WHAT FAMOUS PEOPLE THINK OF YOGA

Many pages could be filled with the tributes of famous western men and women who acknowledge a debt to Yoga. Here are just a few examples:-

PROFESSOR WILLIAM JAMES, the great psychologist, twice President of the American Psychological Association:- "The most venerable system and the one whose results have the most voluminous experimental corroboration, is undoubtedly Yoga. The result claimed, and certainly in many cases accorded by impartial judges, is strength of character, personal power, unshakability of soul."

THOMAS MANN, the Nobel Prize-winner:- "This contact with Yoga, its mental superiority and its spiritual disciple, was very instructive to me and I am grateful for an insight into this fascinating world."

MAJOR F.YEATS-BROWN, author of "Bengal Lancer," etc.: "Yoga is not a creed, but a method. Yoga is the study of You -- a method of physical and psychical culture. You may be a Christian, a Buddhist, a Muslim or a Hindu and yet a student of Yoga. You may also be an atheist. If you are and follow the Yoga path seriously, you will feel impelled to establish a new religion."

SIR FRANCIS YOUNGHUSBAND, Knight Commander of the Indian Empire:- "These men (Yogis) have trained their mental as well as bodily muscles till they are extraordinarily efficient. They have developed powers of concentration till they have nearly complete control over their mental processes. Many have developed what we call occult powers."

MDMME. GALLI-CURCI, the world-renowned singer:- "Priceless super-physical information - teaching my husband and myself have had the pleasure of studying for twenty years."

DR. JULIAN HUXLEY, famous scientist and former Director of the United Nations Economic and Scientific Organisation: "The phenomena of Yoga are remarkable and their reality is a matter of empirical fact. Yoga does appear capable of acting as an integrating influence upon those who practise it. Its importance cannot be denied."

SHAW DESMOND, the famous author:- "Kant, Hegel, Max Muller, all world famous names, were interested or actual followers of Yoga. Pythagoras, Plato, Descartes and Spinoza were all believers in Yoga and, therefore, in Yoga breathing and prana. I have yet to meet my first sick Yogi and I know personally one Yogi who at nearly 80 years of age has the body of a young man."

IMPORTANT NOTE

Lesson 1 has necessarily only scratched the surface of the subject. Lesson 2 and subsequent Lessons will be entirely practical and will furnish not only vital information which you will enjoy reading but actual things-to-do to achieve the full life assured to every student of Yogism.

Try to carry on your development with as little break as possible by returning your Enrolment Form promptly. Regularly thereafter you will receive a long, absorbing, scientific Lesson, together with the fully detailed Yogism exercises for enlarging your physical, mental and spiritual life. To save time and preserve continuity, therefore, send in your Enrolment Form right away.

INTERPRETS THE EASTERN WISDOM

INSIGHT
School of Yoga

FIFTEEN MINUTES DAILY FOR PHYSICAL MENTAL AND SPIRITUAL POWERS

b

TO THE WESTERN WORLD

International Headquarters for the Western Hemisphere

INSIGHT HOUSE
NEW MALDEN
SURREY, ENGLAND

YOGISM

Private Lessons in Practical Yoga for Western Students.

LESSON I: WHAT YOGISM WILL DO FOR YOU

IN applying for this first Lesson in Yogism, you have done more than merely send for some interesting reading matter. You have shown that you are not content simply to meander through life. You have proved that you are not satisfied to struggle along without purpose. You have, in fact, shown decision and awareness -- the decision to investigate new ways of developing your personality and the awareness that in Yogism you may possibly find a Path to greater achievement.

Now it happens that for thousands of years Yoga has been known to its followers as "the Path". It is a Path opening out thrilling, exciting new vistas. Around every corner is something new, something you can use for your own benefit and for the advantage of humanity. If your present life is drab, it will bring you beauty and colour. If you have any feeling of inferiority, it will develop all you need in the way of abounding self-confidence. If your health is indifferent, it will give you real energy and a body glowing with vitality. Whatever your age -- it matters not whether you are eighteen or eighty -- it will enable you to develop your own very considerable natural abilities so that you can take your rightful place in life, fully deserving others' respect and affection.

More, much more than this, will be added unto you, for there is practically no limit to what may be accomplished as you learn the steps of this vital Path. Remember, the Yogis of the east have already proved to scientists their absolute mastery over physical forces. They have proved their ability to conquer the physical appetites - by living for long periods without food, for example. They have proved their ability to stop at will the heart-beats and breathing -- by being buried alive. They have proved their ability to eliminate

pain -- by submitting to surgical operations without drugs or anaesthetics. They have proved their ability to eradicate fatigue -- by demonstrating astonishing feats of great physical endurance. They have proved their ability to withstand the elements -- by developing immunity to intense heat and cold. They have proved their ability to transcend space and time -- by their astonishing powers of telepathy and clairvoyance.

These amazing feats are mentioned now only to remind you that Yoga itself is a wonderful and dynamic power. But it must be wisely used. Studied through this Course of Lessons, specially prepared for the guidance of western students, it is fully all we have claimed -- harmless in application but atomic in action! For this amazing power which enables the eastern Yogis to walk through fire, for instance, can be developed by you. However, in your case it will be turned to a more constructive purpose: to bring abundant health, energy, will-power, concentration, and successful achievement - in whatever walk of life you choose. Exactly the same power which has enabled the Yogis of the east to perform miracles in their sphere of life will now be harnessed to enable you to achieve corresponding miracles in yours.

The Path you will travel will take you through a land of fascinating discovery, but when the journey is done you will have attained advantages which no one will ever be able to take away from you; knowledge that cannot be found by laborious study in books; and powers you never imagined you possessed.

There will be no reason to lead a monastic life while practising Yogism. For always the best in life is obtained through moderation, not fanaticism. The inhibition of natural desires is dangerous for it builds up emotions and cravings which can become very unhealthy. Unlike the followers of cranky cults, the Yogis believe the fruits of the good earth were meant to be enjoyed. That is why Yogism is a way to more joyous living. Know quite definitely, then, that nothing but good can come of this adventure -- nothing but your fuller personal development and happiness.

WHY YOU NEED TUITION

Although every man has within himself the capacity to cultivate God-given powers, very few indeed have the knowledge. Many realise that these dynamic mental and physical powers exist and can be developed, but they struggle on in the dark for years. These private Lessons in Yogism will make the way clear for you. To begin with, of course, there is much to be explained. LET EVERY WORD SINK IN because it is essential that you should first be properly prepared for your journey. Therefore, read this Lesson carefully when you are alone and quiet and not pressed for time ... so that the exciting news it has for you can really penetrate your innermost being. Be prepared to learn - and to defer judgment till you have gone a little way along the Path and are better equipped to form opinions. Above all, be receptive! As you absorb the principles of Yogism, you will find a gradual transformation taking place in your life; eventually you will look back and wonder how you managed to get by without this inspiring help!

First, then, a word about Yogism itself. "Yogism" is the name of a

system of Yoga specially adapted to the needs of western people. Our conditions and tempo of life are quite different to those appertaining in the East. The average man and woman in this hemisphere leads a more busy, hustled, anxious life. You cannot afford to go into retirement for long periods of study, nor is your way of life suited to the inculcation of rigorous disciplines. Others depend on you and their demands must be continually met. So for years a group of experts worked on the authentic Yoga principles, seeking to adapt them to everyday western living. The result of this research is "Yogism", which interprets Yoga secrets, thousands of years old, in terms that can be readily understood and easily applied by anyone who can read. Therefore, no special skill or aptitude of any kind is required.

RESULTS ARE BOUND TO FOLLOW

Of course it would be useless to seek this secret knowledge without tuition. Yogism is the best of all Teachers since it brings you the combined work of leading eastern AND western Yogis, scientists, psychologists and medical men, who have worked side by side to perfect it. Together, they have integrated a system which is absolutely foolproof and is bound to secure results, if taken seriously and sincerely by any western student. This instruction is given entirely by correspondence because experience has shown that it is by far the best way of learning the principles of Yoga. It is much more personal and practical than attending classes. You can begin at any time, no previous knowledge is assumed, you carry on privately at home where and when it is most convenient for yourself, you don't waste time and money in needless travel, and from the start the student treads the Path as he was meant to tread it -- independently but not alone, for he knows he can always write for extra guidance and help and be sure of an understanding and ready answer. If further proof is needed of the superiority of this method of learning Yoga, the letters of hundreds of grateful School of Yoga students will supply it.

The "steps" along the Path are presented in Yogism in the form of carefully graduated Lessons. At regular intervals, after enrolling, you will receive a new Lesson. (It will be mailed in a plain, sealed envelope.) As your knowledge increases, so these Lessons will become more and more practical, but every Lesson will also provide fascinating reading. In addition, you will be given a series of daily Exercises to perform. These Exercises, like the Lessons, have been carefully devised so that they, too, can be mastered by anyone. It matters not whether you are old or young, stout or slender, the Yogism Exercises will impose no strain. But you will find that they definitely build up extraordinary self-control, greater physical health and new mental and psychic powers. They will take only fifteen minutes of your time each day -- but in those few minutes you will obtain tremendous personal development. The actual powers which the eastern Yogis developed are canalised to freshen, rejuvenate and restore your whole being, whatever your present age or condition.

For Yogism is a logical, scientific system. It is like a lighthouse. Each stone is made with a key, and is locked into the next. The stones interlock in perfect balance till you finally reach the light. Only then can you obtain perfect illumination. Begin your study of Yoga in the middle and you will find that the stones do not interlock. There is something missing. The light will never be reached. What is more, the entire structure will crash at the first sign of trouble.

Naturally, this system of development is more potent and its range infinitely wider than any other method of personal training. Today, for instance, you read a lot about Psychology. What is psychology? The youngest, most immature, of western sciences! It was only in the last century that the west "discovered" anything at all about the Subconscious. On these slender "discoveries", elaborate mind-training and memory-development systems have been constructed: even though as yet western scientists admit they know little or nothing about the subconscious. But for thousands of years the Yogis have been investigating this wonderful storehouse, this veritable dynamo, of energy and ideas, which lies dormant inside you. And the result of their long study and experience will be placed before you in Yogism - information that vastly eclipses anything the west has yet learnt about the subconscious, and which shows how to completely transform your life with new interest and purpose.

Again, within the past twenty years, famous western scientists like Rutherford, Nils Bohr, Chadwick and others have stumbled on another "discovery" which has been known to the Yogis for centuries -- that all matter has a central origin and that in a glass of water is sufficient energy to drive a train a hundred miles. The atomb bomb which fell on Hiroshima was no larger than a football, yet it destroyed 182,000 people. Now, the Yogis knew much more than we about the dynamic forces wrapped-up in nature. They knew that inside the human make-up are forces just as potent as anything yet uncovered by western physical science. Further, they discovered how to release these forces, using them for human betterment - not for destruction, as western science has mistakenly chosen. That is why Yogism, based on their findings, can definitely build you an iron will and train you to focus your mind on any problem anywhere -- however violent and noisy the distractions. It can turn your mind, which is the most powerful agent you possess, into an obedient servant.

DEVELOPING INDEPENDENCE AND PERSONALITY

For example, it will entirely kill the habit of automatic thinking which is the cause of all worry and frustration. It will teach you to think selectively. In other words, it will enable you to lead a life of your own choosing, not automatically accept what accident produces for you. And this is the royal road to independence. Master this secret and you can literally make your life what you will.

Consider your thought-habits at the moment. When you think of any one thing, what happens? Another immediately leaps to replace it! And this second thought automatically gives birth to a third. The process is going on all the time, and explains why people who are bombarded with defeatist talk, who are made to feel "small" and who are constantly "up against it", in course of time actually do become small and actually are unequal to their tasks. All the time their minds constantly conjure up mental pictures associated with difficulty, despair, and frustration because of their habit of thinking in automatic circles! The mental picture of a telephone, for example, may to your mind associate with a bell ringing. The idea of a bell ringing may next suggest your front door. That front door may then make your mind think involuntarily of the house across the way . . . And so on, endlessly: thinking based purely on chance associations. And on this kind of chance association, which passes for logical consideration,

important "decisions" and "judgments" are based. No wonder so many easily fall victims to despair -- they catch instinctively at whatever mental picture happens to be thrown their way, and there are always plenty of people ready to make life more difficult.

Yogism teaches you to stand apart from the scene, as it were, not losing yourself in all that is happening around you, not necessarily accepting what other people would have you. You learn to develop a detached and independent attitude: the capacity to think selectively, so that you really do begin to lead a life of your own choice instead of reacting automatically to everything around you. Thus it develops "personality" and "concentration." We all know clever men and women worthy of higher positions than they occupy, yet somehow failing to be recognised. They are colourless. They cannot concentrate. Their interest, like a bee flying from flower to flower, flits from one subject to another, attracted by this and that. Yogism will teach you to control your mind and this is the first step to all success, health and happiness. (In actual fact, most people use only a tenth of their potential mental power.)

Now, your mind as you know is closely linked with your body. And thus, just as Yogism will make your mind strong in concentration and in thought-power, so it will flood your body with a vital health-giving force, sweeping away all irritating discomforts. Remember, you were intended to live a healthy life. Nine-tenths of the diseases to which human flesh is heir are ABSOLUTELY UNNECESSARY. As you practise Yogism, you will find that even during the first few weeks your mind becomes calmer, your body younger, your whole personality fitter and happier -- hence greater health and energy must invariably follow!

With Yoga mind-control you will escape worry, and with worry banished your self-confidence will flourish. Remember there is much love and beauty in life: you will learn not to dwell unduly on the sordid side. Now, no doubt, your mind picks up, willy nilly, the one or the other vibration, according to which is, for the moment, being most powerfully directed at you. Yogism will give you the power to alter this automatic reflex and turn on your own power of love and abundance. When you wake up and sigh "Oh, it's Monday again" or "I have that horrible job to do today," you set the keynote to a difficult day. But when, unconsciously, you begin living health, living success, living harmony, as Yogism teaches you to do instinctively, then the shutters of your consciousness will be thrown wide to let the sunshine of life stream in.

LIMITATIONS OF WESTERN METHODS

No separate system of mind-training or physical culture can bestow these benefits. Why? Because one deals only with the subconscious and the other deals only with the muscles. Both are good as far as they go, but Yogism is the complete life science. For example it teaches you how to relax, for perfect relaxation is the foundation of abiding health. The secret of relaxation is something modern civilisation has forgotten in its mad race with the clock. Wherever you look, men and women in the west are engaged in a frenzy of activity. What are they doing? Wearing themselves out! And when they are not doing this physically they are doing it mentally - just literally worrying themselves into an early grave! No wonder their span of life is short.

The Yoga system leads not only to a longer, but to a fuller, life. Its followers soon learn how to relax and conquer fatigue and also how to build up fresh energy. Western people usually depend entirely on what little strength is accumulated during a few hours' sleep. Students of Yogism know how to restore flagging energies at will any time, anywhere, day or night.

You may be a harassed business-man who is busy calculating and thinking all day, and quite unable to leave your records and problems behind when you shut your office door. A good friend may have warned you that you are heading for a breakdown unless you stop fretting. But does he tell you HOW? Not he! Yet you will learn through Yogism the technique for Deep Relaxation, allowing you to escape completely from all anxiety and frustration -- and come back fighting!

Men who stand by their machines all day, women who are continually on the move shopping and cleaning and bringing-up a family, desk-workers who lead the most cribbed and un-natural of lives - all can benefit immediately from the Yogism method of Deep Relaxation. They can also conserve their strength by studying posture. This subject will be gone into fully in later Lessons, when you will learn some simple stretches devised to strengthen and rejuvenate your whole physique. These Yogism stretches are based on the study of animals, none of whom show any more liking for monotonous repetitions of knees-bend, etc. than does the average human. However, they do know the value of the single, sustained stretch -- watch your cat! -- and these natural movements have been evolved into what are really luxurious, super-exercises that are a joy to do. Meanwhile, encourage your instinct to stretch naturally when feeling sluggish. Stretch slowly, deliberately; hold it, and then let go! This rests tired muscles which have maintained a fixed position too long and sends a reviving blood-flush to stagnant parts of the system.

WHAT IS AVERAGE HEALTH?

We have said that nine-tenths of illness is unnecessary. Most of it can be traced back to ignorance, particularly self-ignorance. This certainly applies to such common western complaints as most catarrhal and nervous conditions, constipation, indigestion and so on. The pity of it is, as modern medicine is now discovering, none of these conditions is inevitable: all can be avoided. And yet, through ignorance, every one of them is still a common ailment.

Don't dismiss this subject of health if you should now feel well and young. It is just as important to you as to older people. In point of fact, absolute health is a very rare thing and, by a significant coincidence, only one in ten people actually enjoys it. At the famous Peckham Health Centre in London -- an organisation founded by doctors and biologists who wanted to know more about the average person's health -- some interesting discoveries were made. They personally examined a cross-section of ordinary, average families -- 3,911 men, women and children -- and found that no fewer than NINETY PER CENT had some defect, deficiency or disease. In other words, only one person in ten actually possessed sound health. Of those who did not possess it, only 25 per cent realised this fact and as many as 65 per cent thought they were in good health

when, in fact, they were not.

More official still was the investigation conducted in England and Wales by the British Ministry of Health. This revealed that EIGHTY PER CENT of the civilian population had actually experienced an illness during the three months preceding the census. 6,950 people were interviewed and it was found that 5,596 of them (just over 80 per cent.) had recently undergone some kind of illness which they realised and reported.

YOUR FIGURE AND TRUE AGE

Sound health is, therefore, much rarer than commonly supposed, and any sign of feeling below par should be taken as a warning signal. Through Yogism you will not only be helped by the full relaxation and natural stretching techniques but you will also be taught breathing exercises whose object is to fit both mind and body to function more perfectly. In particular, these breathing exercises bring into play the muscles of the abdominal wall, thereby reducing fat, and strengthening the internal organs to dispose of waste matter. The figure is improved automatically and the tendency to "develop a tummy" checked -- in fact, one of the most frequent changes reported by students is the great improvement in appearance and vitality which they experience.

More importantly, the process of ageing is slowed down. Age and years are not nearly so closely related as most people imagine. The bodies of many young men and women are much older than their years; while there are lithe and sprightly "elders" whose capacity for living thrives undiminished. Yoga puts the true Springtime of life at between 50 and 70 years of age -- yes, just at the time when most western people, no doubt due to the fact that their bodies have been neglected, are thinking of retiring. Yet how often does it happen that a man or woman used to an active life and stimulated by the spur of work, fades and dies within a few years of retiring? Yogism teaches that people should continue work of some kind as long as possible. The man or woman who ceases to be mentally and physically active is actually inviting senility, whatever their age.

Mental and emotional attitudes directly affect health and length of life, too. So also do subconscious promptings, of which the person is often ashamed and seeks to drive deeper into the cellar of his mind, where by a law of nature, they become even more powerful in their influence. Such repression creates within the victim a good deal more than just tension and irritation, though these conditions are bad enough to live with. There must ultimately be release -- or explosion! Health is bound to suffer and, unfortunately, others are often hurt in the process. It's no good blowing the lid off in an alcoholic rampage, or leading a companion a life of hell -- if unbalance continues, however much "escape" is won through such artifices, the same volcanic forces will accumulate to explode again and take their toll in later ill-health. As western life becomes more complicated, and the strains and stresses of civilisation increase, so worse inner conflicts are promoted -- and many organic diseases can now be traced back just here for their birth. Why, otherwise, do ailments such as skin diseases, indigestion, and the like yield to psychological treatment: e.g. treatment of the mind?

Undoubtedly the mind and emotions affect the body, and likewise the condition of your body affects your mind. Both are continually influencing one another. There must be absolute physical health if you would ever enjoy absolute mental health; hence the importance Yogism attaches to proper relaxation, breathing and stretching. There must be real mental health if you are ever to enjoy real physical health -- hence the importance Yogism attaches to concentration. You must see body and mind not as two separate and distinct organisms but as mutually dependent and sympathetic compartments of a single unit which is You. If your body is clogged, your mind will become dull and listless in consequence. If your mind is clogged, your body will become sluggish. An active, healthy body makes possible an alert, successful mind -- just as a first-class brain can develop a healthy body. Neither, however, will create the other without direction -- hence the artless strong man and the physically creaking genius. To be well in both spheres -- physical and mental -- requires balanced training.

THE YOGISM WAY TO HEALTH

Health is all important, then, but do not think Yogism claims to give treatment for specific illnesses. That cannot be done by correspondence, in any case. What Yogism does is to fortify the whole system to enable it to resist illness. As it happens, the body is a long-suffering mechanism. It will continually absorb punishment without protest. And how people do punish their bodies! Only when its great reserves are reduced to a very low ebb indeed does the body make its owner conscious of discomfort. Thus, in ignorance, he may go on abusing his body for years, giving it too little oxygen, too little or too much food, too little or too much liquid, insufficient exercise and insufficient hygenic attention (both external and internal).

A wrongly fed, ill-rested, ill-exercised body -- which too often also carries a load of nervous worry and frustration -- must inevitably break down. Its owner then discovers, belatedly, that he is unwell - has been for some time. What does he do? He rushes forth to his doctor for a "tonic". Pity his poor body! -- it was only signalling its desire to lead a more balanced life. And pity the poor doctor! -- who cannot live the patient's life for him. Instead, the doctor is asked to mix a tonic that will cure overnight a condition which has been years accumulating.

There is no more hard-working or talented profession, nor one more often expected to perform miracles, than western medicine. But what shocking co-operation we give it! Of course the doctor can usually produce a tonic to allay immediate symptoms of illness. Thus, he knows iron and arsenic in the right proportions will fortify an impoverished bloodstream, strychnine will stimulate jaded nerves and bromides will sooth jangled nerves. But the root of the trouble, which may be in the patient's life: what of that? THIS is the patient's affair and only he can deal with it. He may be mal-adjusted to his job, his wife, his relations, his neighbours, his boss . . . Or he may not be getting enough sleep, or consuming the right food, or having sufficient relaxation -- any one of a variety of causes (especially worry) may lead, in the first place, to his being unwell. If not adjusted, this underlying trouble will obviously continue, causing new symptoms to break out at a later date .... and

thus the patient will go through life, studying these surface symptoms, ignoring their basic causes - and continually suffering through this ignorance.

Grasp this fact - this tremendous fact -- that all the time NOW we are creating our FUTURE health and ill-health. If now we drift along, sluggish, debilitated, irritable, discouraged, maybe a burden to ourselves and to others, we cannot expect to be well in the future. Yet by taking ourselves in hand at a given moment, and by henceforth observing certain basic rules of health, we can step quickly into a free, vigorous, more useful life: if we choose.

One of these basic health rules overlooked by the west is this practice of relaxation. In western civilisation, as man rushes headlong from one war to another, he subjects himself to intolerable strains. He must relax -- or suffer in mind and body. He chooses to suffer. He has, indeed, forgotten the art of relaxing. His poor nerve-torn, distraught, exhausted mind is never allowed to come completely to rest. Even his sleep is disturbed by his fears and responsibilities.

Everything in modern life is sacrificed to speed. Man's life is regulated by the clock. If you could look inside his mind, you would see it tensed up, like a spring coiled to the snapping point. Listen to his thoughts as they race madly on: "I must do this. I must do that. What will happen about this? What will happen about that? What is the other chap up to? How will it affect me? Dare I do it too? What will they say if I fail? Who is attacking me now? What will I do tomorrow? . . . next week? . . . next year? . . . ."

Never a pause. Never a moment's real tranquility. Just one long incessant fever of anticipation and fear. No wonder the average person's nerves are continually on edge, occupational maladies like duodenal ulcers appear, tempers are frayed, unkind acts provoked, partnerships blown up and happiness ruptured. Yet everything really worth while has been achieved, not by pressure, but primarily through somebody's quiet meditation. All the great works of art and literature, and all the great discoveries of science and invention, originally came to man through quiet meditation. Supreme examples of this are those sojourns in the wilderness which brought forth Christianity and Buddhism.

Not surprisingly, then, Yogism has evolved this technique for Deep Relaxation which will meet the needs of ordinary people. This technique may be new to you, but already in your heart you must know that you, too, could benefit from a few moments of real tranquility each day - precious moments stolen from the heat of everyday life, when you could silence your pulsing thoughts, and give your nervous system a chance to rest and revive. From such experiences you would emerge refreshed and fitter to face the strains of civilised life. Yogism will teach you the art of relaxation - indeed, the very first steps will be taken with this Lesson.

BREATHING-IN VITAL ENERGY

We have said that Yogism will also teach you to breathe properly -- this is another art which civilisation has stifled. Air is an invisible gas charged with two substances -- oxygen and nitrogen -- and, in minute quantities, other substances too.. It is more vital to man than food, water or sleep, any of which

can be dispensed with for a matter of days without endangering life. Cut off the air-line, however, and the body becomes inert in a matter of minutes. Unfortunately, so long as he breathes, western man does not care how he breathes. So long as the spark of life exists, nature performs an involuntary muscular action which is called breathing, and which passes air into the lungs to filter through the lung-cells, purifying the blood and providing energy.

But what the student of Yogism aims to achieve is something much more than this. You want not just enough energy to drag round, but more abundant energy so that you can lead a more abundant life: the life you should be living now. The cleansed blood, before it passes through the capillaries of the lung cells, must be thoroughly washed in life-giving oxygen so that the body is given more energy and the mind becomes freer to act. Without training, people breathe wrongly. And shallow-breathing actually breeds disease, debility and inefficiency (there is no doubt that the mind, no less than the body, is affected).

If you question this, consider some evidence which came to light during the recent war and which provided unexpected Western confirmation for what the Yogis have long taught. It was proved undisputably that the mental alertness of air-crews dropped when their oxygen intake was affected, although the change in breathing was so slight that they themselves failed to notice it. This research is summed up thus in an official publication issued to R.A.F. instructors by the British Air Ministry:-

"The effect of oxygen lack is rather similar to that produced by an over-indulgence in alcohol. Judgment and understanding are much impaired and bodily sensation dulled but the subject himself is not aware of these changes and is convinced that his mind is clear and he is capable of dealing with any situation. Such a state of mind in persons flying in aircraft is obviously a source of great danger. So much emphasis has been laid upon the importance of oxygen when flying over 10,000 feet that all members of air crews have now become completely oxygen-minded."

Would that all members of the general public were oxygen-minded also! Unfortunately, one need not soar to high altitudes to gain evidence of widespread "oxygen lack." Air-crews are not the only people who are liable to suffer unconsciously, or believe they are physically and mentally alert when well below their best. In ordinary, everyday quiet respiration the lungs work at only a tenth their full capacity. If, therefore, you wish to lead a more active and intelligent life, you MUST attend to your breathing technique. The streets of every city are thronged with shallow-breathers suffering from "oxygen lack" and its consequent mental clouding and physical fatigue. They, too, think their minds are clear and capable, whereas they are working at one-tenth capacity.

A correct breathing routine is vital if you wish physical or mental improvement. However, there is another and deeper aspect to this matter. Breathing, as the Yogis teach, involves more than correct inhaling and exhaling, though you have seen how important this can be in conditioning your physical and mental status. Breath is life! The Yogis discovered a hidden "ozone" which most people hardly breathe, but which is the true life force. They called it "Prana". Have you ever walked on a hill on a keen night and felt a little intoxicated with the freshness of the air? You will learn to capture this life-giving element which

permeates the air, so that you take it into your system at all times, even when asleep -- and thus you will learn through Yogism breathing the secret of completely sound, nerve-restoring sleep which can make such a difference to your work and employment.

In Britain alone two million people suffer from chronic insomnia. What has western science done to cure them? You have only to study the faces of the folk you meet in the early morning to see the pathetic result. How much real rest have these people enjoyed? Through the practice of Yogism you will learn to sleep softly and naturally, and wake refreshed and revitalized. You will learn to breathe-in the "Prana" or life-giving force which animates the air -- not just sniff a little oxygen into the tops of your lungs. To draw in to the full a vitalizing force that can spread through your whole system strengthening exhausted tissues . . . . This is what you will learn to do through the Yogism Breathing Exercises, one of which is given in this Lesson. In the next Lesson you will learn other breathing techniques -- the Cleansing Breath, for instance, which instantly clears the head, the Saturation Breath which floods the body with energy and other breathing exercises to relieve nerve strain, fill the lungs to their full extent, and inspire a feeling of tremendous alertness and keenness. Their effects must be realised to be believed, but they are natural effects: they cannot harm like drugs and chemicals, and they do lead to permanent well-being.

Thus, the Yogism breathing and natural stretches (which are within the reach of all men and women, whatever their age or present physique) not only increase the capacity for living but the whole tone of health. If you are young and strong, this training will give you internal strength which no amount of western P.C. could develop. It will also safeguard your future while raising your present standard of awareness. If you are middle-aged, you will find in this training an amazing rejuvenation. Whatever your age, the onset of ill-health and diminished strength will be retarded. Naturally, the sooner you embrace this training, the greater will be the benefit, the effect more lasting. For you cannot go on drawing cheques on the Bank of Health without your balance running low: you must constantly replenish your account with good currency. Without a knowledge of Yogism, this cannot easily be done.

WHAT YOU ABSORB INTO YOUR SYSTEM

Meanwhile as you are growing in health and vitality, you must, of course, eat! There is no such thing as a Yoga "diet". Although what you take into your system is important, how you take it is more important still. Allowance is made for the fact that many students are not in a position to vary their diet: they must eat what is provided for them. However, HOW they eat it is something they can control and, thereby, greatly ease the task of the digestive system. After years of practice the Yogis have acquired such physical control that they can actually imbibe lethal poisons without suffering any bodily harm. But this is only to demonstrate their perfect control and mastery over the body-machine. The famous Yogi, Narasingha Swami, in the presence of a distinguished gathering at the University of Calcutta, in December 1934, drank fatal doses of nitric acid, sulphuric acid, and carbolic acid! Sir C.V. Raman, who was present, certifies that the Yogi poured the liquids into his cupped hands and lapped it with gusto. The next year, in front of reputable witnesses in Rangoon, Narasingha Swami ate a gramme of potassium cyanide!

Do you think this impossible? If so, take your Bible and turn to Mark: "And these signs shall follow them that believe Me. In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

Obviously Yogism does not seek to demonstrate all these phenomena, many of which in any case are possible only to very advanced Yogis and permissible purely for scientific demonstrations. What it will do, however, is to show you how to avoid taking poison into your system when that poison passes under the name of "food"; a plentiful source, it may be added, of constipation and many other scourges which civilisation has brought. Regular daily evacuation is also developed as part of the Yogism training. Irregular evacuation leads to physical illness and mental strain. You cannot possibly be physically well and mentally clear if your intestinal tract is clogged with waste matter.

MENTAL, MATERIAL AND PSYCHIC DEVELOPMENT

On this strong foundation of abundant physical health, with energy accumulating all the time instead of being dissipated, Yogism develops the mind. Concentration has already been mentioned. You will gain the power to think in crowded and noisy places, to eradicate complexes such as the inferiority feeling, to banish the health-robbing tensions of worry and frustration -- in short, to gain MIND-CONTROL and so make yourself independent of circumstances.

When you have learnt this secret of concentration, so that you can turn to what you want at any time, never mind the difficulties, all other work or study will become easy to you. The barriers will be down! Success, remember, depends on developing a clearer perception of detail and the tenacity to deal with it -- thus your study of Yogism will help you earn more money, gain the promotion of your private plans, and liberate your life of crippling anxieties. No need to worry about worldly independence - and no reason to scorn it! It must come automatically, as you progress with these studies.

People misquote St. Paul when they attribute to him the saying "Money is the root of all evil". Paul actually said "The love of money is the root of all evil" - which is a different matter altogether. In western life, money is a great power. These Lessons have taken that into account: they will see that your material progress enables you to bring more happiness to others. Extra money acquired with that end in view is sure to be blessed.

Lastly, Yogism will develop the psychic or intuitive side of your nature, so that you will know the inspiration available to all who unfold their inner faculties. Here again western science lags behind a thousand years. In our modern universities the vital faculties of clairvoyance and telepathy are just now being re-discovered. "Extra-sensory perception" is the name by which they are now described in western scientific literature. These faculties, which western scientists are now so thrilled and excited about, were developed by the Yogis from the beginning of time. They discovered secret techniques which you, too, may use to develop your natural intuitive powers, if you choose. The psychic or spiritual side of man is actually the most real and abiding part of him. Its development is, therefore, a fascinating aspect of Yoga training.

YOGISM MEANS A NEW LIFE

All the foregoing steps will be taken, each in their natural order, as you receive and absorb each vital new Lesson. When, after four months' training, you receive the final Lesson, you will be given a system for perpetual use, so that you can go on improving and developing your physical, mental and spiritual self - just as far as you wish. For the aim of Yogism is to make you a better being: physically (externally and internally), mentally and spiritually. You will learn to know your mind, your body and your psychic self just as you already know the back of your hand. You will learn to control yourself as you would the wagging of your little finger.

As you proceed, step by step, through Yogism, you will notice changes taking place within yourself. Others, too, will observe them, probably comment on them. Your body will look younger because it will be younger. Your mind will seem more active, because it will have been freed from its present inhibitions. Your whole outlook on life will become happier than you ever dreamt possible. Why? Because physically and mentally you will have become a unified being. You will really live as you were meant to live. Those fears and worries which now poison your bloodstream will have no place, then, in your world. Anger, depression, fluctuating moods and impulses which now flame up and down at the behest of circumstances -- all conspiring, be it noted, to upset the equilibrium of living and taking their dues in "poor health" and "nerves" -- will be completely mastered.

Auto-suggestion and physical training alone could not achieve this complete liberation for you. The weakness of auto-suggestion is, as Shakespeare put it "My words fly upward, my thoughts remain below." It ignores the fact that the mind has to be prepared before suggestion can take root - there is a definite Yogism technique for realising this. Physical training, likewise, good as it is, can do nothing to improve your personality. In assessing the qualifications for aspirants to high executive positions, the National Institute of Industrial Psychology submits candidates to the following tests. Ask yourself how many you could face, or how auto-suggestion or physical training would fit you to do so?

> "How impressive are his appearance, bearing and speech? What is the level of his general intelligence? How effectively does he use it? Has he any marked aptitude? Does he express himself easily? Has he intellectual interests? Is he physically active?, Social?, Artistic? How acceptable does he make himself to other people? Does he influence others? Is he self-reliant?"

These, then, are the yardsticks by which men and women are measured for positions of initiative and responsibility: shall we say, they are the yardsticks of occupational success? Careful examination will show that all are concerned with things you never learnt at school. They have to do with your personality, how well you have shaped it and how you now use it -- things to which the average man and woman gives no attention whatsoever. These questions strike deep, and they all centre, to a large extent, on the development of what in Yogism we call Self-faith - something which these Lessons specifically aim to create within you.

Of course as practised in the east, Yoga demands immense sacrifices which would not be practicable here. There, the chela or pupil must remove himself from the world, from his home and children, fasting for weeks in complete solitude, practising complicated postures and meditations. Eventually he emerges with what seem super-human powers. But such powers are not required by you. Rather you want to cultivate the talents and qualities which will fit you for a better life here in the western world. And all the things we have said this adaptation of Yoga will do for you it certainly WILL do - provided you give it your fair co-operation.

It may be asked "How will my study of Yogism square-up with my religious beliefs?" Whatever your religious persuasion, it will reinforce the good in it. Only to the rationalist, who can see no All-pervading Power of Love at work in the Universe, does Yoga issue a religious challenge. The Yogis maintain that Christ was the perfect example of the highest forms of Yoga. Remember, He was born in the East. He lived in the East. He underwent in secret in the East the training for His mission. He knew the secrets of relaxation and rejuvenation. He certainly was not, as many mistakenly think, a typical product of western "education" -- far from it. He practised regular withdrawal for prayer, relaxation and preparation. And He performed miracles -- naturally more awe-inspiring than those demonstrated by ordinary Yogis. Some of the secrets of Yoga are actually inscribed in the Gospels though to the untrained eye they remain inscrutable.

So far this first Lesson has necessarily been descriptive. But you must first condition your mind to assimilate these instructions. Then, from the moment you begin living the Yogism way, you will feel better - indeed, the very first time you follow out these instructions, you will enjoy an increased sense of well-being. Let that encourage you to go on earnestly. When you first master Deep Relaxation, you will know what real rest is. Let that encourage you, so that on the next occasion you will give even more to this exercise, and so continue drawing even more from it.

Yours will be the idential instruction that has already brought new life to countless others. But it is not enough just to "read all about it" - and then fail to carry it out. No need to hurry or fluster -- take your time, but think what you are doing and be prepared for benefits. From these Lessons you will learn about the various schools of Yoga and the methods they employ. Of these methods, certain well-tried, proven ones, suitable for Western usage, will be incorporated for your personal use. In turn you will pass through Hatha Yoga, which is the complete way to physical well being; Raja Yoga, which gives you poise and confidence, banishes fear and develops your latent powers; Gnani Yoga, which opens the way to harmonious living; Mantra Yoga, which is the science of vibration; and Bhakti Yoga, which develops the highest spiritual powers. Sanscrit words will be used sparingly and will always be followed by an explanation. No knowledge will be taken for granted. Everything will be made clear.

Pause now - and reflect on this .... However discouraged or disillusioned or indifferent you may feel at the moment, Yogism reaches out to guide you to a new experience. Begin by attempting the first Exercise in Deep Relaxation, which accompanies this Lesson. Do it tonight before retiring - but give it adequate time. You have nothing to lose -- everything to gain -- so dedicate

your whole heart to it. Follow-up with the No.2 Exercise - the Re-vitalizing Breath. Give this, too, a fair and generous trial. Be in earnest - let it prove itself!

These two Exercises alone, simple and elementary though they must necessarily be, are beyond value. Only try them, receptively and conscientiously, and you will be astonished by the power they awaken. And as you perform the more advanced Exercises given in later Lessons, so will greater benefits continue to crowd in upon you. For Yogism meets you wherever you are and will repay you increasingly, as you enlarge your capacity to receive.

YOGISM EXERCISES - FIRST WEEK

Read this first:- These Exercises should, in the beginning phase, be performed in privacy. Later, you will be given Exercises which can be more conveniently carried out; but the initial Exercises are meant for private application. Where necessary, variations can take place, such as for instance lying on the bed instead of the floor, or even sitting in a comfortable arm-chair. But where possible the Exercises should preferably be performed as closely as possible to the directions given. Above all, however or wherever performed, they must be practised for at least 15 minutes every day with the major time given at first to Exercise I. (The Exercises are quite harmless and impose no strain but students who suffer from a heart or lung condition should obviously use moderation.)

If your 15-minutes Daily Session is to be in the mornings, make sure you really do have a full 15 minutes free for it and give it your WHOLE attention. If in the evening, make sure you are FULLY AWAKE and that you concentrate as well as you know how. And note the following general advice:-

DAILY FRICTION BATH. You know how clean the body feels after a bath. However, a daily immersion bath is not a practical proposition to many people owing to the time and facilities needed. But a daily Friction Bath can be taken by everyone -- and with far greater advantage. Every morning, in future, fill a bowl with cold, tepid or warm water, according to your taste. Immerse in this water a face-towel about a yard long. Then squeeze out the towel thoroughly. Now briskly rub each limb, your chest, your back, all over your body. As each portion of the body is rubbed, dry it and continue with the next. But remember always to rub really vigorously -- till the skin is pink and flushed. If you have a turkish towel, use it for the rubbing.

Why this daily friction bath? Because your skin is an organ of elimination. If your pores are made active, they will get rid of something like two and a half pints of liquid a day! The liquid which is expelled by the skin is poisonous matter. It will do no good inside you. If your pores are clogged and the channels of elimination are inert, the poison cannot be expelled naturally and freely. The Friction Bath will bring the blood to the surface and stimulate circulation and elimination.

So, in future, every day, take a Friction Bath. It's a far more positive thing than simply relaxing in hot water or taking a shower. After your Friction Bath you'll feel cleaner and your skin and circulation will be toned-up to proper pitch. So give your skin this chance to keep fit and help your body eliminate waste!

DAILY EVACUATION - The bowels should operate naturally and the Yogism breathing and stretching Exercises will in due course achieve this essential daily elimination of waste and toxic matter from the system, without purgatives. However, in the meanwhile a definite, fixed and inexorable routine should be established of visiting the toilet twice daily, at set times. The establishing of such a regular morning and evening "routine" is essential. Whether successful or not is immaterial to begin with -- the important thing is to call upon the bowel to act at regular and specific times, so that at least one daily movement is in due course realised. There should be no straining but a natural and unflustered effort to exercise the muscles responsible for bowel movement. Remember, no strain but regular visits daily - and at the same times.

DIET. -- As stated, there is no Yoga diet, as such. Indeed, there is no such thing as an "ideal" diet, to suit everyone. As a matter of fact, what we eat matters less than HOW we eat and HOW MUCH we eat. You will be given information on the relative food values but meanwhile it will help if you eat less but spend more time over your meals - see how long you can chew each mouthful before swallowing. Savour drinks in the mouth before swallowing. Cut down drinking at meal-times. (To be fair to your digestion, the ideal "mix" comes naturally from prolonged chewing unaided by any extra liquid refreshment.) If possible, eliminate drinking an hour or preferably two hours before and after meals. At least, try not to drink so much near meal-times but do make-up for this at other times. The average person eats too much, eats too quickly, and doesn't drink nearly enough at off-meal hours. Finally, REST after meals for as long as possible. (Don't make a fetish of any of these instructions. Apply them sensibly, without fuss.)

CLOTHING. -- Wear loose clothing when circumstances permit. Avoid too tight collars or any form of clothing which restricts breathing. Women should cut down the use of girdles, corsets and other restricting devices as far as possible. When your corset of firm muscle has been formed by the Yogism exercises, you will discard artificial corsets for good.

VENTILATION -- Do not keep your home too hot in winter. See that fresh air is always circulating. (This does not mean a draught.) Sleep with your windows open, in winter and in summer. Breathe PURE air - dust harbours germs. An eiderdown, though light in weight, will enable you to dispense with a couple of heavy blankets overnight. Aim at warmth without weight, circulating air without draught. (Some, whose home life is difficult, do their Exercises in the Park.)

EXERCISE 1: DEEP RELAXATION

Have you ever looked at people sitting in a train or hotel lounge? They are supposed to be "relaxing". That is to say, they think they are relaxing, and when they rise to resume their labours they may wonder why their "rest" leaves them still feeling tired. The answer is that they have been sitting as tensed as if they had been walking. Now the Yogis learnt the secret of Deep Relaxation by watching the natural habits of animals: the cat and dog and serpent. When an animal relaxes, it doesn't just sit down. It doesn't even just lie down. It S-L-U-M-P-S! And it isn't packed tight by close-fitting clothes. Its body is free and exposed to the air.

So, for your first Exercise in Deep Relaxation, try to imitate the

animal. Copy consciously what it demonstrates unconsciously. First, as few clothes as possible. Let the air circulate freely round your body. If the floor is uncarpeted, place a strip of carpet, or a blanket folded in two, on the floor to lie upon. Open the window if it is not too chilly. Of course, on a very cold day you must ensure there is some artificial heating (later you will learn how to generate your own internal heating) or cover the body sufficiently to keep out the cold.

Now lie down on the floor, resting on your carpet or blanket. (The Exercise may also be practised on a bed or sitting comfortably in an arm chair, if absolutely necessary, but do it the proper way if you possibly can.) Breathe out and in slowly and deeply a few times - then yawn and SLUMP! Your arms are probably parallel to your body, your feet slightly apart and you imagine yourself relaxed.

But are you really relaxed? Run over your body mentally. Your shoulders, are they relaxed? Your hands? Your mouth? Your arms? -- each arm? Each leg? Feet? Small of back? Neck? Stomach?

NOW GET UP -- Your first attempt will not be very good. Anyhow, it will certainly be a long way short of perfection.

But next time, while still standing on your feet, picture again the way a dog or cat flops down -- no need to copy that exactly; but determine that when you do lie down to relax you will not make an effort of relaxing. Just breathe in and out slowly and deeply a few times, yawn, then S-A-G completely, and when you are lying "flat out" and have withdrawn all feeling of tenseness MENTALLY REVIEW YOUR BODY STARTING AT THE HEAD AND WORKING DOWN: from the muscles of the mouth, eyes, neck, shoulders . . . right down left and right sides, till you reach the toes. As you work down you will continually find new parts still taut and flexed . . . your lower jaw, for instance, or your tongue. Go right over your body from top to toe and relax every muscle and joint. Now R-E-S-T ....

By and by you will feel parts of the body stiffening up again, and you will have to begin your review a second time, working your way down, part by part, muscle by muscle. You will know that you are succeeding when a sense of unusual drowsiness steals over you. Don't fight this -- give way to it. Just r-e-l-a-x.

Don't be in a hurry to "come to". Take your time. Indeed, just don't bother to think about time. You will know instinctively when your five or ten minutes are up, after a very little practice. It's certainly worth stealing these few minutes from each day because during a 10-minute period of relaxation the tissues of the body will be renewed to the extent of some hours' sleep.

Terminate this Deep Relaxation by again working your way down the body, this time restoring control to each muscle as you pass down to the feet. Having completed the process, slowly and gradually S-T-R-E-T-C-H two or three times -- put all you can into these stretches, make them last and count! -- and then rise. Stretching is the natural way to get the blood rushing to extremities and you should always aim at taking a real interest and pleasure in it.

Never forget this stretching at the close of each Relaxation period. Push out your arms and feet and hold them out as far as they will go. Remember, a slow, sustained natural stretch, this way and that, is far, far better than a number of jerky repetitions. See if you can stretch your chest and abdomen, too, by raising them off the floor. Later on you will be taught the Yoga "asanas" or postures but just now you are asked to stretch naturally and luxuriously in any form your instinct leads you.

As you continue with a daily Deep Relaxation period, you will find that facility grows with practice. Slow, deep breathing will always help to introduce it, but don't make the mistake of concentrating on your breathing at this time - the aim, remember, is to relax, and ultimately you will be able to do this quite effortlessly. Then you will be able to "let go" anywhere -- in a roomful of people, even if they happen to be babbling at the tops of their voices. You will be able to do it sitting in a chair -- your mind aeons away from all physical tensions. But though Deep Relaxation isn't easy at first, do make up your mind now you are going to master it. No need to exercise "will-power" -- merely create the right emotional wish to achieve it, be regular with your daily session and suddenly you will discover how to side-slip all tension and completely rest mind and body. The relief it affords after a hard day's work is indescribable.

Obviously you will not remember all this description of Exercise 1 at the first reading. (Your memory for detail will be improved later!.) So read over these pages in-between Exercises.

If having done all we ask, you still find it difficult to get complete satisfaction, examine <u>yourself</u> carefully. Are you hyper-critical? Are you constantly finding fault? Do you "nag" and probe others' weaknesses? Remember, it takes courage to admit that one is hyper-critical or a "nagger" - so if you have to plead guilty under these headings, no need to be too hard on yourself!. Just be truthful. If you have a tendency to be hyper-critical, seek to replace it with a little more tolerance in the coming week. Even if people deserve censure, do it more kindly. Make extra allowance for ordinary human frailty....

If you commence doing this at once you will find quite suddenly that the power of Relaxation is yours. There is an excellent reason for this. The Yogis have known it for centuries and western psychologists, probing the subconscious, are now at last beginning to understand it too.

EXERCISE 2: THE REVITALZING BREATH

Without anticipating what comes in the next Lesson - which deals with the secrets of dynamic Yoga breathing for increased energy and stamina - here is an Exercise you can do right away. Make it part of your first week's daily Yogism routine.

Adopt the position followed for Exercise 1 (Relaxation) but with the left palm on your diaphragm, and the right hand on top of your left. (The diaphragm is that area just below the parting of the ribs.) Now press lightly on the diaphragm. (This increases the height and capacity of your chest, and helps you to draw more air into your lungs.) Breathe in S-L-O-W-L-Y and as DEEPLY as you can. (By pressing gently on the diaphragm, you will at first fill the lower part of the lungs; then the middle; and finally the lungs will be filled up to their full capacity.)

Do this all very gradually and rhythmically, and without strain. Take your time in breathing-in, hold your breath for a few seconds, and then release it gradually, slowly, at the same time gently drawing in the abdomen.

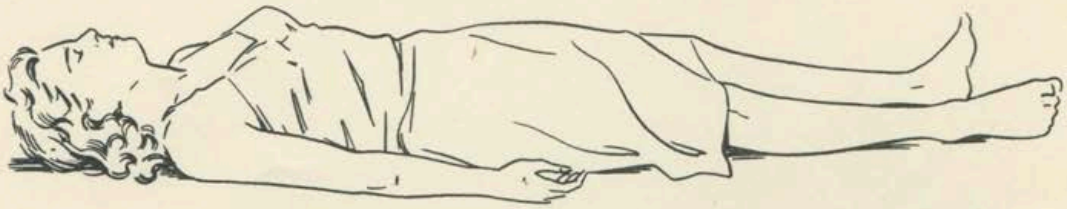
When your breath has been thoroughly expelled, rest momentarily. Then commence to inhale again, slowly, more slowly. But this time recall what little you have already read in this Lesson about Prana -- remember it is the health-giving, energizing element that permeates the air but must be drawn in consciously. Picture this life-force being taken into your body, entering into your system through the tips of your toes and fingers as you make each inhalation. Visualise your limbs as hollow tubes through which the radiant Prana is passing. Then, as you hold your breath, feel it beginning to permeate your whole frame. This life-giving Prana is a vital, energizing force which will eventually renew your whole body, giving it a pleasant healthy glow.

When exhaling, again operate slowly and with as much control as possible, at the same time mentally ejecting or expelling from your system all impurity and fatigue and ill-health.

Do this simple Exercise half a dozen times, and then to wind up this daily session, yawn again and stretch -- not just automatically but imaginatively. Yawn slowly, stretch naturally -- spend a little time on it. Then, take one more deep breath, hold it, throw back the shoulders, clinch the fists, tense the muscles, and suddenly expel the air through the mouth in one quick, sudden ejection. Perform this last function just the once, but do it with vigour. You'll get up feeling a new man or woman for it's quite impossible for you not to feel better if you really carry out these instructions. Be content for the moment to do them uncritically -- ACCEPT the theory of Prana: its reality will soon be proved to you abundantly from actual, personal experience. Your next Lesson will be devoted entirely to the technique of Yoga breathing for all-day energy. Whenever you feel exhausted, depressed or weary, you can tap this dynamic power to re-energize your whole being.

LESSON 1 --- CHART 1

Though perfect Relaxation (Exercise 1) will not be achieved at the first attempt, nevertheless the benefits should be considerable and they will, of course, improve rapidly as greater skill is acquired. This Exercise provides immediate relief from strain and tension of every kind and the student rises feeling wonderfully refreshed -- "having left my troubles on the floor," as one described it.

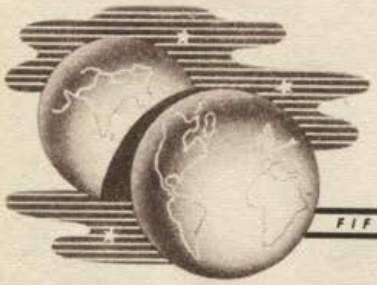


RELAXATION EXERCISE (SAVASAN)

REVITALIZING BREATH

The position for the Revitalizing Breath (Exercise 2). The left palm rests on the diaphragm and the right hand on top of the left. By applying pressure, the height and capacity of the chest can be increased. Inhalation should be very slow, and the lower part of the lungs filled first. This and other Yogism breathing Exercises gently massage the internal organs, strengthening them to perform their functions more efficiently. Each Exercise has a mental aspect, equally as important as the physical. The Revitalizing Breath is an amazingly powerful energizer, which must be experienced to be believed and, with practice, will rejuvenate the whole system.

INTERPRETS THE EASTERN WISDOM



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LESSON II: SECRETS OF YOGA BREATHING

In welcoming you to the study of Yogism, we will first explain how your Lessons will be presented to you. The method adopted is two-fold: it embraces instruction and practice. Notice that we underline the two latter words. They are very important. Upon the extent that you appreciate them depends your success in all that follows.

First, you must study the Lesson material sent you. Mostly, it will come at weekly intervals, but in the case of this particular Lesson a fortnight will elapse before you receive its successor. This is because the subject, as now presented, will be new to you. However much or little you have thought about Yoga before, the present Course strikes entirely new lines. And it is important, and deserves extra time, to ensure that you begin your training on the right footing.

So much for study: you have, then, a fortnight in which to "digest" the information imparted in this Lesson. During this fortnight, you will also learn to apply the Exercises. These two -- study and exercise -- must go hand in hand. Either without the other will not do. Together, they simply cannot fail to produce the results you sincerely seek - how soon depends mainly on the degree of co-operation you are prepared to give.

So while Yogism can undoubtedly widen and deepen your whole future life, it does demand your very full, earnest and thorough application from the start. In addition to the time taken by the Daily Exercises, you must be prepared to set aside regular weekly study and meditation periods -- their length and frequency matter less than their regularity. When in the coming week can you best fit them in? And how often? Once, twice, three times . . . ?

However busy you are, do resolve to set aside this extra time now. And see that you carry out that resolution firmly. Make time! Stick to your programme rigidly! Let nothing stand in your way! After all, you want results as quickly as possible. Very well, prepare to get them: by giving the Course every chance to work - in other words, by doing what it asks you, and doing it with all your heart.

During your weekly study periods, try to be alone. To begin with, occupy them by reading over the Lessons, again and again, letting every word sink in till you have grasped the full significance. Later on, you will be given instructions for making these study periods highly creative and dynamic: you will learn how to improve your power of concentration and how to use your mind to alter your future. But to begin with, it is enough to study the Lessons, pondering their message and how you best can apply it to the present circumstances of life.

As for the DAILY Exercises (given at the end of each Lesson), they must never be missed. Work on those prescribed in this Lesson, and work on them every day, without fail, for the next fortnight. Then replace them by the new Exercises which you will find in the succeeding Lesson. The keynote of the Yogism training is gradual: the Exercises will therefore take you forward progressively, always improving. In applying them, remember this underlying key-note of gradualness. Do nothing jerkily. Take your time! Aim at naturalness. In fact, as you will presently see, all the Yogism Exercises are natural stretches and stresses, done very slowly and dynamically. By "dynamically" we mean they must be done with feeling and conviction. For every Exercise has its mental background which is just as important as the physical movements, and this background must be studied and accepted and believed, to obtain the full benefits.

These Exercises are quite different from ordinary physical culture, though students who already carry out physical culture systems are advised to continue with them, certainly until a more advanced stage is reached. But Yogism can also be carried out entirely on its own, provided you perform the Yogism Exercises every day, without fail, and for the full 15 minutes at least.

This does not mean five minutes snatched before breakfast or just before you fall asleep. It means a FULL FIFTEEN-MINUTE SESSION at some time - preferably the same time - each day, DEVOTED ENTIRELY AND EXCLUSIVELY TO THE YOGISM EXERCISES. Your study and meditation must be done at some other time, in addition.

During these fifteen-minute Exercise sessions put everything you have got into the exercises. Carry them out with as receptive a mind as possible. Throw in your lot truly with the Course. EXPECT quick results!

To begin with, you will not be asked to do any specific Yoga postures or "asanas." First, the body must be prepared for these by practising natural stretching. So you are asked, after each Relaxation Exercise, to stretch

naturally, instinctively, gradually, this way and that, spending a little time over it, reaching out as far as you can, sustaining the natural tension set up, making quite a job of it. Let us imagine that, having completed Relaxation, you are lying on your back, and you have stretched each foot and each arm as far as they will go, and held them out. You have even exercised mouth, face and throat by yawning. Now turn over on your face, and push out each leg, stiffly raising the knees off the floor, first one leg, then the other and finally the two together. You will feel the pull on the thighs and abdomen. Remember, one prolonged stretch each time, not a series of jerks, and let natural instinct guide you. Finish with the "cat-stretch". You are still lying face downwards, your hands are resting on the floor, palms down, in line with your shoulders. Try now to lift the body off the floor by pressing down on your hands and toes. Up! - and hold it! Then go up further, this time arching the back. Hold it! Then down! And now you can say your stretching routine for the day is finished. In it you will have done several movements incorporated more dynamically in the Yoga asanas, but we want you to carry on this way, just stretching naturally, slowly and instinctively, for some weeks ahead - until you are ready for the Yoga postures and asanas to be taught later.

Each Lesson will take you one step further along the Path of Attainment. Meanwhile, don't be impatient to learn about individual aspects of Yoga which may have some immediate attraction for you. And don't waste your time reading books or literature on the subject. This you can do to much better advantage later, when the initial ground has been covered. Each phase of Yoga will be interpreted here in turn, and in its proper place and time. You have signed on for the highest and best training that it is possible to give. Follow it sincerely in the sequence laid down.

At every stage we will give you reasons for what you are asked to do. Yogism is a tried system, reasoned scientifically by men who know the workings of the human mind and body. Some systems tell you to do this, that or the other, as a "rite." That is not good enough for Yogism. For instance, the Yogism breathing Exercises have been designed not only to cleanse the blood and to massage the internal organs concerned with digestion and elimination -- if this were all, they would be well worth doing for the stimulation they give alone. But they also set up the basic rhythm which is essential for true concentration and inner harmony. Again, the Yogism postures will gently stretch the spine, breaking-up adhesions which cause pain and stiffness in later life, and immediately improving the carriage and figure. Every Yogism Physical Exercise will have a mental aspect, and every mental Exercise a physical aspect. Mind and body will thus be brought into harmonious association, both working together to create a healthy, co-ordinated and vigorous life.

In the east it is customary for the disciple of "Chela" to seek far and wide for his "Guru" or teacher, spending perhaps years searching for the right man. The reason is to test the disciple's determination and integrity. If he is not in earnest, and if he lacks strength of character and determination, he will tire

of the search, and give in. Only the very finest characters have the privilege of meeting a guru and receiving his guidance.

However, the east is crammed with charlatans and fakes, and for every ten thousand such, there is perhaps one genuine Yogi. You have only to visit the holy city of Hurdwar, where the Ganges flows into India from the grim and mighty north, and you will see thousands of so-called holy men, all of them nearly nude, some sitting on spiked beds, others with their limbs in excrutiating positions, and others still with matted hair and faces daubed with lime and dyes - all striving to impress by their holiness. Yet, in all that concourse of ten thousand holy men, there will not be a dozen genuine Yogis.

There may be dozens who can walk on red hot coals, stick pins through their arms and suffer tortures without hint of pain: they are students who have acquired just enough power to become supreme showmen. They have debased and prostituted their learning for a bag of parlour tricks. In Yogism we will show you the true Path so that you will not debase your talents when you have acquired them.

SOME FACTS ABOUT BREATHING

Having now explained the method of your instruction, let us now look closer into the matter of breathing. In this Lesson you will be initiated in Yoga breathing and taught to breathe in a way no western physical culture or singing school has yet taught. Fragments of Yoga breathing have been incorporated in these western systems, but only fragments.

In the East great stress has always been laid on what is now known as "deep" breathing. In India, the home of Yoga, when a man takes a constitutional, his action is described as "howa khana" or "eating air." Here in the west we call it "taking a breath of fresh air" and you will learn methods by which not only more fresh air but the vital power which animates it may be absorbed into your system. Ordinary shallow breathing keeps you alive but Yogism breathing aims to harness greater energy from the atmosphere, increase your mental activity, and bestow a sense of rhythm and harmony to sooth the nervous system.

First, however, it will pay you to study the breathing principle as such, never mind the Yoga attitude. Life begins and ends with a breath. In every full day you breathe some 23,000 times. Thus breathing has a dual purpose: (a) it relays, by means of inhalation, a regular supply of oxygen to the bloodstream; (b) it draws away from the bloodstream, by means of exhalation, a waste product known as carbon dioxide.

How does this exchange of oxygen for carbon dioxide actually take place? The oxygen is inhaled into the body via the nasal passages, the pharynx (rear of throat), the larynx (where the vocal chords lie) the windpipe and the bronchial tubes. All of these play their part in preparing the breath for absorption by your system. The nasal passages filter the indrawn air, trapping minute dust particles that are contained in the atmosphere. The lining (or

mucous membrane) of these nasal passages secretes a sticky fluid or mucus which not only makes the dust particles adhere to it but actually has the power to kill bacteria. So you see at once the importance of inhaling through the nose.

What happens to the air, thus filtered and warmed to a comfortable temperature, when it is conveyed forward? The bronchial tubes, into which it finally enters, lead directly to the two lungs. There the tubes branch off into a great number of air sacs and surrounding each of these innumerable air sacs is a network of capillary blood vessels. The blood in these absorbs the new oxygen and trades back carbon dioxide (or waste.)

This freshly oxygenated blood travels straight from the lungs to the heart, where it is pumped out to every part of the body, and finally returns to the lungs again, laden with carbon dioxide, ready to be replaced. A circulatory movement then, is continually taking place. As you breathe the lungs expand and oxygen is absorbed, while the deadly waste is expelled through the medium of exhalation.

It will be evident that breathing has a direct influence on health, and controlled breathing -- that is, Yoga breathing -- can improve health, increase resistance to infection and (since even the mental processes are affected by the oxygen intake) step-up mental alertness and general well-being.

Nature has many tricks with which to defeat the shallow-breather whose oxygen lack has become serious. It makes him yawn or sigh or laugh or cry -- all of which actions cause him to breathe more deeply, thus increasing the oxygen feed to the bloodstream. In normal breathing, all the tiny air cells may not be activated enough to fully operate the gaseous exchange referred to above. There may be air in them, but not enough pressure. The exchange is increased when those air cells are subjected to compression. Yogic breathing, which Yogism teaches, is the only way to ensure this.

In middle-age the lungs may become very inelastic. Breathing may be impeded by the rigidity of the chest. Uric acid, one of the products of incomplete metabolism, is secreted in the bloodstream, and a host of "middle-age ailments" such as headaches, backaches, stiff and sore muscles, neuritis, rheumatism, giddiness and other ailments, become apparent. Those who love the pleasure of the table and over-indulge, fall easy victims.

Obesity is another well-known middle-age condition. The very light exercises which Yogism advises, the natural stretches and controlled breathing, will melt fat and reduce the figure to normal in six months.

Breathing also affects your heart, the most overworked organ of your body, and the strength of your heart affects the length of your life. This great muscle, this heart of yours, beats 100,800 times a day and in that time it does sufficient work to raise a weight of 130 tons to a height of one foot. All the blood in your body passes through your heart every three minutes, and the more work you do, the more vigorously you walk or run, the harder your heart thumps, and the more likely you are to wear out - unless you know how to control your breathing.

BREATHING WHICH PROLONGS LIFE

Enough has, perhaps, been said to prove the value of attending to your breathing technique. Now, in Yoga breathing, not only is the full physical value of breath developed: a certain non-physical energy is developed also. But we will again explain the physical side first.

Your lungs are housed in a cavity called the thorax. When they expand they should fill the thorax, but they never do unless you know how to breathe. The Yogism Breathing Exercises will give your lungs full house-room. The air cells in your lungs will be fully opened, so that the air can flow freely into them. Thus the full oxygen content is absorbed; far more than normal untrained breathing can possibly give. Yet full expansion alone is not the whole aim of Yogism. The idea we have is to force the air into every cell so that each one plays an active part in the gaseous exchange, and your body becomes super-charged with life-giving oxygen. Such breathing has also an action on the sympathetic nervous system and after you have performed the Breathing Exercises regularly and conscientiously, you will be aware of far greater staying-power.

When you begin to get old, when your organs start decaying, the red blood corpuscles are unequally distributed because of a weak diaphragm, hardening of arteries and presence of fat. These red blood corpuscles fail to obtain the right amount of oxygen - and die. The dead tissue becomes absorbed in the blood and causes stiff joints. But certain forms of exercise, certain postures, and above all the right kind of breathing will restore the red blood corpuscles and renew your vigour. Thus, Yoga breathing not only creates health but prolongs life.

PRANA - THE LIFE FORCE

There is still a greater revelation to be had through Yoga breathing. For thousands of years the Yogis have known that life-giving air is composed not merely of oxygen, hydrogen, nitrogen and minute quantities of other component gases which go to make up the atmosphere. It is something more than that. There is an elixir in the air which no machine, however delicate, has been able to weigh or measure - and no machine ever will. The Yogis call it Prana, and it is this which has such a great sedative effect and which makes us conscious of occult forces if we persevere in breathing it in the Yogic way. Prana was discovered by the ancient Yogis and is referred to in the Upanishads, about the period 700 B.C., and later two very practical masters, Goraksa and Matsyendra, who practised between 58 B.C. and 78 A.D., first developed a special type of "Prana breathing" to combat disease.

If you doubt that such a force as Prana exists, listen to what Sir Oliver Lodge the great scientist, has to say. In his book "The Ether of Space," he writes "The density of ether is something like 50,000 times that of platinum, and the amount of ethereal energy in every cubic millimetre of space is equal to that of a 1,000,000 horse-power station working continuously for 40,000,000 years."

This will give you some idea of the vast invisible power around you and it is from this immense storehouse of power or Prana that Yogism will teach you

to draw. No wonder one of the little known sacred books of India, "The Shivagama," states "A knowledge more useful than the Science of Breath; wealth more useful than the Science of Breath; a friend more true than the Science of Breath, has never been seen or heard."

Let none be tempted to dismiss this great life-force as imagination. The Yogis were not ignorant or superstitious, and as you advance with this Course you will be struck many times by the way they anticipated the findings of our own modern science. One of the leading thinkers of this age, Herbert Spencer, used these significant words when speculating on this universal life force: "Amidst the mysteries which become the more mysterious the more they are thought about, there will always remain one absolute certainty: we are in the presence of an infinite and eternal energy from which all things proceed." Swami Vivekananda, a leading Yogi, put it similarly when he defined Prana as "the infinite, omni-present manifesting power of the universe."

To the Yogi, then, Prana is breath-PLUS. That is, something more vital even than the air which is so indispensable to life. Being a non-physical energy it must be absorbed mentally. It is the virtue which Jesus said had gone out of Him when he healed the sick. By the intake of Prana, both mind and body are sustained in a far more subtle way than mere full oxygen-intake could ever realise. Indeed, Prana is probably the raw material from which electricity is harnessed. Many people seem to think that electricity is "made" by a dynamo but that is not the case. Man can make nothing, but he can, of course, use and adapt what has been provided by an all-wise Providence. It is a fact that in a power-house containing several large dynamos a kind of "ozone" is generated. If these machines can harness electricity thus, why should not the mind harness the infinitely greater power of Prana?

That, indeed, is what the ancient Yogis sought by centuries of research and experiment. They discovered the answer sure enough, for Yogi adepts can live for long periods without any physical air at all. They can control the beating of heart and pulse, making them go faster or slower at will. They can even suspend breathing altogether.

Mr. Will Goldston, who was a founder and president of the Magicians' Club in London, endorsed the fact that eastern mystics can control the beating of the pulse, letting it race one moment and then a minute or two later, slowing it down almost to a halt. There are many fully authenticated cases of Yogis being buried alive not only for days, but for weeks. When they were disinterred and revived from the coma into which they had thrown themselves, they were none the worse for their ordeal. Yet, in every case, breathing and all trace of animation had been suspended for an "impossible" time. In modern parlance, these are miracles. But everything that baffles us is first described as a miracle. The switching on of an electric light is a miracle to the savage, though we regard the act as commonplace.

What we want to learn, however, is not how to master breath control in order to suspend it but how to master it to make for a better life, here in our

present environment, facing the tasks which confront us, the work and responsibilities for which we feel the need of increased energy. There is scientific proof that Yoga breathing will provide this extra energy. Tests were carried out in the nineteen thirties at Yale University and the results proved startling. It was found that the oxygen intake increased as much as 24.5% when performing Ujjayi breathing, 18.5% in Bhastrika, and 12% in Kapalabhati.

NOTE THESE RULES

These three Prana Breathing Exercises will be taught in the present Lesson but before attempting them certain preparations are advisable. To get the best results you should prepare for the Breathing Exercises as follows:-

1. Cleanse all air passages: the nasal canal, the mouth, the teeth and nostrils. Use clean warm water.

2. Make sure there is plenty of fresh air, but no draught. Cool air is better for exercise than warm.

3. Unless instructed to do otherwise, keep your mouth closed while inhaling and exhaling. If you suffer from some mechanical or functional defect of the nose and cannot breathe properly without opening your mouth, take in a mouthful of air and exhale it through the nose. Habitual mouth breathing not only irritates the nasal passages and makes the throat sore, but it weakens the mucous membranes. To keep them healthy you need two-way ventilation: hence inhaling and exhaling should be through the nose.

4. Wear clothes so loose that the air circulates freely between them and your skin. In winter, wear enough to keep warm or practise in a warmed room.

5. Never strain any organ or hold your breath till you feel uncomfortable. Strain of any sort must be avoided: whether it is filling the lungs beyond capacity, holding the breath till you are uncomfortable, or straining with the face. Let your face be calm and relaxed. Do not pinch the nostrils or wrinkle them with effort, for then you merely close the passages.

6. You will usually inhale in the right way. It is exhalation that you want to watch. If you do not learn to empty your lungs completely you will not get the full benefits. Exhale completely - squeeze out every particle of air.

7. Always, before beginning the Exercises outlined for this Lesson, relax for five minutes, and practise the Revitalizing Breath as advised in the first Lesson. Relax utterly and completely. This Deep Relaxation is known as Savasan or the Death Posture, and must always be done for five minutes before you begin any other postures or exercises. Then, follow by breathing - with your hands on your diaphragm - the Revitalizing Breath. Do this for thirty seconds or so, and then your body will be ready for the new breathing exercises Yogism is teaching you. (Of course, the first time

you do a new Lesson, it will always take more than the allotted fifteen minutes, because you will have to read the instructions carefully and get used to the Exercises. After a few days, however, when you know exactly what to do and expect without referring to instructions, the Exercises will move smoothly from start to finish, and then you will get more benefit from them.)

8. . Finally, never make the mistake of practising these Prana Breathing Exercises as a kind of "deep breathing" routine. You are doing something infinitely more ambitious. You are filling every cubic millimetre, every lung cavity, with Prana - to revive and fortify your whole system with energy and enlarge your capacity for life in general. As simple breathing exercises they are unbeatable but to get their full effect you must attend to their mental side also.

THE RIGHT POSTURE FOR PRANA BREATHING

Yoga breathing is not done standing before an open window, as most Western systems advocate. It is done in the most restful position possible. This position is a seated position, with the spine as perpendicular as is natural.

Centuries ago every possible position was tried and rejected until by experiment the ancients decided that a human being can breathe best while seated. In Yoga there must be no tension. If you are standing, the legs are tensed. If you are seated, the spine, the pillar meant by Nature to carry your weight, holds your torso upright, so that you can concentrate on your breathing with the minimum of effort.

In the East the posture adopted is known as the Lotus Leaf. In this the legs are crossed, the thighs and knees touch the floor and the ends of the heels are pressed hard against the pelvic cavity. It will be fully described in Lesson 9, but we are not going to ask you to attempt it at this stage and, in any case, it is an exceedingly difficult one for Western people to adopt.

All you need do now is to sit on the floor, tailor fashion: that is to say, with the legs crossed at the ankles and the heels drawn in. Place the hands, palms upwards, on the top of the corresponding knees. Your body will then form a triangle; the apex being your head, the base your legs from knee to knee. If you sit like this, you will automatically sit upright, as nature intended. It is a restful posture - the most restful of all once you get used to it.

If you are stout or stiff and a cross-legged position is irksome - don't worry: sit on a stool or chair about three inches lower than the normal chair. It should be preferably a chair with a straight back, so that your back, when pressed against it, is straight also. This position is not the ideal one; and full benefits can never be had from it. But later, when you begin to learn the recommended postures, your limbs will have become flexible and you will, perhaps, sit ultimately in the correct position.

Finally, always start your Daily Exercise Routine with anticipation and

and hope. Know that if you follow these instructions, nothing but benefit can follow. Believe - and be ready to receive!

YOGISM DAILY EXERCISES FOR SECOND PERIOD

1. Begin with Deep Relaxation (or Savasan) as taught in Lesson One and follow immediately with the natural stretches suggested earlier in the present Lesson.

2. Next do the Revitalizing Breath.

3. YOGISM CLEANSING BREATH (Kapalabhati). For this and the following Prana Breathing Exercises, sit in one of the positions advised and make your mind as passive and receptive as possible. Breathe in and out through the nose slowly several times. Then, draw in one extra long, slow breath through the nose, taking care not to strain or "pinch" the nose with the effort of inhaling. When you feel your lungs full of air, expel the air through the nose by an inward jerk of the abdomen.

If the muscles of your stomach are strong - if you are in good physical condition - if you are an athlete - the air will be expelled with great force - almost like a sneeze. You might sometimes have seen a cat or a dog doing this and have thought, perhaps, that it actually was sneezing. But in most cases, if you watch carefully, you will see that it is not a sneeze, but a quick ejection of air by abdominal contraction. Animals do these things instinctively because they have not yet acquired reasoning powers. Men have lost their power of instinct and not fully replaced it by reason.

Remember that each expulsion must be done energetically, contracting the abdomen. And each expulsion should take about one second. Do the Exercise five or six times without a break. Then rest for a minute and repeat the process. Then proceed to the next Exercise.

Note this Cleansing Exercise is not an easy one. It requires mental effort. At first you will probably perform a sort of glorified sneeze- but the power for the expulsion of breath MUST come from the muscles of the abdomen. If these are weak - and the stomach muscles of most women beyond the age of thirty and men after forty, become horribly slack - note this: The sudden jerk of the abdomen might cause a slight soreness in the stomach. This is a good sign - for it shows that your muscles are toning up. In any case, unless you are fit and fairly athletic, this Cleansing Breath will take time to master. Don't delude yourself that all you need do is to read this Course to obtain benefit. You must be willing to FOLLOW-OUT the instructions as conscientiously as possible. You must even be willing to accept some initial failure as penalty for your weakness.

The Cleansing Breath is, of course, especially valuable for those living in fog-ridden areas. It is also helpful to singers, as in fact are all the breathing exercises given in the Yogism Course.

Ultimately you will be able to do the Cleansing Breath anywhere - seated alone on a park bench or in a railway carriage - at any time convenient to you.

4. THE BELLOWS BREATH (Bhastrika). Seat yourself as for the previous Exercise. Place the left hand in your lap, palm upwards. In this Exercise you must hold your nose in order to control the escape of air and this is done in what may seem to be a peculiar way though, in fact, it so aligns the fingers that they naturally fit round the shape of the nose. Hold out the thumb, bend the first and second fingers till they touch the palm. This leaves the third and little fingers erect.

If you desire to close the right nostril, press the thumb gently against the septum and the hard bone above known as the bridge. If you want to close the left nostril, bring the two fingers down on the other side, and if you want to close both nostrils at the same time, use the thumb and 3rd and 4th fingers.

Now, in order to practise the Bellows Breath, clamp down the thumb and two fingers, thus closing both nostrils. Next, lift the thumb and exhale through the right nostril, the left one remaining sealed off. As soon as all the breath has been exhaled, draw in fresh air quickly through the same (right) nostril. Then close this nostril with the thumb, and force the air out through the left nostril. (To do this, of course, you will have to remove the third and little finger, but retaining the "seal" on the right nostril by means of the thumb.)

Now, keeping the right nostril closed, inhale through the left. Then close the left and exhale through the right. Then inhale through the right and exhale through the left. (When inhaling and exhaling through one nostril, the other must be blocked and exhaling is always followed by inhaling through the same nostril.)

The timing of this exercise is a little difficult at first and sometimes you will exhale when you should inhale, and inhale when you should exhale - and through the wrong nostrils. But - a little practice will enable you to do it expertly, and you will find as you go on that your breathing becomes deeper and more rhythmical - that is to say you will begin to take the same amount of time for each intake, retention and exhalation. During this fortnight attempt half a dozen rounds. Then rest and repeat before proceeding to the next Exercise.

The Yogis have a very good reason for making you breathe through one nostril at a time. They maintain that this charges your body with vital force. Of course they were scoffed at. But in 1905 Dr. Atkins of the California Medical College, while making experiments, discovered by mechanical means, that positive and negative charges of electricity were generated in the lungs of living people. And it was later endorsed by Henry Lindlahr, M.D., that "the breath entering through the right nostril creates positive electro-magnetic currents, while the

breath entering through the left nostril sends negative electro-magnetic currents down the left side of the spine." Thus modern science endorses Yogic practice after three thousand years.

Bhastrika clears the nostrils and nasal passages. It gives immense breathing capacity. It builds up the internal vigour of the body to resist colds and relieve catarrh, clears the head when feeling sluggish and leaves you alert and re-invigorated. Try it when your body is tired!

The name Bhastrika signifies Bellows, because while performing it the breath moves in and out vigorously, making a sound similar to a bellows. Like the other Breathing Exercises it will take you a day or so to learn, so don't hurry.

5. THE SATURATION BREATH (Ujjayi). Remain in the same posture as for the two previous exercises and complete this Lesson's programme with Ujjayi. It is an Exercise which will teach you to breathe really deeply and to saturate the body with the Prana energy.

First - exhale completely. Then, begin to inhale slowly and at the same time silently repeat the first syllable "hang" of the word "hangsa", continuing with the syllable "hang" for as long as the inhalation lasts. The effect of this will be to partly close the glottis or windpipe.

When you have filled the lungs completely, exhale, repeating silently at the same time, the final syllable, "sa" for the duration of the exhalation. You will notice the pressure you place on the abdominal muscles while this is being done. (Carry on with this Exercise for six rounds, then rest and repeat.)

If done properly Ujjayi will fill the body and sinus cavities with Prana. It will terminate your three bracing Exercises for this fortnight, and you will note that it really does clear the lungs and leaves you physically and mentally refreshed.

We have not finished with these three Exercises, but shall return to them at a later period, for when you have mastered them as outlined, we shall ask you to modify them, so that even more power may be drawn from them.

Meanwhile, do not neglect any Exercise. All are vital to your development, both physical and spiritual - although first, of course, we must attend to your physical needs. Above all, do not be impatient for the next stage. Work on the daily routine given above and always during the performance of each Exercise, as you breathe in, visualise the invigorating, life-renewing power of Prana entering your body and charging it with health and energy -- as you exhale, visualise the ejection of waste and disease from every part of your system. This mental aspect of your Yoga Breathing Exercises is every bit as important as the physical.

In due course these Lessons will take you through every stage of Yoga development, but you must work on these basic lines first. And these initial Breathing Exercises will provide the best possible foundation to build your future well-being.

LESSON 11

BHASTRIKA

This set of Exercises will become easier to practise with each day's application, and the results will likewise be increasingly pronounced with regular repetition.

The illustration on the left shows the correct position for the fingers in the Bellows Breath -- Bhastrika.

All the Yogism breathing Exercises are very powerful, both in reviving the physical system and in developing concentration.

The Yoga science of Breath Control was first charted by Patanjali, who lived some two hundred years before Christ and who first set down the principles of mind-control which were discovered by the Yogis. Patanjali gave this still very timely advice to new students:-

(1) A comfortable and sustained posture is essential for prolonged concentration.

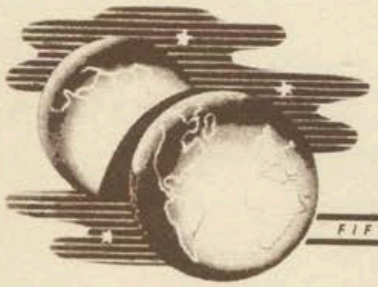
(2) This will only be gained gradually.

(3) When it has been achieved, the mind will be detached from the body.

(4) This step will be assisted by directing the life currents: which is in turn achieved by control of the incoming and outgoing breath. In other words, Prana breathing.

Patanjali also set down the obstacles over which the student of Yoga must triumph. These are ill-health, boredom, doubt, carelessness, sloth, procrastination and inability to stay the course. The rewards are new knowledge and awareness of self, and absolute and complete mastery over the mind and emotions.

INTERPRETS THE EASTERN WISDOM



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LESSON III: EVERYDAY YOGA HYGIENE

We preface this lesson in Yogism by reiterating the fact that Yogism is not a specialist Course in any one department of life; either body, mind or spirit. It combines all three. It is a complete system - the only complete system available.

But the body - the TEMPLE OF THE MIND - must be in proper condition for the mind to function properly and for the spirit to be sensitive enough to respond to external and psychic influences. One can never develop psychic qualities in a gross or sensual body. Nor in an unclean body, and that is why so much stress is being laid on cleanliness.

The Bible says that "Cleanliness is next to Godliness." If you think of your body as the repository of vital powers for good, does it not seem an insult not to clean it thoroughly? In Europe the holy men during the Middle Ages believed firmly that dirt and piety went hand in hand. There was a positive Cult of Dirt! The famous Irish historian, Lecky, tells us that "cleanliness of the body was regarded as pollution of the soul." The most admired saints were those whose bodies were one mass of clotted filth. We are told with enthusiasm, that St. Athanasius never washed his feet, and that another hermit named Abraham never washed his face either, so that "his countenance reflected the purity of his soul." We read of a convent of nuns who shuddered at the very mention of a bath, while St. Augustine, one of the most cultured men of his time, advised his nuns to wash "at intervals, that is to say, once a month." And we are informed that Jerome, who lived a hermit's existence in Syria, was covered with dirt.

These - as well as all the other facts we give you - can be checked.

Now, one of the great books of the Yogis tells us: "How can one who does not know the care of his own body, hope to achieve success in Yoga?"

Yogism says to you that it is a crime to have a sick and neglected body, and dirt is a form of neglect. And by dirt we do not mean only external cleanliness, but internal cleanliness as well.

Remember that the system - Yogism - that we are offering you, is the result of centuries of thought and experiment, and that accumulated experience has been synthesised till we are offering you the very kernel of wisdom. If you will only practise this advice conscientiously, it will be utterly impossible for you not to obtain infinite benefit.

At a later stage some of the secrets of rejuvenation will be divulged - and even after a Course of twelve lessons it will be possible for you to prolong your life considerably, and during that entire period to enjoy excellent health, provided you are not too old when you begin, or too ill. But even if you are old and ill, you cannot help but benefit.

A doctor well versed in Yogic lore has read this lesson and says that in his considered opinion it is well worth the fee for the entire Course! And when you have read what we tell you, and when you put our instructions into practice, we think you will agree.

HOW TO PRESERVE THE TEETH.

Britain is fortunate enough to have a system of free dental aid. So are New Zealand, Denmark, the Soviet Union and one or two other states. But authorities of none of these countries advise you what to do to prevent dental decay. The most modern authorities on dental hygiene admit that the toothbrush is not the ideal medium for cleaning teeth because it drives particles of food into any tiny cracks and crevices that may have developed. Either buy a box of toothpicks, or make your own from clean matchsticks, and every night after you have brushed your teeth, lever out the little particles of food from between them.

The methods the Yogis employ is to break off a twig from a neem tree or the shoot of a banyan tree (both have alkaline properties), chew the end of it to break it up, and so clean their teeth with that.

But if you use a toothbrush followed by a tooth pick at night, your teeth will not easily decay. There are other reasons for tooth-decay, and uncleanliness is only one. Don't use antiseptic mouthwashes. They are unnecessary because your own blood is an antiseptic and your saliva an alkaline strong enough to destroy dental acids. In any case, common salt and water is as good as any antiseptic. Over-strong antiseptic mouthwashes tend to destroy the sensitivity of the mouth and taste. Having brushed and cleaned your teeth, massage your gums with the forefinger - vigorously.

There is an early morning habit which we condemn. This is the cup of tea in bed. And for this reason. When you drink your tea in bed your mouth has not been thoroughly cleaned. In the course of the night the back of your tongue

becomes coated with a mass of thick, decomposed epithelium which extends to the tip, and which is commonly called "fur." This should be cleaned away as soon as you rise - NOT SWALLOWED in a cup of tea!

Using a soft toothbrush, clean away this residue. The brushing of your tongue will seem unnatural and even nauseating at first, but the benefits after a few weeks will be so apparent that you will wonder why you did not think of such a simple solution before. As you grow more accustomed to the sensation, brush farther back - and gargle well.

This will go far towards the removal of "bad breath" about which, so the advertisements say, even your best friend will not tell you. It will also help to cure and diminish the frequency of headaches and colds.

Incidentally, in an article in the "British Journal of Dental Science," Dr. Egbert states that he examined the teeth of thousands of Hindus who had followed the process of "Yoga dantadhouti," and not in one single case did he find any evidence of dental decay or malformation! Yet, advertisements in Britain and America point out that one person in every four is a victim of pyhorrea.

So, perhaps we are not quite so advanced as we imagine in the civilised west! We have learnt to run and to drive and to fly like the birds - even faster than the birds - and to remain under the seas for hours - but we have omitted the elementary precaution of learning how to live with dignity and in health.

HOW TO PRESERVE THE HEARING.

And now the ear. How many, apart from external washing, ever probe into the ear for the purpose of cleansing it? And yet, Dr. Randall, one of the foremost ear specialists, says that cleansing is all that the ear needs to keep it healthy. If you feel deafness, go to the hospital and have regular, periodic syringes. Otherwise, have your ears syringed once a year at home with water heated from 105 to 115 degrees Fah.- no hotter.

And every night after washing, push your forefinger into the orific of your ear, gently, and move it with a twisting motion to remove dust, ear wax or dead cells which may have collected during the day.

The cleansing of the ears is important, for without sensitive ears it will be impossible to receive full benefit from Yogism. Be careful how you use the radio, for nothing dulls the ears more than a blaring radio. Turn it down to the lowest pitch at which you can hear the programmes clearly. And after a week or so, for an experiment, you can turn it even lower, for eventually your ears will become so sensitive that they will hear music which other people will not be able to receive.

Loud music constantly played tends to thicken the ear drum. The drum becomes jarred and a defensive process begins until the drum thickens and is then immune to the noise. You become a little deafer, and so turn on the music a little louder - and again the body takes defensive action, until eventually you

may become deaf. Boiler makers and others who work in an atmosphere of shattering noise, almost invariably grow deaf or hard of hearing.

The ancients knew this and realised that sound (which if handled properly, can cure) will also, if abused, destroy.

No modern school or university will give you this advice which Yogism is tendering, because modern hygiene does not go beyond the washing of the face and hands, the bathing of the body, scrubbing the teeth and washing and brushing the hair.

HOW TO IMPROVE RESPIRATION.

Now, all the exercises in breathing are useless unless your nasal passages - the frontal air-sinuses - are clean. If you do the breathing exercises given in LESSON TWO you will keep the air passages of your nose free. That is, provided you do not already suffer from adenoids or some other affliction or growth. If you have, manipulative surgery will help - but that is outside the present scope of this Course.

Vast sums are being spent annually to find an antidote to the Common Cold. Scientists with test tubes in their hands are scurrying after invisible germs. "Guinea-pigs" are catching cold and being injected with serums - all in the name of science. Yet, no one has ever seen a Yogi with a cold. And the practice of Yogism will help free you from the tyranny of colds.

We do not promise that as soon as Lesson Twelve is finished you will never catch another cold. That will take longer practice. But we do promise that if you DO what we tell you conscientiously, your resistance will develop, your blood will be free from poisons and ultimately you will laugh at the weather.

And one of the first steps is the Yogism breathing. But to breathe properly, your nose must be free to take in the air which will rid your body of impurities. If your nose is kept clean you will avoid such complaints as polypus, adenoids, a deformed septum and nasal catarrh.

Every hour of every day - especially in a foggy country - we swallow dust and dirt and germs. In the cities of Europe and America it is essential to keep the nose clean - specially places like Pittsburg, Manchester, London and industrial towns. Statistics prove that in London the overall mortality rate is doubled during fogs, and this applies everywhere.

In Pittsburg, which has the highest fall of soot in the world, 2,736 tons fall on every square mile each year. In London, it is 644 tons. In view of these appalling figures it is not surprising that we have included nasal hygiene in the Yogism Course. Ask any of your friends: "Which nostril are you breathing with?" and he will tell you. Few people past the age of fifty breathe evenly through both nostrils. This is one cause of premature old age. One nostril is usually clogged most of the time.

Yogis have two or three different methods of sniffing water into their noses for cleansing purposes. But we recommend this one for immediate application. Fill a cup nearly to the rim with lukewarm water. Add a little salt. (one salt-spoon is usually sufficient.) If the mixture burns your nostrils, dilute it further. Close the right nostril, and sniff the solution in through the left. Then close the left and blow it out through the right. Some of the water will be discharged through your mouth. Now repeat the process with the other nostril. Close the left; draw in the water through the right; close the right and discharge through the left. Do this two or three times.

Do not use cold water. If you do, your nostrils will experience a burning sensation. Later, after many weeks of practice, you may try this with cold water without salt.

Remember, the salt solution must be very weak, or it will injure the delicate membranes of the nose and might even interfere with your sense of smell.

This process, which is known to the Yogis as Jalaneti, will do a great deal eventually to free you from colds and influenza. Practise it at least once daily - either on rising or before sleep. Never more than twice - especially if a salt solution is used. (If you cleanse your nose in this way twice daily, do not use a salt solution the second time.)

If you cannot do "jalanti," see a doctor, for there might be an obstruction in your nose.

HOW TO PRESERVE THE SIGHT.

Now we come to the eyes. The ancients used to say that the eye is the window through which the soul looks out, but the Yogis knew a great deal more about the eyes than is commonly known today. Diseases of the eye are "cured" today by operations which cut away vital parts and prevent all cure. Short and long sight are "cured" by spectacles. Yogism teaches that gazing is one of the finest eye strengtheners known. Use your eyes to their full capacity - but do not MISUSE them.

It is possible to tell whether you are in sickness or in health by looking at your eyes, for Nature has put all the signs there. If you have rings under your eyes it means that you have a bad circulation of the blood, or your blood has a tendency towards acidity. If you have bags under your eyes it merely means that the action of your heart or kidneys is faulty. If you have these symptoms, see your doctor. But Yogism will do a tremendous amount in curing eye-strain, headaches, nausea, dizziness. Do what we advise and you will strengthen and preserve your eyesight.

The real seat of sight is not your eyeball, but the optic nervous system. Destroy that and not all the medicine or operations will enable you to see. The fitness of your eyes, therefore, depends upon the right kind of food, proper drainage of the blood and strong nerves.

Yogism advises washing, exercise and massage. And intervals of rest.

When you travel by bus or train, or when you look out of the office window, focus your eyes on the horizon, or on some distant point. Focus your eyes for five minutes at a stretch and increase this gradually to ten minutes. If you wear spectacles, remove them unless your sight is so bad that you can see nothing without them.

Another great eye exercise is to gaze at some object, preferably a very small one, without blinking, till the eyes begin to water. If you live in the country, or if you rise early enough to see the sun rise, gaze at it for a minute as it comes over the horizon. At sunset, look at the sun as it sinks below the horizon. Each of these practices strengthens the eyes. But NEVER ATTEMPT TO gaze at the sun at any other period, for if you do so when it is stronger, you might injure your sight. When the moon is full, go out into the open and gaze at it for a full minute, for the rays of the moon are beneficial to the eyes also.

All these are things you can do at odd times, as opportunity allows, and they will help to keep your eyes fit and strong. If your eyes are weak, these exercises will strengthen them.

There are three other exercises for the eyes which we ask you to do, not only at night or in the morning, but at any odd moments you have to spare. The first is known as "nasikagra trataka," or the nasal gaze. Sit relaxed; it does not matter where you are - at home, in a bus or train. Focus your eyes on the tip of your nose for a minute, and when you have done this for a few moments a number of days, increase the time gradually until it can be performed for three minutes.

The moment you lose concentration - stop! It means that you are tired. Continue next day.

The second Exercise is "bhrumadhya trataka," or the eyebrow gaze. Focus both eyes on a point between the eyebrows. If you can do so for a minute without losing concentration, do so. Otherwise, stop! After a week, increase the period, until ultimately you can focus your eyes there for three minutes. This exercise will at first make you feel very squint-eyed, and if your stomach is not in condition you might even feel slightly sick. But persist, and ultimately you will become accustomed to it without feeling upset.

These two "tratakas" are excellent exercises for helping you to concentrate, and will also improve the sight.

Finally, here are two further tratakas. Sit erect and without turning the head swivel the eyes to the right, so that your gaze is fixed on the right shoulder. Maintain your gaze for a minute. Then swivel the eyes till they focus on the left shoulder. Continue each day until you can do this without discomfort for three minutes.

REMEMBER: After every eye exercise, rest for a few minutes. And - if you habitually wear glasses, discard them while doing the exercises.

Every day stroke and knead your eyes gently; and if at any time of the

day your eyes feel strained, sit on a chair, place your elbows on your thighs, join your hands together, palms upward, and closing your eyes, lower your head and rest them on your palms. Do this for two or three minutes, and you will feel refreshed.

If you do a great deal of writing, reading or copying work, blink your eyes for short periods to break the strain.

Buy an eye bath and bathe your eyes at least once each day. And when washing your face each morning and night, bend over the bowl, take cold water in your cupped palms and splash it on your eyes. This not only has a psychological effect, but is physically invigorating.

Again, however, we must warn you that sun-gazing must never be attempted at any time except when the sun is just coming over the horizon, or in the final minute before it sinks. Never attempt to gaze at the sun when it is strong, otherwise harm might be done.

MORE ABOUT YOGISM BREATHING

And now we shall revert to Yogism breathing, for though we discussed it in our last Lesson, we merely touched on the fringe of the subject. Your breathing directly influences your health.

Before we go any further we want to finally rid you of the old superstition that "Man is heir to many diseases." Diseases are not inherited. They are the result of our own folly, and the folly of our ancestors. If your grandfather and father both have the same disease, don't think of it as a "family" disease. Your father has the disease merely because he has lived in the same foolish way as your grandfather, and if you do this too, that unpleasant mantle will fall on you. Yogism brands disease as a crime. If you are fundamentally healthy, there is no need for you ever to be ill, provided you live naturally the Yoga way. This does not, of course, rule out the breaking of a leg or an arm, or some such accident.

Disease is the result of either ignorance or folly, or deliberately flouting the canons of healthy living. If you breathe in the right way, you can avoid illness. You need never have catarrrh, and you can banish all dread of tuberculosis, which cannot touch you if you breathe correctly. It is even possible that such diseases as gangrene are due to defective breathing.

Correct breathing is not merely deep breathing such as is advocated in the manuals of health in the West; it is PRANA BREATHING, such as we teach you in Yogism. And this PRANA BREATHING has four parts: suspension, inhalation, retention and exhalation.

The man who only half breathes; half-lives. Most people breathe in the wrong way. They fill only one third of their lungs with air, and though they inhale deeply, they never exhale forcibly. We do not know of one system in the West which recommends FORCIBLE EXHALATION.

Deep breathing has a tonic effect, but it is only half the battle. By proper PRANA Breathing you can REJUVENATE your body and even give new life to decaying organs!

Yogism teaches that proper breathing is a physical prophylactic, a mental stimulant, and a spiritual inspiration. No one who neglects Prana breathing can hope to become spiritually sensitive.

Always, day and night, breathe with your mouth closed - unless for the purpose of some exercise, you are specifically told to do otherwise. This might seem a needless instruction, but there are some who cannot breathe in comfort unless their mouths are open (due to adenoids or some obstacle in the nose). Constant mouth-breathing, as practised in the West, irritates the throat. The nasal passages become flabby and you fall an easy victim to catarrh.

Even though your heart is weak, breathing the Yogism way strengthens it, but if you have either a weak heart or pulmonary troubles, naturally you must perform the breathing and, indeed, all Exercises very mildly.

Don't contort your face or wrinkle your nose in an effort to breathe more deeply or with extra vigour. Let your facial muscles be relaxed. Breathing is not done with the face, and contortion will merely close and restrict the air passages. Now we shall give you the Exercises to carry out this week in place of those you have been practising during the past fortnight:-

YOGISM DAILY EXERCISES FOR THIRD PERIOD

EVERY DAY carry out the same routine as last week -- beginning with Relaxation and the Revitalizing Breath, and then proceeding with Kapalabhati, Bhastrika and Ujjayi (the last three as taught in the preceding Lesson). Remember the mental side of these Exercises is just as important as the physical movements -- try to vizualise more strongly the indrawing of Prana and don't rush through your routine unimaginatively.

Having performed these preliminary Exercises, as previously taught, add the Vacuum Breath and Packing Breath, which are now described below. MAKE SURE YOU DO CARRY OUT ALL THESE EXERCISES EACH DAY. This regularity is all-important: resolve that nothing shall stand in your way.

THE VACUUM BREATH

Sit either cross-legged or on a low seat, as advised in the last Lesson, hands folded on lap, body erect. Breathe rhythmically in and out, gradually increasing both inhalations and exhalations, till after about four or five repetitions your lungs are fully extended. Now, hold the last breath momentarily, then breathe out rhythmically, as far as you can go. Keep on exhaling till the last bubble of air has been ejected from your body.

You have now stopped breathing and there is no air in your lungs.

DRAW IN YOUR ABDOMEN.

This will require no effort as there is a vacuum in your body and the air pressure of fifteen pounds per square inch will push your abdomen in at a mere wish.

Retain this position for fifteen seconds. Repeat the exercise ten times.

This is one of the most valuable exercises for toning up the colon, helping to cure constipation, and increase hunger. People suffering from constipation and feeble appetite will benefit considerably. Remember, as you practise this Exercise, that you are not only drawing in air but the revitalizing force of Prana to renew your whole system.

NOTE: If you have a weak heart, perform this exercise only once or twice, and do it gently. Retain the suspension for only five seconds. In pregnancy, this exercise should be entirely avoided.

THE PACKING BREATH

Next you should do the Packing Breath as part of your daily "drill". This Exercise may be done in the same position, or lying flat on the back in a state of relaxation, the arms on each side of the body. Inhale and exhale rhythmically three or four times. Then exhale fairly strongly. Now begin drawing in the breath - through your nose - in small but vigorous sniffs, as if you were taking small breaths of some inhalant. Continue till your lungs are completely full. Now retain the air for ten seconds. Then exhale slowly.

There is no limit to the time of retention PROVIDED YOU FEEL NO STRAIN. The moment you feel that strain is likely to occur, exhale rhythmically.

This is a very good exercise for heart and stomach troubles. It forces the air into every crevice of the lungs by pumping action.

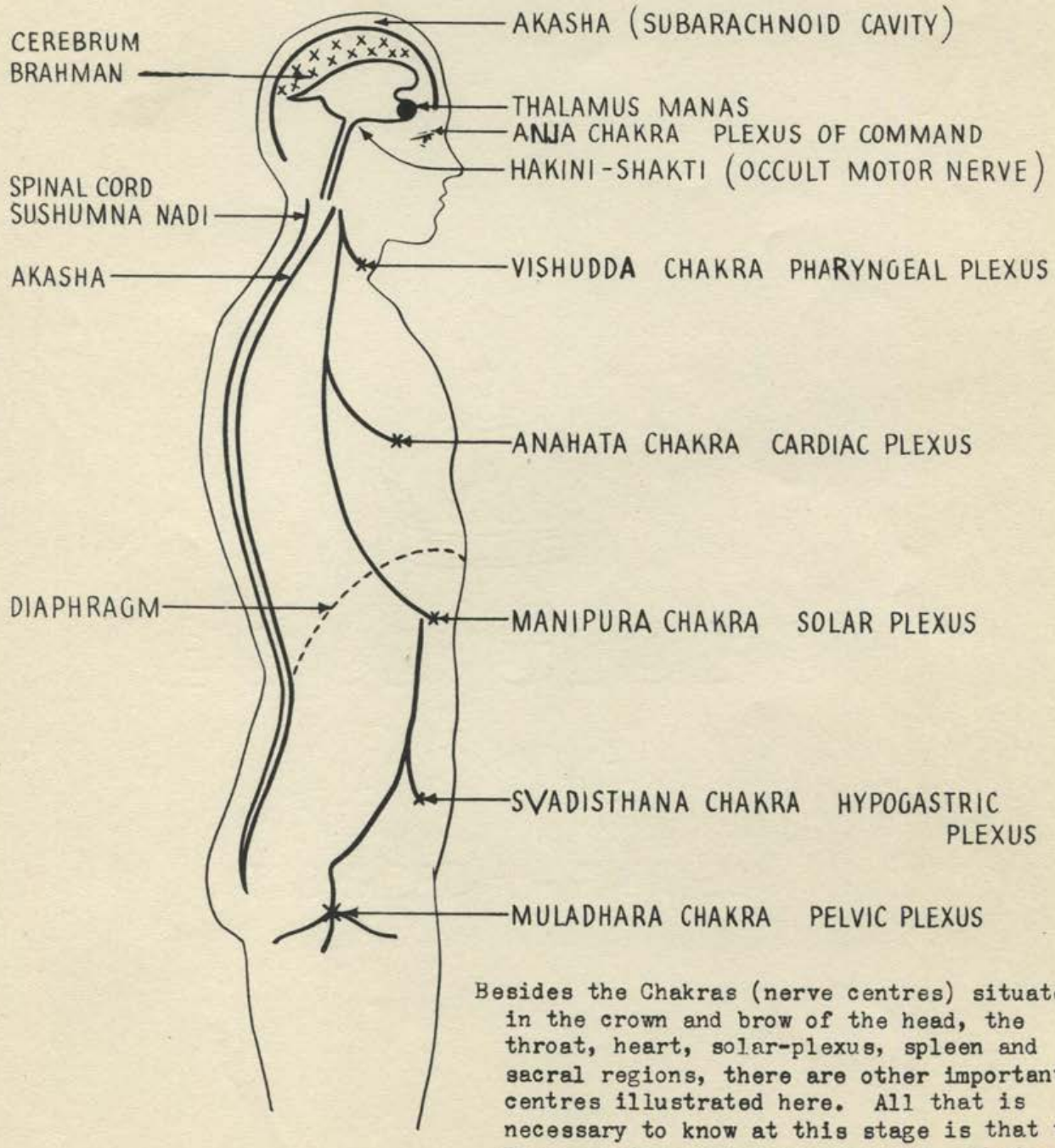
Repeat the exercise five times, taking care meanwhile to picture the intake of Prana, as well as air, into your lungs.

Finally, if you have still time to spare, repeat any Exercise or Exercises from which you particularly benefited in the previous Lesson.

Your NEXT Lesson, which will be received by you next week, will give you the First Steps to Mind Control. Meanwhile, however, continue for A FULL WEEK with the present Lesson; giving of your best.

. . . By this time the School usually receives confirmation of which part of the Course the student is finding most successful to date. So, if you have not already mailed your answers to the Questionnaire, do so now. And, above everything else, remember this week that Yogism is a PRACTICAL Course full of things to do. You can turn back to this Lesson in future weeks and still benefit from its study but meanwhile you MUST act, not just read, to get results. Already your life should be re-shaping itself to a new Plan. But, as yet, we are still only at the beginning ... There is much, much, more to be learned - and gained - but we shall continue to need your CO-OPERATION. Make sure you devote sufficient time - and earnestness - to give your training the chance to fulfil itself.

LESSON III CHART OF THE AUTOMATIC NERVOUS SYSTEM



THE CHAKRAS

Besides the Chakras (nerve centres) situated in the crown and brow of the head, the throat, heart, solar-plexus, spleen and sacral regions, there are other important centres illustrated here. All that is necessary to know at this stage is that these Power-centres exist in the body. Their study and use will not be commenced till Lesson 8.

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LESSON IV: FIRST STEPS TO MIND CONTROL

Civilised life imposes a tremendous burden of Anxiety, Worry, Fear and Frustration. Unless the mind has learnt the art of concentration, these destructive forces prey upon it, undermining health, success and character. And - what makes their effect more sinister and unerring - they do it unconsciously, secretly. The victim does not know that by timid, fearful and negative attitudes he is creating new conditions which will make the future harder and still more complicated.

Your mind shapes your life, says Yogism. Mental attitudes pre-determine events. Even physical illness can usually be traced back to mental strain or anguish of some kind. There is no western doctor who will not now agree that a cheerful, optimistic attitude really does help people to get well and to stay well -- whereas the contrary attitude breeds illness.

In other words, a man's attitude is his health. The same applies to his success in life: his attitude moulds it. If he has not a cheerful, constructive attitude, he cannot enjoy a cheerful, constructive future. It's impossible - something will be missing, however luck favours him. On the other hand, the man who always acts as though to fail were impossible, rarely or ever tastes defeat. The man who always lives as though rude health and physical fitness were inevitable rarely if ever falls ill. It is the law of cause and effect.

In particular, the emotions exercise a most immediate influence upon human health. Medical science has recently confirmed this age-old Yoga precept by proving that the liver reacts at once to anger, temper, repression. Now review this cycle of cause and effect: the sad, futile story of a million human lives. A man worries. Therefore, his "nerves are upset". The upset nerves interfere with his digestion.

Circulation, evacuation and other unconscious activities of the body are in turn disturbed. The man soon feels everything is against him. His work suffers. So do his relatives and friends, as he becomes more unmanageable. So what happens? He worries harder than ever and everything that has been happening to him begins to operate even worse. Finally, he throws in the sponge, accepting a miserable, frustrated, unhappy life as the natural thing --- disillusioned in himself, somewhat a burden to others. This story is not theory, but fact. You can see the sequence of events manifesting itself around you every day.

Modern western scientists now bring their contribution of statistical proof to confirm these truths that have been known and ignored for centuries. Sir Farquhar Buzzard estimated that ten million working weeks were lost each year by the British nation as a result of -- what? Nervous disorders brought on by worry. He said one in 14 of the population suffered seriously, and a further 20 per cent enough to be below their best.

Change the scene to New York, where the nervous tempo of "civilised" life is so acute that one in every 22 of that city's inhabitants actually becomes a mental patient at some time in their lives. Every year in the United States there are a million new mental patients. And every year the incidence of duodenal ulcer (notoriously a "worry" disease) rises worse and worse.

Dreadful, shattering revelations these -- and what a commentary on the modern way of life. Switch back to Britain and hear the statistician again. One out of every two deaths over the age of 45 is due to heart disease. This is eleven times as many as die annually from tuberculosis, and three times the number killed by cancer. Now, heart disease is caused by disease of the arteries supplying the heart, and a doctor, writing on this matter, declares: "More significant still is the fact that the mortality rate from diseases of the arteries has risen by over 200 per cent during the last 50 years. It is well established that this ailment affects individuals -- subjected to severe mental strain".

Well now, take heed. "Severe mental strain", "upset nerves", "worry", call it what you will, is a killer. Recognise the fact, but do not fear it. Your practice of Yogism will develop the power to control your mind. Through this control of the mind, you will learn to banish altogether the most common cause of ill-health and failure: wrong mental attitudes.

THE SURE WAY TO FAILURE

Now, wrong mental attitudes are negative mental attitudes and from this day you must have done with them. Negative mental attitudes always foresee defeat, inevitable defeat, and they shape the course of your conduct in such a way as to make that defeat unavoidable. They cheat you of success and they undermine your health, for it matters not whether a negative attitude registers in relation to your job or your degree of physical fitness. Consequently, the man who is mainly conscious of his weaknesses is beaten before he begins. He is beaten before he makes his miserable, puny effort to save himself. For his effort must be feeble if he is concentrating on what he lacks. Thus, he can't and won't get what he wants because he makes it impossible for himself to do so.

Similarly, the patient who trains his mind on his ailment and not his recovery ensures a longer and more serious illness. It is cause and effect at

work again, and the law is inescapable. The terrifying thing is that you may stumble on this law and yet go on acting in stupid defiance of it. A real effort of will is required to face it and turn it to your use. Grasp, then, this undeniable fact: the man who feels "no good" or even just "unequal" is going the sure, certain way to actually becoming inferior, is ensuring that he will unquestionably be unequal to the occasion.

Alas! these negative attitudes can also develop unconsciously. Indeed, their victims usually are unaware of them. For that reason, they are the more soul-destroying. They strike and work deep in the unconscious, where they create an acceptance of defeat, even before the battle is joined. Thus, inevitably and inexorably they actually bring defeat. That's why more races are won at the start than the winning-post -- why boxers have been beaten at the "weigh-in". The situation was too much, the challenge too great. The negative or defeatist odds were held in the mind too long.

If you take nothing else away from this Lesson which you will remember in future when you are up against it or otherwise "on trial", do at least recall this: (1) A Negative Attitude (by which we mean defeatist thought of all kinds) not only foretells failure but will unfailingly create it. So (2) act as if failure were impossible.

Now, from this hour, have done with negative reactions, be they worry, sense of inferiority, frustration, irritation, fear - whatever their form. They are evil. Cast them out! They have no place in a healthy state of life. Realise that every departure, however brief, from a purposeful, constructive attitude is an open invitation to failure. Get "wise" to yourself! Study your thinking habits, and learn to focus your mind on good, constructive, better things.

Naturally, being human, you will have your occasional lapses. But don't languish in them -- immediately you become aware of them, apply your remedy. It requires a little mental effort, but how richly you will be repaid in safeguarding your health and improving your future. Your remedy? Every time you are conscious of a negative thought, however fleeting, focus at once on the constructive side. There always is a constructive side, if you will look for it, to the very worst of situations, and don't let the simplicity of this remedy excuse you from making the effort needed to apply it promptly and earnestly. Nip all negativism in the bud. Nip it out before your feelings have been roused by it and your bloodstream poisoned by it. For every negative thought or attitude substitute at once a positive and purposeful attitude. Think on that, hold fast to that, if you must get worked-up get fired by that, dramatise that and above all, ACT on that -- soon you'll find the wheel of fate and circumstance will start turning your way.

Which brings us to the third principle you must at all costs remember from this Lesson. Never doubt you have within you ALL the strength and talent necessary to overcome every difficulty life offers. Always maintain in your mind the conviction that you can accept whatever life presents. You can, you know -- there is no catch to it. It is not auto-suggestion. The secret is improved concentration -- the dynamic concentration which your study of Yogism will create. This Lesson actually begins your mental development and you will learn much from future Lessons to enable you to capture and retain tremendous power of concentration. But it won't come without effort, and it will also take time, for there are many years of willy-nilly thinking habits to be lived down. Yet have no doubt of the outcome. You will

ultimately learn to concentrate in such a way as to select your own mental wave-length so to speak. Most western people use their mental radios to accept any and every transmission which happens to be directed their way. Their minds are not "tuned in", as it were, and their resistance is worn down and their purpose swamped by the conflicting turmoil to which they listen.

When you have mastered the Yogism method of concentration, you will be able to throw off worry as easily as you change your jacket. This will have a tremendous effect not only upon your present health and circumstances but upon your future. Unhappily, the average man insists on seeing his future as something away beyond him. He does not see it as the continuation of the present, with all its imperfections and limitations. That is why he is content to put up with the present --- because he superstitiously believes the future will somehow be different. It will not be different, unless he consciously changes the pattern now. So he goes down to the grave with all his illusions and all his hopes -- all he might have been - still a dream.

"To the timid and hesitating, everything is impossible because it seems so", said Sir Walter Scott. "To be always intending to live a new life, but never to find time to set about it -- this is as if a man should put off eating and drinking and sleeping from one day to another, till he starved and destroyed," said Tillotson. Ponder these words, in the light of what you have learnt from this Lesson. Make sure they will never again apply to you.

From this day forward, then, remember the effect of emotions and attitudes. Try to be more selective about them. It is hard at first, but command grows with practice. Try in future to use your brain, not let your brain act automatically to situations. Remember to look for the constructive side -- even if you have to analyse, bisect, and dissect to find it.

EXERCISES FOR DEVELOPING CONCENTRATION

The development of your power of concentration can be assisted by Exercises which will now be given, although already every physical Yogism Exercise has also had, as you have no doubt realised, an element of concentration. In fact, the Yogism Breathing Exercises have been as much a mental as a physical operation. Not surprisingly since, for thousands of years the Ancients realised that human breathing is regulated from a central station or point in the brain, and that breathing the Yogism way makes the molecules in your body move towards it. It has been proved also that the nerves react to the action of electric currents - like magnets - and that, when the MIND changes into WILL, these currents are transformed into human electricity, just as the electricity in a straight wire can be transformed into magnetism if the wire is coiled round an iron armature. The vital force generated from this central station was called the mysterious "Kundalini" by the ancients.

Western science is just now waking up to it. In 1938 Dr. James W. Papez, Professor of Anatomy at Cornell University, discovered that "emotions and consciousness originate in a ring-shaped structure deep in the middle of the brain." He went on to say that it was composed of four somewhat puzzling parts of the brain which act as the central stations for receiving and sending messages to and from the body and the higher brain centre, and it is this which distinguishes man from the animals.

The Yogism Breathing Exercises which you have already learnt, and the asanas which you will later learn, each make their contribution to the development of dynamic concentration, as well as being wonderful remedial exercises in themselves. But there are also some specific exercises for concentration only. To practice these you need snatch only a few moments at some time during the day. It does not matter where you are, in the office, on a bus or at home. Sit erect with your feet planted firmly on the floor and parallel to each other. Fold your hands in your lap, and apply one of the Concentration Exercises that follow. First, try to think about some one particular object; for example, a flower. Close your eyes, and think of nothing else. You will find it impossible to focus on this one thing at first. Your mind will fly instantly to all sorts of other objects and persons associated with that flower, or even to objects which have no obvious association with it. Each time you will have to drag the image of the flower back into your mind and throw the other objects out. (You will have to do this repeatedly, for your mind will at first jump about violently from one subject to another.)

This practice is known as "dharma." It may take you weeks - it may take you months - but every day from now on you should try for a few moments to focus your mind on one object to the exclusion of all else. No need to prolong it and no matter what you focus on. But do a little every day.

The best times for such exercises in concentration are during the morning or in the evening just before you retire. Your vibrations are then more vigorous. But if these times are inconvenient, a few of the odd moments available each day should be utilised, whatever the time. If you are in the habit of day-dreaming - and most of us have had spells of it occasionally - discard it. This is one of the most mind-weakening and enervating habits imaginable. Instead, at these moments, try to concentrate on the one object as instructed above. Later, you can also try concentration while out walking - but not in the early days. And of course you can vary the object of concentration, from day to day. It is the technique of concentration that matters now, not the object.

Do not try to concentrate for too long at first. Thirty seconds is long enough to begin with. But remember - each day! If you can succeed in concentrating for thirty seconds at a stretch on any one object, you have done well. Remember, far better thirty seconds of real concentration than two minutes of half-hearted concentration.

An aid to concentration is to visualise the letters "OM", and in order to bring the object before you, keep repeating OM, OM, OM, OM until it reappears. When you say the word OM, pronounce it like the last two letters in WHOM, and let it be full and resonant. This latter refinement rules out the exercise for performance in public places, since it will attract needless attention. But the mystic word "OM" has a mysterious power and will greatly strengthen the forces you are awakening within yourself. Try it and see and once you master the art of concentration - and these are the first, but vitally important steps - you can succeed in any form of study which you make up your mind to tackle. It will give you iron will-power. And it will strengthen your ability to assume ~~posture~~ POSITIVE and purposeful attitudes to all circumstances in life.

PLAN A TASK FOR EACH DAY

The difference between a successful man and a failure is not luck. It is simply that the successful man can marshal his forces, can concentrate on what he wants to do, can "go ahead." The failure might even have a better brain; but he vacillates. He has all sorts of extraneous interests which eat into his time and energy and he cannot "go ahead." Usually, he does not realise this until it is too late. Now whether you wish to develop concentration to help you ~~on~~ IN your work or whatever your object is, you will also find it an excellent mental discipline to set yourself a special task for each day - something well within your powers, but something which must be carried out at the time you have tabled. Make sure that it can be done, and determine that you shall do it. Don't let pleasure interfere with your plan - carry it through whatever happens. After a time you will not resent any inconvenience but look upon it as a welcome proof that you are strengthening your will. You will enjoy the experience and feel much the better for it. Also you will get a number of necessary things done.

So, now you have been told about the importance of attitudes and you have been given examples of passive and active Concentration Exercises - e.g. one in which you concentrate ~~possibly~~ POSITIVELY on a certain object and one in which you fulfil a self-imposed task. You will see as you proceed that Yogism is an entirely practical science, and these Exercises in Concentration will help you in many practical ways. You may read this Course till you know it by heart, till you can recite it backwards, but it will do you no good unless you conscientiously co-operate by putting all the teachings into action: - today, tomorrow and every day.

As already stated, you can, of course, plan your own variations of the daily Concentration Exercises giving yourself a different object from time to time. One day, for instance, you can think of a journey you are about to take, by a route you know well. Follow each step in your mind's eye. The opening of your front door, the walk to the bus, tram, tube or taxi, the process of buying your ticket and entering the train, the stations along the route (see if you can remember the details of their appearance), your arrival at the other end, and your journey to your destination. Follow each part carefully and DON'T LET YOUR MIND WANDER during the Exercise.

Another day, in your Concentration period, mentally plant a seed into the ground and in your mind's eye, watch the tree grow. Suppose it to be an apple tree; watch it grow larger, see the leaves sprouting, the buds appearing, the blossoms unfolding and the fruit slowly ripening from green to red and yellow.

Another time you can try to shut out all sounds and ideas, and make your mind a complete blank. This is best done in a seated position on the floor, legs crossed, hands in the lap, palms upwards. If at the office you will sit, of course, on a chair, with your legs parallel and your feet on the floor. This is a very difficult Exercise indeed but it will do you good to at

least attempt it occasionally. Remember, your mental muscles must be exerted out of lethargy.

Lean your head back comfortably and, having closed your eyes, mentally concentrate your gaze on a point between your eyebrows. Soon every sound in the room will become noticeable to you, but your aim is to shut out all sound. To do this you must try to enclose yourself in a mental blanket so that all sound is shut out. Picture this blanket wrapping you from the outside world, sealing off all oral intrusion. The first two or three - or maybe a dozen - times you try this, it may appear not only futile but impossible. Only persevere! That's all that is needed, for suddenly you will discover that you have mastered the art. It's like riding a cycle. You keep falling off. You fall off 99 times; then, at last, for no apparent reason, you are successful the hundredth time, and find you have acquired the necessary balance.

THERE IS NOTHING BEYOND YOUR REACH

The Yogis taught there was nothing beyond human reach if you believe that you can do it and if you keep on trying to do it with all your might. Always you are what you make yourself! There is no height that you cannot reach - but you must learn to walk before you can run, and to run before you fly. First, then, you must master the fundamentals. In other words, seek to determine your attitudes and exercise your Concentration.

Practise one or other of the foregoing Concentration Exercises every day. Adapt them to your own taste as you like. Make your own variations: for example, in the evening when alone sit before your own fire in your own home. Turn off the lights. Watch the flames flicker and just concentrate on one small point: hold it in the centre of your attention just for half or a whole minute!

Or in summer, sit by a stream or by the sea and focus your eyes on some glistening patch where the sun is shining, thinking of nothing at all; shutting out all ideas and sounds; relaxing completely. But remember; there is all the difference in the world between concentrating and day-dreaming. Don't allow yourself to day-dream when you intend to concentrate (it is very easy to do!)

If you desire to make your mind a blank, try to do so with all your might. If you want to concentrate on some object, do so with all your might.

As you become more proficient, you can concentrate on relatives and friends. They will feel your friendly vibrations and in time some of them will think of you at the time you are concentrating on them. This power of concentration will ultimately develop into telepathy, and in due course there will be set up a flow of sympathetic vibration between those who care for you and love you; vibrations that will help both you and them.

But never use these powers of concentration to hate. Emotions are among the most potent forces in the world, as Western science has just recently discovered. The feeling of hate, or the knowledge that you have done someone an injustice, can kill you. Hatred is a very strong poison. So is jealousy and so is anger.

You must learn to focus your emotions, so that during Concentration periods you are surrounded by an aura of love.

It has been proved scientifically that people are surrounded by auras of love, hatred, jealousy, and so on. Fear has an aura, and if you are afraid, dogs realise this at once. That is why they bark and snap at some, while not at others.

Dr Erwin Moos reports the case of a man with a systolic blood pressure of 280, whose urine showed traces of albumen and who in addition suffered from a lung disorder. Rest, and the finest medical attention, could do little for him and it was feared that he would die. Then, as a last resort, Dr. Moos decided to try psychological treatment, and he discovered that the patient had done great harm to his wife, who had left him. This mental canker was so deep-rooted that it occupied the most prominent position in his mind and so defeated all curative measures. So, Dr. Moos sent for the wife, who forgave the husband. They became friends. The man's blood pressure fell to 150; all traces of albumen disappeared, and his lung become stronger. In a year or two his blood pressure was 130 and he was a fit and happy man once more. Forgiveness!

That is only one example from the many which indicate how Western psychological medicine is learning to apply the Yoga principles. Henceforth have no time for Hate or Envy or Greed or Jealousy or Anger. Cut them right out of your life! If you do not, they will warp your outlook and may even destroy you. As for Revenge - don't think of it. It is by no means sweet when once you've actually tasted it. Forgiveness and Love are better by far, especially if developed along strong positive lines. Use your mind as a vehicle to bring you joy and happiness and health. Think pleasant thoughts; try to think good of others, act generously and kindly, and you will be astonished at the response you get.

Now think what this power to concentrate your mind, to switch your harassed, tortured mind to peace and complete relaxation means.

It means just this: that you are storing up vital reserves of energy to fight the hard battles in front of you, to overcome the obstacles before you - instead of dissipating that energy, frittering it away on useless, nagging worry. For worry has never solved any problem.

The British Ministry of Health sent out 6,000 investigators some time ago. They made the alarming discovery that married women were troubled more often by colds, influenza and bronchitis than men; that three women were attacked by rheumatism for every two men, and that their symptoms were mostly mental and physical exhaustion.

It was discovered that they suffered greatly from defects of posture, flat feet, varicose veins, worry and frustration.

WORRY and FRUSTRATION - the two giants that kill. Worry over rationing and shortages, and even when rationing is lifted, worry over money. Worry about her husband's work and how long it will last. Worry about what the boys will do when they leave school. Worry about the girls and the friends they make. A hundred other worries, dogging her heels every day, every week, year in and year out.

And FRUSTRATION at almost every turn. You've heard or read the phrase: "the blood drained from his face." The subject was shocked by fear. What happened to his blood? Or: "He grew purple with fury!" Why purple? Something happening to the blood again!

In both fear and anger, swift and powerful changes go on within your body. Your heart thumps much faster, doing far more work than it was ever designed to do. The circulation is shifted from the stomach and intestines, where it should be doing its normal work, to the heart, brain, lungs and skeletal muscles - all of which are instantly mobilised either to fight in case of anger, or fly in case of fear.

At such moments the glands automatically inject an additional dose of adrenalin into your blood, and thus make your body capable of much greater momentary effort. But when that effort is achieved, a reaction sets in .... The subject falls back exhausted.

Worries and anxieties and fears have similar effects; and you cannot keep on worrying or being afraid; or losing your temper; or being envious and jealous, or hating for long without these emotions tearing down your body, forming poisons in your blood and destroying you.

By improving your power of concentration through the Exercises given above you will help your health, for many, many "physical" ailments are due to inability to concentrate the mind along healthy channels.

EXPLORING YOUR MENTAL WORLD

Peace of mind is what you will ultimately seek. In other words, complete liberation from worry. To achieve this, it is necessary to develop the habit of withdrawing mentally for refreshment for a few minutes every day.

One of the greatest curses of modern civilisation is community living: too many people in too few houses; people with no privacy who exist almost one on top of another. Scientists working for years on the problem have proved that congestion such as this - crowds, crowds, crowds, - is actually a cause of paralysis. And, remember, there is mental as well as physical paralysis.

Yogism, which unleashes the fettered mind, which teaches it to walk in the dark velvet vaults of solitude, will also rest and rejuvenate your mind. Then, once you have learnt to master and marshal your thoughts, you will be able to mingle in the thickest of crowds - yet walk alone; you can suffer the most distracting influences, yet attain perfect peace; you can face the most disarming scene, yet keep your poise.

Solitude is, of course, very different from Loneliness. When you have mastered Yogism you will never be lonely - but you will know how to command Solitude, and to harness the power of the Silence. We want you, then, to find your TRUE SELF; to get back to a state of "pure consciousness" behind the curtain-camouflage of your superficial thoughts. It is not easy - otherwise everyone could command great powers. It requires discipline - but it is still within the range of an earnest and determined student; one who desires complete fulfilment. And the method is the daily period set aside for practising Yoga concentration.

It is always helpful, before commencing the Concentration Exercises recommended, to do a few pranayama exercises - or exercises in Prana breathing. Ultimately you will reach "pratyahara," or the stage in which the physical senses are withdrawn and the whole being becomes re-charged with abundant life.

Your exercises in pranayama and your achievement of pratyahara will induce in you a tremendous sense of exhilaration and will strengthen you to keep your mind always in focus - to pick up the ideas that will help, not hinder, you.

You will already perhaps feel a little more detached from the physical world around you. Eventually, you will find yourself quite automatically throwing off worries and cares. And when, after Concentration, your mind returns to what you prefer to call its "normal state," it will be strengthened with a sense of power and new energy to fight your troubles - and win! Meanwhile, your mind is like the string on which a necklace of pearls is threaded. Each pearl is a thought, and you cannot see your mind because of the intrusion of these many thoughts. But if you can separate one thought from another and do not allow your mind to jump automatically from thought to thought, you will develop tremendous self-control and the capacity to re-organise your life as you want it.

To you, a daily Concentration Exercise might seem futile. To many

it has, for they have given up the practice before achieving fruitful results. Again we say - if it were easy, everyone would command such powers. To succeed, you must practise at least one Concentration Exercise daily, however limited your time. Work conscientiously along these lines, for it will be well worth while when you can dispense with worries at will, and FOCUS your mind so that it instinctively creates what you want from life.

YOGISM EXERCISES FOR FOURTH PERIOD

You are now on the fringe of more interesting work, and the first benefits of Yogism should be already apparent. You should be feeling more bouyant, for it is impossible for you to have carried our plan of action so far without experiencing improvement. But greater benefits will be experienced soon.

Here, now, is the routine to be performed every day till you begin your next Lesson:-

(1) First Relax - as taught you in the Introductory Lesson.

(2) Then do the Revitalizing Breath.

(3) Follow this by the Cleansing Breath (Kapalabhati) 10 times.

(4) Do Bhastrika (The Bellows) 10 times.

(5) Do Ujjayi (Slow, deep breathing) 5 times.

In none of these exercises must the breath be retained at this stage.

(6) Now do the VACUUM BREATH - once only - and the PACKING BREATH - once only. But do them deliberately and well. There will come a time when you can do them with such intensity that once is quite enough.

This routine has not taken you more then ten minutes; that is, except for the Relaxation.

But as this Lesson is rather important, we'd like you to spend just a little more time on the practical side. So, when you finish the above routine, sit on your rug, mat, or fur in an upright position, with the legs crossed and your hands - palms upwards - in your lap. Lean your head back, relax your neck, close your eyes and mentally focus them on a point between your eyebrows. Try to blanket out all thoughts. Maintain this state for half a minute. Alternatively, place a lighted candle in front of you, about 20-30 inches away so that the flame is at eye level. Focus your eyes on the flame and think of nothing else for thirty seconds. In each case guess the time - it matters not if it is a little more or less. These Exercises will help you greatly in developing your powers of concentration.

(7) Now to wind-up, if you have time, do the first exercise in relaxation again! Remember, lie on your back. Relax all your limbs - one by one - and finally your mind. Then go over your body again, limb by limb. And then again to make sure that they are all relaxed.

This exercise or "asana" is called by the Yogis the "Savasan." It is a paradoxical word - self-contradictory, for "sava" means dead body; and it means the exercise which imitates a dead body! But its object is rejuvination.

Do the Relaxation Exercise for at least five minutes. If you are in a hurry to go to the pictures or a dance - put it off for a few seconds. The pictures will still be there in five minutes, and so will the dance, or anything else that seems "urgent." Everything will wait for five minutes - EXCEPT HEALTH.

This Exercise is even more necessary for women than it is for men - for women lose their youth and their vigour and their beauty more rapidly than men.

Nothing on earth will stimulate a woman so much as relaxation after a hard day. Not just flopping into an easy chair and turning on the radio. That's not relaxation.

Relaxation is nothing less than what Yogism has outlined.

"I AM RELAXING THOROUGHLY FOR FIVE MINUTES." Say that and mean it. Don't let anyone rob you of this opportunity for good health, youthful appearance and calmness of mind. It is your right - claim it!

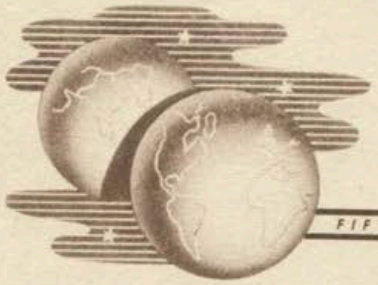
Finally, remember concentration is very hard work. Do it THOROUGHLY, but in small doses. A later Lesson will teach you more advanced "mind-directing."

In LESSON FIVE we shall teach you about habits of healthy eating, for a man is influenced by **how** he eats. And we shall begin with the ASANAS of Yogism.

In the interval, think only good and kindly thoughts, and only of good health and constant improvement. And read this Lesson many times till you feel you have absorbed every word. The Way is open -- you must now believe and do.

A few students are worried about their ability to carry out the practical Exercises that accompany each Lesson in Yogism. To them we say: Carry on, for not all the Exercises will be found impossible for you to perform, and those which you can attempt can be IMPROVED week by week with ever-increasing perfection in place of those which are beyond you. Regularity with what you can do matters far, far more than the omission of what you can't. But to the vast majority of students there will be no insuperable difficulty in carrying out the practical side in its entirety, however lacking in confidence may be your first attempts. It is the attempt which is half the task in fact, and you must discipline yourself to make it.

INTERPRETS THE EASTERN WISDOM



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LESSON V: HOW TO EAT AND BE WELL

All of us are largely conditioned by what we eat and what we think. By "eating", we refer to "breathing" also. For breathing is actually a part of bodily nourishment. The prana which you take into your lungs enriches the blood with oxygen, and the more care you give to this detail, the better your bloodstream is "fed". If the blood were not fed at all in this way, you could exist, at most, for only a few minutes.

Now as to thinking. Your last Lesson explained how mental attitudes can create and construct and how, too, they can undermine and destroy. This selective control of thought, which we began to develop in the last Lesson will of course be expanded a great deal in future weeks' study. But meanwhile, as you carry on with the hints you obtained from Lesson Four, and as every day you practise your Prana Breathing, it is time we considered the remaining element in your everyday nourishment -- this question of food.

And the first law about it has already been partially hinted. What you eat matters less, a great deal less in fact, than how you eat and when you eat. Go into any big modern restaurant and you will see dozens of people shovelling food into their mouths at high speed, rising the moment they have finished and bustling away. Others will be talking fast with their mouths full, or drinking pints of liquid as they eat; and some barbarians will even smoke during meals and sprinkle their plates with cigarette ash. This spectacle is, truly, a sad commentary on civilisation. It shows that speed has taken precedence over grace and ease. Indeed, we have now whittled down our leisure to such an extent that people who eat at a normal rate are often accused of dawdling over their meals and wasting time!

HOW TO EAT - FOR MORE PLEASURE AND NOURISHMENT

Food that is eaten fast does you harm. First, you don't use your teeth enough; and if you fail to do this, they weaken and decay. Teeth, like muscles, need exercise to keep fit. Secondly, foods like potatoes, sugar,

bread, flour, etc., which are known as carbohydrates, are partly digested in the mouth. The first part of digestion is the result of chewing. It is then that valuable saliva is produced which helps to dissolve starch and turn it into maltose (a form of sugar) by means of an "enzyme" or ferment which it contains, called "ptyalin." If you do not chew enough, the ptyalin cannot do its work; the starch is not turned into sugar and the hydrochloric acid in the stomach stops complete digestion. That is why excessively fast and heavy eaters do not get fat. Some of the biggest eaters you know are thin and stringy.

Thirdly, the more you chew your food, the less you will want to eat - and yet, this smaller amount will do you more good and keep you fitter and stronger.

The foregoing three points are fundamental to healthy feeding - so important that we shall refer to them again and again. However, as in other things, you do not need to take what we say for granted. Test them, try them, prove them - in particular, give the third point above a trial, and see if you don't feel a great deal better.

Of course it is a pre-requisite of healthy feeding that you should take an interest in food and seek to enjoy it: to savour the flavour and the smell of it - and also the look of it. This lively enjoyment of your food actually encourages the flow of gastric juices which in turn assist digestion. It is a good sign if your mouth "waters" for a dish.

In chewing you should relish more the taste and feel of the food as it is reduced to pulp between your teeth, and as you swallow it. If you just think of it for a few moments, you will agree that there is a vast difference between the feel of crunching biscuits and celery and cheese; and the eating of a potato or a piece of meat. This is not a matter of gluttony. You were given the ability to differentiate between different kinds of food, and the One who conceived the Universe meant you to use it. Neglect any single natural, human gift and it atrophies and dies. So don't be reluctant to enjoy your food - the smell, the look and the taste of it.

And when you have finished, think with a feeling of satisfaction, about what you have eaten. A simple, tasty meal is an artistic and a scientific achievement - like a picture - and it really is "food for reflection."

You might say: "Ah, well that's all right for someone with money and plenty of leisure. But, I've got only an hour for my lunch, and I want to sit in the sun for a few moments."

Excellent! In that case, have a light lunch of sandwiches and a little fruit. An adequate lunch for any office or sedentary worker is contained in a large baked potato - with or without butter or margarine - a glass of milk, and a banana. If bananas are not available or milk is in short supply, eat sandwiches filled with fresh vegetable fillings or cheese.

DRINKING - BEFORE AND AFTER MEALS

Orange juice or lemon juice are far better drinks than either tea or coffee. They are strongly anti-scorbutic; that is, they keep the stomach clean, and the skin clear.

Try at all times, though this will not always be possible because of social reasons, to drink at least one hour (preferably two hours) before meals or after eating. Already you know the main reason why we advise this: Digestion begins in the mouth through the play of the salivary juices. Then the gastric juices come into action. This natural dilution of the food particles is completely upset when large quantities of liquid are consumed while eating.

And there is one other reason why you shouldn't drink at meal-times. The more you drink, the more you can eat -- and you really don't need to eat more. What you want to eat is enough. When you have had enough, there is a temptation to slake your thirst. And then, if you do that, you will feel you can eat more again. So besides upsetting the digestive process, you end up eating more than you should: in other words, you overload your digestion too!

To recapitulate: HOW you eat matters most. You must take more time over eating, you must chew more thoroughly, and you must drink as little as possible when actually partaking of a meal. About all these things, of course, you must be sensible. A glass of wine will add to the pleasure of a dinner: just use your discretion. There is all the world of a difference between a small drink and several glasses of ale or water.

CHOOSING THE RIGHT TIME TO EAT

Now, four rules upon WHEN you eat.

(1) Never eat if you are charged with Emotion. Later, when you have worked on the Exercises we give and learnt to master and control your emotions, this need not bother you; but now, if you should ever become excessively angry, jealous, afraid or otherwise worked-up with emotion - it might be misery or grief - do not eat until you feel a little more normal. All such emotions draw the blood from the region of the stomach and the digestive organs, which need them. To eat under such conditions might well lead to stomach troubles. If you are happy, food nourishes. If you are worked-up, horribly excited, nervous or unhappy, food is harmful. Naturally, this does not mean that you should starve yourself to death when under stress. Drink plenty of liquids; warm liquids are better than cold - and lemon and orange juice are better than most drinks. But hot, weak tea is also allowable. When the excitement wears off, when the depression is not so profound, when the mind is a little more at peace - take a few cleansing breaths, relax utterly for five minutes, and then eat. Then you will enjoy your meal and your digestion will be able to cope with it.

(2) Do not eat either immediately before, or immediately after, exercise. You should not take vigorous exercise until at least two hours after a meal. If you exercise violently, the blood needed for digestion is pumped into limbs and organs crying out for it, your stomach is deprived of its proper supply, so proper digestion cannot take place. If you eat too soon after exercise, for much

the same reason your stomach is not in a fit state to receive the food. But, by the time you've had a shower or a brisk rub, your body will be in a fit state - especially if you have had half a pint of water or lemon juice or weak hot tea.

(3) Eat a little less for Breakfast - If you belong to the category of people who allow themselves so little time that they have to breakfast standing, munching hot toast and marmalade while they sip scorching tea and glance hurriedly at the clock all through the meal, then miss breakfast altogether - or get up earlier. [If you really want to benefit from Yogism, you must make an effort to rise earlier. The Yogis deplore hurry, unnecessary speed.]

(4) Do not eat when you are not hungry. Never eat just because it's breakfast-time, or lunch-time or dinner-time. There is no such food "time". If you don't fancy a meal, miss it -- you will be all the better for a fast. But when you miss a meal or more, don't then resume eating on a gigantic scale, otherwise the good you have done in resting your system will be immediately undone. When you resume eating, eat lightly. It's always better to under-eat than to over-load your stomach. Let hunger be your guide.

CHOOSING WHAT YOU SHOULD EAT

We come now to WHAT you eat. And this, while important, is less so than how and when you eat. That is why it is possible to be healthy on a non-ideal diet and since many of us cannot select what foods we are to eat, the following hints may be regarded "for information only." Put what you can into practice and don't make too much fuss. Far more important is how and when you consume your food than the type of food consumed.

However, there are certain things you may be able to apply with benefit. For example:-

(1) Eat plenty of green vegetables and fresh fruit. They are Nature's own foods. They keep the blood pure and in a good condition. When they are palatable enough to be enjoyed uncooked, eat them in the raw state. In fact, it is possible to live entirely on fruits and vegetables, but we do not necessarily advise you to do so. Nature has supplied all countries with certain foods specially adapted to the needs of their people. Oats, for instance, are excellent for the North countryman. The Irish have thrived on potatoes; South Asians on rice; Italians, Spaniards and Greeks on olives and figs; desert dwellers on dates: Eskimos on an almost exclusively meat diet and so on.

There is a great deal about food and dietetics that we do not as yet know - not even the wisest experts on food. But the Yogis have long realised that indigenous foods - that is, the foods grown since time immemorial in the soil of a country - are eminently suited to the people of that country provided they are eaten in as natural a state as possible. Take bread, for instance. The white bread we find in our cafes and restaurants is denatured, devitalised. From now on, get wholewheat if possible. No Yogi would dream of eating a "parahta," (unleavened bread made from white flour) if he could get a "chapatti," (the same from wholewheat flour or "ata"). If you wish further information on this subject, the Whole Food Society, Goosegreen Farm, Bridgwater, Somerset, will be glad to send it to you.

(2) Eat natural foods in preference to processed foods. This hint has already been implied in the preceding one but it justifies consideration in detail. Honey, milk, vegetables and fresh fruits in their raw state are infinitely to be preferred to the concoctions "processed" out of them. Brown sugar is better than white - it retains the mineral salts. So-called "refined" foods, reputedly "improved" and "fortified", often have quite a low nutriment value, despite the scientific cliches that adorn their containers. Man is always seeking to dress-up and "market" nature for profit, but in so doing he transforms what he handles. Lots of processed foods have, in fact, been devitalised by flavourings, colourings and so-called re-inforcers. Ever since western science "discovered" vitamins, shrewd manufacturers have been trying to retail them in pill and eccence form. If you eat fresh food, you will get all the vitamins you could wish.

(3) Discontinue or use very sparingly all condiments. The only sauce a good meal should require is hunger. Condiments are civilisation's shock-treatment for a jaded palate. Highly seasoned meals put a strain on natural digestion and so fill the body with toxins.

(4) One day a month give your stomach a rest. In other words, if you can do so without fuss, fast that day completely. It's quite a natural thing: animals and children apply this remedy when off-colour but adults feel they must eat, even when off-colour, to "keep the strength up." Fasting is an internal operation without the knife. For 24 hours let your system concentrate on eliminating - instead of always having to "take it". Long fasts should not be undertaken without the guidance of an expert but a one-day fast once a month will be no danger and, of course, during the fast you can drink as much liquid as you like. Orange-juice and lemon juice are particularly recommended since, being anti-scorbutic, they help to cleanse the stomach and skin.

And now we shall consider the foods themselves.

THE MAIN TYPES OF FOOD

The main categories into which edible foods fall, are:-

(1) Proteins, or those foods like eggs, cheese, meat , legumes, nuts, etc., which rebuild tissue. If you are wise, you will, by experiment, decide how much protein you need each day. Cut it down gradually until you feel that you are getting too little. Then re-adjust the balance. Once you have arrived at this figure, never eat appreciably more protein in any one day, for no matter how hard you work, more protein is unnecessary. This is now "scientifically proved" in suitable Western pattern, by Professor R.H. Chittenden, Ph.D., Sc.D. of Yale University, in his authoritative work, "The Nutrition of Man." If you eat a great deal of meat and cheese, for instance, in order to build up tissue, the body just uses what it can, and throws the rest out as waste matter. And if this goes on day after day, you merely overload and weaken the kidneys, the liver and the intestines. So keep your protein-intake more or less constant.

(2) The second class of food of which you must eat only enough, is carbohydrate: this comprises all flour and sugar products -- such things as potatoes,

bread, starchy foods, sugars, dried fruit, etc. These form the bulk of the average diet - cut them down! You are almost certainly eating more than you need of them, for they are in highly concentrated form. They can only be absorbed by engaging in physical exercise. Therefore, their consumption should be in ratio to the amount of physical work done.

(3) Fats. This food is also necessary in moderation. Too much fat ages one rapidly - not only the fat ON you, but the fat INSIDE you. Discover how much fat suits your system, and then stick to that amount. Once again, experiment to cut down excess. Use commonsense.

(4) Mineral salts. These are the natural salts found in fresh fruit and vegetables. When vegetables are cooked, soda is usually added to give them colour, and the water is poured down the sink. Avoid all soda in cooking vegetables. If greens must be cooked, do it at high speed in a little water for from 10 to fifteen minutes, and nearly all the water should be absorbed. Use the remaining "stock" for soup. But remember, ripe fruit and fresh vegetables should substitute bread, potatoes and meat as the principle features of your daily diet if you want to keep your system pure and retain your youth and energy. Eat more and more of them - and eat more of them RAW!

OTHER WHOLESOME FOODS

The following are also wholesome foods, not commonly consumed sufficiently:-

Honey, though expensive, is an excellent energy-giving food. It is good for the heart, it is antiseptic, and it can be digested easily by the weakest stomach. If you are physically run down and tired, take a tablespoon of honey in a glass of hot water. It is an excellent stimulant, and unlike alcoholic and other stimulants, has no harmful after-effects.

Molasses is one of the finest stomach foods imaginable! Take a desert-spoon of molasses in a glass of warm water if troubled by your stomach. Tinned black treacle is NOT molasses, which is usually obtainable through health food stores. It has also been noted, by the way, that molasses stop the hair from greying.

Black olives. These have a high fat content and mashed up with a large baked potato cooked in its jacket (without other fat) help to make a good energy-giving meal, which is also extremely tasty. Finish the meal with a few uncooked dried figs. But, once again, remember the golden rule: masticate thoroughly.

Garlic: a food which is avoided like the plague in this country because of the odour it gives to the breath. This odour can be killed or vastly reduced if a bunch of raw parsley is chewed thoroughly after eating garlic. One segment of a garlic, chopped finely and placed in a cheese or meat sandwich and eaten during supper (when no further visiting is intended) makes a most appetising and health-giving sandwich. Eat raw garlic in small quantities, in sandwiches or salads. (If married, it's as well that the partner should also eat a little, otherwise life may become unbearable!) Garlic can be digested by those who find onions too strong. It is a pity so many people eliminate this health-giving ingredient merely because of its smell. Garlic is mentioned in the old Sanscrit

treatises of 2,500 years ago. It is a powerful antiseptic against infections such as influenza, and a curative agent in the treatment of stomach, blood and catarrhal complaints. Pure garlic oil is now available in small, soluble capsules which, since they do not dissolve before passing into the smaller intestine, have neither taste nor odour.

Olive oil. This is a wonderful lubricator. Pour a little undiluted orange juice into a glass, add a little olive oil and top-up with orange juice -- just enough to swallow without too much effort. The orange juice will take the oily flavour from the olive oil and you can swallow it without displeasure. Any difficulty in passing matter from the system will be eased by this internal lubrication.

FINALLY, WHAT TO DRINK

What must you drink, and what must you not drink? The Yogis advise that if possible, one should be a teetotaller, for in the East, where they live, all intoxicants are harmful and so one is always better without alcohol of any sort.

However, Yogism is an adaptation of Yoga to western civilisation and, having made a thorough study of conditions in the East and West, it is clear that if one is temperate in the use of wine or beer, no harm will result. A moderate amount, taken an hour or so before or after a meal, is permissible: never with a meal, except on the odd social occasions when custom dictates and then, when eating, remember to drink as little as possible. Above all, never take liquid into the mouth when engaged in chewing food or the essential digestive juices will be simply washed away and the food passed to the stomach without being prepared.

The best of all drinks is cool, clear water and Yogis invariably have a glass of water first thing daily, half a dozen glasses during the day and a final glass of water at night. Certainly, if you suffer from stomach trouble, a glass of cool or luke-warm water immediately after you have cleaned your tongue and teeth in the morning, will have a cleansing effect, especially if preceded by a garlic capsule. The best of all water is, of course, that drawn from an artesian well, which will be found more health-giving and refreshing than the normal though more convenient "bulk" supplies.

Other drinks which can be particularly recommended are orange, apple, grape and lemon juice, either pure or diluted in "squash" form. In fact, all unstewed juices are rich in vitamins. Tea and coffee should be drunk only when freshly made. Avoid stewed tea. One cup of weak tea or coffee, provided it is freshly made, will not harm you. Though coffee is rich in caffeine, supposedly a harmful drug, there are seventeen other commodities in it, some of which are good for you.

Milk is very nourishing and half a pint or even a pint taken slowly - eaten - with your lunch, will strengthen and help to keep you fit. Though milk is classed as a liquid, it is really a food and should be, when taken, the main protein of the meal. Take one or two sips at a time. Taste it, chew it, swallow it. Then eat a morsel of non-protein food. Then some milk. Then some food. Do not drink milk as you drink water.

And now you have reached the stage in your training where we must ask you, in order that you shall derive the utmost benefits from Yogism, to give up all alcoholic drinks and all strong beverages for the next three weeks or a month. Drink water and fruit juices only. See whether you yet have the strength of will - let this be a challenge to you! We want you to give your system a real chance to thoroughly cleanse itself.

HOW MANY MEALS A DAY?

As to the number of meals you should eat, it is impossible to lay down a hard and fast ruling. The sanest rule in life is to eat when you are hungry, but in an ordered civilisation like ours, this is obviously impossible, for almost everyone works or performs some public service and meals must be taken at fairly regular periods.

If you are a sedentary worker, have a light breakfast or just fruit, with lemon or orange juice instead of tea. Have a light lunch, too, or take sandwiches (wholemeal preferably). Have a glass of milk or a drink of some sort an hour or two before eating these. Take your time over every meal; chew it thoroughly; look forward to it, and when you get it, savour it.

If you are a manual worker, you may feel you need more to eat as you use more energy. A heavier breakfast, a more substantial lunch - though not much more - and a bigger dinner will do you. Being a person who expends a lot of physical energy, you will be able to digest more carbohydrate than the clerical worker.

And, whoever you are, whatever your work, do remember if you have not the time for a large lunch, eat a small lunch; but whatever you eat, remember to chew it well. A little food, chewed till it is almost liquid, has a greater nutritious value than a huge meal bolted too rapidly. Even if you have plenty of time, always rise from the table with the feeling that you could have eaten more.

You will never see a fat Yogi. His face may be rounded and free from creases and wrinkles, but if he is a genuine Yogi, he will be slim. He might, according to European standards, be very thin. But if tested, he will prove to be far, far stronger than he looks, and he will be immune to illness.

Gluttony is inexcusable. The man who lacks the self-control and the self-discipline to remain sober is regarded with contempt or pity in normal society. Yet, for some reason we have never been able to fathom, there are thousands of apparently respectable citizens who gorge themselves daily, make themselves repulsive by their excessive fat, and then pay tailors to cut their clothes in such a way as to hide their grossness.

Of course they pay in other ways, too. They pay in physical discomfort, for merely being fat is uncomfortable. They pay in disease; stomach ulcers, high blood pressure, rheumatism, - when wine was cheaper, gout - and a score of other diseases. And they pay in age - they are old at fifty.

This censure on fatness does not include men and women whose fat is due to glandular or other derangement. We shall consider them when we talk about

the glands in the next Lesson.

SOME FINAL HINTS

To sum up, then, here are four Golden Rules of Yogism. 1. Like the things you eat, linger over them and enjoy them. 2. Masticate thoroughly, and never eat when disturbed or not hungry. 3. Stop eating before you are full. 4. Don't drink with meals. If you are not in company, by all means read while you are eating, or listen to the music you like. (You will learn something of the great value of music and sound in the later Lesson on Vibration and Colour.)

One final question often asked: Should you become a vegetarian? Like smoking, it depends on circumstances and what you are really aiming at. Becoming a vegetarian or non-smoker will not automatically make you a better man or woman. But it is a fact that a vegetarian diet tends to increase, and a meat-eating diet tends to decrease, psychic sensitivity. Many who apply the principles of Yoga are not vegetarians, but the more advanced invariably are. However, Yoga as such is not necessarily a vegetarian cult. If in your way of life a vegetarian diet is impracticable, you can still, carry on with your present diet without loss. There is nothing "laid down." Use your own discretion, having regard for all the circumstances, and don't be a crank or create a fuss -- or you will diminish the good Yogism sets out to do. Always study the convenience of other people.

Your Sixth Lesson will introduce you to the glands and will include 15 new commandments, or principles, to ensure a more rounded, balanced and happy life.

YOGISM DAILY EXERCISES FOR FIFTH PERIOD

These daily Exercises replace the previous daily routine and should be practised every day without fail. (However, some other time in the day, try to find a few moments to continue with one of the Concentration Exercises given in the last Lesson).

1. Relax for five minutes - SAVASAN

2. Then do in succession the Revitalising Breath, and follow this by Kapalabhati (three times): Bhastrika (three times): Ujjayi (twice). Then do the Vacuum Breath (once) and the Packing Breath (once).

3. Now we are approaching something more advanced: that is, advanced for elderly people (who can substitute one of the previously given Exercises). However, this is an exercise that the more vigorous can do easily. At least everyone except the very elderly should try it. The athletic type may have already done this exercise at "gym" class, though they do not know why it should be done, how long the posture must be maintained to get the full benefit from it or what is the correct position.

The Exercise is known as SARVANGASAN. "Sarvan" means "all parts", and the Exercise is one which tones the body generally. Done correctly, as we instruct

you, this Exercise has tremendous benefit for the digestive system and so it comes very appropriately with this Lesson. Blood flows and gushes to the roots of the nerves and except when a position like this is adopted, the nerve-roots seldom receive their rightful blood supply. It helps in the cure of all intestinal disorders, and is especially of value to women who suffer from varicose veins. It also helps to keep the thyroid gland healthy and is one of the many rejuvenating exercises of Yogism. So, all told, it is worth a serious attempt - once every day, at least, until you get your next Lesson.

It might be added here that some of the exercises we give you have been incorporated in Yoga books and used by modern physical culture schools. But they usually fail to lay stress on the right posture and the period of time the posture must be held, both of which are very important, and more important still is that these Exercises should be done not piece-meal but as part of an overall, co-ordinated and graduated system.

SARVANGASAN (or the Shoulder-Stand) - Lie on your back on the floor on a thick carpet or blanket folded double, legs outstretched, arms parallel to your body. Raise your legs slowly till they make an angle of about thirty degrees with the floor. Keep your knees straight, and maintain the position for three full seconds. Then raise them another thirty degrees and hold again for three seconds. Finally, raise them till they are vertical.

Now, keep your chin tucked in to your neck, let your hands remain where they are, and begin raising your torso: your hips, back, stomach and chest will be lifted. Continue the movement until your chest, stomach, hips, thighs, and legs are vertical and in a straight line. Keeping your elbows on the floor, raise the lower arms and place the palms against the small of the back, as a rest. Your thumbs will be at right angles. This position can be held easily - with a little practice - by anyone, - even by very stout people.

Try to do the whole movement as gracefully as possible. Do not kick up into it, but let the legs go up slowly and gracefully, like the hands of a clock travelling smoothly from six to eight and then hesitating, and then from eight to ten, with another slight pause, and then on the twelve. The balance is maintained by the head, neck, shoulders and upper arms; with the forearms and palms making a firm rest.

There are some people who feel giddy the moment they are turned upside down, and for whom this Exercise will, at first, appear impossible. Such people are more in need of it than others who can do it easily. They should persevere - however miserable the effort, do try it each day.

Young people and fit elderly people can maintain the final position for two minutes at the first try - but remember, if there is ANY STRAIN or feeling of giddiness or sickness, come down and relax.

If you have any trouble the first time, keep going up and coming down for two or three minutes, then do a final five minutes Savasan and finish for

the day. Throughout this exercise, breathe freely and rhythmically, and not in gasps or jerkily.

Women will find this Exercise of special benefit, for it helps to persuade back organs which might have been displaced (such as a dropped stomach or a displaced uterus) and it is also an excellent treatment - along with the other exercises which Yogism will outline - for constipation.

These postures or exercises which end in "Asan" are age-old Yogic methods of wooing back health when once it has been dissipated. When you have mastered this particular one and can do it easily, you can gain tremendous benefit from maintaining the position for as long as three minutes at a stretch. But to begin aim only at a maximum of two minutes, with very gradual increases. Master the position and method first.

4. Finally, to complete your Daily Routine, do Savasan for five minutes.

This completes the present Lesson. Next week you will be given the 15 Basic Rules for Life Control and introduced to the body's Secret Messengers.

NOTE

It is not expected that the student will be able to put into immediate practice ALL the advice contained in this Lesson.

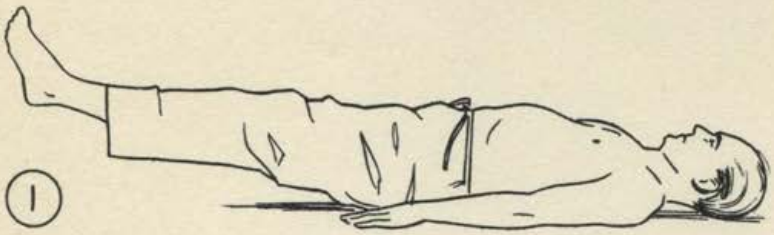
Consideration for others will not always allow you to immediately follow your own wishes: and your study of Yoga should never come before your social and family obligations and duties. In fact, the acceptance of these limitations is an integral part of your training.

Therefore, proceed gradually, incorporating what advice you can as opportunity permits, realising that every step towards a light, balanced diet is a step towards healthier living. Experiment until you find the right proportions and quantities of food required in your particular case, all the time adjusting your rations gradually. Thus, you will make it easier for other members of your household, while at the same time allowing your stomach and digestive organs to adjust themselves naturally.

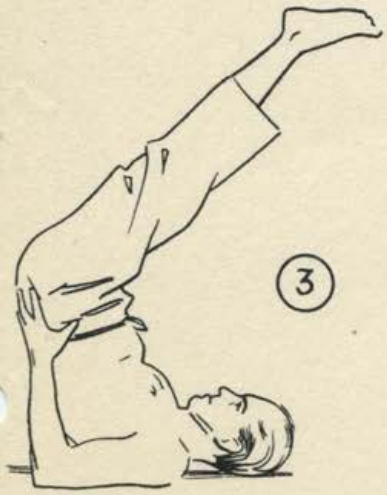
Above all, recall the earlier advice concerning the importance of full mastication: through inadequate chewing, western peoples lose much of the savour of food; besides imposing an impossible task on their digestive system.

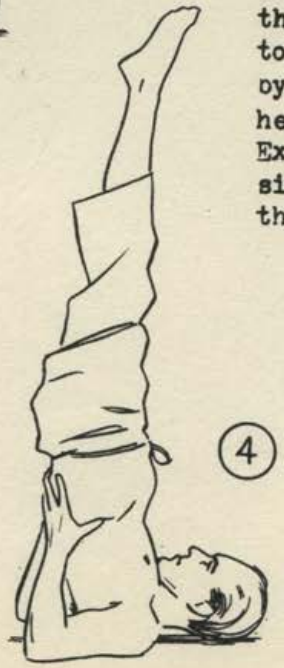
PLEASE COMPLETE AND RETURN THE ENCLOSED QUESTIONNAIRE PROMPTLY.

YOGISM CHART - LESSON V



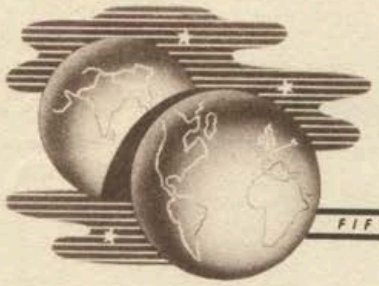
This very effective Exercise is shown in four stages, but the student should ultimately aim to do it in one, slow, gradual and rhythmic movement. The initial stages will exercise the abdominal area, more especially if the movement is done very slowly, and in the final stages the spine is stimulated and the head given a cleansing blood-flush. The final stage may be a little difficult at the first attempt, for the trunk has to be given an extra lift, supported by the upper arms, shoulders, neck and head. Sarvangasan is an excellent Exercise for reducing obesity, cleansing the blood stream and rejuvenating the body generally.





SARVANGASAN

INTERPRETS THE EASTERN WISDOM



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LESSON VI: GLAND AND LIFE CONTROL

"Health," says the Encyclopaedia Britannica, "is a condition of physical soundness or well-being in which an organism discharges its functions efficiently." But that, as you have learnt from this Course, is only half the story. "Physical soundness or well-being" is certainly a part of health, but if the organism is to discharge its functions efficiently, sound mental control is no less essential. The mind and body are so closely, continuously and intimately synchronised that it is impossible, in matters of health, to distinguish between them.

Your last Lesson gave you some laws to observe about eating. Eating is a physical enough process, but you saw how, even in that, emotional and mental states directly influence the digestion. In seeking to piece together the physical and mental elements which go to make for a full, happy life, Yoga pays great attention to these emotional factors and we shall study them in the present Lesson. Thus, little by little, your training is covering every aspect of human expression.

Now everyone who has not studied Mental Control has outbursts of temper. From time to time they figure in emotional scenes which involve much unpleasantness. Have you noticed what happens when a man is angry? His face colours, his breathing quickens, his hands tremble, his speech becomes uncontrolled, his heart beats faster ..... If you could see the chemical changes proceeding inside him, you would find his liver and glands throwing sugar and adrenalin into his blood to supply the extra energy he needs to put on this "show." His whole internal economy is thrown out of gear as everything is concentrated on dealing with the exterior crisis.

All this action is generated by two miniature bodies in his brain which modern science has now discovered and dubbed the "thalmi." Once they are stimulated, everything else we have noted in a sense happens automatically. Worse still, nothing can stop it happening. But mark that the thalmi don't originate

the trouble. It was, perhaps, a rebuke, or a criticism, or a rebuff . . . may even have been some chance remark which, although unkind and perhaps unjust, was never really intended.

If, then, at that moment, the man had control of his attitude - if AT THAT TIME the man had said to himself "I am going to be detached about this and I won't make a silly issue of it" -- if he had chosen THEN to concentrate on doing something practical to IMPROVE the situation . . . the crisis would have been by-passed. There would have been no explosion. The scene would never have materialised. He would not have become "worked-up." The incident would never have got out of hand.

But the time was THEN, and to let it pass spelt disaster. Once he allowed his mind to play on his injury, once he allowed himself to be provoked by it, he had already lost control. It was too late afterwards to pull himself up. The lever had been thrown and the train of events was then free to sweep inexorably on. Ultimately, comes the pay-off. The scene is over, but the performer is ill. He can't eat, everybody is out of humour, the world seems united against him, his digestion has gone wrong, a partnership has been split, he is physically weak and mentally exhausted (and, no doubt, secretly ashamed of himself).

You've seen it happen many times. Only a passing word, perhaps, but somehow it penetrated, it got through your guard, it hurt, and IT SET YOU OFF! -- or rather, it set off the thalmi, and the thalmi set off the liver and glands .... and so on till CRASH! everything was on fire, your blood was up and there was the devil to pay. It's an all too familiar happening and the only way to control such a scene is to nip it hard at the start. No good trying to stop an express train with a careless wave of the hand -- that's what you do when you're really heated and "mad" and suddenly try to control it. Then it's too late. You must get wise to your emotions at the start, before your feelings are roused sufficiently to touch-off the thalmi.

Now you see, even better than from Lesson Four, how fundamental your attitudes are in determining your emotional life. It is really your personal attitude which decides whether you will make a scene or take sensible action, under provocation. It also has a most direct influence upon the working of your glands.

ANOTHER NEW DISCOVERY TO THE WEST

A great deal of trumpeting has taken place in recent years about Endocrinology. It is another "new" science, "discovered" by the West but, as we shall see, already fully anticipated in the Yoga system. It is concerned with hormones (from the Greek "hormos", a messenger) which are secreted in what are known as the Endocrine glands.

Now, about these glands western scientists have admittedly collected some hitherto unknown information, particularly as regards physical methods of treating glandular disorders. These methods, as would be expected, are based on the study of the effects of the glands, whereas the Yogis addressed themselves to what causes glandular disturbance. They believed, contrary to the attitude

taken up by the modern materialistic scientist, that man conditions his glands rather than his glands condition him.

At the beginning of the present century two physiologists were investigating the pancreas and trying to find out how the digestive juices were secreted in it. They discovered that the pancreas still secreted juices when the nerves leading to it were severed. This was a revolutionary discovery, for up to that time scientists imagined that the only means of stimulating an organ was through the nerves; but here was an unknown factor.

So a considerable amount of further research was done in a new field. This brought to light the fact that in the body are tiny ductless glands, called the endocrine glands, which manufacture substances known as hormones, and to some extent these make us what we are. Nevertheless, by our attitude to life and by our thought processes, we in fact influence our glands. It is this fact which, of course, western scientists have not been able to demonstrate in their test-tubes but it is bound to be eventually recognised.

The main endocrine glands, or the "Big Five," are the thyroid, parathyroids, pituitary, adrenals and the gonads or sex glands. In a healthy body, the glands manufacture just the right amounts of hormone to keep you fit and strong, but if you and your partner live wrongly, the chances are that your son or daughter will be born with too little or too much of some particular gland - that is, the gland will be too active or not active enough, and so your child will suffer.

Fifty years ago such a child would have been a cripple or a chronic invalid; but today, thanks to Gland Therapy, there is a chance of rectifying the harm done by ancestors, and restoring the natural balance. But not always .... As yet western doctors know very little about glands, and only in some cases can the knife cure, or gland extracts give back the vitality or intelligence that has been lost. For man cannot play ducks and drakes with Nature. She cannot be defied with impunity.

Now, - although western Gland Therapy as such has developed only in this century, the wise men of the East certainly realised that glands existed, though they did not call them by modern names. They knew that when glands were affected they upset not only the entire metabolism of the body, but were often instrumental in mis-shaping, disfiguring and demeaning it. They knew that a human being lacking certain of the vital hormones can sink to the level of an animal. And they discovered that certain mental attitudes, and certain physical exercises, if <u>regularly</u> practised, maintain a healthy flow of blood to the glands, and so enable the glands to discharge sufficient of their secretions back into the bloodstream to produce true all-round fitness.

No other system of physical or mental culture does anything like this but Yogism offers you precisely such Exercises. However, one should know a little more about these tiny manufacturies in your body; where they are situated, what they do and what will happen if they secrete too much or too little of their vital hormones.

THE POWER OF EMOTIONS IN YOUR LIFE

You learnt in Lesson Four about the harm and damage violent emotions can do; that is, if they are bad emotions, like Anger, Envy, Jealousy, Worry and Anxiety. But, conversely, if they are happy emotions they build up and strengthen the body. A girl who has just fallen in love will every day become more beautiful with the happiness that pervades her body and soul. It is an uplifting emotion that can even cure disease.

But when harmful emotions dominate the system they wear down its strength either by sudden shock or by incipient disease, which sometimes proves fatal. Proof? People have literally died of "a broken heart." For the violence of emotion can be so great that the vital organs - especially the heart - become clogged with secretions from the glands, and ultimately the heart may stop pumping. Among primitive peoples - peoples who feel rather than reason - this is much more common than among the civilised.

Glandular disturbance, followed by diabetes, is sometimes the result of fear and anxiety, and as women are usually more fearful and anxious than men, we find that diabetes afflicts women more than men. Lorand, an authority on this subject, says that emotional disturbances cause the ductless glands to degenerate and sometimes disintegrate, and the result more often than not is arteriosclerosis, which is another name for hardening of the arteries. This is a disease of middle age which accelerates the ageing process - and one of the symptoms is excessive shortness of breath after exertion, and violent headaches, as if the head was going to burst. Now, if the Adrenal glands are overworked, arteriosclerosis will follow. On the other hand, the regular practice of Yoga Postures and Asanas and Prana Breathing, together with a detached attitude to life instead of a purely automatic immersion in it, will achieve a proper glandular balance.

The Pituitary gland lies at the base of the brain, which has three lobes. Most of its secretions are produced by the front or anterior lobe, which has a decisive influence over procreation. If the hormones of this lobe are defective, people become fat, lazy and sluggish. This gland has many other functions, and the effects of either too much pituitary or too little, are devastating. The Pituitary regulates growth, sugar utilisation, the production of milk, and the activity of the thyroid, adrenals and sex organs. Violent emotion which affects the Pituitary glands can bring on Acromegaly, a strange disease in which the bones become enlarged and the joints are affected.

The Thyroid produces a hormone called thyroxine, which increases the oxidation of the body above basal level. Too little thyroxine and you will grow sluggish, fat and cretinous; too much and you will become thin, jumpy, nerve-ridden and your pulse will increase rapidly.

If the Thyroid is affected through emotional disturbances, the result is likely to be myxoedema, a complaint very common in middle-aged women. The patient becomes fat and puffy, there is a loss of hair, the intellect becomes dulled and the speech slurred. Today such a condition is treated by gland extracts - Thyroid extracts which, however, must never be taken except on the advice of a doctor.

Intestinal nephritis is another disease which is brought on by excessive emotion. It is more commonly known as Bright's Disease, but whatever the name, the kidneys are dangerously affected.

The Parathyroid - also in the neck - controls the amount of lime in the blood and the salt in the body, and if it fails at its job, a man has to be given an ounce of salt a day in order to keep him alive.

The cone-shaped Pineal is about the size of a pea and is placed in the brain, near the middle of the skull. The Pineal is composed of calcareous particles - gritty, like sand. It is thought that this is the seat of the sixth sense.

Then there are the Thymus, in the chest, and the Isles of Langerhans, in the pancreas. Each of these secretes its own special hormone. The Thymus controls the growth of the skeleton and the entire bone structure, and the Isles of Langerhans the hormone known as insulin. If this fails to function there is an increase of sugar in the urine, and diabetes is the result.

THE SECRET OF GLANDULAR EFFICIENCY

The true doctor - the man who is born to heal - realizes, as the Yogis did thousands of years ago, that the body is not made up of little parts all in their water-tight compartments, parts having no relation to each other. He knows that each part is inter-dependent, and that if one department does not do the work that Nature intended it to do - for any reason whatsoever - a greater burden is thrown on the others, thus weakening them; and a breakdown of one part can later mean a general weakening of the system. There is, of course, usually a compensating strengthening of some other part, but a strain is thrown on it and it will not function for as long or as well as it was originally designed to do.

The glands affect, directly, your nervous system, and your nervous system affects all your organs, and your organs affect the efficiency of your body - which means your health, your success, even your span of life. Conversely, however - and this is much more important - your glands themselves are first affected by EMOTION - affected far more than you have ever realised. It can be a violent poison, or it can be an elixir, whichever you choose to make it! Yogism teaches you, therefore, not only how to control your emotions, but in its most advanced stage it teaches you absolute freedom from harmful emotion. The Relaxation Exercise is a way by which eventually you can reach the state of Samatra - that is, when you can banish any emotion in less than a second - Fear, Hate, Envy, Jealousy, Anger and all the others, including Worry and Anxiety. In fact, when you have advanced so far that the end of the road is in sight, none of these emotions will affect you, and your glands will then function as they were meant to by Nature, and supreme health will be yours. For one thing, our friend the thalmi won't be putting on a periodical performance: you will have learnt to control your feelings at the starting-point, which is the only practicable place.

Looking back on your life you must recall, apart from the angry moments we have already touched upon, times of great bitterness and disappointment, when

you have broken down and wept. But you will remember, too, that after you had cried, you felt better! In other words, you had involuntarily "let go" and relaxed. And when you finished having a good cry, you took control of your machine again and felt you had got something out of your system. In a sense you had - but you had chosen the hard way to do so. Besides hurting yourself unnecessarily, you had imposed quite a severe strain on your glandular and nervous system. How much better if you had decided, instead, to relax voluntarily, as in the Savasan Exercise. For that would have produced the same result: you would not only have felt the same sense of relief afterwards, but you would have saved yourself the unnecessary drain of an acute emotional experience. And what goes for a good cry goes equally well for an outburst of temper -- provided, remember, that you assert yourself in time.

To make it easy to so assert yourself, there are certain qualities which Yogism asks you to cultivate. Naturally, you will not be expected to realise them all at once. You are bound to have lapses -- we are all human and, therefore, imperfect. Accept this fact, but struggle on, trying not to be unduly elated by your success or unduly disappointed by your failure. Each day, each week, each month can see you more successful, taking the all-round view. But unless you try, now, you will never master yourself. And unless you learn to master yourself, you cannot make much of your life.

TRY TO FOLLOW THESE RULES

So begin today to attempt to live these 15 new Commandments of Health of Mind and Body, based on early Yoga texts.

1. Try not to injure others. If another person has harmed you - even seriously, try to forgive him. Revenge is a self-destructive force. It eats into the mind day after day, till you can think of nothing but to get your own back on the one who has wronged you. Some people waste years plotting petty punishment. They let it fill their lives, overwhelm their minds, and when ultimately they strike, what is the result? A broken, miserable victim, and perhaps a number of innocent people, who have no connection with the case, are injured also. The Yogis teach that revenge is not sweet. The fruits of revenge will always turn to ashes in your mouth. And if you brood on revenge too long, the glandular disturbances so set up, will warp your mind and body, and so help to damage you!

2. Tell the truth in all fundamental matters. That is, in matters of religion, politics, right and wrong. Do not be afraid of truth; but don't be aggressive with it. If you change your opinions, don't be frightened to admit the fact. There are lots of little things in which we are forced to tell "white lies" which don't matter. If you are introduced, for instance, to Mrs. Brown, and she says, "Pleased to meet you," you naturally respond, "Pleased to meet you" - whether you are really pleased or not! That is convention, and there is no point in using the truth to cause unnecessary pain.

3. Do not steal from another. Don't steal his business, his plans, his secrets; don't steal anything which may be of value to another or affect his

prospects. For example, taking unfair advantage of a rival in business is stealing. If a man has a good and valued employee and you offer him a bigger wage without first asking him to consult his employer; that is stealing. Think these things out for yourself. There is a whole lot in them, as you will find through meditation.

4. Try to be chaste. This is one of the most difficult things to observe, for no one but yourself can police your thoughts, and until you have trained your mind by means of "dharana" (concentration) and "pratyahara," (detachment) your thoughts will continue to run astray. Try to canalise them in the right direction. Learn to FOCUS yourself so that you see what you choose. (Refer back to Lesson 4)

5. Have compassion for others - even though they may deserve what fate befalls them, and not merely because some day you might be in their shoes. Have compassion for them simply because you feel that it is a calamity for any human being to exist in a state of poverty, illness or suffering - whatever their unhappy plight is.

6. Be modest. This does not mean that you should not feel elation at winning some prize, whether at school or college, on the racing track or sports field, in business or socially, or in public life. But whatever it is, remember that your success has been to some extent built on the works of others.

7. Be moderate. Don't eschew the good things of life. They were put into this world for you to sample - food, drink and pleasure. But don't overdo them. Even good and beneficial things can be overdone. You will enjoy life more if you restrain yourself a little. Also, avoid anti - and non-movements. They are usually run by cranks and faddists. Don't join the ranks of the one-track-minds.

8. Seek internal as well as external cleanliness - for the sake of health, and for the invigorating feeling it gives you. But keep your mind clean, too. (Lesson 3 and Lesson 4)

9. Try to be more detached - Don't let success over-thrill you, or disaster deflate you (neither is as great as you imagine.) Success is ephemeral. It is forgotten tomorrow. Success must have more success to keep it alive. Disaster is as soon forgotten. Even the man who has lived in a concentration camp - the man who imagined that happiness could never be his again - can laugh again on recovery. Men have lived without sight and hearing, without arms and legs and have not only made a livelihood - they have achieved great happiness. Remember, no reverse can be so great that you could not bear it. No disaster is so great that someone else has not suffered more. No disappointment is so great that relief cannot ultimately be afforded. And no disaster (or success for that matter) is so great that you should merge yourself in it. Cultivate a more detached outlook.

10. Be content. You have already learnt the folly and futility of worry. Now learn not to grumble. From today forward apply this principle: "I WILL MAKE THE MOST OF ALL THAT COMES, AND THE LEAST OF ALL THAT GOES." Reflect on this: it is the secret of the confident, self-possessed mind. But don't confuse

contentment with apathy. Be content, but work your hardest and strive your utmost to lift life higher.

11. Build Self-Faith. Realise that in your brain you have the finest machine of all. Make it work for you. Only by exercising your brain can you develop it and make it better. And the better it becomes the more use you can make of it. If early on in life you make up your mind to achieve any goal, you can do it. If you are absolutely determined, nothing on earth can stop you. The trouble is that many people set out with determination, but finding the going so hard, fall by the way. Or they are distracted by pleasures on the route. The really determined man, who has Self-Faith, will get anything he wants. But whatever it is you want, let it be something good - something that will benefit others too - otherwise the prize, when you ultimately achieve it, will not be worth possessing. Many a rich man, many a famous man, has found this to his cost. He has worked like a demon, renounced pleasure, friendship, love and marriage, only to discover that he has tricked himself out of a really successful life.

12. Be charitable - that is, at all times think the best of others. If you hear a tale to the detriment of any person, consider, too, the extenuating circumstances. What would you have done in his place? Be kind in your outlook, and do not condemn others too harshly for their misdeeds. No criminal is as bad as he is painted. And there is something of him in you. The same life runs through us all.

13. Study to improve your mind. It is only by this exercise that your mind will grow stronger. It is only by developing our minds in this generation that the next generation will see a higher development. Try to do a little study or a little reading every day. It is a good exercise and an excellent habit to glance daily for fifteen minutes at some good book - that is, a book with ideas - borrowed from your library. Remember your mind needs feeding no less than your body.

14. Exercise your Concentration. Do not jump to conclusions so readily. Be no more the slave of automatic thinking. Consider your actions, weigh the pros and cons - and then decide. But, having decided, follow the course you have chosen. Overcome the bad habit of vacillation. There are few more character-weakening habits. (The vacillating person is always one who thinks automatically.)

15. Finally, develop more determination. First of all, get it clearly into your head that determination is not obstinancy or pig-headedness. If you find that the course you have decided upon is wrong, change it, no matter what it costs. It might cost you money and personal dignity - it might mean humiliation. (It matters not, once you have cultivated some detachment.) If you find you are wrong - alter course and admit your error. But if you think you are right, do go ahead determinedly. Each day set yourself some special task, and master it. Do not attempt too much, for if you cannot master it, this means defeat, and each defeat undermines your strength. Determination grows out of victory: the daily target must be attainable. And

it MUST be achieved at all costs. Try to enjoy and relish the discipline this involves.

CHOOSE YOUR FOCUS -- NOW

Ponder these Rules and then if you have time read again each Lesson in this Course particularly from the point of view of your mental attitude to life and what you can do to shape and control it into something of your own design (instead of, as previously, something which has just grown up by itself). Realise that when you once get your basic attitude organised, you can forget all about nerves, glands, and, indeed, ill-health in general. For you will then be living -- and enjoying -- a natural, balanced life.

And now for this week's Exercises. It is wonderful that though nothing was known in the West until recently about glands and hormones, the Yogis had long ago devised postures, breathing and mental exercises designed to keep the glandular system healthy. These exercises, as you have seen, are partly physical and partly mental. Every day you should be devoting a few minutes to one of the Concentration Exercises outlined in Lesson 4, additionally to your basic 15-minute Daily Routine. This Routine, for your sixth period, to be practised daily till you receive your next Lesson, is as follows:-

YOGISM DAILY EXERCISES FOR SIXTH PERIOD

1. As usual commence with Savasan. This, besides resting your nervous system, enquiets the mind so that you can get the full effects of Prana breathing.

2. Follow in succession with the Revitalizing Breath, then Kapalabhati (three times); Bhastrika (three times): Ujjayi (twice), Vacuum Breath (once) and Packing Breath (once). (If through age or deformity you cannot perform the next two Exercises, continue with those which you can).

3. BHUJANGASAN The word "Bhujang" means "cobra" in Sanscrit, and Bhujangasan is the Cobra-pose. Lie on your stomach on your rug or folded blanket, with your hands beside you, bent double, the palms just below shoulder level. Now, keep your legs outstretched and the knees stiff at the joint. Do not bend the knees.

Using the strength of the arms, slowly and gracefully raise the head, chest and torso as far back as it will go. Press gradually, and you will feel the pressure travelling down the spine through the cervical, dorsal and lumbar regions and finally to the sacral. Make absolutely sure that your body from the navel to the tip of the toes, is dead straight and in contact with the floor.

When you are upright, like a cobra in striking position, retain the posture for a full minute, then lower slowly to the floor. Repeat very slowly, six times, but not more. Even for the athlete, six times is enough if done with all your might, and very slowly. If it tires you before you have done this Exercise six times - and it should if you do it well - desist, and lie face downwards for a minute, resting.

This Exercise should never be done more than six times, for when you are proficient at it, the Exercise may be done with great force, and this will give you all the benefit you need.

Now, Bhujangasan keeps your spine supple and elastic. Women who do a great deal of housework and washing in sinks, will find that it relieves backache. It pulls the muscles of the stomach and stretches them, for constant bending tends to shorten them. It helps to increase your appetite, relieve constipation and give you added bodily heat. For women it is invaluable in toning up the ovaries and uterus, and helps to relieve all sorts of minor intestinal complaints. The blood, surging into the roots of the nerves, feeds and strengthens them, and the kidney, liver and pancreas are stimulated, too. The Cobra Pose is a rejuvenating Exercise well worth carrying out carefully. It should be followed by Paschimatanasan, which exercises the muscles of the spine and posterior (paschima) by stretching (tan) in a scientifically constructed posture (asan or asana).

4. PASCHIMATANASAN. Lie on your back, legs together and outstretched. Slowly raise your head, chest and body until you are in a sitting posture. Now exhale. Bend forward until you are able to catch hold of your toes. If you can do so, continue the movement until your face is buried between your knees. But not everyone can do this the first time - or even the twentieth time. If you are so stiff or fat that you can do no more than grasp your ankles, don't worry. Hold the position for ten seconds, then sit upright again and inhale. Then lie back - gradually and gently. Do this six times in all.

If you are supple enough to go right down till your face touches your knees (keeping the knees still and straight all the time) do so. Maintain the position for ten seconds, then rise. When you are vertical, inhale. Then lie back. Do this six times.

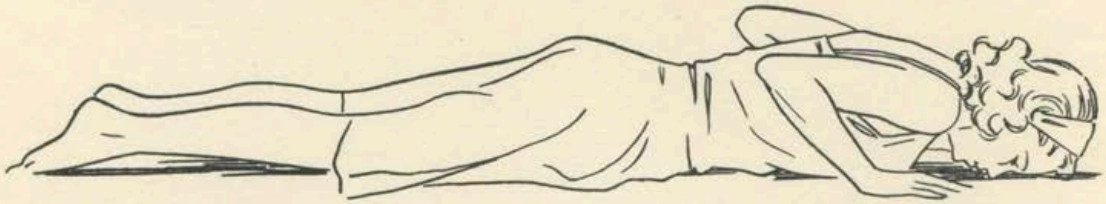
Here again is an Exercise which need never be done more than six times, for when you are an adept at it, you can get increasing benefit merely by using more strength - by pulling your body down till it is flatter than before.

This Exercise has the opposite effect of Bhujangasan. The abdominal muscles are vigorously contracted and massaged. Your spine is stretched in the opposite way. Your liver is squeezed. The prostrate glands, the lumbar nerves at the base of your back, are toned up. The posterior muscles, seldom exercised, are stretched. It is excellent for the kidneys and pancreas and, by making the spine more elastic, this stretch assists in physical rejuvenation.

5. After this, do the Revitalising Breath again, and finish as usual with Savasan.

You have now reached the half-way stage to success. Yogism will now initiate you into the secrets of other Asanas, teach you more about Breathing, Concentration and Mantrams. We have not done with the physical, but we are gradually blending the physical with the mental until we can show you the approach to the full spiritual, rounded life.

YOGISM CHART - LESSON VI



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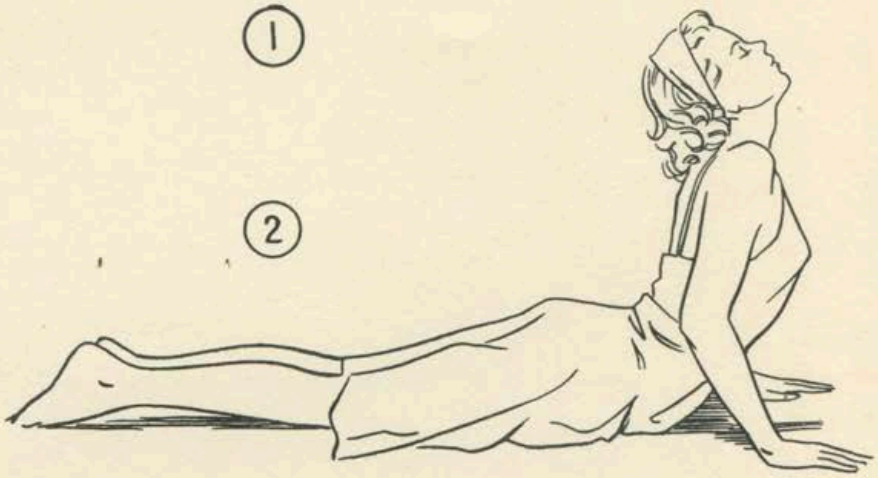

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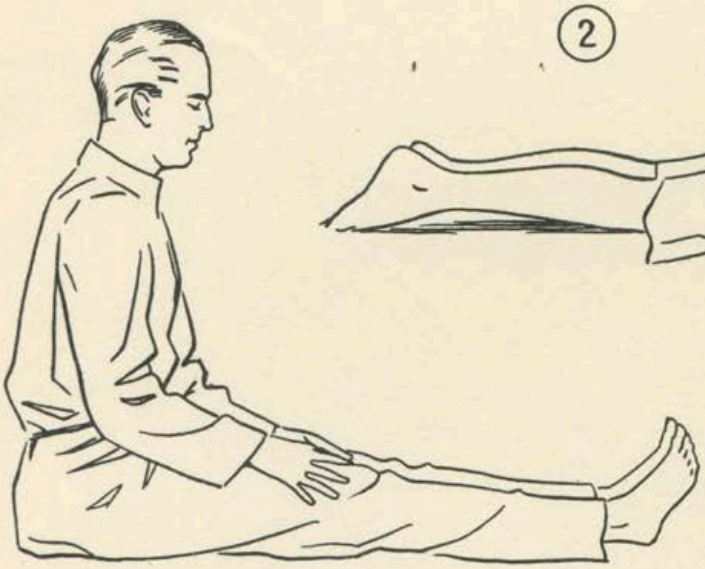

1

BHUJANGASAN

The Exercise shown ABOVE, otherwise known as the Cobra Pose, exerts pressure on the spine and internal organs to promote regeneration. The complete movement will take time to perfect but practise will give the needed elasticity. The Exercise illustrated on the LEFT is a forward spine-stretch which also exercises posterior and abdominal muscles and energizes the internal organs.

2

PASCHIMATANASAN

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LESSON VII: THE SPINE AND NERVOUS SYSTEM

Nearly everybody is dimly aware of the importance of the nervous system. That is to say, they know instinctively when their nerves are "on edge." But they are less well aware of the deeper, more far-reaching and unconscious effects of an unbalanced nervous system. Modern medicine is, however, now engaged in finding out just this: it is discovering how many illnesses and diseases, formerly thought to be of germ-origin, have their birth-place in a disordered or unbalanced nervous system.

The pace and competitive nature of civilised life can place an intolerable strain on certain people -- unless their nerves are specially fortified to cope. Everybody, however, can benefit from this fortification and already you, as a student of Yogism, have begun to participate in it. First of all, certain physical exercises have been designed to strengthen the nerves: the Yogism asanas are the very best examples of this. Attention to eating helps, too, for if the stomach is over-burdened, the nerves immediately react unpleasantly. (We saw to this in Lesson Five.) Rhythmical breathing helps also: it produces a state of harmony and equilibrium throughout the whole system. Now, Prana Breathing is the highest form that it is possible for any breathing technique to take and it is precisely this dynamic type of Breathing exercise that you have already been doing.

So, most of the avenues of approach to a stronger nervous system have in fact been provided for in the Yogism system. In part, they are also catered for in ordinary physical and mental culture systems, but they are seldom co-ordinated as here and invariably one aspect -- the most fundamental aspect of all - is overlooked. On no account must we neglect the mind's influence on the nerves. For to nothing else are the nerves so responsive as to a jumpy, restless, anxious, tensed-up mind. Mind and body are, indeed, far more closely related than is yet realised. They are so intimately interlaced that we should picture the individual not as a separate mind and body but as one completely integrated whole. Your health is constantly being affected by your mental condition and vice versa. And the channel by which this action and re-action

continually proceeds is the nervous system.

So, in this Lesson you will learn more about the spinal cord, the abdomen and the brain, because these are the three important links in the nervous system. Without a clearer understanding of them it is difficult to see why some of the Asanas have to be done and why certain mental attitudes are dangerous. Sometimes - as when you have toothache - you may have wished that a benevolent Providence had made you without nerves! But you must learn to regard your nerves as friends - little, delicate messengers which send swift warning messages from affected parts of the body to the brain. These messages we call Pain. Never be frightened of pain. Pain is a warning. Without it, we should kill ourselves off at a much earlier age. If you do not feel pain when you should - see a doctor. Read the gripping story of Father Damien, who spent the last years of his life among the lepers: he only knew that the dread disease had struck him when he spilled boiling water over a hand without feeling the slightest trace of pain! It was too late, then, to do anything. His nervous system was dying.

IMPORTANCE OF THE SPINAL COLUMN

There is a fast-growing western science known as Osteopathy, founded in 1874 by Dr. Andrew Taylor Still. The disciples of Still work on the basis that because of faulty bodily posture, organs are displaced and lesions are set up. The nerves get irritated, poisons are secreted in the blood and all sorts of troubles begin. This is most true where women are concerned, for in addition to faulty posture, a great many women imprison themselves in elastic girdles - and, if they are really stout, in whalebone corsets, which make the muscles of the waist, back and stomach flabby and lazy. Not satisfied with this, they wear high heels, which make it impossible to walk properly. So the body is thrown out of alignment, the spine is affected and a hundred and one little troubles start. These in time degenerate into foot troubles, nervous troubles, stomach troubles and may ultimately lead to complete breakdown in health. Dr. Still was a modern scientist who stumbled upon the ancient Yoga secret of Posture. His researches confirmed only too well the importance, which the Yogis had foreseen, of exercising the spine and abdominal areas.

From the spinal column, nerves radiate in all directions. Thus you can see how the exercising of the spinal column can have a most direct influence upon the nervous system and, through the nervous system, on bodily areas quite remote from the spine. This explains why the Yoga asanas give so much attention to the spinal column.

A great deal of publicity has been given to the work done by another western pioneer - famous former Australian actor, F. Matthias Alexander. In a course of treatment consisting of forty or fifty lessons, he taught many famous men - Cripps and Huxley among them - how to "hold" themselves to regain their health. Alexander discovered that the unnatural positioning of the spine in relation to the head resulted in fibrositis, lumbago, fallen arches, flat feet, asthma and stomach complaints. This is, of course, still further proof of the need of attaching significance to posture. Without the right posture

one cannot even breathe correctly. And you cannot possibly maintain correct posture without fatigue and strain unless your spine, your neck and your head are held naturally and easily.

Originally Man walked on all fours, and the Yogis found that many of man's ailments were caused by the displacement of organs caused by his upright posture; or rather, his faulty upright posture - such as slouching gait, the back bent like a question mark, and the abdomen protruding. Now, modern European physical culturists, Park C. Hammar and Count Max Thun-Hohenstein among them, have realised the same thing and set up schools where students were taught to walk, jump and run on all fours - in order to rectify such disorders. They skipped like rams, pranced like hounds and vaulted like horses! Thus, they tried to follow Nature's way. Count Thun-Hohenstein went so far as to imitate his pet ape in the swimming bath. These men were thought cranks, but in the heads of both there was a germ of profound truth. Like Matthias Alexander, they achieved marvellous cures and made a long train of disciples. But - and this is important - they might have saved themselves and their pupils endless trouble had they studied Yogism - which had already developed Exercises to cure the very ills they fought.

WHY YOUR SPINE NEEDS WINDING-UP

Someday you should contrive to examine the spinal cord of a skeleton. If you do, you will realise that it is one of the most wonderful engineering jobs in existence. Every bit of it is constructed in accordance with sound engineering principles; in fact, no structure Man could devise will give anything like the same efficiency as the human spine. It must be strong in order to take the weight of the head and brain off the shoulders, neck, arms and chest. It must have a strong casing to protect it against external injury. It must function as a fulcrum on which the levers of the limbs act and at the same time it must allow the body to remain erect. It must not be too stiff or weigh too much, and it must be able to bend and rotate in every possible direction. It also has to have a spring and a number of shock-absorbers.

Only when you realise the structure of your spine do you begin to take proper care of it. If you possess an expensive watch you don't throw it about and ill-treat it; yet, your spine, which is constructed more skilfully than the finest watch, is treated in the most cavalier fashion by the owner. You wind your watch regularly, and every few years send it to the makers for oiling and cleaning. Yet, how many people "wind their spine" by doing the right movements to keep it supple and strengthen the wonderful layer of protecting muscle which lies on either side of it?

There are thirty three bony discs in your spine, and between each is a shock-absorbing disc of cartilage. The discs have tiny notches in them from which nerves issue, and when the discs are unnaturally compressed or hurt they press on the nerves, which respond keenly and send their messages to the brain and from the brain to those parts or organs served by the nerves. Thus, pain is set up. And not only pain; for according to a modern medical theory, a stimulated fibre oozes a secretion called acetylchaline. And when the nerve is stimulated

too much, when there is too much pressure on it, this secretion is pumped into the blood in poisonous quantities and tends to create ulcerated stomach or diseases of the heart. As explained in a former Lesson, anger has the same effect, but a mechanical stimulation can cause this effect also.

Does it not seem to you, then, that any system which develops composure of the mind AND elasticity of the body, is a sound one? Yogism is, consequently, a commonsense and logical system for you to be following.

The Great Architect designed your spine so that there is a curve forward in the neck, one backwards in the thorax, one forward in the region of the loins, and yet another one back in the sacrum. Any doctor will explain that these curves are essential in order to maintain spring and elasticity. So, when the sergeant-major tells the soldier to stand like a ramrod he is trying to undo all that Nature has perfected. The military posture is the worst possible posture in the world. The chest is thrown out like that of a pouter pigeon, the back is as straight as a ramrod and the head stiff and unnatural.

Now, much the same posture is adopted by women who lace themselves into whalebone corsets. Women laced in this unnatural manner sail about the streets, and people who know nothing about the correct shape of the human body say: "What a fine figure!" But the same woman in her bath would sag with relief at being out of her whalebone or elastic prison - her abdomen would be distended, if not misplaced. Layers of fat would cushion waist and hips. Not a pretty picture but true!

Now, without going too deeply into the subject, realise that each one of your internal organs has a system of telephonic communication with the tiny area of skin over the spine, or near it. Sir James Mackenzie confirmed for Western scientists that the area covered by the first to the fourth dorsal vertebrae was for the heart; the fourth to the eighth for the stomach; the eighth to the eleventh for the liver, and the area of the loin and sacral vertebrae served the uterus and rectum.

In this way, the heart, stomach or other organ can telephone to the spine when it has a complaint; and the result is that you begin to have an irritable or tender spot on or near your spine when there is some internal trouble.

That is why Western Osteopaths are so successful. They begin manipulating the spine when you have some pain in a remote part of the body. The patient says: "How wonderful!" But if you look after the spine, if you manipulate it in the way described in these Lessons, you can avoid all the ills which trouble the spine. In short, you can be your own doctor; that is, unless you are involved in a serious accident. A man of forty is usually, to a large extent, already his own doctor. By the time you are forty you should have learnt enough about your own habits and the way in which your body works, to cure or alleviate any ailments, to keep the body fit and working smoothly, and to avoid major trouble.

KEY AREAS OF THE HUMAN MAKE-UP

Now, there are two main areas in your body which it is advisable to keep fit by postures and Breathing Exercises: your spine and your abdomen which the Yoga Exercises specially study. And the other important area is the brain - this you can keep efficient by Yoga concentration and control over thought.

Linked with the nervous system and the stomach are the senses: Sight, Hearing, Smell, Taste and Touch. How many have you lost or found dulled? Nature has given you these senses, not only in order to see, hear, smell, taste and feel but to warn you! If there is something wrong with your stomach or digestion, you begin to lose your sense of taste, or your tongue has a burning feeling. The loss or dulling of each sense is, therefore, a warning. Haziness or pain in the eyes is often due to faulty digestion, and when your stomach is clear again, the eyes regain their full power. You are also warned of other and more serious diseases by numbness and lack of feeling. So, if you begin to lose one of your senses, don't get panicky, but do see a qualified man and have the cause diagnosed. If, however, you are fit and strong when you begin doing the Yogism postures and Breathing Exercises, there will be little need to worry. They will maintain your fitness, provided always that you remember the mental aspect of each Exercise and seek to make your drills dynamic, not just physical exercises (which they are not).

Because of this direct mental influence upon the nerves, regular periods of relaxation are vital -- so our Savasan Exercise forms part of your daily "drill." Further, a little reflection will prove to you the wisdom of the 15 Rules set forth in the previous Lesson. By seeking to follow them, you will be able to sidetrack a lot of unnecessary nervous tension. They will help also to cultivate a more independent attitude, not so deeply involved in the passing scene of life as to lose its self-control and separate identity.

What, then, does all the foregoing add up to? That you cannot afford to neglect your nerves. The nervous system plays too vital a role in your everyday life to be neglected. It affects not only your health: it affects everything, including your success in life, how you get on with other people, whether you are going to be happy. The way to take care of the nervous system is to follow, as conscientiously as your age and circumstances allow you, the all-round principles evolved in these Lessons. Thus, by leading a more balanced, natural life, based on these proven Yoga principles, you will automatically give your nerves the scope they need to function unimpaired and unimpeded. But you must become so interested in and so busy about shaping this fuller life ahead of you as to have no time to grumble over the past. In any case, the past is dead. And the present, for all its disadvantages, is too precious to waste. It is your only opportunity to change the future. The man who realises his standards can be improved is already half-way to raising them. Never waste time in pity or self-excuse: be active for the future!

YOGISM DAILY EXERCISES FOR SEVENTH PERIOD

During this period do as much as you can of the following routine every day. It replaces the daily routine given in the previous Lesson:-

1. As always, start with Savasan.

2. Continue with the Revitalising Breath, followed by Kapalabhati (three times), Bhastrika (three times), Ujjayi (twice), Vacuum Breath (once) and Packing Breath (once). (Again, if through age or deformity, you cannot perform the next Exercise, carry on with those which you can.)

3. Then, once only, do Bhujangasan, or the Cobra Pose, slowly and hold it as long as you can. (At a later stage, you can hold this stretch up to two minutes.)

4. Follow this by doing Paschimatanasan, seeking again to gain more from it. Hold the position as long as possible. (Later, when proficient, never exceed one minute.)

5. Now we come to a new Asan: Ardha-Matsyendrasan. "Ardha" means half and "Matsyendra" is the name of the Rishi or Yogi who first taught this to the students of Hatha Yoga. Sit on your blanket with your legs stretched out in front of you. Bend the left leg at the knee and double the leg so that the heel of the left leg is brought hard up against the perinium. (If you cannot manage this, place the left foot under the right buttock but try later to achieve the exact position for full effect.)

Now raise the right leg slowly, half-bend it, and swing it over to the left, till it is over and outside the left knee. Place it on the floor just outside and touching the left knee.

Now stretch your left arm so that it grasps the toes of the right foot, the sole of the foot resting squarely on the floor. Finally, place your right arm across your back so that the hand -- with the palm outwards -- rests on the waistline, near the left hip. To achieve this posture properly, your torso should be turned half-right. (See the Chart accompanying this Lesson.)

Keep your chest and back as erect as possible, for this pose is much easier, and a great deal of benefit will be lost, if your back is bent and body slouched.

The full benefit of this Asana is derived not from the pose so much as the maintenance of the pose for a period of time. Keep the pose for at least five seconds (Count slowly - One - two -- three -- four -- five.)

Then change the position and do it with the other leg bent so that the heel touches the perinium, and the opposite hand is bent behind the back. Maintain the position for five seconds. (Again, at a later stage in your training, you need perform the exercise once only, aiming ultimately at a maximum retention for one minute.)

Gradually increase, daily, till a second is added. And don't despair if it seems "impossible" at first - compromise till you can do it exactly. It is the lateral movement of this Asana which is so beneficial.

This Asana is not a severe one, and that is why it is so beneficial not only for the young and middle aged, but for the old. It keeps the spine supple and elastic. It massages the abdominal organs. It is one of the best cures for lumbago and muscular rheumatism. A pressure is placed on spleen, liver and kidneys, which tones them, and the nervous sympathetic system receives considerable benefit.

Done alone, this Exercise loses much of its value, but when done together with the other Asanas advised, the benefit is considerable.

6. The next Asana is Dhanurasan. ("Dhanur" means bow, so it is sometimes called the Bow posture.)

Lie face downwards on your blanket or rug. Relax all your muscles. As in Savasan, you will not find this easy to do, but since you have practised Savasan a number of times, the complete relaxation should normally be achieved in less than a minute.

Keep your thighs on the floor, but bend your legs at the knees. Bend them as far as they will go. Catch the right ankle with the right hand, and grasp the left with the left hand.

Now, simultaneously raise your head and chest from the floor, and your knees as well by tugging on your ankles. (Push out the knees and they will lift off the floor. Each time, you will be able to improve the tension and ultimately you will be able to hold the knees together.)

If you do this Exercise correctly, your chest and thighs will be off the floor, and the entire weight of your body will be on your abdomen. Your spine will be arched. Thus, as you will recall from the previous Lesson, two vital or very important areas will receive a tonic toning-up.

Maintain the position for five seconds; then rest. After relaxing for about 5 seconds, do it once again. (At a later stage, this Exercise also needs be done once only but prolonged up to a full minute.)

Do nothing jerkily. Raise yourself into the "bow" position by gradual tensing of the arms and knees and raising of the chest and head. Throughout the Asana, breathe normally and easily. Don't strain.

It might be easier at first to spread the legs, but as soon as you get used to it, keep your knees together. Much of the value is lost if the knees are opened, so as soon as you have gained enough elasticity to enable you to do so, try to reduce the space between the knees.

Dhanurasan is an excellent posture for strengthening the abdominal wall, and will help to cure a gassy condition of the stomach. It also strengthens the spine in a way no other posture or Exercise can do. As your spine becomes stronger and more flexible, it will be possible to increase the pull, and the benefit will be proportionately greater.

Remember when doing this Exercise, to keep your head upright and your eyes looking straight in front.

7. Before you do Savasan, and finish your daily "drill", you should now perform the Grand Psychic Breath. To do this, you lie in the position of Savasan. Breathe in and out, easily and rhythmically, several times. Now visualise your breath being drawn up through your bones with each breath, and driven out again through them when you exhale - in turn through arms, legs, spine, abdomen, reproductive organs, skull. Have a mental picture of each region as the breath flows in and out. Just before finishing, breathe in and out again, this time visualising the vital Prana swilling in and out of the head several times. On no account, repeat this Exercise more than six times - twice or thrice may be enough.

8. Then do Savasan, and so complete your routine .....

So far we have instructed you in many postures and some types of Prana breathing. But if you look upon this as a new system of physical culture, you will defeat your purpose. All this has merely prepared the empty shell - your body - for the higher discipline which will follow, and which will be all the easier once you have mastered the postures, and the "Yama," (control) and "Niyama," regulation, which is required.

In the next Lesson, one of the most vital in the Course, we shall delve deeper into the Mind and Brain, and try to link the physical with the mental.

In the meantime you will have noticed that regular practise of Yogism has given you deeper and more peaceful sleep; sleep that has rested your body and mind more than ever before. Once you have become an expert in Yogism, you will find that you need less sleep, and at the same time have greater bodily and mental efficiency than before.

This will dawn upon you gradually. Individual cases take varying times. When you find that you are fitter and more alive with less sleep, use the longer waking period for Yoga study. Rise earlier and so gain more time for the daily application of Yogism. Do ensure that those five vital minutes are given each day to an Exercise in concentration.

By now your body is in process of being purified - it is being made stronger and more enduring and hardy. Your nervous system is also now being strengthened. You have probably noticed that you can sit motionless for longer periods, instead of fidgeting. This means that there is less drain on your nervous vitality. You have begun to establish more patience, self-faith

and confidence. If you have travelled this far, you must assuredly have acquired some of these powers, even though as yet they may be still in their infancy.

Do you find your judgment has improved? Yogism is teaching you to cultivate a more objective outlook: this sense of detachment will increase until you can really laugh at petty irritations which once worked you into a frenzy. Already you should be finding that life is 90 per cent. what you choose to make it and 10 per cent. how you choose to take it. For your own sake, and for others', choose wisely. Your next Lesson will help you further increase your personal independence and self-control.

THE YOGA SUTRAS OF PATANJALI

These very ancient writings -- dating back long before the Christian era -- embody the deeper philosophy of Yoga. They are the laws or basic rules which the earnest Yogi observes. The "Sutras" single out Forbearance, Discipline, Posture, Breath-Control, Withdrawal, Concentration and Contemplation as the principal aids to mental development.

Forbearance, as defined by the Sutras, is not a negative meekness. It consists in abstaining from falsehood, greed and unkindness, so that others will learn to approach you without any fear or reserve. (See Lesson Six.)

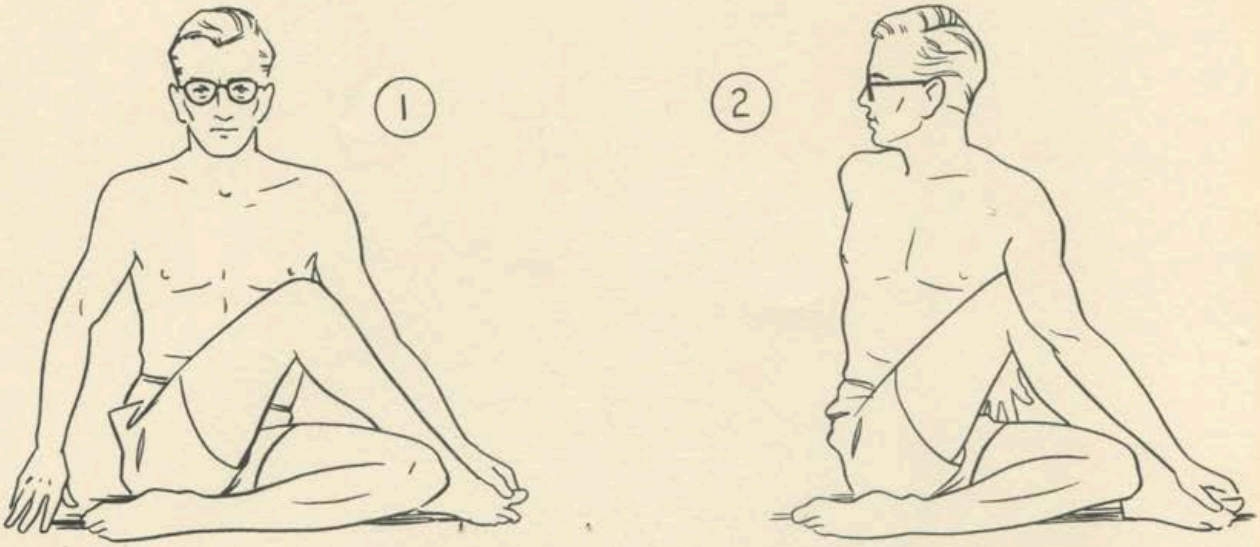
Discipline comprises persistent study and application. It develops a detached attitude to one's own emotions: when confronted with temptation, the Chela learns to THINK AT ONCE OF ITS OPPOSITE. Thus if tempted to feel jealous, he learns to immediately detach himself from that emotion and pivot his mind on love; if provoked to anger, immediately he becomes "wise" to this feeling, he focuses his mind on tolerance. (This basic rule can be adapted to cure all manner of weaknesses. Keep on trying to apply it in your own life every day.)

Posture and Breath Control are learnt to maintain health, gain a strong nervous system and a natural equilibrium throughout life.

Withdrawal means rejecting the illusion that one is immersed in what is happening all round. Yogism calls this Detachment. By cultivating this sense of detachment, one becomes for the first time really self-aware.

Concentration is defined as "fixing" the mind on a target, and the unifying of the mind with that object is Contemplation or Controlled Meditation: the gateway to all things.

. . . The foregoing passages are worth reflecting upon deeply. They show how wide are the implications of Yoga, and how power is increasingly harnessed in proportion to the Chela's capacity to understand these basic laws of fuller living.



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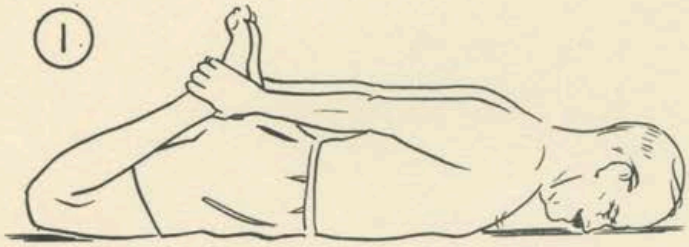

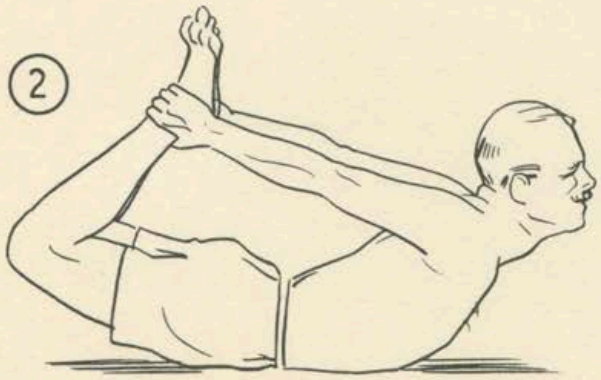

DHANURASAN

ABOVE, another spine stretching Exercise and one which has been found particularly effective in toning-up the nervous system.

LEFT, the Bow Posture. The backward bend to the spine and simultaneous stretch of the abdominal muscles makes this a very powerful, health-giving and invigorating Exercise. In both these Exercises perfection will only come with practice. The student should not, therefore, be discouraged by initial failure to achieve the exact positions but should make the best possible attempts and carry on improving with future repetitions. Results will increase as the performance becomes more perfect.

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YOGISM

Lessons in Practical Yoga for Western Students

LESSON VIII: ADVANCED BREATHING AND THE POWER OF VIBRATIONS

In a former Lesson, devoted to Prana Breathing, it was explained how Kapalabhati (the Cleansing Breath); Bhastrika (the Bellows); and Ujjayi should be done. Now you are ready, through your previous training, to do two of these Exercises in more advanced form. Kapalabhati is a "shallow breathing" exercise used for purification purposes. No modification of this is necessary. But Bhastrika and Ujjayi consist of three distinct parts: 1. Inhalation (puraka); 2. holding (kumbhaka) and 3. exhalation (rechaka). For these your technique can now be improved.

In doing Bhastrika, if, for instance, you inhale in four counts through one nostril, you should close both nostrils for eight counts, and release or exhale the breath through the other nostril, taking eight counts to do. Thus, your timing is 1:2:2. That means, however long you take to inhale, hold your breath twice as long, and take the same amount of time to release it. If you inhale in ten counts; hold for twenty, and release in twenty. At first this may sound a trifle complicated, but just work it out by practical experiment and you will hit on the idea without difficulty. Further, in order to make this breathing exercise even more effective, you can now adopt the chin Lock or Jalanchara Bandha, while retaining your breath. Press your chin against the root of your neck, below what is called the Adam's Apple, to lock the breathing passage even more effectively.

Now, when you have become proficient at this - and it may not be for some weeks - you will be ready to make yet a further modification. But do not attempt to hurry or force the pace meanwhile. The mastery of breathing takes months. It is usually better to practise for a month or six weeks after you think you are perfect, than to hurry on to the next stage.

However, when at length you have thoroughly mastered the 1:2:2 rhythm, you can at a later date alter the rhythm to 1:4:2. That is, if you breathe in or inhale for four counts, retain your breath (by closing the nostrils and applying the Chin Lock) for sixteen counts, and finally, exhale in eight counts.

Now - the number of counts for inhaling and holding depends entirely on your own breathing capacity and the progress you have made so far. In no circumstances must you hold your breath for so long that any strain is felt. Of course, as you continue, you will be able to hold for a longer period. Increase gradually and slowly - and never strain.

The normal student should be able to hold the breath - after conscientious practice for a year or more - for two minutes! As you advance, you will find - if you carry out all the advice conscientiously and allot more time than the minimum 15 minutes to daily practise - that there is really no limit. Yogis have suspended their breath for hours and days - but that is outside the range of this Course. Yogism aims only at mental, physical and spiritual uplift.

Likewise, do Ujjayi, the breathing exercise in which the mystic word "Hangsa" is contemplated, also to the rhythm 1:2:2. That is, hold your breath for a period twice as long as it takes to inhale; and exhale it in twice as long a time as it takes to inhale. Then after a month or two - or even three months - change the rhythm to 1:4:2.

You might wonder what all this does for you? This is what happens:- After you have become an expert at Kapalabhati, Bhastrika and Ujjayi, and when you can retain your breath for an appreciable period of time, you will notice that vibrations are started all over the body, and that these are accompanied by a strange feeling of exhilaration never felt before. You are, in fact, poised on the threshold of further knowledge and power which Pranayama alone can give you. "Prana" means breath, and "ayama" means pause; and Pranayama is the Science of Controlled Breathing.

We shall return in a little while to the subject of Vibrations, but we shall step aside for a few moments to tell you that when the Yogis breathe they use breath to carry thoughts to the sub-conscious system and to obtain control of the important nerve centres and awaken spiritual consciousness. Indeed, they stimulate the nerve-centres by "breathing through them."

One of the chief nerve-centres is the Solar Plexus. You know that when a boxer receives a severe punch in this region he is, for a considerable period, unable to stand or move, though he may be perfectly conscious of all that is going on round him, and the desire to rise may be strong. A blow on the solar plexus deprives one of action.

Breathing "through the solar plexus" is an excellent antidote to fatigue, fear and depression. And here, now, is a Yogism breathing exercise you can do at the office OR in the midst of your household toils, when feeling exhausted or weary. Sit upright, with your legs firmly on the floor, knees together. Gaze at the tip of your nose with your "mental" eye, for your eyelids must be closed.

Breathe easily and normally two or three times, then concentrate on your solar plexus and try to visualise the "prana" going through that region.

You will understand, of course, that the actual air you breathe will not pass through the solar plexus, but if you concentrate sufficiently, the "prana" will! We have tried to explain the word "prana," but we still wonder whether you have quite grasped it. There is no equivalent in English or in any European language, though some scientists have described it as "life-energy," and Stiles calls it the "flying energy in the body." Some scientists say it is a "micro-cosmic" force, and some - Haekel, for instance - "the bi-motor force."

Say to yourself: "I am breathing in Prana, and life, and love, and happiness, and I am breathing it right down into the solar plexus." And each time you breathe, relax your attention from the tip of your nose, and let your mind follow the prana down into the body. If you do this thoroughly, you will be nearer to finding your true self; or if you are religious, finding a mystic union with God.

Do this, too, when you are weary, afraid or depressed; when undesirable emotions like Anger, Envy, Hatred, Jealousy swell to the surface and threaten, by their very intensity, to temporarily engulf you.

By the way - don't overdo these "extras." Once a day - at work - is sufficient. And for three or four minutes only. But note how refreshed you feel after doing them. (The greatest benefits of Yoga will be derived when it is taken in regular little gulps.)

THE STUDY OF VIBRATIONS

Everyone has heard of the singer who shattered a wine-glass by taking a certain high note. Was the shattering of the wine-glass purely coincidental? Was it some flaw or weakness in the glass, some atmospheric peculiarity, some harshness of timbre in the voice? WHAT was it that shattered the glass? Until thirty years ago men were not sure. Fifty years ago they did not know. That is, in the West.

But in the East they knew these things, and many more. Those who have read the Scriptures will know that the Israelites walked round the ramparts of Jericho, and when they blew their trumpets, the walls fell flat. It was a miracle. Even the Sunday School Teacher or the Divinity Master who read the story or related it to you may have been a little sceptical about the whole affair. But now the science of vibrations has been established, and we know something of the power of vibrations. They can kill and they can cure; they can burn and destroy. In the United States recently, a scientist developed a sound equal to that of 33,000 trumpets, and a very solidly constructed wall, against which the vibrations were directed, collapsed. Thus, he proved that the story of the "walls of Jericho" was not such a myth as people have tried to make out. There was some very knowledgeable brain behind the directions that were given to the Children of Israel many centuries ago.

The Hindus have known about vibrations for countless centuries. Their music, which is unlike western music, and sounds to the occidental ear like a series of discords, has a scale much more finely graded than ours. It is

broken up, not only into semi and quarter tones, but into much finer gradations. Western scientists have laughed at Hindu musicians who stood up to their necks in water while playing the "Dipak Raga," or melody that produces fire. The musicians maintained that as the notes grew shriller their vibrations warmed the water, until ultimately it boiled. And if a musician could continue playing under those disconcerting circumstances, the final note would cause flames to consume him! Now we know there is more than a substratum of truth in their theories, for they coincide in the most amazing manner with one of our newest sciences - that of Ultra-sonics! Sound waves beyond the perception of the human ear can now be employed to kill bacteria and increase the yield of seed.

We now know that, handled in a certain destructive manner, vibrations can induce fatigue and decay. Soldiers, for instance, are always ordered to break step when marching over a fragile bridge, for bridges have been known to collapse because of the steady, rhythmic vibrations of marching men. Likewise, there are other kinds of vibrations, which build up. The vibrations which come from the sun, for instance, give new life to plants and human beings and animals, if provided in adequate quantities. If taken in doses that are too large, they burn and dry up and destroy. The vibrations of the wind and sea, the eddying of water; the vibrations emanating from the rhythmic stroking hand of a masseur and the soothing note in a human voice - these tend to heal and revive.

Light travels at the vibratory rate of 186,000 miles a second. It has a wavelength of some 400 millimicrometers, and the rhythm of light waves is about 750,000,000,000,000 per second! (A millimicrometer is one millionth of a millimetre.) Every colour has its vibration, just as the X-rays which "see" through matter, the radio and television vibrations which carry sound and picture through space and the Gamma and other Cosmic Rays which reach us from the outer universe.

Since colours are actually vibrations, it is worth while trying to adapt ourselves to them. The Yogis believed - and there is much evidence for their belief - that purple was the colour best suited to meditation. (That is why so much of the stained glass in Western cathedrals is purple, and why so many vestments used by priests are of that colour.) But every colour has its own individual vibration which affects the human personality. The vibration of green, for instance, which is so soothing to the eyes, fosters growth - and that is why foliage is either green or some shade of green. It is the middle band of the spectrum, and is the colour of peace and harmony.

All the old civilisations had healing temples of colour where men and women were cured of mental and physical complaints; where lunatics were pacified. Some colours - according to their vibrations - absorb heat; some radiate it. M. Camille Flammarion, the distinguished French scientist, was one of the first moderns to demonstrate that the vibrations of colour do indeed affect our minds, and consequently, our lives. Today scientists know that the human eye is harmed by exposure to light of long wave-length and that red- or infra-red rays cause cataract, and in some of our most up-to-date sanatoriums, patients are given light baths (not ray baths, but LIGHT baths). Blue light has an anaesthetic action. Red light prevents the discharge of small-pox blisters, and is now used also to assist in the healing of chronic ulcers. And so on.

Flammarion carried out some interesting experiments with colour. In one, he arranged for some workmen to perform their labours in a room with a red glass roof. In a couple of days they were constantly quarrelling. When the red glass was replaced by blue, feelings simmered down, for the vibrations of blue are of a soothing quality.

COLOURS WHICH HELP HEALING

Colours affect bodily conditions. Some are good for certain moods, some help in the cure of illnesses; some inspire thought, others action.

Rich orange is a colour which has the effect of bringing back the past vividly. Its rays are negative and magnetic. It produces heat and is the colour of motion, and attraction. Red and yellow tend to heat the blood and cause inflammation.

Blue and Violet have cold but positive vibrations. They are the colours of inertia and repulsion. Both Blue and Green are tranquil colours. Their vibrations are the vibrations of cold water and ice and they tend to cause blood congestion.

Here is a list of bodily conditions which are helped by various colours, because of the vibrations they send forth:-

Yellow and Orange Cerebral lassitude, Nervous debility, Enfeebled nerve action, Tumours, Congestion of the Lungs, Liver and kidney diseases, Despondency, Exhaustion.

Red Congestion, Anaemia, Faulty digestion, Rheumatic pains, Earache, Chills.

Blue and Ultra-Violet Haemorrhage, Inflammations, Fevers, Neuralgia, Sprains, Skin diseases, Diarrhoea, Palpitation, Sleeplessness, Irritation.

When entertaining new colour schemes for rooms - especially sick rooms - it is as well to bear these facts in mind. Dress and decorate for psychological effect.

As colour and noise are forms of vibration, there is a strong affinity between music and colour, and those who study the subject know that each note has its corresponding colour. This has nothing to do with the colours one sees changing so swiftly in the interior of the cinema organ. They change without any relation whatsoever to the music. But there is a science of "Music and Colour" and those who are versed in it can give much rest and pleasure and health to the sick and weary.

It remains only to add that these truths, being known to the ancients, were incorporated in their breathing exercises.

All breathing sets up vibrations. If they are not apparent immediately, it does not matter. Remember the old Spanish proverb which says "Little by little goes a long way." Each day you will find some improvement; some clearing of the brain; some mental uplift; some feeling of physical well-being.

THE CENTRE OF THE MIND

There are seven important nerve centres in the body, but we want you to concentrate only on two; the Solar Plexus, and the Ajna Centre, the latter being situated in the head, between the eyebrows. It is known as the Mental Centre and the Ancients called it the Centre of the Mind.

Sometimes, when preparing for Concentration drill, breathe as advised for Solar Plexus breathing, but concentrate on the Ajna Plexus. But whatever you do, don't let your breathing degenerate into mere physical exercise. It must never be just that. Yogism breathing is a mental thing. According to the Yogis there are certain "Nadis" or channels through which Prana - the mental energy - passes. Among the three most important is the "Sushumna", which runs inside the spinal column and joins the brain to the pelvic plexus. This great channel sustains the body; on it depend all the other Nadis. It is the path to mental abstraction and ultimate salvation. Physiologists and Pathologists in the West call this channel the "Fibre of Reissner," and it is through this threadlike cord that the mysterious Kundalini or life-energy moves.

Sushumna is joined to the Ajna Centre by two other channels known as Ida and Pingala. Ida goes down to the left nostril and Pingala to the right; and in Yogic parlance the Ajna Centre is known as the Ajna Chakra. By constant breathing and contemplation of the Ajna Chakra it is possible to set up such vibrations within your body that the cramping chains of desire can be snapped and your spirit set free.

Again let us warn you! Do not attempt more than two or three minutes of contemplation on any centre in any one day. Your mind will vacillate from one subject to another and you will have the greatest possible difficulty in steadying it and applying it for seconds, much less minutes. To continue for more than two or three minutes will fatigue rather than refresh you, and like the vibrations of sunlight, which if used in too great a quantity, burn and destroy; so the vibrations set up by undue concentration on either the Solar Plexus or the Ajna Plexus, will cause discomfort.

Practise them too long, and the utter hopelessness of achieving success will make you relinquish your studies of Yogism; but touch on them for two or three minutes each day, and suddenly you will realise with joy and triumph, that the power of mind control is yours!

This long-sought-after power cannot be forced. It can only be persuaded - and then, when conditions are favourable. But persist, and it will come. It is worth it, for when you have gained the power, you will gain also the inner peace "which passeth all understanding."

While you practise this breathing, you can improve all your senses: hearing, smell, sight, taste and touch. Each time you exhale, visualise the bodily impurities being carried away by the outgoing stream of impure air. As you breathe in, realise that the life-giving Prana is healing and making you stronger. Say mentally, to yourself, "My hearing is getting better. My hearing is getting better. I can hear." You can use this method equally for emotions

or defects of character; and you will be astonished at the development and growth of the desired qualities, or the banishment of those you do not want. Apply it to any physical or mental defect.

This method has been endorsed recently in the most convincing manner by a lady who by relaxing, Prana breathing and occasional concentration on the various centres soon rejuvenated her decaying body. Her skin, which was wrinkling and beginning to look like parchment, became alive and young and her hair, which was turning grey, regained its former colour.

THE USE OF MANTRAS

There are many different types of Yoga, and though one can study all kinds, human beings have limitations, and one kind is better for some, and another better for others. The mild were usually advised to embrace Mantra Yoga; the moderate Laya Yoga; the ardent and virile, Hatha Yoga; and the super-ardent, Raja Yoga. However, one type of Yoga is always linked with the others, though the student usually specialises in his choice and merely touches on the others in passing. For those who cannot do the physical side, the use of Mantra Yoga is important.

Students who are physically unable to perform the postures (asanas) and exercises (mudras) should give more attention to Prana Breathing and Mantras - these will give excellent results especially if combined with a daily Concentration drill. Here, now, is a Mantra or Affirmation, which you can learn and repeat whenever in need of confidence. Sit cross-legged, with your hands - palms upward - in your lap. Close your eyes. Breathe gently in and out, and repeat the Mantra to yourself. If you are at the office or in some public place, just place your feet firmly on the floor, knees together, put your hands on your lap, close your eyes, and silently repeat the following Mantra while breathing normally:-

"I am using my Mind to develop my natural powers, so as to give ME a more perfect life. My mind and body are my instruments. I am working to bring them to greater perfection."

DEVELOPING OBSERVATIONAL POWERS

Don't just repeat this parrot-fashion. Think about it as you say it. Each time you meditate on it, vary the emphasis on the different words. Believe that it is happening! Act as if it IS happening. You will soon feel it happening. Then other people will begin to notice it too. (In the west these affirmations are usually called "Mantram," but in the East and among those who have actually practised Yoga, they are known as Mantras). You can, of course, create your own special Mantras to meet your extra needs.

Your daily Concentration Period will help to improve your power of focus. But you can easily increase your power of observation too, and this without any special exercise. The holy men in the East - not only Yogis, but all who have learnt something of their philosophy - have the most amazing memories. Many of

them know the Rig-Veda entirely by heart, so that if all copies of this "Sacred Knowledge" were destroyed, it could be re-written from memory. It consists of 1017 peoms, 10,550 verses, and altogether about 153,826 words! When Max Muller, the renowned Philologist, decided to translate and publish the Rig-Veda, he did not go round the libraries and dig up the old manuscripts. He got the Vedic scholars to recite to him from memory!

You, too, should henceforth aim to cultivate not only your power of detachment but your power of observation. Do it in the most natural way possible. From time to time, seek to observe thoroughly the things you like. When you read a book and see a new word, don't slur it in your mind and pass it over. Put it on a piece of paper break it into syllables; look in the dictionary for the meaning; use it in a sentence in order to become familiar with it. This will add it to your vocabulary. Assert your SPIRIT over mental sloth and laziness!

To begin with, this is very difficult, particularly for Western students. They have been brought up to think not by direction but by association. This association works automatically. "Light", for example, may immediately in your mind suggest "day." The idea of "day" may bring up a picture of "work." And "work" may associate with the morning rush to catch "transport". And so on, and on, endlessly .... Yet this is the kind of thinking process which shapes your life! In fact, your thoughts, all the time, are really leading YOU - not you them.

Naturally, the discipline of directed thinking requires effort. Thought that is single-pointed and will not be side-tracked is, at first, very trying: you cannot maintain it for long at a time. Your mind is restless as the sea and keeps on throwing up new waves that toss and turn you hither and thither. When concentrating, therefore, don't be discouraged by this initial resistance, however strong, to the tethering of your wandering imagination. Just realise now that you will eventually train your thoughts to your own bidding through the Yoga practices. For EVERYONE, without exception, provided they are averagely sane, can achieve this mental focus the Yoga way. Once acquired, the effect on the nervous system is tremendous, for the nerves are then no longer at the mercy of an agitated, jumpy mind. In consequence, the effect on the health is equally immediate. And then the effect on the student's life as a whole becomes just as profound, for he will gradually and for the first time assume REAL control, through DIRECTED thought, of his actions . . . . and through his actions, of events.

In the next Lesson you will learn more about the Chakras, for they have their part to play in the task of linking, to a healthy physical and mental mechanism, a mind with this power of focus.

YOGISM DAILY EXERCISES FOR EIGHTH PERIOD

(Supplement these daily Basic Exercises with an extra few minutes during the day for Concentration and additional Prana Breathing.)

1. Do Savasan or the Death Pose - for five minutes. (This Exercise is also excellent after a tiring day -- by this time you will have realised that.)

2. Continue with the Revitalising Breath, followed by Kapalabhati, Bhastrika,

Ujjayi, Vacuum Breath and Packing Breath. (Note: Bhastrika and Ujjayi can now be performed in the revised form given in this Lesson.)

3. HALASAN - or the Plough Pose. Lie on your back, with your legs straight out, as in the Savasan. Keep your feet at right angles to your legs. Keeping your knees stiff, raise your legs till they make an angle of about thirty degrees with the floor. Hold the position for five seconds. Count five slowly. (You will feel the contraction of the abdominal muscles.) Now raise the legs through a further arc of thirty degrees, and again hold the position till you count five slowly. Finally, raise them till they are vertical. In this position your legs will be vertical; - your knees will be straight, and your soles will be parallel to the floor - do not point the toes up. Hold this position for one or two seconds, then SLOWLY swing your legs over your body and over your head and continue the movement until the tips of your toes touch the floor behind your head. (Your legs must still be kept straight. Your knees must NOT be bent. Your arms will also still be straight, and the palms of your hands FLAT on the floor.)

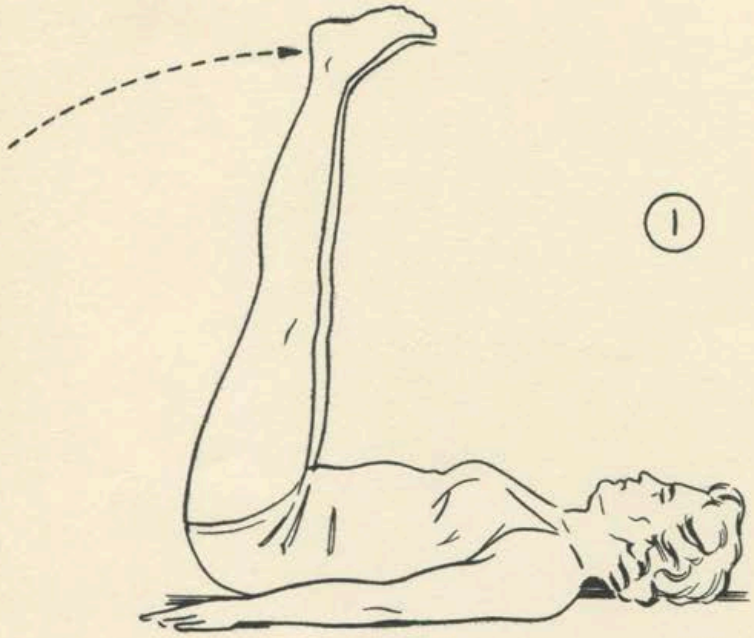
You should feel some slight pressure on the LOWER part of your spine. If you are very stiff, you will not be able to touch the floor with your feet unless you bend your knees. The palms of your hands will tend to lift off the floor. Keep them down.

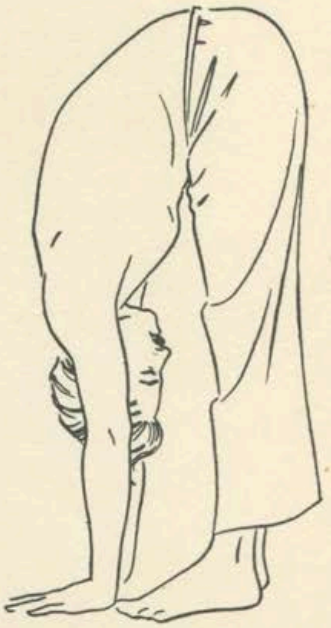
Now, slowly slide your toes further away from your head, at the same time keeping your knees stiff. Finally, resume the original position, again slowly.

Do this Exercise three times daily till proficient - then once only thereafter. Always aim at keeping your palms flat on the floor, and your knees straight. If the exercise becomes too easy, you should make it more strenuous by shoving your feet further away from your head. Ultimately, as stated, you need do only one performance daily, sustained for 30 seconds. (The aim is one prolonged stretch, not several repetitions, but first you must practise to get the Exercise right.)

4. PADAHASTRASAN: This simply means "standing Paschimatanasan" and is a variation of Paschimatanasan, which was given in Lesson Six. Stand erect with your legs together. Inhale and exhale a number of times. Then exhale fully, and while exhaling keep your knees stiff and bend your body till your hands reach down to your toes, and your nose comes into contact with your knees. If you are fat or stiff, this will be difficult; but with practise most students will achieve it within a few weeks. Ultimately you should be able to bury your face between your knees and place the palms flat on the floor. Retain the pose for five seconds. then raise the body erect, inhaling at the same time. Repeat four times daily. Repetitions, however, are not the object. Once you have mastered this asana, do it once only at a session, prolonged for 30 seconds. To make the pose more effective, drive the head lower and lower, but always, in this as in all Yogism Exercises, avoid strain.

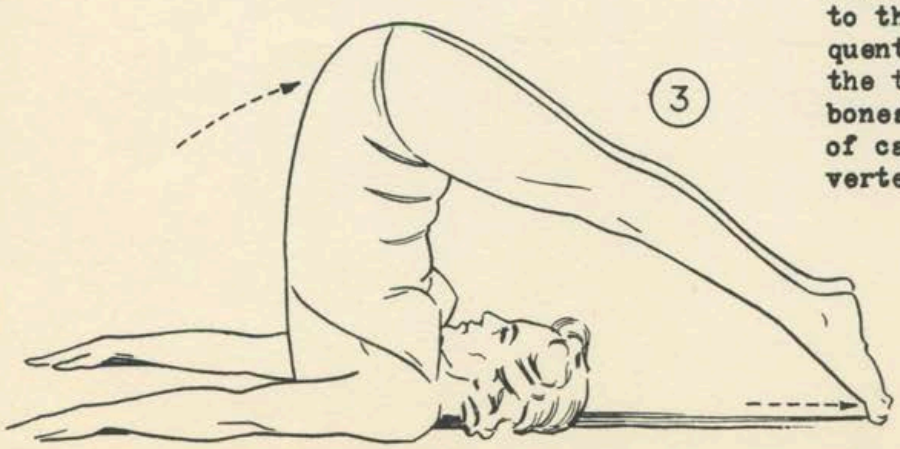
5. Now do the Grand Psychic Breath and complete your daily schedule with Savasan. (Deep relaxation.)





PADAHASTRASAN

Above, Padhastrasan and (left) Halasan. Like all muscular Exercises, these can be performed more easily in the evening than early morning, when the body is more contracted. Both Exercises are helpful for weight-reducing and disposing of surplus fat. They contract and relax the back muscles and, by stretching the vertebrae, supply a blood-flush to the spine. They are consequently rejuvenators, correcting the tendency, with age, for the bones to ossify and the pieces of cartilage between the vertebrae to thicken.



HALASAN

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LESSON IX DEVELOPING SENSITIVITY AND CONCENTRATION

This Lesson, besides giving new knowledge which you can use to improve your Concentration "drill," will also link together some scattered knowledge you have not previously known how to co-ordinate. The result will be that the four or five minutes spent daily on "concentration" will be more varied and interesting, and their effect more creative and dynamic. To begin with, there is the matter of posture. So far in this Course you have received no detailed instructions as to how you should sit when concentrating. Now you have reached the stage where, if you are not too old and your muscles too "set", you can begin to perform the correct concentration poses. There are three of these: Sukhasana, which may be called the Easy Pose; Siddhasana, the Perfect Pose; and Padmasana, the Lotus Pose.

Naturally, people in the West, in Europe and America, are not accustomed to sit cross-legged as in these poses and they are inclined to dismiss the postures as fads. Though the poses are easy and comfortable for Orientals, they are at first painful for Occidentals and if you had been asked to do them in your first or second Lesson, before you had learnt any of the asanas, you would have been very disheartened. Now that you have arrived at a more advanced stage, and since it is a fact that these poses do greatly extend the power of concentration, you are ready to master them. That is, provided you are young enough to make the effort! (If you are too old, carry on as before with the mental side, just resolving that what you are now compelled to miss-out will be compensated for by giving extra attention to the details that are within your grasp.)

We shall assume, then, that you are now going forward to master the next step -- the concentration poses. If you are middle-aged and stiff, it might take you a year to do them perfectly. If you are young and lissom, you will master them in a few weeks. It largely depends upon your figure and whether you have taken sufficient exercise to keep it fairly supple. Whether it takes you a long time or a short time, however, it is well worth making the effort to learn at least one of the poses. It will probably not be so difficult as anticipated.

Why do we advise adopting a certain pose for concentration? You might imagine concentration can best be done in a lying position, but experience has shown that if you lie down to concentrate or meditate, you are likely to day-dream, drowse or fall asleep. If you stand up, it is impossible to relax properly: your mind has to make some effort, be it ever so little, to keep your body upright. Both lying and standing have been tried by Yogis in the centuries that have passed since their science developed and both have been rejected as inferior to the sitting postures.

Moreover, these postures have a very helpful effect upon the spine and nervous system, so don't make the foolish mistake of assuming them to be an Oriental fad. There is good reason for all we teach in the Yogism Course and you are earnestly urged, if not too old, to at least make an effort to master the first of the poses. Even if it seems beyond you, carry out Sukhasana to the best of your ability, however different "your" posture may be from that illustrated in the Chart! With practice, you will certainly improve.

The whole idea is to discipline the mind - the will, if you like - and to free the spirit. You can do this best in a waking state and in such a position that you can dismiss the calls of the body.

First, then, attempt the mastery of

SUKHASANA or The Simple Pose

Sit on a folded blanket or thick rug with your legs stretched out in front. Bend your right leg at the knee and place the foot under the left thigh. Bend the left leg at the knee and place the foot under the right leg. (You can, if you wish, reverse the order in which the legs are bent.)

Keep your body easily erect. Extend your arms so that the wrists rest on your knees and your palms are turned upwards. The tips of the thumbs must touch the tips of the first fingers, while the other fingers lie straight out.

Even if you experience little difficulty in doing this posture, you will find that your knees persist in sticking up into the air and, in fact, the posture hardly resembles those you have seen either in books or statues. Don't worry. This is not a natural sitting position in the West and as your ancestors have not sat like this for thousands of years, it is not surprising that you should take some little time to get used to it! It will probably help if you sit on a large book, about two or three inches off the ground. When you become proficient, dispense with this aid. Don't force the knees down. Try to widen them, instead.

SIDDHASANA or the Advanced or Perfect Pose

When ultimately you master Sukhasana, you will prefer to sit like this for your Daily Concentration period. It will also prepare you for the Advanced or Perfect Pose and once you have mastered it, concentration will become very much greater.

Sit upright with your legs stretched out in front of you. Take the left foot in the right hand and bend it so that the left heel is placed against the perineum (so that the sole of the left foot touches the upper portion of the right thigh.) Be careful not to sit on the heel. Any pressure is exerted on the perineum, and when in position properly, the heel should just feel the two bones of the perineum. Bend the right leg at the knee so that the right heel is placed against the pubic bone, and the toes of the right foot fit snugly into the crevice formed by the calf and thigh of the left leg.

Now place your left hand, palm upwards, on your right heel, and put the right hand - also palm up - on the left palm. Keep your head erect, press your chin well into your neck, close your eyes and begin concentrating by focusing your imagination on a spot between your eyebrows. The position of the hands is not important, so long as they are in some symmetrical position, and the lap position is usually best. You need not close your eyes, but your mind is likely to wander if you do not.

This pose might take months to perfect, but it is well worth persevering. Carry on! Don't allow yourself to get disheartened, and you will find the effort well worth while for it will greatly increase your power of concentration.

PADMASANA or the Lotus Pose

Most people imagine that Siddhasana is the Lotus pose, but they are wrong. Padmasana is about the most difficult pose there is for the European. All three poses are most beneficial; physically, mentally and spiritually, and, once again, when we have finished a detailed description, we shall explain why.

Bend your right leg so that the foot is resting on the left thigh, close to the hip joint. The sole of the foot will be upturned. The heel will be near the middle of the abdomen, and the ball of the foot almost in line with the thigh. (Don't worry about exact positions yet. Most people in the west find this so difficult that they give way in despair. As for turning the sole of the foot upwards - why, it seems impossible at first. But it is not, and even if you have to do it every day for a year or more to achieve results; remember, it is worth carrying on - it is amazing how supple and healthy the limbs become if you work them constantly.)

Now take the left foot, cross it over the right and place it in a similar position on the right thigh. It can be achieved by easy stages - persevere! The normal European or American finds this so difficult that he despairs of ever mastering it. But, even if you find it intensely difficult at first, persevere. You can obtain immense benefits from Yogism if you cannot do any of the postures; but you can never aspire to the advanced studies of this science unless you can do the postures.

REMEMBER THIS ABOUT POSTURES

Let us console you by stating that we have known scores who, the first time they attempted the Lotus, were thoroughly disheartened, but with practice - one man we know, took three years to perfect it! - it will come to any person

who is neither deformed nor crippled.

These three postures equalise the bodily forces and bring about a sense of calm. They give you control over circulation and respiration and by practising them the SPINE REGAINS ITS NATURAL CURVE. This is important, for, as you have already learnt, many ills are caused by a spine that is thrown out of alignment. By meditating in these poses the action of the heart grows slower and energy is conserved, the carbonic acid gases in the body are reduced, and such is the spiritual effect that ultimately, after practice, you hardly know that you possess a body! Each posture leads further along the path of physical, mental and spiritual progress. Therefore, attempt them in order.

Most Europeans and Americans use their legs too little. Consequently the joints become stiff and acids form, and the beginnings of rheumatism appear. Now in Padmasana, particularly, the flexors of the legs are greatly contracted and pressure is placed on them. This slows up the circulation of the arteries and as a result a great deal more blood is pumped to organs in the pelvic girdle, which organs are often overworked and kept short of blood by other activities. They become stronger, and are better able to absorb the secretions of the gonads; and it is this that helps to control the emotions, maintains the balance of the body and adds to the span of life. (The gonads are the sex organs.)

At first these poses might be irksome, but ultimately your body will become so supple that it will free itself from the burden of having to think consciously about itself, and you, its owner and inhabitant, will then be freer to concentrate.

MORE ABOUT THE CHAKRAS

The foregoing postures will also help to give you more control of the nerve centres and so assist the mind in its bid to obtain full-scale action. Ordinarily, western people operate in a mental state of extreme restlessness. Attention darts hither and thither and "opinions" and actions are formed automatically. Yogism aims at mental liberation, and the first sign of advancement will be a state of only partial restlessness -- in other words, your roving, wayward consciousness will be partly checked. That is all you can expect at first. Next, as you persevere with your concentration drills, you will become aware of a feeling of dullness -- the natural reaction to this checking process. But following this the mind will become more one-pointed until finally a state of absolute concentration is realised. This will give you tremendous power, which you must seek to use wisely.

Control of the nerve centres through Prana Breathing and Posture will mean control of the Chakras. We have told you about the Anja Chakra, situated in the head, at the seat of the pineal gland, and the Manipura or Solar Plexus Centre. You should also concentrate on the Muladhara Chakra, which lies at the base of the spine. Mastery over this centre gives one immunity from disease. This seems a sweeping claim, but it is by no means exaggerated. Breathe in the manner pointed out in the last Lesson and think as you breathe, of the Prana flowing through Sushumna to the Muladhara Chakra, and you will flood your body with health. But remember - only a little Chakra breathing at a time: never more than a few minutes is needed or desirable.

Then there is the Svadisthana Chakra, situated in the sacral plexus. This controls the procreative glands; from here rises the great sciatic nerve to the procreative glands, to the knee and ankle and toe joints. Mastery over this centre makes one's character calm and peaceful, so that people will love you for your goodness.

The Anahata Chakra or the Cardiac Plexus, lies as its name signifies, in the region of the heart, and mastery of this centre gives one the power of extra-sensory perception; a sort of sixth sense; and if developed to an extreme degree, the Yogis say that you will have mastery over time and space. Don't scoff at this idea, for many Yogis have proved that they possess this uncanny power, and Western university research has established that telepathy and clairvoyance are real things.

There are two principal chakras remaining: the Vishudda Chakra, lying in the larynx and controlling the pharyngeal plexus. Power over this gives one the gift of almost hypnotic eloquence and a very deep insight into the mysteries of Nature. Finally there is the Sahasrara Chakra; and power and control over it brings with it the key to longevity and extraordinary vitality. In fact it can prolong life considerably. (This Chakra is located immediately above the head).

Breathing through the Chakras, as previously taught, leads to the control of these great nerve-centres and so further facilitates the development of concentration. This Chakra-breathing can be done as a preliminary to a Daily Concentration drill, but take care not to overdo it: a few minutes breathing directed upon a given Chakra is enough for each day. Now that you are having more time between the receipt of Lessons, it is hoped that you really have begun this Concentration Session as part of your daily programme, over and above the basic Daily Exercises prescribed for the ensuing fortnight. Results will of course take time; those who practise Yoga in the East and devote many hours to it still need years to achieve their truly remarkable powers. If you, with your limited time each day, can obtain better health and mental vitality inside a few weeks, that is quite a substantial achievement: it should at any rate, be enough to encourage you to persist more and more conscientiously in the future. You will certainly never regret in later years any minutes devoted to Yogism now.

Incidentally, our Chart gives other features of your psychic anatomy, but there is no point in going into these now: the seven Chakras described above are all that should concern you.

MORE FACTS ABOUT BREATH SUSPENSION

Now think for a few moments on the idea of breath suspension. In many instances it is natural, automatic, involuntary. When you suspend your breath, you tend to control your mind. Suppose you want to hear some minute sound, what do you do? You stop breathing and incline your head so that the ear nearest the sound can detect it more distinctly.

Suppose you want to jump a small stream or obstacle, or perform some feat of strength, such as moving a heavy chest of drawers; what do you do? Just before jumping or moving or lifting, you hold your breath and then make

the effort. Have you ever thought why you hold your breath? At the Olympiad in Berlin, Jesse Owens, the Negro runner, created a number of records and was acclaimed the finest athlete of the year. He claimed that in the 100 metres race, as soon as he was properly off the mark, he held his breath, and it was this that enabled him to put forward the tremendous effort which left all rivals in the rear. The newspapers gave this oddity a good deal of publicity and they called Owens a human freak. But none of the trainers and so-called experts made any attempt to find out why Owens held his breath, or whether any scientific reason underlay this peculiarity. Later it leaked out that Owens had toyed with Yoga methods of suspended breathing! The Ancient Greeks, too, knew something about this, for their "Stadion," or 200 yards, which was their measure for sprint races, was "that distance which a strong man could run without pausing for breath."

A NEW BREATHING EXERCISE

This week Yogism gives you a new "Bheda," or Breathing Exercise. Ujjayi is one; so is Bhastrika. The new exercise is known as Suryabheda Kumbhaka, "the Secret of the Sun." Needless to say, it has a most invigorating effect. Breathe in through the right nostril, and after filling your lungs, swallow. There will be no substance to swallow; but Prana is more valuable than any substance. After swallowing, suspend breathing and do the chin lock or Jalandhara. Then rhythmically and slowly, breathe out through the left nostril. Repeat by breathing in through the left nostril and expelling through the right. You must, of course, apply your fingers to your nose as advised. While you are doing this Exercise, control the muscles of the abdomen, and when you are breathing out, bring them into use to force out all the air in your stomach. By doing so you will bring into action the Solar Plexus Chakra and develop it further. At first, do the Exercise five times, increasing gradually and taking care to stop when there is the least sign of strain.

Suryabheda Kumbhaka raises the bodily temperature, and if persisted in, will make sweat pour from the roots of the hair and the finger tips. To achieve this you would need to do about eighty rounds but of course we do not advise this. Five times is enough. This is one of the many secret breathing exercises which the Yogis do when they sit naked on snow-covered hills. All who live in cold countries will find this breathing Exercise invaluable. Do it as a "supplementary" when occasion allows or work it into your daily Concentration Period as an alternative, say, to Chakra breathing.

PERFECTING THE DAILY CONCENTRATION PERIOD

Now we can tie the threads together and see how you can really make that daily brief Concentration Period very powerful and effective indeed. Sit in the Simple Pose if you can; otherwise, in a low chair. Now, try to tune out your surroundings. Begin with one or two minutes Prana Breathing. You can use any of the breathing exercises -- for example, one from your daily basic drill, or perhaps Suryabheda Kumbhaka which you have just learnt, or one of the Chakra breaths. Don't make the routine too rigid -- vary it as often as you like.

This preliminary Prana Breathing will not only produce its usual result:

it will help to make your mind more quiescent, in preparation for concentration proper. For this you have already been given a number of alternative suggestions and encouraged to improvise further with your own. Remember, again, there is no need to prolong it -- but see your whole mind is bent on the object, for however brief an interval. Finally, round off the Period by repeating a Mantra. Once again, the wording can be of your own choice, provided it is concerned with something good and is phrased affirmatively. An example is this: "I am becoming the master of my mind. I am gaining control of my thought and character. I am training my whole being to fuller, more perfect service." Say it, feel it, mean it -- plant the seed positively, affirmatively, and it must grow!

Western psychologists have in recent years adapted this procedure in the form of cold "auto-suggestion." But they have not known how to make the mind fully quiescent and receptive, as accomplished in the Yogism breathing and concentration. If your day does allow you five minutes for this extra session, you will get far greater results than could ever be achieved by simple auto-suggestion. For this combination of posture, dynamic breathing, mental pivoting and Mantra cannot fail to produce a very great change in your subconscious: and hence in your fundamental outlook and well-being.

YOGISM DAILY EXERCISES FOR NINTH PERIOD

1. Savasan

2. Continue with the Revitalising Breath, Kapalabhati, Bhastrika, Ujjayi, Vacuum and Packing Breaths. (Note: you can now attempt the Vacuum and Packing Breaths in the Simple Pose -- Sukhasana -- but the Revitalising Breath, which introduces the Breathing Exercises, must always be practised in the horizontal position.)

3. DHANURASAN This Bow posture is certainly a very difficult one. Many students do not like it and are relieved when it is over. Most find it impossible to pull the knees off the floor because their bodies are not supple enough, and their stomach muscles still weak. Do the Exercise three times daily, holding it for five seconds each time. Make up your mind that you are going to do it better than on your previous attempts. Don't let it beat you. If there is time, you can also carry on with one or more of the spine-stretching asanas, remembering that the ultimate target in each case is one prolonged stretch, not a series of repetitions.

4. Now sit as nearly as you can in the Simple Pose and do five rounds of Suryabheda Kumbhaka.

5. Conclude with the Grand Psychic Breath and Savasan.

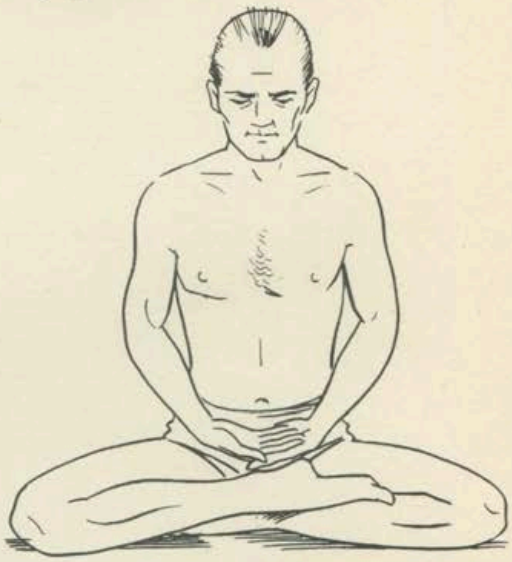
In the next two Lessons you will learn a great deal more about the developing of your deeper mental and psychic powers. In the West it is believed that man's mind is simply a receiving station upon which impinge various stimuli from the external world. It is the Yoga view that man is a transmitting apparatus also. He does not simply absorb sensations passed through his sense organs, via the nervous system, to the brain. He has within him the power to radiate outward himself. He has also the power to pre-select what kind of experience he wants to receive from the outside world. Lesson Ten will explain to you how this is done.

Meanwhile, kindly complete the enclosed Questionnaire and return to the School. Please do return it now without delay. Thank you!

SUKHASANA

These poses, which are described in the current Lesson, assist in preparing the body for deep concentration. Left, the Simple Pose (Sukhasana) which should be attempted first. The more advanced poses should be reserved for later, when the necessary elasticity has been obtained. Upraised knees and "awkward" feet will present less difficulty after a few weeks' regular daily practice.

In Siddhasana (right), the whole pelvic area is stretched and refreshed. This Exercise should not be attempted till the student has mastered the Simple Pose, illustrated above.



SIDDHASANA

PADMASANA

Padmasana (left) is the most advanced and difficult of the three poses -- indeed, it may appear quite impossible in theory. But in practice, after the first two Poses have been mastered, it will be found within the reach of most students. To begin with, however, be content with the positions most comfortable and seek to advance the detail of each pose a little at a time towards perfection. The approach to a new pose should always be by easy, natural stages. The secret is to persevere and not expect to achieve perfection at once.

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LESSON X: CONCENTRATION: MIND CONTROL: PSYCHIC DEVELOPMENT
(A Very Vital Lesson - Study it Deeply)

Tucked away in the last Lesson was this paragraph, which we now invite you to read again: "In the West, it is believed that man's mind is simply a receiving station upon which impinge various stimuli from the external world." (In other words, that man is an animal with an automatic brain-box.) "It is the Yoga view that man is a transmitting apparatus also. He does not simply absorb sensations passed through his sense organism, via the nervous system, to the brain. He has within him the power to radiate outwards himself. He has also the power to PRE-SELECT WHAT KIND OF EXPERIENCE he wants to receive from the outside world."

Every word in that passage counts. And we want you now to consider it in the light of what you have already learnt in Lesson IV. You may recall that that Lesson dealt with the "first steps to mind-control." It would pay you to put down the present text and go now in search of Lesson IV. In fact, we urge you to do so. Will you co-operate, please, by doing this? Now -- yes, now! -- put the present Lesson aside and read again quietly the first two pages of Lesson IV. We'll wait till you've done this. Till then, don't read another line on this page . . .

. . . If now you've done as instructed, you will have seen even more clearly how very far-reaching are your mental attitudes in life. You will understand better how many people are spoiling themselves by weak, vacillating or frightened attitudes of mind -- killing their chances of success in life and undermining their health. We've seen how the unbalanced or emotionally unstable type, blowing hot and cold by turns, are poisoning their systems with those emotional outbursts. We've seen good men beaten before they began, because of the fear of inferiority, and we've seen how dwelling on one's faults and weaknesses gives them added strength till they really do get out of hand and wreck one's hopes.

On the constructive side we've seen how helpful it is to good health and headway when we strive to keep an even mind. We've learnt that if we firmly believe we have enough strength for the occasion, that strength will always be there. And, finally, we've noticed how, by seizing on the constructive side of every development, and by concentrating on that rather than upon our difficulties, we can greatly increase our capacity to give a good account of ourselves in the world.

In Lesson IV, you will remember, we called all this "getting the mind into correct focus." And later, in the last Lesson, we summarised it by likening man's mind to a broadcast and receiving station. If the station is tuned-in on the reception side, it will pick up the transmissions to which it is tuned and reject all others. If it's not tuned (or "in focus"), it will receive a cacophony of signals, all in discord, cancelling each other out. A wireless set so out of tune, blaring away madly day and night, would ruin any nervous system.

Hence the need for that daily Concentration Period we perfected in Lesson IX. There was a very practical object, you will see, to its performance. If you have been playing your part and practising Concentration regularly, however briefly, each day, then by now you will have begun to learn how to focus your mind so that it can pick up strong, helpful vibrations and reject weak, devitalizing ones. You will have developed something more than just the power to concentrate as usually understood (e.g. to keep the mind long enough on one thing to successfully complete it). You will have begun to develop this power on a more mighty scale: to shape and direct and give purpose to your whole life.

If, for some reason, you haven't been carrying out a daily Concentration Period, don't waste time in apologies and regrets -- go to now, from this day forward, and really dedicate yourself anew to a daily -- remember, daily! -- Concentration task. And never forget to think of this two-fold radio of your mind which can receive AND TRANSMIT on a wavelength of your choice.

We make no apology for dwelling at length on this "mental radio" illustration, for its full realisation can mean a big difference to your future. "Choosing the wavelength", whether incoming or outgoing, isn't easy, of course. Once again, it involves concentration. And we know it is difficult to make the mind think of one thing only at a time. Nevertheless, it's worth striving to do -- and, remember, a thought held wholly and perfectly for a short time will become, through the subconscious, a motivating, driving force in your life. So often these "prolonged" thoughts are not selected -- they come upon you stealthily and have done their work before you know it. Doubts, fears, mistrust, suspicions are usually born in this way.

Naturally, there will be times when you will think negatively, or defeatistly, or impurely. After all, you are human: and even the strongest of humans has an occasional weak moment. He is sensible if he accepts this fact and, instead of bemoaning it, sets to work to check his folly every time he

becomes aware of it. When YOU become, as we say, "wise to yourself," should you discover you have been thinking negatively or indulging in despair or self-pity or angry outbursts (or whatever form your particular weakness takes) don't be too hard on yourself, waste no time in self-excuse, look, instead, for the opposite, constructive aspects, searching for something good in the situation, however slight that good may be. And when you've found it, build on that.

The daily period of concentration is devised to help you do this more readily, of course. As you go on with it, so your power to turn from weak to strong, cheerful and confident mental attitudes will be amplified. All that mental turmoil within (which is the root-cause of "nerves", indigestion and most ill-health) will then be quietened. You'll move more surely and serenely through life because you won't be accepting unnecessary strain. Moreover, there will be a purposefulness in your bearing which will simplify your problems and thus add certainty to your method of handling them. You will take a detached view of things, not lose yourself in the conflicting phenomena around you. You will have escaped from automatic-thought; hence your life will be more self-selected. This is what Patanjali had in mind, in the famous Yoga Sutras, when he defined Yoga as the "achievement of absolute mastery over the mind and emotions." The student then becomes aware of himself, said Patanjali, whereas the ordinary man is so lost in what is happening around him that he never learns how to think or live a life of his own. Of course the oriental Yogis strove ultimately to suppress all forms of thinking and so transport themselves into a pure, sublimated world, but Yogism is a practical Course and we must limit our study to what is needful and prudent for everday living here today in the west.

Fortunately for mankind, our own western science is beginning to accept much of the Yoga point of view. Thus Dr. A. Torrie, Medical Director of the National Association for Mental Health -- of which your instructor is a Member -- affirms, very truly, that a knowledge of our own mental mechanisms will give us insight and power over them. That knowledge is being derived by you in these studies. Naturally, the knowledge of itself is one thing: the USE you make of it another. Both must go together: you must be ready to adapt yourself, to shake free from automatic reaction; in other words, to focus.

THE POWER OF THE SILENCE

This daily Concentration or Meditation Period will teach you also the value of silence. And note that the ability to command silence, or to be silent, invariably does bring power. Have you noticed the voluble man who talks not only with his mouth and tongue, but with his hands, eyebrows, eyes, shoulders and even his feet? He contorts and twists himself in his desire to express his meaning - and fails lamentably! Do you feel his power? Do you "give ear" to him? Of course not! You are overwhelmed by his antics, his over-emphasis. Either he tires you, or makes you laugh. Similarly, the twittery woman.

The man or woman given to silence is the one who most impresses. Silence lends dignity. Silence nearly always ensures that the speaker has turned the problem over in his mind, and that when he speaks, his words are the final solution.

There is real authority in a calm exterior, a steadfast gaze, imperturbability. A steadfast gaze has been known to quell tigers. Silence on your part will often make another give himself away. The value of silence, especially in business, is inestimable.

When you maintain a quiet dignity and silence, the person with whom you are speaking will elicit information by a series of questions. This gives you time to ponder the right answers. It gives him time to make mistakes! Such are the purely practical uses of silence. That is why the "strong, silent man" has built up such a tremendous reputation as being the right man for a tight spot.

SILENCE IS POWER! There is too little silence in Western life - too many distractions. Through your brief daily period of controlled concentration and meditation, you will learn to tap this power of silence. In future, make this daily concentration a very special routine. Try to use a quiet room. In nearly every home there is one such room that is not used every day - an apartment, perhaps, that is set aside for high days and holidays, when guests visit the family. Obtain the use of this, if none other is available, for concentration, meditation and "going into the silence." Or go to a Park or retire to a solitary corner of your local Library - anywhere, in fact, that you can snatch a few moments really to yourself. EVERY DAY give this little unhurried time to concentration. Determine in this coming fortnight that you will look into your mind, analysing your motives and the reasons for the acts you perform or commit. Do not spare yourself. Probe - and be honest with yourself. Devote as much time as you can this next fortnight to meditating upon what you are - and what you would be. And do resolve that somehow you will always continue, in future, to create an opportunity in the course of every day when you can be alone, quite alone, with your thoughts, so that you can try-out the many other applications of Concentration that are given in this Course. All have a part to play in unfolding a happier, better future - in helping you to get into right FOCUS.

A WORD ABOUT HAPPINESS

Yogism is not a miserable or cramping cult. It asserts your right to be happy. In fact, it is your duty to be happy. The world was made for happiness, not misery. That misery abounds is due to the way man has mishandled his gifts. The really happy man is not beset by fears and worries. He is not tortured by the constant thought of profit or loss. He has no envy or hatred or jealousy in his heart. He has focused his mind.

Look around you. There are millions of misguided souls trying to buy happiness, as if a handful of gold can produce contentment or peace of mind; as if there is a sprite of joy in a slot machine, which can be charmed by a coin. This craze for so-called "happiness" is due to Western restlessness, and the reason is that people never do sit down quietly, examine their minds and find out what they really want. Now, every student of Yoga ultimately finds true peace and happiness through daily concentration and meditation. To draw aside

from the worldly scene and be entirely alone in quiet retrospect is, as we now see, a daily necessity. Once you cultivate the HABIT you will never abandon it, for there are not only spiritual but many practical advantages.

You have been asked in the coming fortnight to analyse your present shortcomings and defects. Don't dwell on them - just bring them into the open plane of your mind. It is amazing how rapidly fears do evaporate when you really confront them and mentally accept their consequences, however bad. Usually, it is ghosts we fear; not real, living realities. So bring YOUR private ghosts into the open of your mind and exorcise them in the clear light of day. It will clean up the cellars of your subconscious, and blow a clear draught of wind down many a dusty mental corridor.

The best way to do this is to make a written list of the worst things that may happen to you, and of the worst anxieties and fears now harboured. We mean this seriously -- do compose such a list, write it down. It may take a little time, but oh, how much steam will you blow off in the process, how much pent-up tension will be released, how many spectres will be banished for good and all!

Having faced up to these things -- these morbid things -- most of which (as you know from experience) simply just won't happen anyway, you have one more step to take: the bravest one. Consider the situation which would arise if each in turn really did happen -- go on, be ruthless, stubborn, drastic, brutal: see the job through to the bitter end.

If, now, you ACCEPT this worst as a possibility, and then go on to thank your lucky stars it hasn't happened and probably never will . . . if, then, ever afterwards, having glimpsed the worst you go on to work for the best . . . if you will do these two final things, why your cares will vanish and your fortunes will turn. It's a law of life and it's inexorable. But you must be prepared to start building from the bottom up: that is to say, you must have faced and recognised and accepted the worst that can happen.

Having thought it out, having seen it in its worst light, DON'T DWELL ON IT. Burn the paper -- make a little ceremony of it, if you think it will help to get your mind squared-up to the fact that you've really seen your fears face to face, recognised them, assessed them, appreciated them and are now going to work to salvage the best from the wreck. Having reckoned in detail the worst possible pay-off, from that moment onwards FOCUS YOUR MIND ON THE BEST FEATURES. You'll find a lot of burdens come unstuck in the process, a lot of troubles melt away, and you'll be mentally freer to go out and make much more of your life in consequence.

If you put off this job, you will probably excuse yourself because you haven't time. Or you may even accuse yourself of being too lazy. Don't! This will only be the conscious facade which your inner self will erect to obstruct the fact that you haven't the courage to face things out. DON'T FOOL OR CHEAT YOURSELF! See the job through! It needn't take long -- in fact, it's better not to take too long. You want an inventory, not an indictment. Afterwards, have done with it, don't give the process another thought. You'll feel good

because you won't be worried by phantom shapes lurking in your cellar. And you'll feel clear because having seen the worst AND the best side of the picture, you'll realise the importance of choosing a side on which to focus and get things done.

FORGETFULNESS AND "COMPLEXES"

Also this fortnight continue to build up your memory, too, and your powers of observation by memorising things that will be useful to you. When you go shopping, make a list of the goods you require, memorise it, and then leave the list at home! The mere fact that inconvenience will be caused by forgetfulness, will help you to remember. Try to associate each article with some shop, street or locality. Picture your list in your mind's eye. You will find this a great aid. Exercise your brain and take an interest in the experiment. Don't merely think lazily about these things - and do nothing practical!

Laziness (when it is laziness and not just lack of courage) is one of our greatest curses. It has been a curse since the beginning of time. We are all instinctively lazy. For instance, we all hate doing useless routine jobs. We are glad to avoid them and glad when they are finished. This fortnight, for a change, look upon any monotonous work you must do as essential. Look upon it as having value. Realise why it should be done - for when you see the reason for it, the work will seem less drudgery. EVERYONE, however successful, has some unattractive work to do. You are no exception. But there are degrees of monotony. They depend on YOU!

Most Western people, at some time or another, have read about the "inferiority complex": to be awed by the feats or achievements of others, appalled by one's own puny powers. This condition, when it becomes chronic, blinds us to the fact that the achievements by which we are awed, were produced by other frail humans, not very different from ourselves. We lose sight, for the moment, of the old Chinese proverb, which states: "What one fool can do, so can another."

How can you overcome this sense of inferiority, which is a tremendous drawback in all your personal dealings with others - such as viva voce examinations, personal interviews, and public appearances? Many a public speaker has failed because he feels inferior though his material is good. Many a teacher has caused a bad impression because, though he knows his work, confidence in his own capability is lacking. Many a good man has lost a job because at the all-important interview he exhibits a sad lack of confidence. Can this be overcome?

Yes, Yogism will enable you to overcome this failing - the new life you are beginning to lead, with its emphasis on a constructive focus, will restore the balance. And don't confuse a lack of confidence for modesty. The man who realises his powers and achievements, but refrains from undue boasting or self-advertisement, is modest. His calm attitude conveys a sense of poise. Not so the person suffering from an inferiority complex. He stutters and fumbles - and is lost.

If you have interviewed or examined students or applicants for jobs, you will realise that more often than not they make sudden, hasty answers which are inaccurate. These have to be rectified and modified by subsequent statements;

the whole procedure revealing that the student or applicant is unsure of himself and that he has not that command either over himself or his subject, which he is attempting to assume.

Here again we see the power of silence. First of all it may convey an impression of profundity! It enables you to marshal your thoughts. It prevents agitation on your part, irritation on the part of the questioner. Altogether, it is the most satisfactory method. The impression conveyed by quiet confidence is lasting. (So, unfortunately, is the impression conveyed by one who is nervous and jittery.)

And you, in all your relationships in life, have the power to convey one impression or the other. Let the impression be the right one - and let it be the sincere one.

The Yogis call this training of the Mind "Dhyana." It amounts to developing a discipline over self. When you have finished all your Lessons, you will find that the best time for concentration and meditation is between midnight and sunrise, but here again, in a civilised workaday community you must meditate at a time most convenient to you. The early morning is far more conducive to mental activity than the evening. In the morning your mind is most retentive. (It is not tired.) From eight in the morning to four in the afternoon, your vibrations slow down in order to allow you to deal more effectively with material than with mental things. And from four in the afternoon to midnight they are even slower.

The mind can also function best at a temperature of about 78 degrees Fah; and the body at ten degrees less. Don't try to meditate in a cold room, for though Yogis may be able to sit on icy peaks unclothed, remember you are as yet far removed from their state of mental and bodily detachment.

TWO FURTHER SUGGESTIONS FOR CONCENTRATION

Science tells us that it takes six twenty fifths of a second for a thought to pass before the Unconscious. If you can retain it in your mind for a further six twenty fifths, it becomes fixed. And if you can meditate upon that single thought for from one to one and a half minutes you have achieved a considerable feat: YOU CAN MAKE THAT THOUGHT A REALITY.

Now you see how you can use concentration in future to develop what is lacking in your personality. If you need courage, for instance - identify yourself with it, feel, see and picture yourself already possessed of it, and hold that thought long enough, singly enough, till it has become a part of your personality. But do not monopolise your Daily Concentration Period for practical developments of this kind - reserve some days for pure stock-taking and contemplating the deeper purpose of your life.

For those who seek a passive (e.g. not creative) type of concentration it has been suggested that you fix your gaze upon the tip of a candle flame, or upon the reflection of fire in a glass of water, or on one single flickering

flame or glow in a coal or log fire, or even on the petals of a flower. In order that other and extraneous thoughts shall not obtrude upon your mind, first look at the object upon which you desire to concentrate, then think about it. If you don't, other thoughts will jump into your head and you will lose the original one. Think about the flame; the height of the flame, its colour, the shades and changes of light in it, its shape, the way it billows and waves, the way it narrows, the root of the flame, the aura it makes, and so on. Think about the heat, its qualities and properties. There are countless little things about a single flame which you can think upon, and which hitherto have passed unnoticed. (This is, of course, pure Concentration, which is the first step to the power of full Meditation, of which you will learn more in a later Lesson.) Practise this again and again - and suddenly one fine day you will find that you are no longer thinking of a flame or any other material thing - that you are just breathing and thinking of nothing - that your mind has become a complete blank and that all conscious thoughts have been shut out.

Do this when you seek escape, when beset by troubles; do this when you are angry, envious, jealous, filled with hatred and inhibitions; when you desire to kill, to smash, to wreck - as so many of us sometimes do. Do this when you are completely frustrated in your work and life, when nothing seems of further use, when life itself seems meaningless. Of course it requires discipline, but when you come out of your meditation, you will feel a deep comfort; a renewed zeal for work and play. But first you must make the effort.

AWAKENING OF PSYCHIC AWARENESS

Now, as to psychic and spiritual development. The practice of devoting a little time every day to Going into the Silence lays the foundation of this inward development also. New doors will be flung open in many directions. On the worldly plane, you will learn to rely more upon your own judgment. You will learn to be logical. You will learn to stand on your own feet, and become master of your actions. Soon you will be less dependent on others, because you have the answers already in your own head. In practical affairs, substitute for the flickering flame or the flower-petals the problem to which you require a solution. Dwell on it, analyse its different aspects. The answer to every truth, every problem, is WITHIN you if you seek. Meditation is the way to discover it. Never again, once you master this power, need you be puzzled, perplexed, in suspense, as to your right future action.

But these are purely practical considerations. Something else will happen, vastly more important. The more you concentrate and meditate - that is, if you do it systematically for a certain time every day as we now ask you - the more your spiritual vision will develop within you. You will eliminate those emotions which have caused you pain and distress. You will see beyond the pomp and glitter of superficial life, and you will become aware of things that matter more. You will acquire a spiritual quality that will give you peace in the midst of strife and poise in face of adversity. You will develop interior illumination - an intuition of what lies before you - which will manifest increasingly as your psychic sensitivity grows.

Some people are born with their psychic powers already awakened. Others have to develop consciously. But, don't despair - for some, who are forced to

develop, attain far greater psychic powers than those who are born with powers already developed - because those so gifted often neglect their heaven-sent gifts. Many a man born weak and sick has become a veritable Sandow just by sheer determination to get that which was not at first given him. The Scriptures, too, adjure you to "Seek, and ye shall find; knock and it shall be opened unto you."

These powers are not peculiar to the Hindu Yogi. There are also Chinese, Japanese and Tibetan techniques which are similar. The Hindus claim that Jesus Christ was a Yogi - in fact, every word He utters in the New Testament confirms the teachings of the Hindu, Chinese, Japanese and Tibetan schools. These teachings outweigh and are greater by far than any mere tenets and dogmas of this religion or that. You need not conform to any orthodox religion. All you must do is to think, and examine, and analyse: and by breathing and meditation open the door to the Superconscious planes which are far more real and permanent than the lowly physical.

Here, now, is a Mantra for you to learn and repeat when you have an important Concentration Period:- "I am now going to think more clearly and with reason. I shall weigh facts logically. I shall harbour no Envy, or Hate, or Jealousy. I shall stand on my own feet, Master of my fate. And thus I shall seek a fuller understanding of my purpose and way of life."

Learn this by heart. And when you say the words, know that any remaining fears, worries and anxieties are indeed falling away, for you will have subconsciously opened and analysed them. (A thing brought out into the open loses its terror.) As you say the words, you will know that there is no place in your heart for Envy, Hate or Jealousy. Ultimately - you will find that in life YOU CAN INDEED STAND ON YOUR OWN FEET: for you will have made these things come to pass.

MORE ABOUT PRANA BREATHING

It will be found that your concentration and meditation Exercises will be rendered more dynamic and creative if preceded with a few minutes of Prana breathing. Some students are still puzzled by the theory of Prana, though from practise of the Yoga breathing techniques, they have proof enough of its reality. So let us here consider the matter a little further.

Prana, as you have learnt, is the word the Yogis use for the vital breath which includes the essence of life, known as Akasha. The word "Prana" is derived from the Sanskrit - "Pra" means "first", and "Na" means "the smallest unit of force." Thus, Prana is the first puff of breath which enters the lungs of an infant and gives it LIFE. When Prana leaves the body, Death is the result. The Yogis even maintain that the paralysis of any organ or limb is due to the loss of Prana in that particular part.

It has been calculated that the average man needs something like 300 cubic inches of air per inhalation, whereas in fact he imbibes only a third of

this. The breath which goes in through your right nostril is called "hot" or positive; that through your left "cold" or negative. The air taken in through the right is known as "Sun Breath" or Pingala; that through the left "Moon Breath" or Ida. Now, the energy absorbed through the right nostril produces heat. It is katabolic and afferent, and gives power to the organs of the body. The breath taken in through the left cools. It is anabolic, efferent and inhibitory. But it assists nutrition and makes the body hardy.

If one is in a normal state of good health, the breath should come more powerfully from one nostril. Test this for yourself. Breathe in deeply, and you will find that one nostril - either left or right - will take in more air. If in good health, this changes every hour and fifty minutes, when the other nostril takes over and does most of the work; thus establishing equilibrium.

This condition obtains when the health is good and both nostrils are clear. But, when your health begins to fail, either the order becomes reversed, one nostril continues to take in the major portion of the air too long, or becomes blocked. Then the bodily equilibrium is disturbed, the organs become upset and you have the beginning of an illness; whether merely a slight cold or something more serious. This is a sign that the body needs cleansing, and the regular performance of Bhastrika will keep all passages clear. (That is, of course, if the other Yogism rules of health are obeyed - It is no use just breathing correctly and breaking all the other rules of sensible living.)

THIS IS STILL THE BEGINNING

A good deal of what is disclosed in this Lesson has been reinforced by recent discoveries in western psychology. You are, however, learning in Yogism to develop superconscious powers: that end in view is not to be confused with Freud's preoccupation with the subconscious. Neither must you confuse the superconscious with Coueism or Hypnotism, both of which difficult techniques can give interesting (but usually temporary) results. One of the first Westerners to recognise the Superconscious was Emmerson. He called it the "Overself". It is from the Superconscious or Overself that we gain inspiration and genius, and it is here that moral concepts are born.

The foremost ancient exponent of Yoga was Patanjali, who laid down certain Sutras or aphorisms, containing the concentrated Yoga wisdom of centuries. Patanjali states that the main obstacles to the development of the Superconscious are: 1. Ill-health. (That is why Yogism advises Relaxation, Prana breathing and various health-giving postures.) 2. Laziness. (Again, the need for Prana breathing and concentration exercises.) 3. Scepticism. (With added health and mental power, doubt is overcome.) 4. Carelessness. (That is why we ask you to be so regular with your basic Daily Exercises and your additional daily period for concentration.)

If you have practised Yogism conscientiously you will by now be feeling the tremendous elation of living as never before. The seeds of indecision, which in the past were sown liberally in the fertile soil of your

brain, have had a strong dose of weed-killer: you should already feel the power growing strongly within yourself.

You should now know better how to relax. Your health should be good, or, at any rate, rapidly improving. You should already have more confidence. Your powers of concentration must also have developed immeasurably. Your entire personality must have improved. Other people - your friends, your co-workers - have no doubt noticed this change going on in you.

But as yet you are still only at the beginning. Just think what you may accomplish in months, in years - if only you keep on practising! Imagine what power you will develop in ten years from now - And ten years is not a long time if you are young. If you are middle-aged and continue the practice of Yogism, in twenty years you will still be middle-aged. If you feel at the end of life's tether, Yogism will give you another twenty years, but you must embrace it with your whole heart. Those who practise Yoga in the East think nothing of living a full century or more. It is all a matter of application.

Psychic or intuitive powers can also be developed to a pitch where you will be consciously aware of them - that is, if you continue doing what is advised - doing it conscientiously. These powers are dormant in everyone. Many years ago a simple child on a Boer homestead noticed a coloured pebble among the many that went to make up the wall of the farm. Hundreds had passed that way - but she noticed it. She had no specialised knowledge, but she - a simple child - saw what others had missed. Her discovery led to the opening up of the fabulously rich De Beers mine, and to the beginning of the vast wealth which poured out of the heart of Africa.

Thousands pass by, but never see. Thousands have psychic powers, but never develop them. Thousands say: "Yes, one day, when we have the time we shall begin." Surely, now is the time. TODAY! Put it off, and you will keep on putting it off.

This Lesson will have given you plenty to think about - and do! Let it mark the re-organisation of your life on sounder, more constructive lines. Your NEXT Lesson will be devoted almost entirely to your psychic or intuitive nature. Meanwhile work hard this fortnight on laying this new foundation.

YOGISM DAILY EXERCISES FOR TENTH PERIOD

1. Savasan.

2. Continue with the Yogism Breathing Exercises -- Revitalizing Breath, Kapalabhati, Bhastrika, Ujjayi, Vacuum and Packing Breaths.

3. Follow on with SITKARI, one of the very few mouth-breathing processes. It has the effect of keeping the body cool and is a cure for insomnia. It oxygenates the blood more thoroughly than any other process, and where necessary,

enables you to do without food and drink for considerable periods without ill effect:-

Open your lips, but press your teeth gently together. Let the tip of your tongue just touch the teeth, but not the bottom of the mouth or the palate. As you become more accomplished, draw the tongue in slightly, so that it does not touch the teeth. This requires practice.

Breathe in deeply so that the air comes sharply through the gaps in the teeth. It will be cool and invigorating, and is an excellent breathing exercise, especially in hot weather. It builds up resistance against heat.

Close the lips firmly, and exhale through the nostrils. When you breathe in, breathe in with a hissing sound, and mentally pull the air in with the muscles of the lower abdomen. Fill your lungs before exhaling.

Do this FIFTY times, and the entire exercise will take not much longer than a minute. (Later, do it with greater force and increased speed.)

4. Devote any remaining time to repeating Asanas chosen by yourself from Lessons 5 - 9, aiming at one prolonged stretch in each, not quick repetitions.

5. Finish, as usual, with Savasan.

N.B. It will be noted that no new posture has been included in this fortnight's Exercise routines. But you are now reminded of the need to snatch a few minutes every day for Concentration, and you already have a great deal of study-material for the next fortnight.

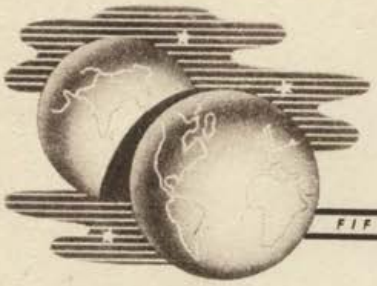
POSTSCRIPT TO LESSON X

When you have, for a few weeks, practised this regular Daily Period of Concentration and Meditation, you will not need to be encouraged to go on giving these few vital minutes to contemplation every day. You will know, from your own experience, how much Power can be drawn from within.

From these daily Concentration drills you will COME BACK RESOLVED TO BRING ABOUT, IN THE MATERIAL WORLD, WHAT YOU HAVE GLIMPSED IN THE SPIRITUAL ONE. Your attitude on return will be positive, self-possessed, ambitious for good.

Remember LIFE CAN CHANGE: all that you are today is the result of what you thought and felt yesterday. All you can be tomorrow is the result of what you think and feel today -- what you really think, what you really feel, in the silent within. This realisation alone is worth a year's study, and can have consequences undreamed.

INTERPRETS THE EASTERN WISDOM



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LESSON XI: FURTHER EXERCISES FOR HIGHER DEVELOPMENT

All of us from time to time need the stimulus of inspiration. But it is the fashion of the West to spend one's life looking for it here and searching for it there, when all the time it lies within, did we but know the art of tuning-in . . . This is the Concentration Period, as evolved in your Course in Yogism. Through it inspiration really does come within the reach of all, though there are some who are sceptical about this faculty and to whom the ancient Yoga testimony is not "evidence."

But this is a practical Course and so perhaps the most practical way of presenting the reality of inspiration would be to quote brilliant, hard-headed, Western scientists: men who could not be accused of "imagining things." So we call, as our first witness, that great scientist Laplace, who declared "Several times I have observed that in ceasing to think, after several days, of complicated problems, the solution appears simple when I consider them anew."

Why should this be, if there is not, as Yogism maintains, some super-power within, which is greater than the normal self? Listen, too, to Henry Beaunis, who said: "Suddenly, without apparent cause, there surges up into my mind a 'mother idea', as I call it, which once having entered consciousness, gives rise to a series of secondary ideas, which are the elaboration. That elaboration is under the control of my will, but this is not so in the case of the 'mother idea.' It flows into consciousness regardless of my volition; it is a spontaneous emergent; it appears from the depths of the unconsciousness."

Brave words, frank statements, from a sceptical scientist who knew and felt how much he owed to the power within. We could call a host of others as witnesses to similar inspiration. There was Henri Poincare, for instance, who confessed "The part played by unconscious work in mathematical discovery seems to me indisputable." Or Francis Galton, who said: "In a man of genius, the ideas come by inspiration, and he is driven rather than drives himself."

Of course no western scientist has yet successfully defined inspiration. But the greatest are the first to confess that their best work derives from it. If we extend our testimony to include western artists, poets, authors and composers, the evidence becomes even more sweeping. For example, listen to this advice Franz Lehar gave to a budding composer: "Sit down comfortably at your desk, listen to the stillness of the night and let your pencil dance over the paper. Start at midnight, finish at dawn, sleep until lunch-time, and then try it out on the piano."

Naturally in the West, where Yoga techniques are unknown, men have sought this and that way to conjure-up inspiration. You will observe that in the quotations presented above there is unanimity on the point that it comes passively: it cannot be commanded. But you will find that there are certain conditions which specially favour it, and they are ideally present in the formula given in your last Lesson for perfecting the daily Concentration Period. This Period, however brief, should become your great link, your daily contact with the unseen. Don't make the foolish mistake of wondering whether it is all imagination. One of the greatest modern philosophers, Bertrand Russell, declared "Everything that we can directly observe in the physical world happens inside our heads and consists of mental events. The development of this point of view will lead to the conclusion that the distinction between mind and matter is illusory. The stuff of the world may be called physical or mental or both or neither, as we please: in fact, the words serve no purpose."

This closely confirms in every detail the Yoga attitude -- and what a death-blow it deals to those who quibble over material "facts" that are themselves illusory. The great thing is results, and if your daily Concentration Period is followed on the lines laid down in the last Lesson, you will soon care less about sketching the boundaries to imagination; you will be too concerned with the changes wrought in your daily living.

The scientists whose words have been quoted prove that man's greatest powers lie within. The Yogism Concentration Period is the method by which this inner world of illumination can be reached. Potentially YOU have all that the genius has to offer but it lies within you, untapped. He will reach further into the recesses of the unconscious and bring forth greater treasures, no doubt. But YOU, too, can reach inward also, and though you may not compete, you may improve your previous standards several hundred per cent.

EXERCISES FOR PSYCHIC DEVELOPMENT

Some students are, however, anxious to develop specifically psychic gifts and for these other exercises will be attractive. They can be included in the Concentration Period if psychic results are aimed at, but there is no need to include them otherwise: the main purpose of the Concentration Period is to widen your talent for coping with this life, with all its claims, difficulties and problems. Here, however, is a Yoga exercise -- to develop the gift of Psychic Projection. It is carried out either in the Simple Pose, the Advanced Pose or the Lotus Pose. Or you can practise it in bed last thing at night, in

which case the Savasan or Death Pose should be assumed. Relax each limb. Breathe rhythmically and gently. Visualise your real Self as being utterly independent of your body. Visualise it to be free; floating out of its fleshy shell into space. Visualise the spiritual self as YOU and your body merely a convenient casket. Then ignore your body. Think now only of your real self. Follow yourself out of your body and away into the air. As you develop this exercise, you will in fact be able to journey where you will, when you will. There will come to you a sense of immortality, a One-ness with Infinity; a spiritual sense that will evaporate all physical fear. When you are sufficiently adept, you will come to realise how transitory is life here, and how much useless importance we attach to its passing phenomena.

This is not an easy Exercise to accomplish. The concentration needed is considerable, for you must - all the while - ignore your physical body and that is not easy to do.

Another purely psychic exercise is Sukshma Dhyana or Luminous Contemplation. Having stilled the mind, simply stare into space without blinking. While doing this, open the eyes as widely as possible, and try to look without seeing. Just as your mind is devoid of all thoughts, try to make your eyes see without retaining any impressions. Look into a state of sheer emptiness. The mind is a vacuum, and the eye sees nothing. The ultimate object of this practice is Siddhi, or clairvoyance, and this state is known as Unmani, or No Mind. It is a tremendously difficult feat and months of incessant practice are needed before one is really efficient. (The clairvoyance will be entirely mental at first - in the mind's eye as it were.)

Here is another Psychic Exercise which you can try when you wake up at night. What is the time? Don't look for your watch or clock. Close the eyes, and try to visualise the time-face, concentrating on your "third eye" which is positioned in the forehead just above the root of the nose. Don't guess! Hold the mind blank and picture the clock-face till you can see the hands and where they point. Even if you fail first time, you will certainly succeed with later trials. This is another fine Exercise for developing clairvoyance, but it must be practised without guessing - you must wait till you "see" the clock-face.

Undoubtedly the most powerful psychic exercise of all is simply the repetition, in sonorous manner, of the word "OM." The sound begins like an organ note, deep in the throat and hums through the sounding box of the head, the vibrations gradually dying away on the lips. Sit, if possible, upright, when carrying out this practice. The Advanced Pose or the Lotus Pose are best. The letters OM have not been chosen at random. For centuries this combination has been found the best possible one for the purpose. No other syllable produces just those vibrations which are so necessary for developing psychic powers.

Now for an example of how physical and psychic development may go hand in hand. Already you know how to practise Bhastrika fairly slowly.

You can now vary this exercise by doing Bhastrika without Kumbhaka (holding the breath): continue increasing in speed until you can do 120 Rechakas (exhalations) a minute. Bhastrika is a wonderful breathing exercise for toning up the entire body, and there is no exercise in Yogism which rids the body of disease so rapidly.

This breathing done fast and rhythmically will at first increase bodily temperature; then because the body perspires, will reduce it. It clears the mind and opens, fully, the sinus passages. You may live in swampy and malarial infested districts, but if you do Bhastrika regularly - both the fast Bhastrika as well as that with Kumbhaka - you may laugh at infectious diseases.

Once again we repeat that the purely psychic exercises are not an integral part of Yogism, and it would be a mistake to allow your precious five-minutes of Concentration Period to be monopolised by experiments of this order. Your over-riding aim is to enlarge and improve your standard of life, not to produce exciting phenomena. In this the Mantra has an importance place, as you learnt in the last Lesson. Remember that it must come at the end of the Concentration session, when the mind is most quiet and receptive. You must mean what you say and when you rise from your session, you must go forth resolved to make that ideal live. Early action along the lines you have visualised is very desirable: try to create an opening which will allow you to do so.

Now, here is another suggested Mantra which you can either use as it stands or adapt to your own special needs:- "I am developing my higher mental attributes, I am cultivating my finer senses, I am reaching deeper into the inner life of the spirit, and I am bringing back its peace, its wisdom, its certainty to help me in my daily life."

USING CONCENTRATION TO RESOLVE PRACTICAL PROBLEMS

Of course, you can also use your daily Concentration Period to solve all the bigger practical problems of your life. Don't expect an immediate answer but have no fear that it will come. Remember the technique you have been taught: think deeply over each and every one of the parts of your problem; analyse them thoroughly; find out what is the worst that can happen; decide to accept this if necessary; and then dismiss the problem from your mind, hoping and expecting the best. You will find this gives you the answer to every dilemna, not always immediately but always in time to act. Of course you must act, and not just wait for miracles. All Yogism can do is to teach you to focus your mind so that you do act on the best lines.

In this way, as you now know, you will be delving into the vast storehouse of the Unconscious, in which are dumped, higgledy-piggledy, all the thoughts and ideas you have read or had in the past, as well as all the repressed desires and fears. Your Daily Concentration Period will give this basement a thorough spring-cleaning and will cure unhealthy hesitation and self-consciousness. It will also, as already hinted and as you will find in the next Lesson, introduce you to a super-conscious level.

This daily dynamic Concentration is a mild form of Laya Yoga (in which the Yogi sits in the Advanced Pose and concentrates till he actually eliminates all thought.) That is a very advanced state, and to practise it you must have absolute quiet, seldom obtainable in large cities, where most students will be doing Yogism lessons. To obtain absolute quiet one would have to journey far into the depth of the country. (That is one reason why Yogis seek the quiet of the Himalayas.)

And remember, above all, that nothing succeeds like habit. You really must make the Daily Exercises a habit. Make the Concentration Period, too, so much a part of your life that it becomes second nature to seize these vital few minutes from every day. Once you learn to concentrate without conscious effort, you will be able to switch on and off power, at will. If practised sufficiently, it will soon become part of your nature. When you first learnt to ride a cycle, for instance, you concentrated on preserving your balance. You made conscious efforts to throw the weight of your body to this side or that. You pedalled faster to attain the speed required to keep your equilibrium. Then suddenly, the whole process became easier. After many falls, when you were about to throw the whole thing up in disgust, you suddenly found a magical sense of balance. And when you become sufficiently expert, you can fold your arms on your chest or thrust your hands into your pockets and maintain balance by automatically shifting your weight.

The same principle applies to the playing of golf, the art of swimming, or standing on your head. Great care is needed to master certain fundamental principles. Once these become second nature, you make enormous strides. So with Yogism.

ABOUT YOUR OBJECT IN STUDY

Early in this Course we explained there were several distinct branches of Yoga, and that the Oriental student spends many years studying them, after which he specialises in one. This procedure is impractical in Western countries where all have to earn a living by working eight or more hours each day. So Yogism is a synthesis of all systems of Yoga, with an emphasis on Hatha Yoga, which is concerned with the physical body and the nerve centres; and Raja Yoga, which itself is a synthesis of Bhakti, Karma and Gnana Yoga.

When at a later period you are better versed in the Hatha aspect, you may take up either Bhakti Yoga or the Path of Love and Devotion; or Karma Yoga, the path of Service through Action or Career. Eventually, you too, must make your choice. These two splendid outlets have been sadly neglected in the Western world where profit is supreme, where the man who can "outsmart" his rivals reigns king. Yoga teaches the West that the best business is honest business; the best deals are square ones. The only satisfactory state of commerce is that in which both parties are satisfied.

Always treat people as you would like them to treat you. If they play unfair with you, don't lower yourself to their level. If they revile you, don't hit back. It always works, and there are scores of examples in public life. Conversely, give others the regard and attention you would like to receive yourself.

Robert Walpole was once asked: "What do you think of X?" "I think" he replied, "that X is a most able person," and then went on to enumerate his qualities. "But," said the questioner, "do you know what X says about you?" "I do," answered Walpole, "but you asked me what I think about X." Walpole - though he did not realise it - was practising Yoga.

Abraham Lincoln formed a Cabinet of his worst political enemies. Benjamin Disraeli was another case in point. Because he was of Jewish descent, though not a practising Jew, he was hated. Many tried to harm him. Each time he discovered the name of one of his enemies, he wrote it on a card and slipped it into a draw which he locked. He never tried to obtain revenge. One day when he was Prime Minister, a friend asked him why he did this. He opened the drawer and took out his cards. "Trying to belittle a rival never pays," he said. "These men have either disappeared from public life or are forgotten." Says Andre Maurois: "During his short tenure of power in 1868 he granted a pension to the children of John Leech, the "Punch" draughtsman, who had mercilessly attacked him for 30 years. In 1874, his first action was to offer the highest distinction within his power to Thomas Carlyle, who had formerly asked "how much longer John Bull would suffer this absurd monkey to dance on his chest!"

Disraeli knew the law of cause and effect! Dark thoughts will stand like an invisible curtain between you and a higher aim.

BUT DON'T NEGLECT THE BODY...

And now, as we must never lose sight of the body, we give you two further Exercises or locks particularly designed to strengthen the intestinal area. The first is Uddiyana Bandha, one of the two most effective Exercises known to man for the purpose of treating constipation and disgestive complaints. This is not a difficult exercise, in fact, if you are slim and in good condition, it is comparatively easy, but if your stomach is covered with a layer of fat it will naturally, be more difficult.

Never do this exercise immediately after a meal. At least two hours must pass after partaking of food. This is one of the two exercises best done in the morning, immediately after you have cleaned your teeth and tongue, and washed or bathed. Then the effect is strongest.

UDDIYANA BANDHA: This is a stomach "lock" rather than an exercise. "Bandha" means "lock". Stand with knees slightly bent; your right hand - palm down - on your right thigh; and your left hand - palm down - on your left thigh. Breathe in and out, regularly and rhythmically, but more forcibly and longer each time. Finally, exhale and continue to do so until every particle of air has been pressed out of the lungs.

Now raise the chest high and push it out. Inside your lungs and stomach there is a vacuum, caused by complete exhalation. As you raise your chest, the atmospheric pressure pushes your stomach flat and seems to press it almost against your spine. Retain this position for five seconds; then inhale. Repeat once only.

After two or three days, take one step further. When you raise your chest (after exhalation) draw up, by physical and mental force, your intestine. This requires a distinct effort on your part. Retain the position for five seconds, and repeat.

When you can do this and retain your breath for five seconds without effort, increase the period of retention by easy stages to ten, twenty, forty, sixty seconds. But, the moment you feel the slightest strain, inhale and release all tension. That is your safety check. Relax and inhale - not when you feel strain, but just before you think you would feel it if you continued.

When you can do Uddiyana Bandha and retain the position for a minute or more, there is no need to repeat the Exercise. If you master this Exercise you will succeed in the prevention (and if you have it, the cure) of constipation. Later, when you are thoroughly proficient at this most advanced Exercise, it should be done in the Simple, Advanced or Lotus Pose.

NAULI KRIYA. This is an Exercise for men students only. Your stomach must be fit and supple in order to do this Exercise. If it is not, you will not manage to do it. So, if there is fat on your stomach or if it is distended, continue with your other poses and with Uddiyana Bandha until your stomach has been so reduced that you can do Nauli Kriya.

Stand or sit in the same position as for Uddiyana Bandha, and exhale forcibly through the mouth after a few seconds preliminary rhythmic breathing. When all the air has been expelled - as before - raise the chest and draw the intestine up and in. Now, as much by will as by physical effort, try to isolate the two recti muscles -- if successful, they will stand out, firm and pillar-like, isolated from the surrounding abdominal region. When thus isolated, you should roll them clockwise and anti-clockwise, thereby stretching and exercising the whole intestinal and bowel organism.

To begin with, concentrate on one of the recti muscles only. You will be some time in locating it, but persevere and trust to instinct. You will find, too, that by bending the trunk slightly towards the side being manoeuvred, the rolling action will be facilitated. When, after some days, you have succeeded in isolating and rolling one of the recti muscles, turn attention to the other; and finally, in the advanced form of this exercise, roll the two alternately for several rotations.

The exercise must be tackled very gradually -- this, and time, patience and instinct, are the secret. It should not be attempted by men over 50 (unless accustomed to physical exercise), by boys under 15, or by women of any age. (Women have not the same kind of muscle as men and most women would find it impossible, though they will be able to do Uddiyana Bandha.)

Try the Exercise a little at a time until you can

do it for a minute or more - without effort. Later, you can attempt Nauli Kriya in the Simple, Advanced or Lotus Pose.

There are no Exercises quite as good for the intestines as these two. They have been practised by the Yogis for centuries, and some systems of Physical Culture in Europe and America have adopted them, but apparently those who advocate them do not know exactly how they should be done; why they should be done; and in conjunction with what other Exercises they should be done. In which case the Exercises lose much of their value.

YOGISM DAILY EXERCISES FOR ELEVENTH PERIOD

1. Savasan -- five minutes.

2. Continue with the Yogism Breathing Exercises as in the last Lesson, to which should now be added Uddiyana Bandha (Perform the latter, holding for five seconds each time.)

3. Sitkari - twenty times.

4. SITALI: This is a new breathing Exercise, much akin to Sitkari, and is the other of the two mouth-breating Exercises advocated in Yogism.

Sit either in the Simple Pose, Advanced Pose or Lotus Pose - whichever is most comfortable - and if none has yet been mastered, merely sit on a flat seated chair, place both feet firmly on the floor; hands in lap - palms up. Extend your tongue well forward and thrust out of your mouth. Try to curl the edges so that your tongue forms a drain into which the air can be sucked. Suck in the air, pull in your tongue, close your mouth, place the tip of the tongue against your teeth and breathe out through the nostrils. Then pop out your tongue, breathe in through your mouth as before, and then close your mouth again and exhale once more through your nostrils. A sharp audible hissing sound is produced as the air is drawn in. (This is another excellent breathing Exercise for clearing the sinus cavities.)

5. Devote any remaining time to repeating what you can of the Asanas given in Lessons 5 - 9, if possible doing one slow, prolonged "stretch" from each Lesson.

6. Finish with the Grand Psychic Breath, followed by Savasan.

N.B. Your next Lesson will give further instructions for making still more dynamic your daily Mental Concentration and Meditation Period and will describe how to carry on with Yogism development indefinitely.

This Exercise, which involves a stomach lock, is excellent for relieving constipation. It should not, however, be attempted by anyone over 50 years old and it should always be done on an empty stomach. The Exercise should be performed twice only.

UDDIYANA BANDHA

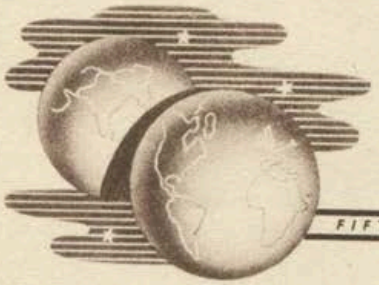
Nauli Kriya is another fine intestinal stretch but again this Exercise is not for students over 50. When performed, it too must be done on an empty stomach. Women will not be able to perform this particular Exercise, though Uddiyana Bandha will be within their power. In both Exercises, retention of the position is the secret of success.

These two Exercises are renowned for the mental control they achieve over the body, apart altogether from their value in strengthening the whole intestinal area, and in banishing the scourge of constipation.

NAULI KRIYA

Final Lesson #

INTERPRETS THE EASTERN WISDOM



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LESSON XII: 'THE WAY TO PERMANENT BETTERMENT

Dear Student and Chela;

In this final Lesson I want to give you some instructions that will enable you to go on achieving perpetual results from the Course of instruction you are now completing. Already you should have glimpsed something of the better life that is possible by following the principles outlined in Yogism. Indeed, if you have been sincere and conscientious in your study and application, you will have had actual experience of self-improvement directly through this study. Truly, there is no limit to the development that is possible by treading this Path: you must already have found the rewards have been greatest when you were most faithful in application. And now you have arrived at a stage where, in view of your past training, you will be in a vastly better position to achieve improvements.

By now you will have mastered quite a few of the Exercises. Others will still be difficult, perhaps seem impossible, but do not despair because of this. Up till now you have had to be content with a brief application of each technique. Our object was to rehearse you in each important procedure - you have not had time yet to explore them exhaustively. In the future you will have ample opportunity to carry out the directions in full - through the medium of the Perpetual Routines which will have been mapped out for you. This wider scope applies also to the Lessons. You have had only a few days for the study of each. Now you will find that you can go on learning still from these Lessons. They are packed with information which cannot possibly be absorbed by a hasty study. This Course has, therefore, still much to give you: in fact, there is no end to your training.

But you were promised that all the Course would knit together into a complete Life Science and you have now seen that it does. We began by

laying emphasis on the physical side, then passed to the mental plane and finally to the spiritual. We followed this plan because unless the house in which the mind lives is sound, the mind can never be free to develop adequately. It is a great mistake to neglect the body -- and you have seen the body just cannot be ignored. You have seen, too, how wise it is to live 'simply' and avoid over-indulgence - it always pays in the long run. Eat and masticate as you have been recommended, and as your opportunity for diet-reform grows you will be able to supplement the basic principles here outlined. It is a fact that a vegetarian diet does help spiritual development, but it is not essential and whether or not you restrict your diet this way should be determined by all the circumstances in your life.

However, until you have fully mastered the art of breathing, as taught by Yogism, so that you can send the potent Prana pulsing all over your body, to heal and nourish and fortify, you will never know perfect health. So if it should take you another year to attain perfection in your Yogism breathing, the effort will still pay dividends throughout your life. All the breathing Exercises serve a purpose and all are worth persevering with for all will help to preserve you!

The everyday Yoga hygiene in Lesson III should by now have developed habits in your life from which you could not but feel better, both physically and mentally. If some of these good habits have slipped by the wayside, do go back to them now, and practise them conscientiously as regularly as possible. There are many habits that are injurious to health and the very best way of avoiding them is to replace them by something better. Turn back, then, to Lesson III some time this week, check-up what you are omitting and determine to put it right immediately. Yogism calls for discipline, but it is discipline that delivers results.

In Lesson IV you were told about your Attitudes and the tremendously important part they play in your life. Having armed yourself with that knowledge, you should now be watching human emotions at work: you should become a keener student and observer of human behaviour. You have learnt what effect emotions have on you: now see what they do to others. Look at the mean, envious, niggardly people you know, and see how petty they really are - watch their evil emotions tearing them to pieces. Then take a look at the lovers and sweethearts: they live in a different world. Love - real love - is a wonderful salve for it heals mental wounds; it makes the glands send beneficial secretions surging through your blood, and while this process is going on, it converts you into a better type of person. Unhappily, few people can keep the process going. But look at the face of a good man or woman, a person who loves his fellowmen, and you will see that goodness radiating from his face. There is a great message in Lesson IV - but you must read it frequently in the future in order to grasp it fully and bring its principles more daily into your life.

Lesson V we have touched upon and it prepared the way for Lesson VI wherein you studied the glands, those mysterious parts of the body which store the hormones. And you learnt the common-sense behind the precepts of forgiveness, truth, etc. -- and their truly wonderful power. You were given certain rules whose observance must develop great self-control and self-confidence. In

Lesson VII you became acquainted with the nervous system. Yogism - as you will know by this time - stimulates the nervous system in a scientific manner. It develops the spine and the muscles of the abdomen. The really strong person is the man or woman with a powerful back - the spine and lumbar region; and with good, supple, resilient stomach-muscles, and flexible lungs. The Yogism Exercises (both breathing and posture) develop these parts in a way that expands the length and quality of life.

In Lesson VIII you studied another vital power -- the power of vibrations, the power of colour, the power of sound and the power of silence, pregnant material powers all these. It was in this Lesson that you were introduced to the Chakras or nerve centres. You have since begun to learn how to send the stream of healing and rejuvenating Prana along the Nadis or channels to these centres. (The word "Nadi" is derived from the Sanscrit "nad", which may be translated to mean "tube of subtle force," or "luminous artery.") This is something you have, as yet, only begun to do but again there is much, much more to be gained from this practice when you have mastered it proficiently, which of course takes time.

This Prana, which surges at the spirit's command, heals and strengthens and gives power. Remember: "Whatever a pure man desires in his mind and whatever may be his object, he can obtain it. A miracle is merely a thought that has been clearly expressed." This may appear enigmatic. But think about it. Turn it over in your mind. Reason it out. If you don't believe it, <u>try</u> it and see! Every time <u>you</u> have some desire, now or at any time in the future, there is <u>a tendency for it to be realised</u>; and it <u>will</u> be realised if your mind is strong enough (and this can be attained by practice) and if you can concentrate deeply and powerfully enough, as Yogism is teaching you. Remember, if a man is continually thinking negatively, in terms of defeatism, he must and will end up a failure. <u>NOTHING CAN STOP HIM</u>! If he is continually conversing in bad language and acting in a mean, crafty way, his mental attitude must and will be reflected in his work. He just ends up unhappy and despised by all save those who have pity.

If, however, a man is continually thinking constructively and positively, in terms of victory and achievement, he must and will end up a success in whatever level of life he chooses to find it. <u>NOTHING CAN STOP HIM</u>! If he is continually thinking good thoughts <u>he cannot help</u> acting on good lines. Instinctively he becomes a better man: one who is loved, not reviled; one who is happy, not frustrated. Patanjali spoke of creating new "samskaras" (or mental attitudes), by which new habits are born and physical and material conditions transformed. But the process is a deep one, beginning <u>within.</u> The way is through the Daily Concentration Period, which we shall touch on again later.

<u>THE SPIRITUAL AND THE PHYSICAL</u>

Reverting to our summary, when the physical and mental scene was set, when (it is hoped) the proper physical and mental foundations had thus been built by you, we began the awakening of the spiritual and psychic side of your character - and this is a process that is never ending. It is slow to begin with, but gradually it becomes more marked until ultimately <u>you will be conscious of manifesting on a third plane of consciousness</u> besides the physical and the mental. This will signal a completely new phase of development in your life, and it will be the greatest, most magical, phase of all. One where, however, you will travel

alone, so far as worldly companionship goes, but wherein your profoundest comfort and inspiration will be found.

All these weeks you should, of course, have been practising the Asanas and poses as best you could, and doing your Prana breathing Exercises. Now that you have had your basic training, it would be well to decide to get your various Exercises more perfect. If (as we suggest) you now go back and follow through the Lessons once again from start to finish, you will realise that the essence of all Yoga practice has been put into Yogism; by this system, the Western office and factory worker, the sedentary worker and the housewife can benefit and go on benefiting. If you have a child, teach him (or her) the Breathing Exercises and Asanas and also the three poses for meditation - the Simple, Advanced and Lotus. (A child can be initiated into the mechanical and physical side of Yogism very easily. Concentration can, of course, be embraced later on but the physical foundation is more easily acquired, the earlier in life it is started.)

THE PHILOSOPHY OF YOGA

We are frequently asked by students to recommend books that will tell them more about the background of Yogism. It should be stressed that this Course provides all the practical instruction needful, but for students wishing additional reading and study material, a list of recommended Courses and books is appended to this Lesson. The Insight Courses which are listed are designed to help students follow the age-old edict: Man, Know Thyself. And there is no doubt that the occult sciences which they teach, and which are thousands of years old, have long had affinity with Yoga and supplement it in many ways, besides throwing new light on human personality and destiny. The books which are recommended are also the best available texts on their subjects. But none of these "additions" are pressed upon you: seek them only if you have the urge to search further, for there is no point in studying the advanced Yoga philosophy, and its associated sciences, unless you have a real thirst for deeper knowledge.

All Yoga philosophy is, of course, metaphysical and has religious implications. The Greek thinkers were the first Europeans to discover and develop Metaphysics and all our modern Western philosophy is based on their ideas. Aristotle was the European father of such thought, and when in the time of Cicero his long-lost works were discovered and placed in the possession of Andronicus of Rhodes to edit, he found many very abstruse speculations which he did not know what to do with. So he entitled them "Ta meta ta physica" (or the addenda to the Physics). Later, when men had grappled with and mastered them, they became cherished works.

It was thought that the Greeks obtained all this rich wisdom from the gods on Olympus - in those days, no doubt, a satisfactory enough explanation. Later research has proved that much of this Wisdom was brought from India by those who went with Alexander's conquering army - and some of it trickled through, even before the advent of Alexander. That is why the views of the most advanced Western thinkers today have considerable affinity with Yoga.

Sample one or two on the subject of Religion:-

Professor J.M.E. McTaggart: An emotion resting on a conviction of harmony between ourselves and the universe at large.
Professor Julian Huxley: Religion is a sense of sacredness.
Professor Sabatier: Religion is the prayer of the heart.
Professor A.N.Whitehead: Religion is world loyalty.
Professor Einstein: There could be no meaning to human life without religion. The scientist should be most profoundly religious.
Professor J.S.Mackenzie: The significance of religion is the purpose of realising the highest good; and the belief that it is possible for human beings to apprehend that purpose, and co-operate in its fulfilment.
John Cowper Powys: The essence of religion is the feeling of wonder and awe in the presence of life and the unknown powers beyond life.
Dr. C.G.Jung, the great modern psychologist: "During the past thirty years people from all the civilised countries of the earth have consulted me.... Among all my patients in the second half of life - that is to say, over thirty-five -- there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that everyone of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain this religious outlook."

As you can see, this is a representative selection of Western thinkers of the very highest order. And at least three of the writers are professed rationalists: Einstein, Huxley and Powys - although actually the two latter have frankly adopted certain principles of Yoga. However, labels aside, these three "rationalists" are certainly amongst the most religious men of their time. Einstein's work has helped immeasurably to improve humanity and he is at heart a great pacifist. Huxley was at the head of UNESCO, an organisation established for furthering the good of all mankind. J. Cowper Powys has in his writings urged a fuller realisation by man of his larger self. These three - as well as the others - believe that by development of the body and mind, by thought and meditation and concentration, Man may eventually discover a Higher level of life. Eistein, in fact, often sits for days before a blank writing pad - just meditating. But to what purpose! He certainly knows the power of concentration.

THE ART OF DYNAMIC CONCENTRATION

Now a word more about this Concentration and Meditation, for it is very important: all your study hitherto has been driving forward towards it. Here, in the west, psychologists are thrilled at having lately discovered, in addition to the normal consciousness, a realm of mind they call the subconscious. The Yogis, who anticipated this discovery so long ago, are still a long, long way ahead for they recognised other additional phases of consciousness. Let us group them, simply, into one word: the Super-conscious. Names don't matter much, except for the purpose of debate: it is sufficient for you to realise that, beside the cellarage of your mind wherein are stored records of all your past experiences, there is an upper storey which you can also contact.

It is to this upper storey that the age-old Yoga feats of clairvoyance, telepathy and so forth belong -- scientists today are talking glibly of the same phenomena when describing modern investigations into Extra-Sensory Perception or "P.K." Such psychic phenomena represent the first rungs of the ladder rising

up from your conscious mind. They are important and interesting, for they are proving to Western science that man is more than his body and that he can manifest outside the confines of space and time. It will take another hundred years for scientists to make up their minds about the full significance of these "new discoveries." But, for the time being, why not just accept the fact that you have three sides to your being? The first aspect is the "subconscious", which records all your past and attends to the automatic and reflex sides of your life. The second aspect is the "conscious", which is the plane on which you are now expressing yourself as you study these lines. The third aspect is the "superconscious", which is the state into which you may pass through the doorway of Meditation. Now you see, perhaps a little more clearly, how important it is to know the deeper facts about yourself: so that you can, as Yogism has claimed, enter into possession of a full, three-dimensional life. By harping on the past (e.g. allowing your subconscious to control your thinking), you not only miss an awful lot: you become an automatic creature, insensible to other planes of expression, living a cribed, confined existence dominated by forces which relegate you to an insignificant role in life. However, by living predominantly in the present -- e.g. on the plane of consciousness -- you advance one step along the Path, for you can then be conscious of making decisions not entirely dominated by the automatic side of your being. Thus you extend your capacity for life: you can, too, give your life a focus of your own choosing. You can say "I will not be a slave to circumstances. I will direct my own fate." That's a great step forward, a tremendous step.

But it is still only a step. When, through improved concentration (manifesting in your ability to focus your thought and follow a self-determined pattern, even against your bodily inclinations) you have taken that step, you will want to take another. You will want to master Yoga Meditation.

This Yoga Meditation is only an advanced stage of concentration but the difference between it and ordinary concentration is that instead of fixing the mind upon a material object to cut out other thoughts, you attempt to identify the mind with a spiritual object. Note the word "identify." Now is no time for detachment - which is, you will remember, the attitude we ask you to develop in relation to all the passing phenomena of everyday life. Now, in this brief moment of Yoga meditation, you must instead seek to lose yourself in the thing upon which your mind is focused. You could choose nothing better than an ideal which you want your life to assume. Then, in your Daily Concentration Period, having first applied one of the exercises already given to help to rivet and pin-point the mind, pass on to reflection on this ideal man of woman whom you mean to become. See that personality not as a distant and unrealizable thing, but as a reality of the moment, however fleeting. Visualize it, in fact, as already developing within you, here and now. Meditate upon it -- upon the responsibilities and duties it involves, the tasks that go with it, the opportunities it unfolds. Conceive its goodness, its desirability, its inevitability.

In this way you will actually begin to operate upon the third plane -- the plane of superconsciousness. For through this most dynamic form of concentration, which we call meditation, you can create a force which will inexorably bring about, on the physical plane of "real life", what your mind has conceived on the super-physical. This is no pretty theory: it is a technique which cannot fail to work. But it must be practised, and you must allow it a little time, though naturally the more confident and regular your daily concentration drills, the greater and the quicker will your concept be realised.

At first it will be hard to check your wayward mind - even to believe all this is possible. It is hard enough to resist "wandering" in ordinary concentration, harder still when you now attempt to lift, through meditation, the whole level of your being. After all, you have been accustomed all your life to allowing your attention to dart hither and thither. Dynamic concentration of the kind taught in Yogism is hard, terribly hard, in the initial stages. But it can be achieved if you don't expect immediate miracles overnight and if you are sensible enough to realise that your approach must be regular, systematic and earnest.

Everything in Yogism has been leading up to this wonderful, creative Yoga Meditation. Take stock: Through physical exercise and diet you have begun to cleanse, discipline and revivify the body, both without and within. You have learnt how worry, anger and similar negative emotions rob you of health and vital power; and how a detached but friendly attitude, both to yourself and to your fellow-men, creates precisely the opposite. Then, too, you have seen how through relaxation and Prana breathing you can establish a steady rhythm. All this helps the mind to prepare for creative meditation, the peak towards which we have been aiming.

At the beginning of your studies we told you that Yogism was a unified whole and that every stone in the building was "keyed" to fit its mate. Now you see how much lay behind that statement, and how comprehensive is the sweep which Yogism can give to your life. Don't be so foolish as to decry any of this power of Meditation that has been placed in your hand. Don't lay to your heart the flattering unction that it can only lead to your becoming "goody-goody"! "Successful" people are often unhappy and unhealthy because their philosophy of life is wrong. Until this is adjusted, they will go on being unhappy and unhealthy, however rich and gaudy this world's awards.

YOU signed on for this training because you wanted to be a healthier, stronger, more successful, confident, creative individual. Now we say to you, having already proved something of what Yoga can do: whatever good thing you want from the future YOU can have - through this tremendous force of Dynamic Concentration.

For once you enter the superconscious state made possible through this Concentration, you will acquire the power to create: whatever conviction you develop on that higher plane of expression cannot fail to work out in material terms. But it is worth taking pains to discover what you really seek from life, and it will not be wrong to change your wish as your capacity for life is enlarged. Mere self-confidence and self-possession are incidental - you will pick these up on your way and think nothing of them. During Yoga Concentration you will discover that there are many other things much, much greater than these - things which you can have as your mind learns to focus on them and bring them to life.

Swami Brahmananda, like many other Yogi philosophers, would have you ultimately focus your mind on God. This is how he taught his followers to practise Meditation:- "Try to steady your mind again and again, by fixing it on the Chosen Idea, and at last you will become absorbed. If you continue your practise for two or three years, you will feel unspeakable joy and the mind will become steady. In the beginning the practice of Meditation seems dry: it's like taking a bitter medicine. You must forcibly pour the thought of God (or

whatever the target is) into your mind. As you persist, you will be flooded with joy."

More, you will emerge from these Periods a more radiant, powerful and noble being. However, remember that the first attempts at concentration will be the most difficult and don't expect to finalise either their form or their object in the first few trials. Just keep up the practice -- that's everything. Presently, you will find that wandering, vacillating mind of yours has at last been anchored, consciousness will give way to super-consciousness, and the world of your past will then seem a trivial, pitiable thing compared with the magnificent panorama of new possibility and achievement which will open-up all around you.

Finally, do not make the mistake of abandoning the physical and mental Exercises in your desire to reach this higher state. They are an essential element of the means to the end. And as the most difficult to apply are the postures, some final advice on these may now be welcomed.

MORE ABOUT POSTURES

There are some students, who for one reason or another, are unable to do the postures advised. If you are among any of this group, the question you will naturally ask is: "Can I go on with my study and attempted application of Yogism?" We confidently answer: "YES".

So long as you are mentally normal, and so long as you can breathe of your own volition, Yogism can help you. If you can do the postures, your health will improve immeasurably - and sound health, you have learnt, makes any task easier. The postures also help to keep you young and supple, thereby adding to the span of your life. But if you are unfit, you can still breathe. And so long as you can breathe the Yogism way, you can improve your condition. The benefits from Prana breathing are felt in a surprisingly short time. And Prana breathing alone will ALWAYS do you good so long as you practise it. Relaxation also will help whatever mental or physical complaint you might have, again so long as you apply it.

If, then, you can breathe and relax, you can think! And the moment you learn to think constructively and creatively, the moment you send the life-giving Prana speeding through the Nadis to the various centres (or to those limbs or organs which are incapacitated), new life and vigour will begin to appear. You won't grow a new leg or a new arm but you will overcome pain and strain. Determine, then, that you will henceforth apply the mental Exercises, especially meditation, and continue to carry out these instructions as conscientiously as you can. Thus, if you can only BREATHE and RELAX and THINK, you can materially improve your condition.

If although "fit", you cannot adopt the Simple Pose, the Advanced Pose or the Lotus Pose even yet, then sit in a straight-backed chair, place both feet firmly on the floor, and place your hands in your lap, as you've been advised. If you are ill or bed-ridden, try to relax as much as possible in bed. If absolutely necessary, adapt the methods taught. What you cannot do perfectly, do as best you can. You can, if absolutely essential, do the Revitalising

Breath in bed; also the Packing Breath and Vacuum Breath. And, of course, Ujjayi, Kapalabhati and Bhastrika can be done lying on the back. So can Sitkari and Sitali. At such times, however, dispense with your pillow, and lie flat.

Those who are not physically incapacitated but who yet find the three basic Yoga postures - Simple, Advanced and Lotus - difficult, can also loosen their limbs while bathing. Lie in a bath of warm water and you will find that when you have soaked for some little time, your limbs feel more supple than when your body is cold. Raise your right leg so that it is bent at the knee. Clasp the knee by the left hand and draw it towards your chest. Place the right hand on the right ankle. Bring the right knee up, so that it touches the chest. At the same time press gradually down on the ankle - or instep if you prefer - so that the right heel is forced down till it touches the bottom of the thigh. (If you are stiff or stout, this will be difficult at first.) Press and release half a dozen times, then move the leg back into its original position, and do the same with the opposite leg, this time placing the right hand on the left knee, and the left hand on the left ankle or instep. The combination of heat from the water, and this Exercise, will give flexibility to the knee and ankle joints, and in due course you will get greater elasticity for your postures.

Another very good "loosener" is to draw the right leg up till the heel touches the buttock. If it does not, then press it back by grasping the ankle. When this is done, place the right hand on the knee and the left hand on the ankle, and gradually force the leg and thigh as far to the right as possible - that is, without injury or pain. Do the same with the left leg.

These practices will loosen stiff joints which have not been properly exercised for years. For although our bodies were meant for use, unfortunately we use only a small part (just as, in fact, we use only a small part of our lungs and minds) and let most of our joints get "rusty". Through lethargy, we prevent free circulation, and thus add to our ailments. You will be surprised, if you study the body, how hard civilised man tries to encourage illness by almost everything he does - and avoids!

It is easy to keep fit if you do a little exercise each day; a little breathing, a little movement. Yet, how few do so! It is really difficult for a fit man or woman to fall ill. Yet, how many actually go out of their way to court illness! You were given a fit body. Why are you ill? How have you abused Nature? What advantages have you taken of your body? Have you eaten and drunk too much? Have you neglected sleep for pleasure? Have you taken more out of your body than you've put in? (This does not, of course, apply to those unfortunate people who were born incapacitated. But in most cases they overcome their disabilities by the power of will, and often do better than people born healthy. Think of the crippled friends you know, and decide whether this is true.)

If you determine to do so, and if you practise regularly, you can loosen all but the stiffest joints and make them extremely supple. And even the stiffest joints will relax somewhat, with consequent freeing of adhesions and improvement to health.

Lastly, don't think only of the limbs and arms. The abdomen and spine, remember, are the great nerve centres. Though western physical culture neglects them, or devises exercises chiefly intended for acquiring body-bulk and outward muscle-control, the Yogism way is to strengthen the internal organs, particularly

with the object of facilitating digestion and elimination and exerting a soothing effect on the nerves, whose seat is here. Our Yogism postures exercise the abdominal and spinal areas, and the Yogism breathing - by its rhythmical massage of regions which cannot otherwise be reached - completes the good work. Remember the words of St. Paul: "Know ye not that your body is the temple of the Holy Spirit? Glorify God, therefore, in your body."

YOGISM DAILY EXERCISES - FINAL PERIOD

(Supplement with a daily Concentration Period, as advised)

Here, now, is a final set of Exercises to apply during the next fortnight:-

1. As always, begin with Savasan.

2. Continue as before with the Yogism Breathing Exercises.

3. Follow on with Asanas, if possible doing one "stretch" from each of Lessons 5 - 9.

4. Dhanurasan (the Bow). This is difficult to do properly. Lifting the chest off the floor is easy - or comparatively so - but lifting the thighs and knees off the floor is difficult. Many who do Yoga postures shirk this one but it is important, for it stretches the spine in a very special way. The position is not a normal one and groups of muscles which are little used, are tensed and flexed by it. Also, the effect on the stomach muscles is electrifying. (Practise the following variation sometimes, apart from your regular routines: Lie on a carpet and assume the Bow pose. Then get a friend to grasp your wrists or ankles and rock you gently, like a rocking horse. This will help you and enable you to raise knees and thighs off the floor. Moreover, the rocking motion will beneficially massage the outer walls of the stomach.)

5. Continue with Uddiyana Bandha or Nauli Kriya (twice only).

6. Complete with Grand Psychic Breath.

PERPETUAL DEVELOPMENT THROUGH YOGISM

Though this is your last Lesson in Yogism, the subject itself can have no climax. As has been said, to obtain the maximum benefits, you will have to go on with your study and Exercises, but as they will add years to your life and also enable you to live more expressively, this should be inducement enough for you to pursue them regularly. After concluding your next fortnight's schedule, as given above, you should recommence the cycle, starting again at the beginning and giving a week to each Lesson's Exercises - seeking this time to get them perfect - or at least more perfect than before. Then, having again reached and completed Lesson 12, the following abbreviated programme will give you the power to renew yourself daily and to enable you to maintain the maximum physical, mental and spiritual development. To bring this new Perpetual Programme into operation, always begin the day's routine by practising Savasan.
The second part of each routine should always be the Revitalizing Breath. We shall not, therefore, include these two Exercises in the Programmes detailed

below -- just note, now, that they should always be done.

For convenience, the various Yogism Poses and Breathing Exercises have been numbered as follows:-

1. Halasan - Plough Pose (Lesson 8)
2. Paschimatanasan - Posterior and Spine Stretching (Lesson 6)
3. Sarvangasan - The Body Upside Down (Lesson 5)
4. Bhujangasan - Cobra (Lesson 6)
5. Dhanurasan - Bow (Lesson 7)
6. Ardha Matsyendrasan - Half-Twist (Lesson 7)
7. Savasan (Lesson 1)
8. Ujjayi (Lesson 2)
9. Kapalabhati (Lesson 2)
10. Bhastrika (Lesson 2)
11. Sitkari (Lesson 10)
12. Sitali (Lesson 11)
13. Vacuum Breath (Lesson 3)
14. Packing Breath (Lesson 3)
15. Uddiyana Bandha (Lesson 11)
16. Nauli Kriya (Lesson 11)
17. Grand Psychic Breath (Lesson 7)
18. Padahastasan (Lesson 8)
19. Suryabheda (Lesson 9)

APPLY THESE PERPETUAL ROUTINES

One routine to be done every day - preferably, if possible, at the same time each day - for one week. (Every routine will begin with Savasan and the Revitalising Breath.)

A. 1.4.8.9.11	E. 8.9.10.11.12	J. 3.6.10.13.14.
B. 1.5.12.19	F. 1.5.6.15.16.	K. 1.5.6.11.12.15.
C. 3.6.14.17	G. 4.8.9.10.18.	L. 5.6.8.9.10.
D. 4.6.15.16.	H. 1.4.6.12.19.	M. 2.4.12.15.19.

For example, Routine A. will be:- Savasan, Revitalising Breath, 1.4.8.9.11, . Continue with this for a week. Then change to Routine B. -- and so on, week by week, till you have finished the cycle and are ready to begin again. In this way you will keep your mind and body young, healthy and vital, despite advancing years.

THE YOGISM GRAND CYCLE

The Asanas incorporated in Yogism lend themselves ideally to performance in a certain natural, rhythmical and co-ordinated sequence. This we call the Yogism Grand Cycle as it allows you to move freely from one Asana into another. For those who prefer a set and regular sequence of stretches, rather than the varied emphasis developed by the "Perpetual Routines", it is an ideal daily "work-out." Do not attempt it, however, till you have gone through the Course once more, as instructed, perfecting each Asana in turn. And, finally, do not on any account overlook the fact that the Yogism Grand Cycle should be supplemented, like every other physical routine, by a short Concentration Period at some other time in the day. Following, then, is the Cycle of movements:-

1. Savasan; 2, Revitalizing Breath; 3, Simple, Advanced or Lotus Pose; 4, Perform Prana Breathing Exercises; 5, Paschimatanasan; 6, Ardha Matsyendrasan with alternative left and right stretch; 7, Sarvangasan; 8, Halasan; 9, Dhanurasan; 10, Bhujangasan; 11, (optional) Uddiyana Bandha; 12 (optional) Nauli Kriya; 13, Padahastrasan.

Try to move from one Asana into the other gracefully and smoothly. No jerks, no strain, no speed: just one slow, gradual, sustained s-t-r-e-t-c-h in each pose or, as in the case of Uddiyana Bandha and Nauli Kriya (if you

wish to include these), a natural movement sustained as long as possible. Don't on any account practise the Yogism Grand Cycle as a cold physical culture sequence even though it does tone-up every part of the bodily organism. You know that these Asanas have many virtues, the physical effects being only one -- therefore, practise them reverently, imaginatively, seeking ever to make each movement more graceful, sustained and perfect, so that you may draw fuller advantage from it and from the whole co-ordinated cycle.

SOME MORE ADVANCED EXERCISES

For those who are already young and supple - or even middle-aged and supple; and we even suggest that there might be a few old and supple students who can do them! - we now give a few more advanced Asanas. If you can't do them; never mind. If you can, they will help you to keep fit and reach your goal more rapidly - provided, of course, that you work conscientiously; carry out the breathing and meditate regularly as advised. Being advanced poses, they are, however, done usually by students who began at an early age when their limbs were very supple.

LOCUST POSE (or Salabhasan)

Lie face downwards, with the arms parallel to the body - palms upwards, fists clenched. Raise the legs, thighs and torso quickly off the floor in one movement - as high as you can. Only the chin, shoulders and chest touch the floor. The Locust is extremely difficult to do, and is the only pose which requires sudden movement. Retain the pose for ONE SECOND - and repeat. If you can do it for only one second, you are well advanced and your spine and stomach are strong. Do it as smoothly as possible, for it is excellent for the pelvis, the abdomen and back. Advanced students can retain the position for many seconds. It is the reverse of the Cobra pose.

PELVIC POSE or SUPTA-VAJRASAN

Kneel on your mat with your feet under the thighs - soles uppermost. The heels will be on the outside edges of the thighs; the toes almost touching. Lean back until shoulders and head are on the floor - with arms outstretched behind your head. Unless you are extremely supple and your back strong, this will be impossible. Most Europeans will find that the muscles of their thighs have become shortened through disuse and a great deal of practice and limbering will be needed. Do this by degrees at first, and with the aid of a friend, otherwise you are likely to tear the muscles of the thighs, and even injure your back. Remember, this is a very advanced pose. But - if you can do it, it stimulates the stomach and pelvis region, prevents constipation and strengthens the thighs. Practise by degrees, and if you can retain the position for two minutes - eventually - you will do well.

PEACOCK POSE or MAYURASAN

(This is a good pose for the digestive organs, which are stimulated by intra-abdominal pressure. You cannot even try to do this without great bodily strength - not necessarily big muscles.)
Kneel with knees about a foot apart. Place hands on the floor between the knees, so that the wrists face to the front - and touch - and the fingers stretch out behind. The palms are on the floor. Bend till your stomach is on the elbows. Then using your upper arms as support and the elbows as balancing point, raise your body till it is parallel to the floor - legs straight out - like the letter T. The forearms and hands comprise the pillar of the T. Women will find this pose difficult, because it needs strength. So will men with heavy legs and

thighs. The Peacock Pose, which in Europe and America is called the Planche, requires a strong body and much energy. It is excellent also for strengthening the chest, for reducing obesity and combating piles.

FISH POSE or MATSYASAN

Do the Lotus Pose. Unless you can do the Lotus, the Fish Pose is out of the question. Lean right back, if necessary using your elbows and arms to aid you. When your head is comfortably on the carpet - you may use a low cushion for comfort - extend your arms and grasp your toes on either side. There is not a muscle in the system which is not exerted in some way, but this is specially beneficial to the lumbrosacral region. Incidentally, if you try this in the water, you will find that you can float without effort.

INVERTED POSE or SIRHASAN

Kneel on a thick mat. Make sure the mat will not slide. If the floor is highly polished, it may - and you might injure yourself. Kneel forward - knees together. Lean forward and place your head on the carpet. Entwine your fingers and place them so that they form a cup into which your head fits. The angle made by the forearms must be about ninety degrees.

Raise up your trunks and legs by taking the weight of your body on your forearms, elbows and head. Do this gradually, and with the help of a friend. It is really what is known as a head-stand, the base being formed by head, forearms and elbows.

It is difficult to start with, but once achieved, you will find no trouble in repeating it. It does not require great strength, or even average strength. All it needs is a sense of balance, which can be acquired.

It is worth persevering with, for once mastered, it helps to cure nasal catarrh, constipation, high blood pressure, weak heart, bad ears and hearing, and sends a generous supply of blood to the head and brain. Sirhasan is a wonderful pose for the glands. Young people, and children specially, will delight in doing this. Maintain the posture for five seconds, and continue to increase till you can do it without effort, suffering or discomfort, for five minutes. An experienced Yogi can maintain the pose without discomfort, for half an hour, and a good deal of meditation is carried on in this position. It is one of the finest poses for the preservation of youth.

FOR USE THROUGHOUT LIFE

The foregoing are, of course, very difficult Exercises which can be performed readily by only exceptional students. The earlier Perpetual Routines can, however, be accomplished at least in part by most students and they will wonderfully repay the time you can give to them.

Of course all training requires effort. Application must be regular. It must be earnest. And the harvest is in proportion to the amount of seed sown. You can take out of Yogism only that which you put in. Faith, not surprisingly, is an important element, for faith rules life. You have faith that you will be paid for the work you do; you have faith that if you buy a ticket to see a cinema show, as advertised at the threatre, or to make a journey as advertised on a time-table, you will see that show or make that journey.

Similarly, you will find, as you continue with your study of Yogism, that your faith will be refreshed by increasing evidence that it is powerfully helping you in everyday life. You will ultimately acquire a control of mind and body that is absolutely complete. You will discover one day that instead of requiring conscious effort, real concentration (the essence of all achievement) has become involuntary, like breathing. This is the moment you must train for -- there must be no turning back, for you are stronger than you think!

Meanwhile (dare we repeat?) as you go about your daily life, do try increasingly to apply what you have been learning in these Lessons about Detachment and controlled thinking. This is the only sure way to avoid foolish anger, bitter disappointment, crushing humiliation, frustrating defeat. Never identify YOURSELF with a situation. See it objectively: cultivate that essential inner reserve of mind that will enable you to stand aside, as it were, from your immediate environment, as it unfolds day by day, never losing YOURSELF in it. Thus you will avoid getting "worked-up" in that tiresome way that splits friendship, hurts loved ones, damages health. Of course ordinary shyness will be the first condition to disappear as you learn not to merge YOURSELF in whatever happens -- you will, instead, soon be looking at life, observing life, occasionally we hope laughing at life and the silly things you do -- seeing it all, without ridiculous embarrassments or stultifying fears. And do remember, the man who isn't lost in his environment has the power to create a new and better one. Cultivate that attitude! Use that power!

This, then, although the last formal Lesson in Yogism, is not by any means the last step in your Path to full development. It is still only the beginning. But the time has arrived when you must walk on alone -- not entirely alone, however, for the knowledge you have gained, and the techniques you are now mastering are all the "props" you need for the rest of your journey. From this stage onward your skill and capacity will increase with every day's application. These teachings and Exercises are a permanent acquisition; for study and use throughout life. They will not fail you if you are faithful to them.

So now at last the stage is set for the new personal effort you must make for further development. A different world lies open to you. You have the knowledge and training to make your Future a wonderful experience of achievement and adventure -- if only you will go on trying to apply it. You have come far, but a greater destiny lies before you. Thus, though the time has arrived to say Au Revoir, I can sign myself in the sincere conviction that Yogism will make it real for you,

Yours for more Joyous and Triumphant Living,

Desmond Dunne

N.B. You have given an undertaking not to divulge these Lessons to any other person. The reason for this is that Yoga is a practical life science which must be performed, and its theory absorbed, in systematic stages. Quite apart from the question of ethics, therefore, it would be of little advantage for a third party to have this Course to read merely to satisfy an immediate curiosity. If, as is likely, you encounter others who are interested in Yoga, please refer them to the School for training on sound lines. And if you yourself should at any time in the future be in need of my advice, I hope I do not need to tell you that it will always be available to you free of charge.

STUDENTS' REPORTS

Following are typical extracts from reports made by Yogism students:-

"There is a definite improvement in my sight - the glare of the sun whilst I was in India strained my eyes - and my long-standing nasal catarrh is lessening. The Revitalizing Breath acts as a tonic when I have finished my day's work and feel tired." --J.B.

"I derive great benefit from the breathing Exercises. The knowledge you impart is a wonderful inspiration. I have now a strength and buoyancy within me that I have never had before."--D.H.

"May I take this opportunity of saying what a magnificent Course this is, how very fascinating and how immensely practical."-R.S.

"I have found new vitality for previously irksome tasks, less inclination for cigarette smoking and although I have suffered with sciatica for some years, I find Bhastrika gives me relief for sometime after." -C.C.

"It clears my head, and my violin practice has improved enormously. I am losing my stomach and feel much fitter mentally and physically." --G.S.

"My nerves are less tense. I have a clearer outlook on life, am much more patient and mentally more efficient." -- H.M.B.

"Better digestion and less fatigue. I fall asleep quicker and awake greatly refreshed". -- J.P.

"When I rise in the morning I do not feel that awful backache and tired heavy feeling I used to have". -- (Mrs.) H.E.

"... Gives much sounder sleep and I wake in the mornings feeling fresh. Tones up the muscles wonderfully. Enables one to breathe good pure air, as never before. I also find the Exercise good for the stomach muscles." -- E.E.S.

"... From relaxing, I obtain a renewal of energy. Breathing is improving my circulation, which was very poor. I feel lighter, more bouyant. Incidentally I find that complete relaxing of the extremities helps the circulation - a new experience for me." --D.P.

"I wake up more refreshed in the mornings and seem to have more energy. I don't come home after work with that fagged out feeling."-- W.S.

"My muscles are more flexed and the respiratory system, more easy."-- A.E.B.

"I now feel very determined to do things I used to side-step."--C.J.R.

"I am now less moody, more tolerant, and appear to know or sense where to look for things. I feel a lot happier, a lot more energetic. Above all, I have a great interest in the Course as a whole." -- F.H.C.