a person's physical condition is a reflection of his mind, that for every emotional state there is a physical counterpart. Therefore, there must be something wrong with my thinking or my general attitude which caused or at least maintained my bad eyesight. This was a step forward insofar as I now blamed myself rather than my eyes - or God - for their condition. I also heard of several persons who had completely restored their visual acuity by purely psychological techniques.

I thought things over and came to an interesting conclusion. I found that I have always had a natural tendency for trying to help others, thus having the satisfactory feeling of doing something useful in life. It now seemed to me much easier to try and help other people - whether successfully or not - than to put my own house in order. It was like reading. Sitting in an armchair and reading some philosophical work is easier than to apply the conclusions derived from such lecture to one's daily living problems. Or reading about the conquest of Everest and actually doing it. Applying this psychotherapy to others, and even being successful with my attempts, was avoiding the issue, shirking school, not facing reality, lulling myself into pseudo-contentment out of a pseudo-activity. I spent my time pulling splinters out of my neighbours' eyes and was afraid of touching the beam in my own eyes. Everybody who knew anything would immediately know that my mental aberration reflected in my bad eyesight. Ergo, I would now work at my eyes for the rest of my life, if necessary. I would use all knowledge available to me and rely on myself only, not on any school, method, or book. Then, if I had achieved it, I would let others know so that they in turn would benefit from my experience and also recognise that thoughts do indeed influence one's bodily condition. And so I set to work. This was February 1952.

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⁵⁴² "3" was typed at the top of the page in the original. PB himself inserted "121" at the top of the page by hand.

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(continued from the previous page) In the first place, I used the psychological approach. It seems that strong layers of negative emotions, such as, apathy, fear, shame, grief, hate, anger, resentment, and boredom, although felt at some time in the past, remain as sores in the subconscious and infect there the psychosomatic organism called body-mind in a two-fold way: in the first place, through the monitoring switchboard of the glands they either determine or change the glands' secretion and consequently act adversely on the body. Secondly, since emotions determine directly the thought content of the mind, the thoughts which arise within it are invariably coloured by its emotional content, as are the postulates on minor and major problems arrived at in the course of one's life. What, therefore, had been the negative emotions present at the time I first noticed a change for the worse in my eyesight?

I sat comfortably in an armchair, closed my eyes and thought back in my mind. Remembering as I do, in full colour, sound and other sensory details, I recalled the scene vividly. It was at school. I looked at the calendar on the wall and noticed that instead of a clear-cut outline of the figure there was the minutest bit of fuzziness, like a very faint and very narrow line running around the figure. This was the precise day and first time a sign of visual disturbance had appeared. And there was undoubtedly plenty of emotion present.

My home town is built on a hill, one of the gentle slopes of the Moselle river. Every morning I walked downhill to school for about a mile and walked back home again at 11:30 a.m. Then, in the afternoon, the same performance: first downhill, and at the end of school, uphill. It was in October, I was exactly 14 years and two months old. One morning when going to school, I came upon the following scene: about twenty big horse-drawn carts were moving uphill, accompanied by German farmers who brought cut logs across the bridge

⁵⁴⁴ "4" was typed at the top of the page in the original. PB himself inserted "122" at the top of the page by hand.

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⁵⁴⁶ "5" was typed at the top of the page in the original. PB himself inserted "123" at the top of the page by hand.

(continued from the previous page) from Germany to the railway station of our town. All the carts were overloaded and the horses were plodding painfully uphill. Each cart was accompanied by several men who shouted at the animals in horse voices, giving one crack of the whip in the air and another on the horses' backs, in a regular and continuous manner. I do not wish to describe details. Enough that it was the first time that I saw animals ill-treated. At school, all morning, I could hear the men's objectionable voices, the cracking of whips, the rolling of wheels and the hooves of horses.

At home, early in the morning, even before 7 a.m., I woke up with the same noises, the railway station being no more than five minutes away from our house. My entire family, consisting of father, mother, and grandmother, was very fond of animals. My father did not say a word, as he never did when something upset him. My mother, however, could not find enough words to give vent to her feelings of anger and grief. I, like my father, did not say anything, being completely numbed and stunned by the experience. Soon there started within me a constant inner trembling in the region of my chest. It seems to me now that I was only half-conscious. Night after night I had nightmares in which I saw horses cruelly mistreated, and I would jump up in bed or even leap out of bed, not once but several times during the night.

One day, I remember vaguely – because even today I do not wish to recall precisely – I saw from a distance that one of the horses stumbled and fell and that the men beat it to make it get up. I could not bring myself to advance further. I turned and made a detour of about a mile to reach school from another side. From that time on, I always made this detour, running most of the way to reach school on time. As soon as I was back at home, I ran to the far end of our large garden to avoid hearing the familiar and dreaded noises of men's shouts, wheels, whips and hooves.

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(continued from the previous page) This lasted exactly one month. At the end of the month I was probably close to a nervous breakdown, but nobody realised it,

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⁵⁴⁸ "6" was typed at the top of the page in the original. PB himself inserted "124" at the top of the page by hand.

because I did not speak to anybody, being unable to do so. Literally, my voice became locked within my throat. Besides, I had no desire to speak to my mother whose lamentations seemed to make things even worse. Two months after the event, I still had nightmares every night, and for two years afterwards I had frequent though not daily nightmares, always involving cruelty to horses.

I remember distinctly that each time I tried to recall this scene, my head turned automatically to the left and a voice within me said "No, don't want to see." Two years ago, when I set out to restore my eyesight, I first became aware of this peculiarity. It seemed that I had tried to banish from my conscious mind all incidents involving horses, applying, "No, don't want to see" to visual recalls of those scenes. I then forced myself to recall and relive all scenes with horses which I had witnessed throughout my life, starting with the latest, down the years to the first, and up the ladder of the years again. It was a difficult task which I pursued through several weeks and at different times of the day, taking, so to speak, occasional dips at a scene and quickly withdrawing my attention again.

When I had gone over all scenes about a hundred times, I used a different technique. While the first was aimed at emotional recall and desensitisation, the purpose of the second was the recaptivation of the thoughts present at the fourteen-year incident and the postulates I arrived at as a result. This could not have been done before discharging at least a portion of the accumulated emotion which otherwise hides the postulates like a fog of semi-unconsciousness.

My postulates were the following: I do not wish to be human - I am one with animals - What is good enough for animals, is good enough for me - I do not like, maybe even hate, humanity - I do not understand why God, with all his many attributes,

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(continued from the previous page) goodness, justice, omniscience, omnipotence, allows animals to suffer; why has he created a species of creatures which suffer innocently and to no purpose? why does he not intervene? - I do not like to see clearly at a distance for fear of seeing somebody ill-treat an animal when I am not there to help.

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⁵⁵⁰ "7" was typed at the top of the page in the original. PB himself inserted "125" at the top of the page by hand.

Although I have not yet resolved my postulates about God, I have replaced all others, even recognising that cruelty is a form of ignorance, and agreeing to applying a psychotherapeutic treatment to some hypothetical cruel person rather than beating and kicking him till he was almost dead – what I had done heretofore in my mind.

Undoubtedly, the “horse incident” had been the major emotional shock of my life. All other painful emotion, such as, my father’s sudden death one year later, sentimental trouble, etc., resolved itself easily when I recognised that it was due to an element of selfishness. But in the case of animals, I grieved for something not directly connected with myself, and I found myself unable to cope with this type of grief. It became an enormous problem for me, pushing me out of Catholicism into Buddhism and an acceptance of the theory of reincarnation as a movement from the mineral through the vegetable, the animal and the human realms. Thus, nine-tenths of my “psychological approach” to my visual problem were devoted to tackling the animal suffering question.

Next I searched for inhibitive phrases or ideas implanted in me at an early age. It is known, for instance, that when one’s attention is drawn to work performed automatically, the added attention often interferes with the automaticity of an action or a natural function. A story is told about a centipede and a frog. The frog watching the centipede running quickly to and fro in front of him, asked: “Oh centipede, tell me, which of your many legs do you move first in order to walk so gracefully?” The centipede, trying to answer the frog’s question accurately,

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(continued from the previous page) watched carefully to see which of his legs would move first. But, alas! he became so confused that he no longer could take even a simple step forward.

I spent three evenings on this particular exercise, each time two hours or more, and uncovered a series of remarks made by either my mother or my grandmother. The following is a sample of them: Do not strain your eyes! It is too dark to read, you are spoiling your eyes. – You are reading too much, you may spoil your eyes. – Take very good care of your eyes. – Be careful that nothing happens to your eyes. – Don’t do this, it is not good for your eyes, etc.

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⁵⁵² “8” was typed at the top of the page in the original. PB himself inserted “126” at the top of the page by hand.

A few more evenings were spent recalling the details of what I had learned or believed about eyes. I had a particularly vivid recollection of a lesson on eye hygiene at school. The teacher had drawn a myopic and a presbyopic lens on the blackboard and confirmed the statements in our textbook on the causes of various visual defects. She emphasised especially that once one's vision began to show a defect, nothing could be done about it, nothing ever. It was a most impressive lesson, and these sombre statements were time and again corroborated by similar ones made by various authorities on the subject, doctors and writers alike. It seemed that every encyclopaedia on earth took the same stand: once one's lens had become either too convex or too concave, nothing could bring it back into its original shape, except in old age when a myopic eye with a convex pupil might change into its opposite.

Having recently heard about several acquaintances who had recovered their full eyesight within a split second, it became easier for me to correct my erroneous views about sight – views still held by the majority of doctors and laymen alike.

Although I did not yet see clearly, I felt that the ground was now prepared for working directly on and with my eyes, and, full of confidence that I would eventually succeed, I started this phase of the work.

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(continued from the previous page) Once again I did all the exercises prescribed by the Bates method, such as, long swing, short swing, sunning, palming, the Lexicon card drill, etc. I did them, not once, but two or three hours at a time, night after night, Sunday mornings and Sunday afternoons. I had a preference for one particular exercise which I will describe in detail:

You prepare a large piece of either black or white cardboard on which you paste letters of the opposite colour, either black on white, or white on black. I used letters about two inches high, black on a white background, and obtainable at any store selling artists' material. You then sit at a distance where you can no longer discern the letter. This distance obviously varies with the visual acuity of the person doing the exercise. A 150-volt spotlight illumined the board.

You now hold a sharp-pointed pencil in front of you, in a straight line with your nose. Your spine and head have to be straight. You glance at the tip of the pencil, then

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⁵⁵⁴ "9" was typed at the top of the page in the original. PB himself inserted "127" at the top of the page by hand.

at the first letter of the distant board, back at the pencil and again at the board, saying mentally: From the point to the P (or whatever the first letter is), from the point to the P. Or: From near to far, from near to far. Then you close your eyes, move your head gently from left to right and again from left to right, counting mentally one, two, three, four. You now take a deep breath, open your eyes, and chances are that you see the letter clearly.

Another exercise which I did is especially good for persons whose eyes do not focus at the same point. In my left eye, the operated one, the image did not form on the pupil, but just next to it. When looking at a picture in a magazine, I often had to stop, because I saw one picture with my right eye and the same slightly to the left with my left eye.

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(continued from the previous page) Again you sit with your body and head straight. You hold a pencil at about twenty inches from you, vertically, in a straight line with your nose. Now you slide your eyes up and down the pencil, and while your eyes slide up, you form a mental picture of the pencil moving in the opposite direction, down. When your eyes slide down, the pencil will have to move up. In this way, there is constant movement and no rigidity, i.e., staring, occurs.

After doing this, three times up and three times down, you close your eyes and go through the same movements with your eyes closed, visualising the pencil at the same distance. You then open your eyes, bring the pencil closer, to about ten inches, and go over the exercise again. The third time, you bring the pencil still closer, about five inches; and finally, you hold it right in front of your nose, always careful to see only one pencil and not two. When one pencil is seen, the eyes are both focused correctly; with two pencils seen, one eye is "out." It is easy to feel the effect of this drill on the eye muscles. As the pencil is moved closer, the pull on the muscles is quite heavy. At the same time, this serves to achieve internal awareness of the eyes.

This exercise is now repeated in the same way, but with the pencil held horizontally, and the head moving from left to right instead of up and down. One has to be careful each time to keep a mental picture of the pencil moving in the opposite direction. It is a simple practice, but very effective.

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⁵⁵⁶ "10" was typed at the top of the page in the original. PB himself inserted "128" at the top of the page by hand.

I also tried something else, autosuggestion, as I understood it. Maybe it was not, but I thought that if I could change, so to speak, the signals in my subconscious mind, correct sight would be the result. Usually I waited until the end of my practice, about 11 p.m. While sitting relaxed (not straight) in my chair, I would close my eyes, hold a clear picture of the letter chart in front of my mental eyes (in other words, visualise the chart clearly and sharply)

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(continued from the previous page) then allow myself to fall asleep for a minute – open my eyes, and look at the real board. This I repeated some twenty times: visualise, go to sleep, wake up and look at the chart. It must be noted that all the time, even during one or two minutes of sleep, I held the image of the board before my mental eyes.

Another exercise should be mentioned. Exercise may be the wrong word, because to watch me performing it, nobody could guess that I was more than a still figure, half, if not altogether, asleep. With my eyes closed, I would try to become aware of each eye in turn. I would try to feel each part of the eye. I said “I,” and tried to find out which part of me was more “I” than the others. Although this is definitely a wrong idea, a complete if universal delusion, I felt that there was some part within myself to which I could ascribe the fact of feeling myself to be an individual. In the centre of my head there seemed to be a spherical something where “I” resided. From this “I” I would inwardly draw a line to the back of the eyeball, then through its centre to the pupil. I tried to shift the location of “I” from the centre of my head into the right or the left eyeball and feel myself to be there. In this way I increased my internal awareness of my eyes considerably and, although the exercise was based upon an erroneous idea, it helped a great deal. I thought I was re-establishing a communication line along which life current could flow. By this time I had come to the conclusion that there must be some element which is the sight of the eye, the hearing of the ear, the taste of the tongue, in short, one and the same element translating into different senses.

Thus weeks of work passed, but no sign of improvement. Still I continued, determined to continue for the rest of my life. Often I felt immensely tired at night and fell asleep while practising. Often too, I became greatly discouraged and depressed as all my efforts seemed in vain. In all honesty, I have to

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⁵⁵⁸ “11” was typed at the top of the page in the original. PB himself inserted “129” at the top of the page by hand.

(continued from the previous page) admit that the work itself was not hard to do, but the real difficulty was the struggle with myself. Something rose within my consciousness suggesting that I give up. As days and weeks went by, I noticed an increased tiredness creeping over me as soon as I even thought of beginning the exercises. It was most peculiar, and I finally came to realise that this was no ordinary tiredness, because even early on a Sunday afternoon, as soon as I sat down in front of the chart, I began to feel drowsy. It was as though somebody hit me with a hammer, and often I barely managed to flop on a couch where I would sleep for several hours. The sleepiness seemed unnatural and definitely of a psychosomatic nature. Still later, when I did the drill "From near to far, one, two, three, four, deep breath, open and see," my deep breath would last for ten or fifteen seconds, become a deep yawn which made my head first fall backwards, then forwards on my chest, and I was half asleep.

One night, when again I nearly went to sleep as soon as I started the exercise, I felt thoroughly miserable and asked myself: "What have I done to become so sleepy? Have I ever been hypnotised?" The answer was no. "If somebody asked me right now what my thoughts are, what would I answer?" The answer was: "I am so tired, I am so sleepy, I cannot keep my eyes open." Really, I thought, is that it? Do I not see because I cannot keep my eyes open? In that case I will do everything to keep my eyes open, everything, absolutely everything, even if it kills me.

I pinched my eyes, I squeezed them, violently and repeatedly. And there, suddenly, a curtain was drawn: within a split second I saw clearly and beautifully, as I had not seen since the age of fourteen. There was glorious sight. I sat motionless and stared. I could not believe it was true, yet there was the chart, there was the entire room, sharply focused, in brilliant colours.

My perfect sight did not last, but this was the beginning. From now on things became much easier. I went on practising, always watching and observing

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⁵⁶⁰ "12" was typed at the top of the page in the original. PB himself inserted "130" at the top of the page by hand.

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(continued from the previous page) my thoughts. Thus, for almost a week after this memorable evening, I had the feeling that there was glue in my eyes which kept certain parts firmly stuck together. I worked exclusively with the "Near to far, one, two, three, four" exercise, and each time, instead of a deep breath, I yawned most thoroughly, and – saw. It seemed especially easy for me to see while seated in a moving vehicle, car, bus or train. Soon the moments of perfect sight became more frequent. At present my sight is not yet like that of other people, that is, I have a large degree of volition in my eyes. I can either see perfectly, imperfectly, or not see at all. When I am tired, especially at night, I see imperfectly. But during the day, whenever I wish to see clearly and distinctly, all I have to do is literally to open my eyes. It is very simple. I have never tried cutting my sight out during the day. This I reserve for my meditation time when not-seeing becomes an asset.

There seems to be a possibility that in most cases of defective sight there has at one time or other been one of two conditions: either a desire – even if subconscious – not to see, or an agreement with somebody's views that seeing is beyond one's volition. It might also be that myopic persons have found something in life, in life in general, on earth, which has upset them and put confusion in their subconscious. While persons who are presbyopic might be such as would rather not see something in their immediate neighbourhood, something that clashes with their individual living. This is only an idea, probably wrong, as most of human ideas are. Or one might say, individual mind versus Mind, delusory individual mind interfering with the working of Mind through wrong notions. I believe that one day I may know the truth about seeing.

Walter DeVoe: Healing Currents from the Battery of Life (On Healing Eyesight)

(280-1)⁵⁶³ I know the seeing power resident within my eyes can overcome every limitation of my flesh.

⁵⁶² "13" was typed at the top of the page in the original. PB himself inserted "131" at the top of the page by hand.

I have faith in the perfect intelligence which sees through my eyes.

(280-2) Every atom of my eyes and optic nerves is intelligent and obedient to the law of perfect formation, manifesting the beauty and grace of divine perfection.

I will that my eyes shall manifest the perfect seeing power of the Spirit.

I am the clear, unlimited sight of God. I will manifest my perfect sight.

(280-3) The experience of many who have demonstrated over near- and far-sightedness and other defects of the eyes, has proved conclusively that in the mind is the organising power which shapes the structure of the eyes. All that remains to be done, then, is to persistently concentrate this thought power until it brings the desired result.

⁵⁶³ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.