

THE POWER OF DEEP BREATHING

BY

PAULINE RUSSELL

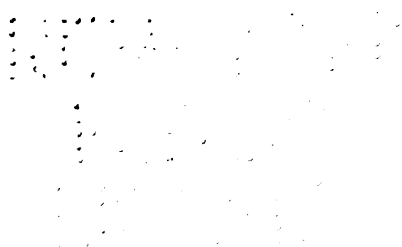
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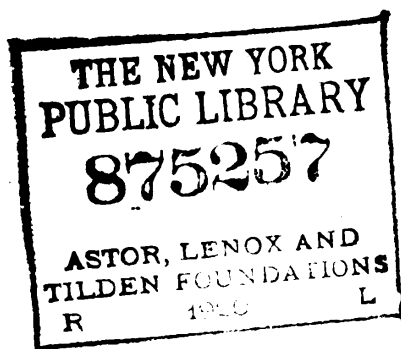
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THIS BOOK IS LOVINGLY DEDICATED TO MY
PUPILS WHO HAVE EVER BEEN MY INSPIRATION

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CONTENTS

Chapter	Page
I. PHYSICAL CULTURE	12
PROPER CIRCULATION OF THE BLOOD . .	13
THE BENEFIT OF DEEP BREATHING . .	17
EXERCISES FOR DAILY PRACTICE . . .	21
STRETCHING EXERCISES	23
II. THE NEED OF EXERCISE	25
III. BUILDING OF FORCES	33
NERVE TENSION	34
BODY AND NERVES	37
IV. MIND AND BODY	42
V. EXERCISES TO BE TAKEN BEFORE GOING TO SLEEP	52
VI. CORRECT POSITION OF VITAL ORGANS . .	61
BREATHING EXERCISES	65
VII. EXERCISES FOR STRENGTHENING VITAL CENTERS	74
THE SOLAR PLEXUS BRAIN	74
THE ACTION OF THE DIAPHRAGM . . .	75
ILLUSTRATION OF DIAPHRAGM	

CONTENTS

VIII.	THE WILL POWER TO CHOOSE	80
	CONTROLLING THE THOUGHT	85
	THOUGHTS WHILE EATING	88
IX.	THE HELD OR ARRESTED BREATH	92
X.	BRAIN FATIGUE	99
	THE CLEANSING BREATH	101
	SENDING THE BREATH TO THE SPINE . .	102
XI.	ALTERNATE BREATHING	107
	HEALING BREATHING	
	RATIO OF THOUGHTS	112
XII.	POISE AND PEACE	117

FOREWORD

MANY things in this book may seem to be far afield of the subject of Breathing, but the Deep Breathing is taken to *keep* the *body* and *mind* in order, it is taken also to *restore* order.

The different subjects mentioned in this book bear directly or indirectly upon influences that affect the health of body and mind, therefore must come in vital touch with the work of the Deep Breathing Exercises.

While much stress is put upon the breathing in of more oxygen, yet we realize that oxygen is not *Life*, and that no one element can constitute life; also we know that the Breath of Life is the God element, which is Supreme Being.

“Faith is the substance of things hoped for, the evidence of things not seen.”

Heb. 11-1.

SELF FAITH

Many men and women, who are really capable of doing large things, do small things, live mediocre lives, because they do not expect nor demand enough of themselves. They do not know how to call out their best.

“Do not think downward, nor too much inward, but think outward toward men.”

"Self-faith has been the miracle-worker of the ages. It has been the great tonic in the world of invention, discovery and art." This is not egotistical faith, but it is a true confidence in the power that comes from God; to belittle ourselves is to belittle our Creator. "Despair crushes the brain—hope elevates it."

These questions come to all: What am I to be in life? What am I going to do with my life? The answer is: "It all depends upon my brain." Then Common Sense would say: "Care for this wonderful treasure." "As a man thinketh in his heart, so is he."

Feed the brain by good blood. This comes through the exercise of the entire body. Remember that the brain is repaired during sleep; give it time enough to rest. Do not forget to feed the brain with the influence of fine feelings and harmony in Life. Enjoy people and enjoy things. Hear good music, listen to inspiring speakers, go to worth-while plays; enjoy nature and get all the *mental* sunshine that is possible.

My mind turns once more, for some definite purpose I am sure, to Music, and I recall a few of the wonderful tributes some of our great men have given to it. Plato says: "Music is a moral law. It gives soul to the universe, wings to the mind, flight to the imagination. It is the essence of order and leads to all that is good, just and beautiful." Luther said: "Music is a fair and glorious gift from God." Carlyle wrote: "Music is a kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite and lets us for moments gaze into it."

A PRAYER FOR THE DAY

O God, give me courage to live another day: Let me not turn coward before its difficulties, or prove recreant to its duties. Let me not lose faith in my fellowmen: keep me sweet and sound at heart, spite of ingratitude, treachery or meanness. Preserve me, O God, from minding little stings, or giving them. Help me to keep my heart clean, and to live so honestly and fearlessly that no outward failure can dishearten me, or take away the joy of conscious integrity. Open wide the eyes of my soul that I may see good in all things. Grant, this day, some new vision of Thy truth. Inspire me with the spirit of joy and gladness, and make me the cup of strength to suffering souls. In the name of the Strong Deliverer, Amen.

PHILLIPS BROOKS.

CHAPTER I.

PHYSICAL CULTURE

"There is nothing in which men approach so near the gods as when they try to give health to other men."
Cicero.

PHYSICAL Culture is one very important factor in the basis of our success in life. Whatever we undertake in life needs physical vigor, or it will never be a success, no matter what our work is. If our health and vitality fail, then our brain work falls short of its standard and we do not accomplish our best. Every walk in life needs energy, and a weak body lacks energy. If you see a weak, frail person, with what seems to be energy, you may be sure it is false vitality; that person is working on his nerves, and if he continues so to work, nerve exhaustion will follow. The nervous system cannot do double work long. What is the result? Sometimes it is years of suffering. How much better it would be for each one of us to devote at least a little time to the study of Physical Culture. Physical Culture will give us enduring power. New matter can be supplied nearly as fast as the old is destroyed, if we know how.

What is Physical Culture? It is the culture of our physical being. It is proper care of our vital organs, our life giving organs. First, we must have some knowledge of these organs—what they are placed in

the body for, and what they need for nourishment. We must secure the proper position of the vital organs. The heart beats with a more perfect rhythm when lifted high in the chest, than when it is too low. When the vital organs are high, the lungs consume more air. No vital organ below its normal altitude can perform its work properly. This lifting up of the organs, does not, necessarily, mean to throw the chest out, although in walking the chest should lead the body. As the lungs are lifted they throw the shoulders apart and fill in the hollow at the back, thus making a more perfect figure.

Too much is written about holding the shoulders back. To bend the back and bulge the front of the body is to sacrifice the back; it is an injury to the back and stomach. It is not always easy to bring up the vital organs after a long time habit of allowing them to be in too low a position. We see so many with round shoulders and sunken chests—in some cases it takes a long time to straighten the back, and bring the vital organs into a proper position, but it can be done. Bad habits are stubborn things, therefore patience and will power are needed to overcome them.

PROPER CIRCULATION OF THE BLOOD

Much that is necessary for life must be conveyed to the blood by our food. The ripening of the blood is constantly going on, with rapidity proportioned to the vigor of the heart, the suitability of the food, and

the freedom with which the lungs act in pure air. The old blood corpuscles liquify and pass away; new ones are produced only from chyle and lymph. Thus we see the necessity of a constant current of blood and of a ceaseless supply of materials for forming it. If the new corpuscles in the blood were produced as the offspring, so to speak, of the old ones, loss of blood would be far less readily reparable than it is; but food, air and right thinking are the real origin of good blood and the process of renewal is always going on, while digestion and circulation are maintained.

The blood cells are not directly converted into the substance of the body, but by the circulation, oxygen is conveyed from the lungs to all parts of the system, and the circulation returns to the lungs laden with carbonic acid, there to be discharged in exchange for the vital air. Thus it seems that the chief object to be attained by the circulation of the blood is to keep the cell life in constant motion as the conveyors of oxygen between the air and every part of the body. The vital air is carried by the blood to every part of the body when there is a proper circulation going on. The lungs are so adapted to the heart and its action, as in health to receive and return the whole mass of blood in the space of about one hundred and sixty seconds; and they are so constructed that every particle of blood is brought under the influence of the air, through the delicate air cells in the lungs, which are distended with air by the act of breathing. The state of the circulation determines the condition of the

health of the body. When the circulation is good, oxygen is taken into the system in greater quantity than when the circulation is not good. Old cells are being broken down by work and worry, then carried away and cast off from the body by the various organs of excretion, and material is taken from the food supply to build up new cells. The blood, starting from the heart, the force pump of the organization, is sent into the lungs to get a supply of oxygen from the atmosphere. Then being forced through the arteries, the oxygen which it carries with it is used to burn up the refuse matter left in the system before it is excreted, just as piles of rubbish are burned. The blood, is then drawn back to the heart through the veins, and it is ready to go on again in its ceaseless activity as common carrier of the body, conveying the material for new cells, carrying off the old ones, and causing the oxygen to act as a force producer and a consumer of used-up material. Our food supply acts as fuel for the heart, the combustion of this food, caused by the uniting with the oxygen of the air, gives us force, energy, physical vigor.

Air is a mixture of gases, of which the two most prominent ones are oxygen and nitrogen; we need the oxygen to burn up the waste material of the food, and that burning of the waste gives us heat.

Make yourself healthy and form the habit of deep breathing.

Breathing is of the utmost importance in developing

16 THE POWER OF DEEP BREATHING

the lungs, increasing their area, and enabling them to throw off whatever is taken into them in the way of poisons, that work so much distress as producers of the contagious and infectious diseases, and also by enabling them to overcome inherited tendencies to diseases.

Everybody has to breathe, be it ever so little, as it is a necessary condition of life; but when the lungs are only partially filled with air, it leaves what is called the residual air, which does not, and cannot, circulate while in the lungs, and when we consider that it is only by some unusual effort that this air is changed, we can form some idea of what the evil effect will be when that effort is not put forth, and the same air is allowed to remain in the lungs for a length of time.

It has been said that one-seventh of the human family die of some lung trouble. What is known as consumption, is usually supposed to be hereditary, from which there is no escape. People do not inherit consumption, but simply a tendency to it, and the tendency may be overcome by developing a healthy condition. This can be done by *breathing*, by developing a naturally weak pair of lungs, and living up to the laws of health, otherwise.

There are a great many people who seldom, if ever, breathe as nature intended they should. The way we breathe is purely a matter of habit, and the more we study the subject the more apparent it becomes that many people would have better health if they would take more air into their lungs. The re-absorption of

carbonic acid gas, while exhaling the air from the lungs through the mouth, instead of the nose, is a frequent and constant source of disease, by loading the system with poisons that should be eliminated.

THE BENEFIT OF DEEP BREATHING

The lungs have no power of their own to expand or even to aid in their own expansion; we must breathe in the air ourselves and when we know that upon the blood the body depends for its existence and that the blood depends upon the pure air to clear it from impurities and to give to it oxygen and whatever food it may require to feed the vital organs, and when we consider the enormous quantities of blood and air which daily pass through the lungs, and that the purer the air inhaled, the better will the blood be fitted to give health and energy to the body, then we must realize the necessity for correct breathing. *We must breathe deeply, we must open up the lungs to receive the oxygen and cleanse the blood as it flows through the lungs.* We get into the habit of taking little, short breaths, and continue to do so, year in and year out; thus, through our own neglect, we do not claim our inheritance of good health.

Deep breathing is a strong preventive of disease. Always empty the lungs of impure air before inhaling, when taking the Breathing Exercises.

Correct breathing, which is deep breathing, means correct use of the muscles of the lungs. Short breathing (incorrect breathing) brings about weak throats,

18 THE POWER OF DEEP BREATHING

disused lungs, sunken chests, poor digestion, and many serious diseases, such as colds, bronchitis and consumption, which are very common results of incorrect breathing.

We go around with the vital organs too low. Why? Because we have not breathed correctly; our breathing has been too short. In deep breathing the vital organs are brought into correct position.

Every twenty-four hours there flow to the lungs sixty hogsheds of air and thirty hogsheds of blood.

BREATHING

There are so many books on correct breathing, so many methods, that a student becomes confused when searching for a few simple rules. There is good in all methods for breathing, but my advice would be to obtain a few simple rules that seem to fit the necessary requirements for health, and let the complicated, overdressed ideas alone; especially would this be true for a beginning student.

We do not get pure air enough, for air is life itself. To know how to breathe properly, to get freedom in breath, means health, not only on the physical plane, but on the mental plane. A healthy body and a healthy mind bring a well-developed state of high spiritual unfoldment. The divine life cannot be normal and well unfolded when the physical and the mental are lacking in strength.

Many people think it is such a task to learn to

breathe properly. This is not so; the breathing exercises should be a great joy and a real physical, mental and spiritual pleasure and inspiration.

We should always inhale through the nostrils; the exhalations, during the exercises, are generally through the nose; sometimes, for special exercises, as in the exhaust breath, we exhale through the mouth. The exhaust exercises will be spoken of later on.

EXERCISES FOR DEEP BREATHING

1. Stand evenly on both feet, with arms relaxed at sides. Inhale slowly while raising hands upward until they are above the head. Then hold breath for a very few seconds, then slowly exhale, allowing the hands to gradually come to position at side. In this exercise the hands should be relaxed and the fingers free, the forearm leading in the upward position and the wrist leading in the downward movement of arms. Take this exercise seven times, inhaling slowly; holding breath for a few seconds, not more than twelve, before exhaling. Exhale evenly and not with an explosive breath. (Inhale and exhale through the nose).

2. Repeat this exercise with arms held front, slowly raising arms from the front of the body up to the sides of the head, palms open out, then slowly bringing arms down to position; during this exercise inhale slowly, as the arms are raised; when they are up, straight from the shoulder, hold breath twelve seconds, then slowly exhale and lower arms to position.

20 THE POWER OF DEEP BREATHING

After taking an exercise, exhaust breath, sending the breath out rather forcefully (but not explosively) through the mouth; then rest for at least a minute; if you feel the need of a longer rest, take it before taking up another exercise.

3. Inhale—at the same time extend arms from the shoulders and swing them around in a large circle, giving free, full swings from the shoulders. Do this six times, very vigorously, inhaling and holding breath; inhale as you take three circles then hold breath for three circles, then exhale, dropping arms to position. Repeat this, holding arms out front and swinging in circles, keeping them to the front of the body. Repeat, extending arms straight up from shoulders, either side of head, and swing in the circle. Repeat, holding arms down at sides, and swinging in outward circles.

Inspiration is the intaking of air; the expulsion of air is expiration. Respiration includes inspiration and expiration. About twenty to thirty cubic inches of air are taken into the lungs with one inspiration; that is in the ordinary breathing.

In the deepest inhale about eighty cubic inches of air are taken in. This would be a very strong, deep breath; a very strong expiration would expel about eighty cubic inches of air. People who have not been developed by deep breathing exercises could not take in eighty cubic inches of air, nor could they expel so much. The power comes through daily exercise.

In ordinary breathing the usual rate is fourteen to

eighteen inspirations and expirations in the minute. Expiration, in the usual breathing, takes a little longer than the inspiration. Individuals vary in the rate of respiration, even in normal health condition. Some naturally breathe slowly, others much faster. Breathing is largely controlled by individual temperament.

There is always some air left in the lungs, this is called residual air and is not far from one hundred cubic inches.

EXERCISES FOR DAILY PRACTICE

1. Inhale *very slowly* through the nose, mouth closed; count, mentally, four counts. Hold the breath for two counts, exhale *very slowly*, mentally counting six. Rest for a few seconds, if necessary for a minute. It is important to feel easy and rested from any stiff feeling before taking the deep breathing again. Then, when rested, repeat the exercise. This can be practiced for ten minutes or more.

It is important to bear in mind the following rules:

1. Do not continue any exercise if there is any feeling of discomfort, for this would indicate that something is being forced too strongly.

2. Do not try to gain too quickly in the depth of inspiration, rather increase slowly, but make it a *regular, daily* gain.

3. Place the mind on pleasant thoughts while taking the deep breathing exercise. Think of breathing into your being vitality, goodness, happiness, strength. Breathe in Brotherly Love, Peace; breathe

in Kindness. Send out with the exhalations good, uplifting thoughts, as if you were sending them to someone; you can do even so. Send the thought of strength to a friend. Send out help—God's help, to someone who needs the thought. It is wise to use the inhale and exhale on one thought; for example: if you wish to send a helping thought to a sick friend, inhale, thinking while taking in a deep breath of drawing from God's great universe a power of good to send to the friend. Then hold the breath of help, for a few seconds, concentrating on the thought of the good it will do; then send it out to the friend on the exhale.

The Respiratory tract is supplied with nerves; there are two kinds or classes of nerves. Those which carry the impulses or messages to the nerve centers, and those which send them out from those centers. These nerve centers are really offices where the messages are received and where orders are sent forth. The main office of the respiratory center is that part of the brain just above the spinal cord and is really its continuation and is called the medulla oblongata; here are situated the main offices of the afferent (or ingoing) nerves, and the efferent (or outgoing) nerves. Also at this centre are located other nerve cells, subordinate centers. The spinal nerves maintain the health of the body in the circulation and respiration.

When taking any of the Breathing Exercises be sure that you have plenty of pure, fresh air in the room.

BREATHING WHILE STRETCHING

In the following exercises inhale a rather full breath at the beginning of each exercise. *Hold the breath* as you stretch the arms and hands. Do not try to stretch the hands as much as you do the arms, rather let them be in close sympathy with the exercise, than to take a very active part.

Exhale as you begin to relax the tension of the stretch; never allow rigidity in taking any of the stretching exercises. *Never allow rigidity in any exercise.* It is absolutely a false idea to think that power can come through methods that teach rigidity. It is against all laws of Beauty, Poise and Power. ✓

STRETCHING EXERCISES FOR ARMS,
AND BODY

1. Stretch arms out front, straight from shoulder, hands open, palms turned downward. Push gently but firmly, until the arms and hands are well stretched; hold this position a few seconds, then *slowly* relax, bringing arms to the sides in natural position. The head and neck should be free, with head very slightly bent forward; breath naturally, but deeply.

2. Repeat this exercise with arms extended straight *up* from shoulders, hands open. Head and neck in normal position as in Exercise 1.

3. Repeat this exercise with arms extending out at side, from shoulders, holding the arms horizontal with the shoulders, hands open, palms turned down. Head

24 THE POWER OF DEEP BREATHING

and neck held the same as in the first Exercise. *Always relax slowly after stretching.*

4. Repeat this exercise with arms extending down towards floor, hands open, head and neck held as in other exercises.

It is important to hold in the mind the thought of pushing out strongly, but firmly stretching the muscles until they feel to the limit of a natural stretch; never force the stretch to unnaturalness or to cause an ache or pain or undue strain.

Take plenty of time in doing these breathing and stretching exercises. Repeating several times is beneficial. They are of great value before going to bed, or if there is any distress in the stomach caused by indigestion. When taking these exercises think of imparting freedom and power to the cell life.

Follow these exercises out in stretching the chest, shoulders and upper back, as in the yawn—bending over and stretching small of back, turning to right and left, stretching the sides of the body—bending back and stretching stomach and abdomen.

CHAPTER II.

THE NEED OF EXERCISE

"For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord."

Jer. 30:17.

"Behold I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."

Jer. 33:6.

Exercise increases cell activity; lack of activity causes the cells to grow old. In childhood, the individual, when awake, is continually active. In later life when the exercise of the brain is kept up with the same or more intensity, the exercise of the body is apt to diminish, and there is not, in the majority of cases a similar diminution in the amount of fuel taken, there is, generally, no economy in the line of food. The result of this is, that not only do the cells grow old, but more fuel being taken in than is burned up, the channels become clogged and in this way the entire system becomes congested and out of tune; there is a lack of harmony.

Inclination, occupation, social position and climate, all have their influence in determining the character and amount of exercise to be taken. Exercise in the open air is to be preferred, on account of the larger amount of oxygen possible to be absorbed by the system. Fresh air is a tonic not to be used sparingly;

26 THE POWER OF DEEP BREATHING

Wordsworth made it a rule to go out every day, rain or shine; he said he never consulted the weather and he never consulted the physicians.

Individuals subject to much nerve strain or brain fatigue should adopt exercise more or less pleasing in character, to carry on which would not require the expenditure of any great amount of nerve force. There is no one exercise nor one system of exercises or bathing, there is no climate, which in itself is capable of prolonging life and preserving health for all conditions of mankind. The aim should be to adapt the individual to the method found to be most suitable under the limitations surrounding any one case.

The body, to be kept in the best physical condition, should have, first, the greatest amount of fresh air obtainable, and secondly, exercise as much as is required to keep the entire system in the best possible condition without causing over-fatigue.

Fresh air should be considered as much a necessity for the preservation of health as are the ordinary, simple acts of the toilet. If possible do not let a day pass that you are not out in the fresh air; sunlight is health giving. Two thirds of us do not take exercise enough to digest the food we eat. *We do not walk enough. Walk, at least, a mile a day in the outdoor air, it will do you more good than riding ten miles.*

Walking in a worried state of mind does not do half nor quarter the good that it would with the mind pleasantly occupied.

Exercises in which quickness is a marked characteristic will have more effect than others, in causing a reduction of excessive flesh.

We want to develop the muscles around the vital organs and strengthen the nerves by our indoor, as well as by the outdoor, exercises. *Deep breathing and gentle stretching and bending movements reach the interior muscles and give them tone and elasticity.* The liver, stomach, abdominal regions, with the alimentary canal, the heart and lungs—all need the interior muscle movements. *But the movements are only half the exercise. The other half is mental exercise.* One ought to go through these exercises with cheerfulness, in happiness and with faith; for the mental condition influences the physical condition to a great extent. The bending and stretching, and deep breathing exercises release the stiffened and cramped muscles and cause the blood to flow more freely and thus help to build up the cells and to give us new life.

Take a walk, even if only for a few moments; or if you do not always desire to walk, sit out of doors for a short time, sit in the sunshine and let it sweeten the mind. Ride, walk, stroll or sit out of doors often. It changes our view point of life to go out into God's great out-of-doors and commune with nature.

All the senses are rested and fed and comforted by out-of-door exercise or life. The odor of the sweet, pure air is in itself a great restorer. The odors from the woods, the odors of the pines and the herbs come

to our overworked nerves as a healing balm. The odors of the flowers awaken us to happy thoughts. Then what a picture gallery is opened before us! ever changing, ever new, yet with the same power to heal man of all mental ailments, and I might almost say, all ailments. There is nothing that will give us such health of mind and body as will nature—God's nature, which is man's garden of Life.

The wonderful harmonies of nature; the music in the stirring of the leaves; the playing of the wind through the trees; the voices of the insects and of the birds, the running of the brooks, all produce a symphony of sound that the art of man cannot reproduce.

The subject of walking brings to my mind that delightful essay on "Footpaths," by John Burroughs. I will quote him here as I think his ideas very worthy. The essay opens with an account of an English woman spending a few years in this country, and relates her disappointment in not finding suitable footpaths in her walks about the country.

"So much nature as we have and yet no way of getting at it, no paths, nor by-ways, no stiles nor foot-bridges, no provision for the pedestrian outside the public road. One would think the people had no feet and legs in this country, or else did not know how to use them."

.

Then Mr. Burroughs says: "As walkers and lovers of rural scenes and pastimes we do not approach our British cousins. The English have a love for foot-

paths and lanes; one might almost say they invented them. The charm of them is in their books, their rural poetry is modeled upon them. How much of Wordsworth's poetry is the poetry of pedestrianism!

A footpath is sacred in England; the king himself cannot close one; the courts recognize them as something quite as important and as inviolable as the highway.

The conditions of life in this country have not been favorable to the development of by-ways. We do not take to lanes and to the seclusion of the fields. It is to be distinctly stated, however, that our public highways, with their breadth and amplitude, their wide grassy margins, their picturesque stone or rail fences, their outlooks and their general free and easy character, are far more inviting to the pedestrian than the narrow lanes and English highways are.

The road in England is always well kept, the road-bed is often like a rock, but the traveler's view is shut in by high hedges, and the open-road landscape character of our highways is quite unknown in that country.

The absence of the paths and lanes is not so great a matter—but the absence of the pedestrian is what I lament. It is not the walking, merely, it is keeping yourself in tune for a walk, in the spiritual and bodily condition in which you can find entertainment and exhilaration in so simple and natural a pastime. You are eligible to any good fortune when you are in the condition to enjoy a walk. When the air and water

taste sweet to you, how much else will taste sweet! When the exercise of your limbs affords you pleasure, and the play of your senses upon the various objects and shows of nature quickens and stimulates your spirit, your relation to the world and to yourself is what it should be—simple and direct and wholesome. The mood in which you set out on a spring or autumn ramble or a sturdy winter walk, and your greedy feet have to be restrained from devouring the distance too fast, is the mood in which your best thoughts and impulses come to you, or in which you might embark upon any noble and heroic enterprise. Life is sweet in such moods, the universe is complete and there is no failure or imperfection anywhere.”

Ah! It all reads like a fairy story, to the most of us, who walk so little, and then from necessity rather than for the pleasure. But it seems wonderful to realize that we can gain so much in physical and mental health just by *walking*.

When walking the chest should lead; the head well up and held easily; the arms free and relaxed from the shoulder, not held stiffly and rigidly, as if afraid to move; the arms should move slightly, at times, as the movement of the body sways them. Avoid the extreme swinging movements of the arms—it signifies wasted energy—and certainly takes from the good presence of a person.

The soles of the feet are vital centers of activity and need to be brought in contact with Mother Earth, to be revitalized.

Walking on city pavements does not give the renewed vitality to the nerve centers of the feet, that they would receive by walking upon the bare or grassy ground. It was no foolish whim that brought forth the idea of walking with bare feet in the early dews of the fields; there is a scientific reason for such treatment, especially when certain diseases appear in the system.

Fever heat in the system is quieted when one contacts the life-giving earth. The idea of letting growing children go bare footed is not without good judgment. On the same principle is the playing with the dirt and the making of mud pies, even to the common desire among children, to test their culinary arts by eating some of those same mud pies. It all belongs to the wonderful provision nature has made for the restoring of her children.

Breathe naturally when walking or taking out-door exercise; do not try to force the deep breathing. This does not mean that if one desires a good long breath it should not be taken, indeed, it is a most natural thing to so desire a deep draught of sweet, pure air that unconsciously we breathe deeper or stop to take in one long breath of goodness.

But it is injurious to surge the blood over the body by forced breathing when walking or exercising for any length of time. The deep breathing exercises are to be taken for a short period only, when not in special activity. To be in God's great out-of-doors gives us renewed health of body, mind and spirit.

32 THE POWER OF DEEP BREATHING

Our highest thinking seems to come when we are out in God's open atmosphere. It would seem that the mind and soul of man expanded more fully to the cosmic consciousness and that his being joyfully responded to the urge of expression that is ever present, but many times too closely repressed by indoor atmosphere. There is an exhilaration in our out door thinking and imagining which never comes to us anywhere else. There is no power stronger than the force of the great out-of-doors to bring man to a sense of Love and Harmony with one and all.

CHAPTER III.

BUILDING OF FORCES

"A man passes for that he is worth. What he is engraves itself on his face, on his form, on his fortunes, in letters of light which all men may read but himself. Concealment avails him nothing; boasting nothing."

Emerson.

The way in which we live causes a greater demand upon our vital forces than was ever before put upon the human race. We are living at a higher rate of vibration on all three planes—the physical, mental and spiritual—than the world has ever been conscious of.

If the world consciousness puts out the call, the demand—the Cosmic consciousness stands ready to give the necessary supply to the race. Man has but to ask and he shall receive. Then it all depends on what he *does* with that which he receives. We need to study how to live and how to endure the mode of living and the present day habits of life that have been brought about by the strenuous life of today.

This is distinctly an age of *individualism*. Each must conserve and regulate his own life, so as to build up his enduring powers. We should eliminate all that we find detrimental to our health of body and mind. The world needs to pay attention to the conserving of the life force—that great gift—man's greatest inher-

34 THE POWER OF DEEP BREATHING

itance from his God-Father. *Life should be held as sacred*, and the care of that life force should be considered of great importance. If a man had precious gems given him, we would think him insane if he allowed them to be trampled upon, perhaps destroyed, or if he neglected to protect them from thieves. We all have priceless gems, which we neglect or ill-treat daily, and truly there is no common sense in some of our ways of living.

NERVE TENSION

Here is one illustration of how we misuse the vital force nature has supplied us. If you will often analyze the condition of your muscles, you will discover the unconscious tension that holds the whole body as in a prison of iron bands. Many times you find only *certain* muscles held so taut that they ache, such as the muscles at the back of the head, or the neck muscles; the chest with some, the spine with others; it depends upon the habits formed.

Now this is wasting energy, and depleting the nerve force. This should be brought to the attention and be under the control of the will to stop it.

"The Control of the Will" is a large subject, and is really a matter of education.

There are many things which cause this tension, such as worry and anxiety. This tension may also be caused by an acid in the blood which is the result of many negative conditions. Then there is still another cause which is called induction. We cannot yet claim

that the vital force is electricity, as we understand it, yet it has many of the properties of electricity. For example, it requires a medium of transmission, which is through the nerves, as electricity requires wires for transmission.

We receive by induction, currents of vital force, which sometimes interfere somewhat with the natural action of the muscles.

The power of induction can come under the control of the will, and it should. We should practice sending the influence of the will power to all parts of the body, or we should practice withdrawing all power from certain parts of the body, until we overcome the habit of induction.

The relaxing exercises will help a great deal, but, in addition, we should, as often as we can think of it, withdraw, by an effort of the will, all the energy from the muscles *not in use*. The vital force which is sent to the muscles to be moved, is sent involuntarily. We should be able to withdraw by the will power, energy from the opposite muscles, thus we can soon control the muscles and overcome the tension caused by induction.

Let that part of the body not in use, REST; it will the more readily receive the power of thought force, when it is required to act. We should know how to get possession of all the muscles by our will power, and learn to devitalize the muscles that are not being used.

We cannot realize how much good would come to us, if we would let that part of the body, which is not

36 THE POWER OF DEEP BREATHING

in use, rest. There is more health in the natural condition than in the hard, knotty muscles of one under tension. Develop the muscles by contracting and relaxing exercises and gain thereby in greater endurance, more grace and ease of movement; thus man becomes master of his body.

The getting control of the muscular system will give power over every part of the body. Man must learn how to take away active vital force from parts that do not need the force in tension; he must also learn how to send the vital force to parts that do need it. Thus he can vitalize or devitalize his body, through the nerve centers.

This is easily illustrated by calling attention to the hands. Watch people, see how many, when in apparent repose, are incessantly moving some part of the hands; fingers moving slightly, but always moving, showing a nerve tension, that proclaims at once a waste of vitality. Sometimes this is noticeable in the constant movement of the feet, always tapping, tapping, also in the swaying of the body, either when sitting or standing.

This shows a lack of repose as well as a useless outgoing of good energy, and is a detriment to poise, personality and presence.

You usually notice these habits in persons of high nervous tension; all the more need have they to correct the habit; they cannot afford to waste nerve energy, as well as can their more phlegmatic brother.

Another nervous habit that is very noticeable, is the

almost constant nodding of the head when one is in conversation or when listening to someone who is telling a story; especially is this noticeable if the story is at all exciting. I do not mean that there should be no response, no movement of the head; I refer to the *incessant* habit which has become extreme and registers a drain upon the nervous system.

BODY AND NERVES

It is absolutely necessary that the body should not be cramped. A freedom about the waist line is essential; the clothing should be worn loosely, allowing free play of the diaphragm.

There is a force that keeps the whole body in shape and which gives a firmness to the bodily structures. This force flows to the cell life and if a part of the body is bound up tightly, a free circulation is impeded. There are several things which give endurance and prevent the breaking down and disintegrating of the tissues. I will give four of them as follows:

- I. A great necessity is *Water*, both inside and outside. It is claimed that the greatest benefit of the wonderful mineral water cures, comes from the quantities of water taken, rather than the real medicinal virtue of the mineral water.

Water should not be taken too freely at meals. Drink freely the first thing in the morning, during the day and the last thing at night. Drink during the day from one to two quarts. Whatever polson is in the system is thus distilled and in a large measure passed off by this internal bath.

38 THE POWER OF DEEP BREATHING

2. Untold force is in the *Will Power*. When we can remember that the mind is the disturber and the creator of discord, that the *mind* can destroy the life giving forces of the body much faster than the best of food and the purest of water and the freshest of air can build, then we realize that a few months of wrong thinking can tear down years of good work, then we begin to realize the power the mind has over the construction of the bodily tissues and nerves, then we should train our wills to control the power of thought, always aiming to govern the thought force, and to turn it into *construction*, not *destruction*; for every molecule of the body is built up or torn down by the thoughts that enter the subconscious *mind*. Only by control of Will Power and mastership of thought force can we connect ourselves with this power of sending an electric current of life to all nerve centers.

3. Deep Breathing is necessary for lung development, but it is also necessary that we breathe in Harmony. We should place our minds on a desire for something such as Health, Harmony, Poise, Joy, Happiness, Kindness, etc., in order to derive the full benefit of the deep breathing. At all events, we must be calm and peaceful when taking the breathing exercises.

We should take ourselves away from the frets and cares of the world, and breathe for the higher of life understanding, then, after the deep breathing has been practiced for some time, we begin to get control of things external and internal. For breath is life.

4. Concentration is the first step to take in the deep breathing before taking your exercises; get your mind on a desire, then slowly concentrate on that one thought. Then relax. Exhaust the lungs by deep exhaust breath through the mouth, at the same time relaxing the body. Then slowly come to a stronger position and in *Poise* begin to inhale, (through the nose).

Take three deep breaths, relaxing after each. Do this very slowly, both the inhale and the exhale, also come to a complete rest before each inhale.

Take this exercise standing, then take the same sitting down, back placed firmly against a comfortable, high-backed chair. Then recline, with head raised but slightly; then, rest for several minutes, concentrating on the "desire" you have been picturing.

Practice this Harmonious Breathing for at least five minutes daily. In time you will begin to realize that the things you have been breathing for will come into your life.

Many medical and scientific men place oxygen as the important element in the atmosphere to be breathed. Much is said about its power to purify the blood and to impart life to the blood; but after all, oxygen is not life. It is undoubtedly the most life giving element in the air, still, life could not be sustained without the other elements that go to make up the wonderful composition of air which gives man and every breathing thing the substance to live upon, which also will give so-called inanimate things their breath of

life, for plants live and breathe, they give to the air and take from the air; the trees live and breathe, the very rocks live and breathe and the waters upon the earth live and breathe, giving to the atmosphere and taking from the atmosphere. All feed from the Great Life Force that God has provided for the Universe.

Everything that is necessary for life in any and all forms is to be got from this wonderful storehouse of supply.

Now, it is interesting to note that not only oxygen, hydrogen, nitrogen and carbonic acid gas are found in the air, but that other elements go to the making of air. Our laboratories can not make the wonderful air that we breathe as we go out for a walk or a ride. Man may put together the above named elements, but there will not be, as a result, the wonderful life-giving atmosphere. There will be no delight to the nostrils of the sweet scented atmosphere, no inspiration to inhale deeply and drink in all that we can hold of the fresh, invigorating air.

There are many life germs in the air, we take them and live upon them; in return we give the equivalent in life germs for some stage of life development. The body needs something more than oxygen, hydrogen, nitrogen and carbonic acid, and each cell of the body, from the smallest to the greatest, finds its life in the wonderful life-giving air of out-of-doors. All this shows that there is an intelligence beyond the power of man to fully know. Many think that before long man will feed more from the air than he now does.

It is hinted at by some that sometime we will take sustenance largely from the atmosphere, when we know how to breathe with the thought of feeding the cell life.

Breath acts as a counterbalance to the fire in the body. If there is too much fire in the body the deep breathing will quench the burning force, and it is equally true that if there is a lack of fire, the deep breathing will supply the needed spark which kindles the fuel that should be burned for heat and power. So wonderful is the breath of life it can only be thought of as God power in man.

We know that when we breathe properly all the body is exercised, that every cell is partaking in the breathing and that really the entire body breathes. We really take in nourishment from the air and we breathe out elements that are taken up by the vegetable kingdom. We undoubtedly receive from the vegetable kingdom as well as give to it.

All this goes to show the wonderful relationship between the different kingdoms and it comes to us forcefully that Browning uttered a scientific and philosophical truth when he wrote Pippa's glad thoughts:—

The year's at the spring,
The day's at the morn;
Morning's at seven;
The hill side's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven—
All's right with the world.

CHAPTER IV.

MIND AND BODY

"The Divinity of desire and longing moulds in clay, what Life carves in the marble real."

Lowell.

"Fear paralyzes healthy action, mental and physical. Worry corrodes, poisons and pulls down the organism. It is a perverted mental state that externalizes itself in various physical ailments according to the peculiar tendencies or weaknesses of the one in whose organism its effects find lodgment."

Ralph Waldo Trine.

It may seem strange to some, that the title of this chapter is worded as it is, or rather it may seem strange that the words are not reversed, reading, Body and Mind. We say we must begin with the physical and build up to the intellectual; that nature points that way; that the very formation of the earth and the evolution of man stands in that relation, first the material, the physical, then the intellectual; but I have reversed those words for a purpose.

I wish to bring out the power of the mind over the body;—the submissiveness of the body to the mind.

Granted that, according to science, it is—first the physical, then the mental; but taking up conditions as we find them in the young men and women, also in the mature, let us notice from now on the influence

of the mind on the nervous system and on the will; and watch the results attained by the mind over the physical body. If we could but gain control of our mind, we could indeed feel that we had attained greatly in the right direction.

Prof. Elmer C. Gates claims: "There is a corresponding chemical change in the tissues of the body, for every bad emotion. Every good emotion makes a life-promoting change. Every thought which enters the mind is registered in the brain by a change in the structure of its cell. The change is a physical change more or less permanent.

Anyone may go into the business of building his own mind for an hour each day, calling up pleasant memories and ideas. Let him summon feelings of benevolence and unselfishness, making this a regular exercise like swinging dumb bells. Let him gradually increase the time devoted to these psychical gymnastics until it reaches sixty or ninety minutes per diem. At the end of a month he will find the change in himself surprising. The alteration will be apparent in his actions and thoughts. It will have registered in the cell structure of his brain.

It is well known that fear has killed thousands of victims, while on the other hand courage is a great restorer. Rarey, the celebrated horse tamer said that an angry word would sometimes raise the pulse of a horse ten beats in a minute. Experiments with dogs show similar results. If this is true of a beast, what can we say of its power upon human beings, especially

44 THE POWER OF DEEP BREATHING

upon a child? Strong mental emotion often causes vomiting. A violent paroxysm of rage has caused apoplexy and death. Indeed, in more than one instance, a single night of mental agony has wrecked a life.

The power of mastery is within ourselves, but we must develope it, cultivate, use it. That person is truly great who can rule his mental kingdom, who at will can master his moods; who knows enough of mental chemistry to neutralize a fit of the "blues."

So the mental chemist knows how to counteract the corrosive, wearing, tearing power of the despondent, depressing thought by its cheerful antidote. He knows that the optimistic thought is sure death to the pessimistic thought; that harmony will quickly neutralize any form of discord. If children were taught mental chemistry, as they are taught physical chemistry, there would be no ailing pessimists, no victims of the "blues." We should not see so many long, dejected, gloomy faces everywhere. We should not see so many criminals, so many sorrowful, tragic failures in the ranks of society, in every walk of life. We suffer from mental self-poison and do not know it. Neither do we know how to antidote the poison passions which are working havoc in our bodies.

Nothing else will so exhaust the vitality and whittle away life, as violent fits of anger, hatred etc.

It is perfectly possible and not too difficult, to absolutely control the quality of the thought, to regulate our peace of mind, to maintain poise and balance, a

sweet, peaceful mental serenity, under the most trying circumstances. Think what it would mean if we could only keep the mind filled with loving, helpful, hopeful, encouraging, cheerful, fearless suggestions! We would not then need to deny their opposites, for, when the positive is present, the negative flies.

We cannot drive the darkness out of a room; we let in the light and the darkness flees. The way to get rid of discord is to flood the mind with harmony.

Change the mental attitude. Every true, beautiful and helpful thought is a suggestion, which, if held in the mind, tends to reproduce itself there; it clarifies the ideals and uplifts the life. While these inspiring and helpful suggestions fill the mind, their opposites cannot put in their deadly work."

Our bodies are made up of cells. We are just a mass of cells, numbering into the billions, how many, man does not know. So far, science tells us there are twelve different varieties, classified under the headings of brain cells, bone cells and muscle cells. Our amount of health and power depends, absolutely, upon the high standard maintained by this cell life. If we do not feel well we can know at once that there is some disturbance in the cells of some part of the body.

Now, in regard to this matter of *Thought*, some people think that thought affects only the brain. But today we are realizing more and more that our entire body thinks, and that our thoughts are registered in all the cells of the body, not in the head brain alone, but in every part of the body. I believe there are

46 THE POWER OF DEEP BREATHING

brain cells located in all nerve centers, wherever they may be found in the body, *and we think from head to foot*. The thought transmission is almost instantaneous, and why shouldn't it be so? The billions of cells in the body are united by closest sympathy; whatever causes an injury to one, affects all, according to the nature of the thought. Every cell in the body looks to the thought for life. Then we should realize every morning what we are feeding out to our cell life through the thought force. If we came to a breakfast of bitter, sour food, and were forced to eat it, or have nothing to eat, we would feel that such hardships could not be endured and must not be tolerated for even one breakfast. We would argue that such food would upset our stomachs and cause sickness, even disease, perhaps, and there would be some stirring about to remedy such conditions.

Let us stop and consider the conditions of the thought food, which we send into our cell life before we come to the material breakfast. Do we make it a law of life to send good, sweet, wholesome thought food to the hungry cells of our bodies?

Do we, instead, send thought food containing rank poison, full of fear, worry, depression, anger, resentment, suspicion, and even, sometimes, jealousy and revenge? Every cell suffers and weakens or rejoices and quickens, according to the character of the thought sent it to feed upon. It is wise, when going to sleep, to make it a custom to read such matter as will instil high thinking, not too stimulating, but enough to claim

the attention, something full of harmony and courage; that will help, in the morning, for it will feed the brain and nerve centers during sleep. Science has tested and proved that all healthful, hopeful, happy, optimistic, encouraging thoughts will build up the entire body, while destructive, negative, depressive thoughts will tear down the cell life and impair the health.

We are constantly using far greater force than we can possibly realize. Everything we do that requires physical exertion can be easily measured in the vital force that is required of the physical body; but can we judge the amount of force—life—vitality that is required of us to supply the mental existence? It is beyond comprehension. Sometime, science may be able to give to the world an estimate of the amount of strength and energy that is put into even an ordinary *thought*. We realize that after a few days of deep earnest mental work we are very glad to stop and play awhile, to go out of doors and as we say, “stop thinking about things for awhile.” You hear people say “I studied that situation for hours, until I got so tired I could not think clearly and I left the office and went for a long ride, then, when I returned I was rested mentally and physically and soon solved the situation in hand.”

We often separate the mental from the physical in speaking of work. But even so-called physical work requires attention, unless it is the automatic work, and even that once had direction from mind.

In Psychology we read that the physical workings

48 THE POWER OF DEEP BREATHING

of the body may go on without mind; but there are only two ways in which the body works without mind attention. One way is by the involuntary action, for example: the heart beating in poise, the natural flowing of blood and the sustaining of all lifegiving centers through their own intelligence. But who can say that a certain subconsciousness had not directed that intelligence at some former time. Certainly God intelligence or mind directs even the physical functions of the body.

The second way is the case of the abnormal condition. Children have been born without brain matter, yet life has gone on, at least for a time, generally for a very short period, if apparently there is no brain.

This brings to mind the thought of the question before the world to-day, concerning the supposition of brain cells being in nerve cells in nerve plexuses, or even in all or any parts of the body where nerves are located.

Our being is constantly sending out a force that cannot be easily estimated. Every thought we have represents vitality. Some think at a tremendous rate and exhaust their vitality long before the day is done and the resting time is at hand. We should know ourselves, we should save our forces for *worth while* thoughts. How many times a day could we catch ourselves thinking wastefully, thinking thoughts that cannot help us in any way, burning out the life fuel for absolutely no return, unless it should be to cause disastrous, negative thoughts to return to us, because

they were so well entertained and such fine hospitality extended to them. If you treat thoughts well they will surely return. Then it is left to us to choose the company which we will entertain.

When we consider that thoughts use up strength as fast as it can be made, even faster in some cases, then it would be wise to save strength by not wasting it upon foolish or destructive thinking. You hear such remarks as the following: "I thought and thought about it until I trembled with fright. I imagined it all in detail until I grew faint." "I could not eat to-day, my mind was so full of this thing, etc."

It is all told quickly in such remarks.

A thought will age one in an instant; even kill in a few seconds if the love force is involved. Why did the ancients consider the heart the highest intellectual brain? Because it evidently is the seat of the emotions; and all true, fine emotion embodies the spirit of the higher being.

When exhausted we are unable to control the intruding of thoughts, this is the time to take a few deep breaths for reimbursing the mind with poise, getting a balance of supply and demand throughout the human system.

Then by our will power let us refuse to entertain destructive thoughts, even though they knock and knock at our door for an entrance. After a few firm denials the knock will grow fainter, if,—and this is very important,—we, immediately upon refusing them entrance, invite in healthy thoughts to keep us

company. That is the secret of the control; do not waste time in denial and argument, but get to work quickly on new ground and call to your mental home, building—uplifting thoughts.

Many do not have enough to think about that is outside of their own self interest. Know people, exchange ideas, go out among people, have new interests daily. We shut ourselves away too much. To do so has a deadening effect upon the life forces. No one can live unto himself alone; yet many live too much alone to be in good health. The constant exchange of ideas causes a higher charging of the electrical forces within us, which acts upon the blood as a cleansing chemical, sending out dead matter and building new. How does this affect the breath, some may ask; it is easily explained. When much alive we breathe stronger, deeper; we unconsciously lift up vital organs; when depressed or too much self-centered on our problems, we drop vital organs and do not breathe as deeply nor as forcefully as we should. Our cells lose power of life and vigor by feeding upon the same mental food year in and year out. Thought is food for the body as much as wheat is food. We need new thought often. Little things in life have a wonderful power for resting; we often speak about the little frets and cares that are greater than the big frets and cares. There is an old saying that "The continual dropping of water wears away a stone."

How about the power of little pleasures as a building force! It is not a waste of money to gratify such calls

from the mind or soul. Do something each day to renew your mind or to give your higher self pleasure. **Buy the flower**, get the book, go to the concert or theatre, help yourself **to be strong**. Some may say, "yes, that is true, but if one can't do those delightful things, what is to be done." You can do *something* to change the thought. I know of one woman who got pleasure and a change of atmosphere, simply by rearranging the furniture and pictures in her room. There are many ways for all to get this uplift. One old saying comes to my mind which is worth much: "If I had but two loaves of bread, I would sell one to buy a white hyacinth to feed my soul."

CHAPTER V.

EXERCISES TO BE TAKEN BEFORE GOING TO SLEEP

"All thoughts that mould the age begin down deep within the primitive soul."

Lowell.

At night before going to sleep it is well to read something beautiful and restful. It is good to read something funny, to make one laugh or at least bring a good, broad smile; as a people we are starved for pure fun—we do not laugh enough. "A laugh is worth a hundred groans in any market," is a very old saying. The truth is, a groan has no value whatever, but a good laugh, every day, is of untold value to man.

This matter of reading something funny or restful and full of the beautiful takes the mind from the disturbances of the day. It brings about a change of thought. Even if the day has been full of harmony and happiness, it is well to read something that will change the trend of thought; a change is relaxing. But do not go to the extreme in reading, and read so long that the brain becomes electrified with thought; twenty minutes is usually enough, as it is unwise to start the brain in too active work when sleep is needed.

After retiring, stretch the body to full length, arms

at sides ; relax ; inhale slowly but strongly, causing the abdomen, diaphragm and chest to work actively. Hold breath as long as it seems to feel good and restful, not an instant longer. Then slowly, very slowly, exhale, letting the breath come away evenly and rhythmically. Then rest for at least a minute. Repeat this exercise six times ; by that time if you feel relaxed you may be able to go to sleep at once. If not, after resting several minutes, take three more deep breaths as outlined above ; but do not take more than twelve breaths in all, without a long rest between, as the circulation becomes too stimulated. At first, the pupil may find he is able to do but little ; he will feel stiff and unable to get a deep, full breath ; he should not be discouraged. The deep breath will come by practice. The truth is, the muscles are stiff and unyielding to the exercise. Flexibility will come with persistent practice, and in time the pupil will grow to depend upon the Deep Breathing as upon food for nourishment.

Always during the exercises hold in the mind pleasant thoughts, or hold in the mind a mental picture of some uplifting desire. The desires should be along general unfoldment, not for a desired possession, as of something material ; rather desire the *ability* to do and get, than to desire the material things.

I once had a pupil ask me if her father could get their house painted by breathing for it, and holding the picture of the house as painted and by affirming : "I desire my house painted."

54 THE POWER OF DEEP BREATHING

I answered that it might come about, but it would depend upon what her father did in regard to the matter. Desire or prayer, with the Deep Breathing would not alone bring it to pass. It is the *faith* and the *works*, that accomplish the end. Therefore, hold in mind the thought of ability to "paint the house," the *power* to do.—Health, Strength, Poise, Brotherly Love, Harmony, Peace.

When we come into power that gives us Health and Harmony, we "paint the house."

Another pupil asked if I thought she could get an automobile by Breathing for it and holding the thought of possessing it.

I think that the deep breathing and the concentration should be held as divine. It should be the avenue to awaken the finer senses of the spiritual man, and not be employed wholly on the material plane. I do not say that one could not breathe for an automobile, but I do believe that Jesus spoke the law of success on all planes of existence when He said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

I once knew of a teacher who was deeply in debt; she concentrated and breathed for ability to earn. She pictured daily, many pupils coming to her, and prayed God constantly that she might be successful in her work; that she might be free from debt. The last time I saw her she felt that there was a decided change in her teaching, and she was holding the faith with the mental picture of the evidence of success.

Sometimes it takes a long, long period of breathing and concentration before the ground can be, even cleared from the old doubt and fear, and it is absolutely true that the seed will not bear fruit unless the ground is made ready. If we concentrate and breathe for a desire, morning, noon and night, then between times are in the depths of fear and rebellion and criss-cross currents which we let sway us, we retard the process as much, if not more, than we advance it in our moments of Breathing and Concentrating.

Concentrating does not mean merely affirming, it means to place the entire being in a state of resting in the faith and knowing the *I AM*.

Whatever we earnestly desire, whether it is a matter of health, wealth or happiness; that we can realize through concentration and by knowing how to apply the law of demand and supply to our everyday existence.

The trouble is, we are not strong enough to hold the thought without wavering. With some of us it is the case of getting discouraged before we can get the seeds planted. If we can get the ground ready and the seeds in, then, usually, we are able to hold the picture of the coming leaf, and it is a fairly easy road to the garden of fruit.

It is hard to visualize and work for unworthy objects; we are generally unable to carry out wrong desires; of course there are some who desire, with all their hearts, possessions which should not be theirs. But, as a rule, such desires receive too many set-backs

56 THE POWER OF DEEP BREATHING

from the white consciousness of man, his still, small voice, to thrive under the treatment.

First: Ask if this thing which you desire, *should* be yours. Then if your inner consciousness answers "yes, if you can win it," then go to work with a will and make it yours. But if it, in any way is a false god, drop the thought of obtaining it; it will not bring you unfoldment and it can never bring you happiness.

When you concentrate make a very clear picture of that which you desire, whether it is a new dress, another position or an education. See it in detail and vision the picture again and again, always in peace and with harmony surrounding the thought. Do not desire things that cannot be possible in this circle of existence; use your common sense. On the other hand do not limit yourself to little desires, but be rational, never desire something that will cause another's downfall or unhappiness; no matter how much you wish a thing, if it comes through causing another to suffer, never for one minute vision its existence. There is a higher law to reckon with than that of demand and supply in the law of opulence. The brotherhood relationship between men, is the law of eternity.

The night time is the working day for the finer forces of man; then he is being repaired and made whole for the coming events of a working day. He should start his night aright. His soul's day should begin in peace and harmony. If he is unable to cast off fear and rebellion, or despair and discouragement,

then he should resort to his will power and force himself to mechanically take the deep breathing for a few seconds, with his mind fixed upon some good and wholesome saying. This may seem, at first, mechanical, but in time it will relax the negative conditions and soon a habit will be formed.

The general tenor of the thoughts which we have upon going to sleep influences our health. If we do not relax and take our minds from the cares of the day, we go to sleep with tensioned nerves, and emotions stirred, sometimes, to fever heat; the chemical currents in the blood circulation are not in harmony. How many times, under such conditions, we awaken to find ourselves holding some part of our body in a stiff condition, sometimes it is the neck, sometimes the base of the brain is congested. Why? Because the thought has interfered with the rhythmic flow of the life currents. There is a lack of freedom and harmony in the circulation.

Peace, a happy, harmonious attitude toward life, when we go to sleep, will impart to the system a healthy influence in the flow of the blood. The thought controls the chemical condition of the blood. Harmony with men and conditions insures health and success. Happiness is always a safe investment, it is upbuilding in every way, and little would the medicine man have to do, if all would cultivate the idea of being *happy*. If you are sick and are unhappy and depressed, then it is a hard pull for the better conditions.

58 THE POWER OF DEEP BREATHING

The physicians will say: "Well, keep cheerful and half the battle is won." When we are worried or disturbed over things we breathe about one half as deeply as we would in normal conditions. That means that we shut off the vital supplies at the time when our system needs the breathing as a controller to the stirred emotions. Fear and depression bring disease and suffering. I truly think that wrong states of mind create the acids which poison the system and produce stomach gases which result in rheumatism, indigestion and loss of vitality.

The beneficial influence of deep breathing before going to sleep is not known to the majority of the mass people; if it were it would be practiced by thousands and the wonderful results would be heralded from every quarter.

Deep breathing quiets and regulates disturbed nerves and brings into harmony the life giving currents. This breathing has much to do sometimes in setting a disordered household in order, therefore before harmony and health can be the result, the habits of man must be in harmony with the inner currents that give him life.

To take the deep breathing in a state of worry is of little benefit compared to breathing in peace, for the muscular movement alone, will not bring about the even balance of the two currents, the positive and negative. But many times the deep breathing helps

to change the tenor of the thought. When we live in harmony, we naturally breathe in greater rhythm and poise, we impart a more even flow to the circulation of the blood.

Christian D. Larson writes the following:

“To go to sleep discouraged, disappointed, worried and depressed, is to impress the subconscious with weakening tendencies; these will cause the subconscious to express conditions of weakness in every faculty and in every part of mind or body.

The tendency downward in any career originates invariably in depressed subconscious states, the majority of which are taken into the subconscious as the mind goes to sleep.

Every tendency upward and onward toward higher attainments and greater achievements, originates in constructive subconscious states and it is possible for anyone to produce such states at will.

By going to sleep with strong, clear ideas of health, harmony, power, advancement and success, clearly held in mind, the causes of those things will be formed in the subconscious and the effects will invariably appear in external life. Your health will at once begin to improve; more power will appear in mind and body; capacity will increase; all your talents and faculties will be filled with the spirit of success, and will consequently, do far better work than ever before.

60 THE POWER OF DEEP BREATHING

To continue for weeks and months the practice of giving superior ideas of all kinds to the subconscious, upon going to sleep, will cause the character, the mentality and the personality to improve to such an extent that, in comparison with your former self, you will actually become a superior being."

CHAPTER VI.

CORRECT POSITION OF VITAL ORGANS

"The Spirit of God hath made me, and the breath of the Almighty hath given me life."

Job 33:4.

The science of Pathology reveals to us that every tissue of the body must have its freedom from unnatural pressure or it gradually becomes weakened and unable to maintain its perfect balance of giving and receiving. This is equally true of bones, muscles, blood vessels and nerves; and one can see the detrimental tendencies that would follow if some of the vital organs became oppressed or in any way out of position.

The Osteopath realizes the absolute need of the proper position of all the vital parts of the human organism. I quote from a leading Osteopathic journal the following:—"Any change of normal structural relationship, any undue contraction anywhere in our bodies generally brings about an abnormal pressure upon the soft nerve substance, and by pressure irritation interrupts the free play of currents between nerve centers and nerve terminals and thus establishes the condition of disease, which is just *dis*-ease, not ease, because of lack of freedom in position."

62 THE POWER OF DEEP BREATHING

THOUGHT IRRITANT.—~~The~~ following article shows the direct influence that thought has upon the flow of the blood, as it acts or reacts upon the nervous system.

“Nerves Make Blood: Blood Feeds Nerves.”

“The two great nutrition-bearing and function-regulating systems, then—the blood vessels and nerves—are mutually more dependent upon each other and react upon each other with a much more direct, intimate and complicated relationship than other tissues. Each renders an absolutely indispensable service to the other. Each also requires a full share of the same kind of service as itself renders the other and the rest of the organism. Nerves, as has been stated, possess their independent blood supply, while the heart and the blood vessels, big and little, have their own nerve supply. But, going a step further, the tiny blood vessels ramifying in the sheaths of nerves have their own tinier nerve supply; and the tiny nerves in the coats of the blood vessels have their own tinier blood vessels. Manifestly, therefore, it is needed only to irritate some small nerve tendril to disturb some tiny artery that feeds a nerve center, thereby to set going physiological mischief which, like the spark in the powder magazine, may result in profound disturbance, not only to the function involved but its echoes and reverberations may even come to unbalance the healthy activities of the whole organism.”

Exercising vital organs when they are not in their

proper positions sometimes causes harm to those delicately organized centers of force.

Vital organs are sustained by the proper exercise of muscles around those organs. The exercise is secured by *proper contraction* (not forced abnormally) and followed by relaxation and rest. The greater altitude of the vital organs the greater their health; that is, if a normal condition exists. The lungs properly expanded can absorb more air, the heart beats with better rhythm when it is in its proper altitude; the stomach can better secrete the gastric juices if it is in its own place, not oppressed. The same holds true of the position of the liver and all other vital organs. Just as soon as these vital centers are in any way crowded or lowered from their naturally correct altitude, then they begin to weaken in their power. Too much cannot be said about holding the proper position of the vital organs.

As you pass along the street, notice how many men, women and even children are carrying themselves with their vital organs out of proper position. It certainly does not add to the natural grace of the body, as it is detrimental to the symmetrical lines.

These vital organs are not connected directly with voluntary muscles, but they are held in place by voluntary muscles. These muscles exercise a quickening power by pressure, and by nerve control; some muscles that are over vital centers are controlled by the same nerves that control the vital organs; by exercising the muscles surrounding the vital organs, a

64 THE POWER OF DEEP BREATHING

quicken power results, both from the pressure of the exercise and from the influence of the nerve centers. Many times the same nerves control both vital organs and muscles.

The muscles that hold the stomach in place are used in the deep breathing. If, practically, only the chest is exercised in breathing, then the lower organs do not receive the benefit of the exercise. The deep breathing exercises the abdomen, which gives a very decided power in the direction of good digestion.

An even balance should be kept between the forces of the pneumogastric and the sympathetic nerves, thus the forces of the spinal cord feed other nerves. The pneumogastric and sympathetic nerves supply the vital force for *activity*. Everyone realizes that the nerves regulate the activity of the vital organs. Now, there can be so much activity that one can be worn out in a few years, or if there is an even balance maintained between supply and waste, life can flow on and on in power and poise.

The physical must be balanced by the mental, and the reverse is true, the mental must be balanced by the physical. We see about us physically developed men and women lacking a balancing development in the mental plane. We see the mental developed above the physical to the extent of exhaustion on the physical plane. There should be an even balance. Blood must be made to supply the brain, and brains must be developed to properly use the blood supply.

Any set of exercises which does not take into

account this balance is lacking in ability to give harmony and happiness through right unfoldment.

The deep breathing embodied with the mental concentration gives the perfect balance of power to the physical and mental system.

We all desire to accomplish so many things, but somehow our vitality fails us and we get so tired we are not able to do half nor quarter of the things we want to do. Physical and Mental Culture will give us enduring power.

As I have said in the preceeding chapters—and it will bear repeating—*we must breathe deeply*, we must open up the lungs to receive the pure air containing the oxygen which cleanses the blood as it flows through the lungs. We get into the habit of taking little, short breaths. Thus we fail to gain in health by our own neglect. We must breathe from the abdomen. Deep breathing is a strong preventive to disease.

BREATHING EXERCISES

Strongly exhale the impure air, before taking the inhaling exercises. Correct breathing, which is deep breathing, means correct use of the muscles of the lungs, by use of the diaphragm.

Short breathing, (incorrect breathing) brings about weak throats, disused lungs, poor digestion, and many serious physical troubles. Now, the deep breathing is very easily acquired; it can soon be done without thinking about it. At first you must bear it in mind

66 THE POWER OF DEEP BREATHING

and take longer deeper breaths when out of doors, walking to or from your business; just think of taking in all the sweet, pure air your lungs can hold and with that thought comes other pleasant ideas, such as thinking of how each deep breath will bring you better health, strengthen you to endure more and accomplish more. It will instill new life into your whole being and make you better; and this does not take extra time from your other duties. Just try it and soon you will see the benefit.

Many of us go around with the vital organs too low. Why? Because we let ourselves, through carelessness, drop down; *our breathing has been too short*. I can hear some say: "Oh, when I get tired, it rests me to 'drop down'—it tires me to stand or sit up so straight, it really hurts me." I know it does, and that very "hurt" comes because the organs have been allowed to stay in that position so long, it really does hurt to straighten and *force* them into their new, proper positions. But, is it wise to let them stay in their wrong positions, which means the crowding down of the vital organs. It means the lungs oppressing the upper stomach and that, in turn, bearing down on the abdomen or lower stomach, and you can readily see that when thus crowded, the vital organs cannot do their work properly, because they have not room enough. Another thing in regard to breathing, which is of the utmost importance to every one:—*is to always breathe through the nose; never breathe through the mouth, unless forced to*. (This does not apply to

special exercises for explosive breath.) When we breathe through the nose, the air is cleansed of many little, fine particles, before it reaches the lungs; but, if we breathe through the mouth that cleansing is not accomplished. In deep breathing, the abdomen must be drawn in and up.

Now, let us see what this deep breathing, and this taking in of more oxygen will do for us. The blood carries the oxygen from the lungs to all parts of the system and returns to the lungs laden with the waste material, and with every exhalation, we throw off this waste matter, and the pure air is taken in again and so on. Now, when we think that in about every three minutes there is a complete circulation, it behooves us to pay more attention to fresh air and deep breathing.

The lungs are so adapted to the heart and its action as in health to receive and return the whole mass of blood in the space of about one hundred and sixty seconds, and the lungs are so constructed that every particle of blood is brought under the influence of the air, by breathing. If the circulation is poor, then an insufficient amount of oxygen is carried to the vital organs and they are poorly nourished and cannot perform their work as they should. When the circulation is poor, every part of the body is in danger of disease, because the even balance between worn out matter and newly made material is lost and our good health is slowly leaving us. We, nine times out of ten, do not realize that we must create vital matter as fast as we use it up. This very deep

68 THE POWER OF DEEP BREATHING

breathing in of the oxygen will feed the vital organs and help to create the vital matter we all are seeking. We must have a proper circulation to carry the oxygen to the vital organs. To have a good circulation we need the right kind of *thinking*, for the thinking has as much influence over the physical system as the food we eat or the air we breathe.

CHAPTER VII.

EXERCISES FOR STRENGTHENING VITAL CENTERS

"Then shall thy light break forth as the morning, and thine health spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

Isa. 58:8.

First, send the life current charged with the *thought of health and strength* to the vital centers; always think of a perfected physical condition, never dwell upon infirmities, then close exercises by sending the life current to these vital centers charged with spiritual thoughts of higher intelligence and divine unfoldment.

Some teachers make a difference in the centers; for instance: some claim that certain centers are more physical than others, and to them they send the life current charged with the thought of perfect health, while to other centers that seem to be more spiritual they send the life current charged with the thought of divine unfoldment.

I believe that all centers should be treated by the spiritual thought as much as by the vital thought force. But it is quite impossible to concentrate powerfully

upon two thoughts at the same time and have them equal in generating power; one must predominate. Therefore I claim it wise to begin with the Physical thought force and terminate the exercises with the Spiritual thought force current.

The most vital centers are the sacral plexus, the solar plexus, the heart, and the spine. The head, especially the crown and the back of the head at the beginning of the spine, the throat, the forehead, the temples, the chest, the small of the back, the abdomen and the feet, are also very important centers.

When beginning the exercises, relax body and mind and think of yourself as absolutely free from every care or thought; feel as a little child, and get into the atmosphere of feeling that God's love flows around you. If this seems almost impossible to you, at first, just play the game as a child might do.

It is of little use to practice these Harmonious Breathing Exercises if they are not regularly taken. To do them one day and to be too busy to attend to them for days, is really almost a waste of time and thought. The physical body needs to be disciplined and got into regular habits before good results can come from the heads of the different working departments. It is much the same as in a large factory; in order to obtain results from labor, there must be concentration and systematic work, or there will be disorder and imperfect results of unconcentrated work, the discordance of broken laws, lacking balance and symmetry. On the other hand when there is law

and order, and proper concentration, when daily we practice and faithfully we undertake the responsibility of our unfoldment, and of our own success in life, (none can do it for us) then slowly, but surely, as the sun sets and rises again, do we begin to reap the reward, and that reward is almost unbelievable, so good and enduring does it prove.

I do not refer to health and divine unfoldment, only, I refer also to the so-called success of the world which, if it is true and lasting, embodies divine unfoldment. The wonderful power of this concentration upon certain conditions, such as Harmony, Health, Poise, Love, Happiness and Peace, rests in its ability to eradicate the unfavorable thoughts which create poisons in the life giving currents.

This concentration quiets the nerves and brings irregular and disturbed vibrations, (which irritate the membranes because they are full of acids produced by fear, anger, sorrow, heart breaks and discouragements) into harmony and order.

In concentration lies the power to connect the external man with the internal man—the objective mind with the subjective mind. It is only by concentration upon the finer thoughts that the commotion and upheaval produced by the worldly forces can be subdued. When we can arrest this commotion and restore order, then we save the waste of energy, loss of vitality which sometimes ends in nervous prostration. Every day we should take a few moments for a silent time for being “Still” and knowing that “I am.”

72 THE POWER OF DEEP BREATHING

What is understood, when from even the most illiterate man or woman, in time of important decision, this expression is spoken or thought: "Well, I'll wait until morning, I don't want to decide hurriedly!" It is the natural higher instinct of man calling for Poise and Power in control. It is the divine subjective controlling the emotionally disturbed objective. And this applies to all sides of life and all questions in life. The divine cannot be rightly separated from the physical. God force is in the very material of the coat you wear and should have been present when the coat was bought, both on the side of the salesman and the purchaser. The divine side of life is in everything. The sooner man counts it worth while to realize it, the sooner will he come into his own, in every sense, *health, wealth, happiness, peace*.

The divine state is not a state apart; the progress of man is full of disease and trouble until the divine side is unfolded, and put to daily use in everything.

Many times have I read from a little book called "The Next Step in Evolution," by I. K. Funk, D. D. L. L. D. I will here repeat some thoughts that are so vital to the understanding of Life unfoldment.

"Christ can never *fully* come into a man until the man has grown up to the level of spiritual things. It is a sensuous generation that seeks to be satisfied with consolation through the physical senses."

"God broods over every soul, waiting, ever waiting, for desire, for invitation. Seeking begins and continues growth in the inner kingdom. It is the first and

last round in the ladder that Jacob saw, and all the intervening rounds. As a man seeketh, so he becometh. The one thing needful is not the power of logic, or the courage to step out on the conclusions of syllogisms; it is right disposition, intention, choice. The willingness to heed the inner voice opens the door to Christ the type-life, to the new birth of the personality, and to the beginning of the accompanying new nature by which each personality grows into correspondence with its new surroundings."

"The only thing that profits is the new birth into the new kingdom—the birth and growth of the Christ life. A man may say scores of Ave Marias and paternosters daily, visit regularly the communion-table, erect the family altar, and read daily his Bible, yet not have the inner life. He may give his property to feed the poor, and his body to be burned that he may have a tablet in the Hall of Fame, or that he may win a far-off heaven, and yet Christ or the inner kingdom may never have been known to him."

"Christ is coming to the great business centers, to the real heart of the world. Thus often talks editorially our typical newspapers of the masses, there is a higher understanding of business principles.

"Think every day of Christ."

"Every man, apart from all religious belief, can be made a better man by earnest study and daily contemplation of the character of Jesus."

THE SOLAR PLEXUS BRAIN

Man has two centers of higher development. One stands for the external man and the other for the internal or rather, eternal being.

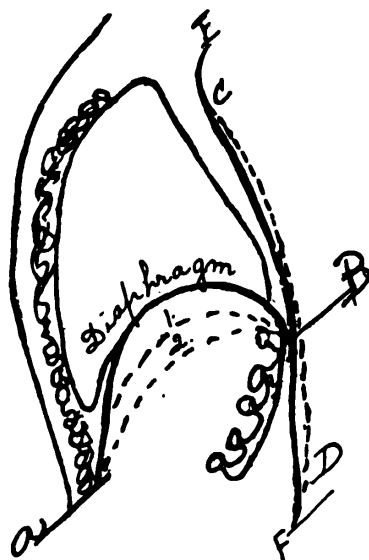
One seems to be directly related to the physical expression, the other to the divine expression. These are two brain centers, one situated in the head and is commonly called the cerebro-spinal brain, united with the sympathetic nervous system. This is the thinking brain—the intellectual brain and is divided into two main divisions: the right hemisphere and the left hemisphere. The left far exceeds the intelligence of the right; the seat of speech and the greater control of the emotions are centered here; also, it is the home of the imaginations, and scientists claim that our ideals are born from this left brain. The right hemisphere controls the physical functions of the body. The other center, the Solar Plexus seems to be the spiritual brain of man; from this center come our spiritual visions, and we feel that this center links man more closely with the divine, than does the cerebro-spinal center. In truth they are united.

The solar plexus center is largely controlled through the Deep Breathing laws, and through the laws of concentration. The thought with the breath is the vital point of the deep breathing. The most important cerebro-spinal center, but in truth they are closely united.

The dotted line C-D shows the expanded chest and abdomen. The heavy line E-F shows the chest and abdomen in repose.

The heavy arched line marked A-B is the diaphragm in repose.

The dotted lines marked 1 and 2 show the diaphragm in activity.



In normal breathing when we inhale the diaphragm is contracted and lowered, the diaphragm separates the cavity of the thorax from the cavity of the abdomen, and really forms a floor for the heart and lungs to rest upon, and at the same time it is a covering for the abdomen.

We realize at once that when the diaphragm moves, the organs below and the organs above the diaphragm must be exercised.

As the diaphragm contracts the air rushes to the lungs. The pressing and relaxing of the vital organs increase the activity of the circulation through deep breathing.

In ordinary breathing there is very little, if any, noticeable movement of the upper part of the chest—it is only when taking strong exercise that the chest shows movement. As the diaphragm contracts it presses upon the abdominal region. During the expiration of breath the diaphragm becomes relaxed. The diaphragm descends with every inspiration and rises with every expiration.—This does not mean that the stomach moves in and out—it simply rises and falls naturally.

THE ACTION OF THE DIAPHRAGM

The diaphragm is the shape of an irregular crescent. It expands the thorax by moving out and downward; thus is brought about an internal massage of the vital organs that are connected with the diaphragm or that the diaphragm presses upon in its movements. The movement of the diaphragm caused by the breathing, brings about contraction and expansion of the vital organs of the thorax. This, naturally, increases the circulation of the blood and stimulates secretions and excretions. In this way digestion is greatly helped by the deep breathing exercises.

When inhalations are taking place the abdomen rises, and during the exhalations the abdomen falls. When we exhale, the diaphragm presses upon the lower cells of the lungs. The illustration on the following page will clearly show the action of the diaphragm. The dotted lines denote the degree of the breathing.

If we lived naturally it would not be necessary to learn deep breathing or breath control in any connection; but as we have so much that is far, far from the wholesome and healthful in every day existence, we need to get back the power we have lost control of. When, gradually, our power for establishing the habits of right living comes under our control, then the correct breathing will again become established and so much attention will not be necessary.

We must always remember, that just the deep

76 THE POWER OF DEEP BREATHING

breathing, done in a mechanical monotonous way (when we take the exercises from a sense of duty, and to do them and be done with them) will never bring about the desired effect. We must be interested in what we are doing. Everything must be of value to us in order to be really a benefit.

The mind must hold the physical in Poise. Look about you, see the bodies of men and women in Poise, under mental control, speaking in the Harmony of the relative positions of the vital organs; note the erectness, the freedom of the shoulders, the poise in walking, the carriage of the head, and the way in which the feet are used. You can tell in a glance the mental condition by the degree of the physical poise.

Physical exercise is of comparative little value, even the walking exercise, unless there is the joy of the mind in it.

We realize that the breath of life comes through the lungs and that the air which inflates the lungs does not penetrate muscles and other structures as air, but as the *subtle vital force*, the *regenerating force* which comes from the breath is sent to all molecules of the body; and the breath power controls that vital electric fluid which flows through the entire system.

It is well to concentrate the thought upon the large nerve centers or plexuses. Send the thought of strength to the solar plexus as you inhale and exhale; think of bathing it in vital force.

The solar plexus is situated back of the stomach and in front of the aorta, and is often described as "the

pit of the stomach." Concentration upon this plexus affects with a quieting influence the digestive organs. It is also the brain of divine thought; it is a controlling center for man's higher self-expression and influences the entire body.

It is well to center the Thought Breath upon the back of the head, down over the back of the neck and down the spine. Then send the breath influence down over the crown of the head, down the front of the body to the feet, from the feet to the ground; think of purifying the nerve centers and giving them *life* and *joy* of freedom in activity. This has a wonderful influence over stomach troubles and will spiritualize the whole body.

Standing still, inhale through the left nostril closing the right, counting six; hold breath for two counts, then exhale through right nostril; concentrate upon Peace, send the thought all around you, filling the room with the atmosphere of Peace. Then inhale through the right nostril, holding a moment, then exhale through the left nostril, sending the thought of Peace throughout the body.

To assist the concentration when sending the thoughts over the body, through the body and to the vital centers, extend the hands upward, palms open and fingers held easily and free, bring slowly downward over the crown of the head, hands coming together over the head for a second, then down at the sides, moving slowly. Repeat this exercise, holding the thought of Happiness or of Love, Universal Love.

78 THE POWER OF DEEP BREATHING

Bring the arms up slowly from the body to the sides of the head, inhale, hold breath, exhale, and slowly bring the arms to position at sides. Concentrate thought upon Poise, repeat, extending arms up front, out direct from shoulders front, then slowly bring them to position at sides again.

These exercises are very healing in their effect upon the physical cell life, especially if taken to appropriate music; the influence of good music is helpful and when breathing exercises are taken in rhythm to soulful music, with the mind concentrated upon Truth, Strength, Kindness and God's love, the results are quite wonderful, but they require regular practice.

The power of music as a healing element will be scientifically studied more closely in the future.

The recent war has revealed that the Psychology of Music is marvelous.

These breathing exercises must not be taken with force. It is not safe to forcibly stimulate the circulation of the blood, to in any way cause a rush of blood to the head or heart. Poise, Power and Peace can never come by force along any line in life; the firm, strong breathing and the resting between the breathings give the poise and healthy results of the deep breathing.

Never take many deep breaths at one practice; it is a dangerous thing to do. The deep breathing quickens and increases the flow of blood over the body; a rush of blood to any vital part is not healthy, it brings about confusion in the orderly workings of the normal

THE POWER OF DEEP BREATHING 79

cell activity, it is never beneficial. The quiet, even increase, significant of Poise and Harmony, gives the building results that reconstruct the body when reconstruction is needed, or assists in keeping the construction in perfect condition.

Prevention is better than a cure.

CHAPTER VIII.

THE WILL POWER TO CHOOSE

"Many times, in fact almost invariably, the mental attitude we take toward anything of an unfriendly or seemingly unfriendly nature that enters our lives determines its actual effect upon us."

Ralph Waldo Trine.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." Phil. 4:8.

The world is rapidly learning that the ideals held by the individual react upon his physical being to the extent of practically controlling his health. In the future, health will be studied more from the psychological point of view than from the physiological.

The study of the relationship of states of mind to health will bring forth new light on the laws of the physical plane.

"Be what you would have," said a great and wise man. The highest ideals which we have, bear a direct relationship to our *being*. Our ideals hold the transforming power, the power to make over, to unfold

character. Thought moulds the physical—we grow into the likeness of the things which we are constantly thinking about. Our ideals awaken our finer being—our great within, and who can tell the result. No one can set a limit to the possibilities of unfoldment in any one.

Thus is life worth living and glorious in development, for in his divine storehouse each one has the source of supply.

He must awaken to the laws of demand and supply and realize that the key to that storehouse is *desire*—*intense desire* to become that which his ideals vision. Then will he grow, and not until his *desire* for the higher law rules the objective man, will he be able to touch the inner being, wherein divine power lies.

Man's character is shaped through his habit of thought.

We must remember that what we think determines what we do, and what we do determines our life forces in the external world and reacts upon us in such a manner as to influence the quality of the seed we plant in the subconscious mind. Thought is the great dynamic power of the universe.

It is given to us to choose what we shall plant in the subconscious realm of our being. The will power was given to man for his unfoldment; it gives him the power to choose what he will from the external things about him and the power to use these things as he desires.

82 THE POWER OF DEEP BREATHING

External things deeply affect the minds of men, swaying them to and fro, inclining them to first one choice and then another, until sometimes the objective mind is in chaos. Here is the place for the will power to take control and insist that there be a choice made, and furthermore, see to it that that choice is not made in a haphazard way, but is the result of the union of the inner mind with the outer mind, and thus only the worth while seeds will be planted in the subconscious mind.

If everything we see and feel should be registered in the subconscious mind, man would soon become insane.

Experimental and inductive psychology claim that feeling comes from vibrations that pass through the objective world and into the mentality of man. All our senses cause us to experience *feelings*, and furthermore, the feeling aroused by one sense is not alone. We hear a bell in the distance—it may have a melodious vibration in its tone quality; we immediately recall the church bells heard in childhood, and we *see* our mother's face and *we feel* her loving presence in the room. Again, we hear a bell, it may have discordant vibrations, or be of thin vibration, lacking entirely the liquid, mellow tones of bell number one. We immediately think of a mill bell, or of an old-time fire bell, and we begin to *see* the men and women, even boys and girls rushing to the mill; we get into their lives instantly and we begin to *feel* sorrow for them, because they are so hurried or because some sad, half-

starved face has stayed with us, and we sympathize with them in their longing for something else.

What was the cause of the mellow tones bringing out *love*, mother-love, and the discordant tones awakening the picture of the strife of the world? Melody and harmony are born of love; strife is the child of discord. In the past, the vibrations of mother love, associated with going to church and trying to please mother and to be good, stamped in the subconscious mind of childhood many scenes never to be effaced, *because they were felt deeply. The things we feel deeply we plant in the subconscious mind*, but not the things that do not impress us. Thus, we must choose what we wish to plant in our inner mind, for when once it is there it is not easy to eradicate it. It is the office of the mind to choose, through the will power; thus is linked together objective and subjective vibrations. Memory *records* and *recalls* cause deeper impressions to be made.

Now, you may read many books upon the objective mind and the subjective mind, but in the last analysis it sums up to this: Man is controlled neither by the objective nor the subjective but is affected by a combination of both, well balanced by the super-conscious mind, which is the temple of the divine within, wherein speaks the great *I AM*.

No one can think himself to glory, either on the objective plane (worldly success) or on the spiritual plane. The great within creates the desire—an idea is formed, which immediately creates an ideal to *work*

84 THE POWER OF DEEP BREATHING

from as a pattern, then comes the actual *work* on the objective plane. Then is returned to the subconscious mind the reward of the union of the subconscious and the objective working together and a higher desire is created by this return of the forces created by the union, and then comes a higher ideal to urge the soul of man to make manifest and thus goes on his unfoldment.

"Even so faith, if it hath not works, is dead, being alone." James 2. 17.

"For as the body without spirit is dead, so faith without works is dead also." James 2. 26.

THE MIRACLE OF SELF CONFIDENCE

It is a dangerous thing to shake one's faith, either in himself or in others. If you destroy the feeling of "I can" in a man, you have broken his backbone. Your heart and soul may be set, so to speak, on doing certain things and you feel that you can succeed. Some one comes along and dashes cold, negative thoughts over your ambition, takes the life out of you, by letting you know he does not believe you can succeed and the universe seems upside down. Your confidence is gone, your power is gone, if not for good, it is dead for the time. Your ability has been taken from you by negative thinking. Now, we often kill our ability ourselves by saying, "Oh, I can't" or "it is too big to attempt," or "how can it ever come to me, I am not equal to it," and so forth. Such thoughts kill a man's power to do and achieve.

Our great men and women have accomplished wonders, just by believing they could. Napoleon believed he could cross the Alps and he succeeded.

CONTROLLING THE THOUGHT

How to think properly has engaged the attention of philosophers from the time of ancient teachings to the present. The thought problem has always been uppermost in the minds of philosophers. How to think correctly has been a problem of which very few have made a special study; that is, as a study of the *how*; it is one thing to think, and another to control the thoughts intelligently, so that we may have possession of the thought force and control the quality of the thoughts themselves. There are a great many people who think all of their waking hours, but have very little thought or care of what or how they think.

Perhaps nothing in the life of man exerts so great an influence over the career or the individual make-up of the man as his habitual condition of thought; by that, I mean, his constant tenor of thought. It will decide whether the man be a good man or a vicious one; it will decide his happiness or unhappiness in this world, and perhaps the next. So we see how important it is for us to become our own mentors, so far as is possible. That the thoughts of the individual can be controlled by himself, to a very great extent, there can be very little doubt, when we come to analyze what a thought is, and understand that it is the product of the great soul within, acting upon and through the

86 THE POWER OF DEEP BREATHING

mind and brain, and understand, also, that we, ourselves are the thinking power.

When the mind lacks control of its thoughts or feelings, any outside matter will immediately enter the realm and rule with destructive force.

Man, in order to control his thought, must cultivate the habit of awakening the great *Within*, his higher being. And daily must he plant in his subconsciousness the desire to control his thought force, and awaken higher desire. The things we feel deeply about enter the subconscious mind whether we desire them to or not; so it is best for man to feel deeply only such things as will be of benefit to him. To plant angry feelings or hatred, is to reap the same, for whatever enters the subconscious mind will grow to be a part of that mind and the thoughts and feelings will be directly affected by the material which is planted in the subconscious mind.

So the law of thought control is to daily train the conscious mind to concentrate upon the higher desires of life and then think deeply upon them and thus place them in the subconscious mind.

I once knew of a woman who desired to cure herself of unjust criticism. She became aware of the fact that she constantly criticized everyone and everything. She felt that she was planting unjust criticism in her very life pulse and must reap unjust criticism in return.

She felt that unjust criticism was gaining an alarming control of her thoughts. Therefore she

determined to control such thinking, and in order to do so, she must *love* more. She set herself a daily task of concentrating for so many minutes upon loving thoughts. She then practiced, daily, doing some loving deed, and read uplifting literature that brought her in touch with loving service to mankind.

It took months before she felt that she was gaining in the fight. It was, in reality, a desperate fight for life. Before she realized her mental condition, she realized daily that external conditions were growing worse and worse for her. She did not prosper in her undertakings.

After she had practiced the thought control for several weeks, she one day awoke to the fact that for some time she had harbored less criticism in her mind towards the world at large. Then she realized that she, less controlled by *fear*, was enjoying nature more and that she often gave a prayer of gratitude for the blessings of life, although she used to think as she sent out the word of gratitude—"I have but little to be thankful for, but still, I am grateful for the little."

One day she stopped, as she almost mechanically gave thanks and she seemed to hear a voice say: "Why don't you think of your blessings as big blessings instead of little ones. What right have you to say that they are small?" Then she realized that she had been holding on to some of the old criticism, and she had been belittling the good things that she had been receiving, because her mind had been comparing

them with greater things. It came to her then and there to believe that whatever came to her would prove to be of the best. She had been limiting her own power of filling her storehouse.

To have faith that we can attain harmony, health and plenty, love and peace, means that we are planting those seeds in the subconscious mind, and they will surely come forth in abundance to bless us.

We receive that which we hold our minds on receiving. If we desire greater health, less thought must be given to sickness. Think health in every phase. If we desire wealth, think wealth, not a bare living, or even a little comfort, but think it out on a large scale. If we desire harmony and love we should concentrate upon them in all their richness and all their blessings.

Everything that has lasting worth comes directly from the subconscious mind. It never fails, it is always ready to serve. Everything that is of the so-called bad also comes from the subconsciousness of the mind. We must remember that good and evil enter there and it depends upon man what he plants in his mental garden. He chooses the kind of seed, and the harvest is his according to the value of the seed thought.

THOUGHTS WHILE EATING

People do not realize the tremendous influence thought has over the flow of the blood, and its condition. Thought sweetens the life currents or sours them, according to whether it is harmonious or

discordant. If you dwell upon negative thoughts, whatever their nature, negative conditions will be registered in the system. If you are foolish enough to read, in the daily paper, a terrible account of some murder, keep it to yourself, do not make a still deeper impress on your subconscious mind by telling it, and do not inflict its poison on some other mind. Let the terrible things *alone*. They will cease to exist much sooner by neglect than by notice.

Make it a practice to keep calm and happy when eating; don't let yourself get stirred by so many emotional waves. Every time you get excited over negative conditions, you open your doors and call in those negative conditions and say: "Come right in, make yourself at home." What would you say to a man, who, upon meeting a band of robbers, became excited and taking them by the hands, led them to his house and gave them the keys to his hidden treasures and left them to destroy and steal? That is exactly what we are doing daily. If we should be an invisible guest at homes during mealtime, I wonder if we would be surprised favorably or unfavorably at the mental atmosphere during that time.

Harmony and good cheer should prevail. No sadness should be related, no gossip that is in any way impure should be repeated. All critical thoughts should be left behind. Can you imagine the result if every home adopted Goodness and Purity for the tenor of its thought, either silent or expressed, during the meals?

90 THE POWER OF DEEP BREATHING

We recall the old-time blessing which was expressed before eating; it was simply a giving of thanks for the food about to be eaten, and embodied a prayer for obtaining strength from the food. It had, in fact, a wonderful mental value. It brought about, at least, a touch of harmony, it suggested peace and it turned the emotions toward channels of rest and poise, if only for a few minutes; still it accomplished more mental influence than one could estimate. We, somehow, could not seem to turn from the blessing and send an unkind or critical thought out; the harmonious atmosphere would last for, at least, a third of the meal.

I know of the many stories told of how, as soon as the "amen" was pronounced the petty trials would clamor for attention, yet, in most instances, the blessing must have had its influence. Now, many voice silently a prayer or blessing before eating; this is even wiser than having one do it for all; yet, is it not restful and helpful to find this old-time custom still in existence, and do we not value it more than ever when we occasionally meet with it at some home where the old ideals have not been replaced by the hurry of modern life.

Children should be kept in a happy state during meal time. Great tact should be exercised on the part of parents to correct any habits of the child in a manner to interest, but not excite or shame the child.

To speak out harshly and thereby either anger, frighten or shame the child while he is eating, is cruelty, and should be beneath the average intelligence

of a *parent*. A parent can be firm, but kind, and use wisdom. Do not discuss things that will intimidate a child's mind. I wonder how many of us can remember hearing some awful thing talked about, and recall how suddenly we did not want anything more to eat, that even the most tempting desert had no hold upon us, our one aim in life seemed then to run away somewhere, get back to our blessed playthings, or perhaps to cling one moment to Mother, who would understand and whisper, "It's all right, dear, don't worry." And, oh, the wonder of the faith of a little child!

CHAPTER IX.

THE HELD OR ARRESTED BREATH

"The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death,
The life that maketh all things new."
Samuel Longfellow.

"He who gives breath, He who gives strength, whose
command all the bright gods revere, whose shadow is
immortality."

Sacred Books of the East.

Exercises with the arrested breath are very valuable in extreme tiredness. We yawn when we feel tired; what is the special benefit of the yawn? It is the held breath that revitalizes; we do not feel the real benefit of it, if for some reason we do not complete the yawn, which is the slow inhaling and holding of the breath and at the same time the stretching of the muscles around the vital organs: the lungs, the abdomen, the solar plexus and the spine. If the yawn is interrupted, we miss the *holding* or the *arresting* of the breath that gives such a restful feeling.

THE ARRESTED BREATH

I prefer to speak of the arrested breath rather than the held breath, because we are apt to grip the muscles

in the idea of holding the breath at a certain point, but if we arrest it and rest on the breath, then comes a sense of relaxing.

It is well to practice, at least once daily, for a few minutes, the Arrested Breath Exercises.

Take a good standing position, with the body feeling free and easy; inhale through the nose, not thinking of either nostril or any part of the body or of any physical condition. Just place the mind upon a pleasant thought or imagine some beautiful nature scene with harmonious colorings, or simply say "God is Love" or "God's in His Heaven and all's right with the world," or any beautiful or quieting passage that you may care for; think quietly while taking the exercise, arrest the breath for as long as it feels restful and good, not a second beyond that time, there should be no forcing, either in the inhaling, the arresting or the exhaling, then let the breath just flow away as softly and slowly as seems restful. This exercise should be taken for several minutes; there is no counting in connection with it.

The yawn is wonderfully beneficial in the breathing and stretching exercise which it gives to the whole body.

The arrested breath exercise can be taken any time, anywhere, and quite often,—several times during the day; it is a wonderful restorer to tired nerves. When the head is tired, it is particularly good and it is also good for a tired stomach or back. This exercise can

94 THE POWER OF DEEP BREATHING

be taken when one is seated comfortably in a chair, lying down, walking about, or standing still.

When once we realize what power we possess to remould the physical through the Thought Breath, then we shall begin to realize the significance of the New Jerusalem. And we cannot, then, ever deny that spirit works through matter. Every thought, no matter how little it may be, bears a direct effect for good or ill upon the atoms of the body through the nerve force. When we control our thought force, and assert our will power to hold ourselves in harmonious thought, then will we attract harmonious thought, and thus we establish a conscious as well as subconscious dominion of power over external and internal forces.

When we feel that perverted thoughts are getting the best of us, so to speak, STOP and BREATHE. Take the Alternate Breath, and thereby purify and strengthen the nerves; this will quiet the clamoring of disturbed emotions, such as anger, fear, disappointment etc.

The conscious mind feels the subconscious and the subconscious sends its influence to the conscious mind.

I say we establish a dominion of power over *external forces*; this is a law that will, before many decades, reconstruct the living conditions of the mass people. "For thoughts are things" and have direct influence in attracting or repelling the conditions of every day life.

In the deep breathing there must not be any strain to inhale or exhale more than is easily accomplished. It is true that the greatest benefit of the *full breath*

cannot be realized while in a standing position; the benefit of the full breath comes when one is lying down, straight, with arms at sides, head slightly raised. But the deep breathing taken in the standing position is of *great value*, even if it is not as full as in reclining.

The exhale should be slower than the inhale.

Some teachers claim that the term diaphragmatic breathing is not correct, because the diaphragm is an involuntary muscle, its work is not controlled by our will; yet we can, by deep breathing, cause the diaphragm to take on more activity by consciously increasing the activity of the muscles connected with the diaphragm. Therefore I prefer to hold to the term—"Diaphragmatic Breathing."

I think a wrong effect comes from using the term abdominal breathing; pupils are apt to stiffen the muscles of the abdomen and to strain the stomach in attempting to work the abdominal muscles for the deep breath. My experience is to think little of the organism beyond an intellectual understanding of its existence and expression. I realize that one must practice deep breathing some time before enjoying it as an exercise. Physicians tell us that the result of deep breathing is a slower pulse and a calmer heart.

Obtaining a greater amount of oxygen for the needs of the system is not the greatest benefit of deep breathing. The greatest benefit comes from the union of the breath with *right thinking*, which brings about a healthy circulation and leaves no room for disease.

Much has been said about the lungs,—but we must

96 THE POWER OF DEEP BREATHING

remember that the heart, with the great arteries and veins, comes under vital influence of the deep breathing.

Do not use any voice in counting, nor vocalize the breath at all, when taking the deep breathing for health. Vocal technique calls for voice exercise during the breathing exercise, but when taking the deep breathing for the general benefit of the health, simply *think* the count at first, then, very soon, you will find it will not be necessary, you simply take the needed time for each exercise. The needed time may vary with different people according to their condition.

In correct breathing the ribs move freely and rhythmically, each in its own articulation or joint hinge. The spaces between the ribs increase and decrease as the lungs fill and empty. We do not think about the pressure and release going on constantly, but nevertheless, it is one of the healthy activities of the body through breathing, and in deep breathing it is stronger and more beneficial to the blood circulation and muscle development.

The chest must expand in correct breathing; I do not say to throw the chest out, but to let it expand naturally as you breathe; do not try to do anything with the chest—forget it absolutely. Simply inhale the good nourishing air with *delight*.

If some one should pass us a glass of delicious liquid and say: "This drink is full of new life and has the flavor of the nectar of the gods,"—we would drink it eagerly and find out where we could get more;

especially would it be of great value in the mind of man, if each glass cost a dollar. Every breath of good air is worth much more to us than a dollar and what is more, if you wish to reckon in its spiritual value as well as its material value, it is of untold worth.

In all breathing the diaphragm is the controlling muscle; the abdomen is drawn in and the body held erect. The drawing in of the abdomen naturally causes the shoulders to broaden and the chest to expand a little, *not* forcefully. Now, if we keep a healthy position, the chest will lead the body in walking and when sitting it is unwise to "drop down," as the colloquial phrase expresses the poor positions so often taken by many when not walking, and many times taken when walking, the position is usually not in harmony with the graceful lines of a person who holds himself in good form.

If we hold our vital organs in a good relative position, each in its place and not trespassing on the domains of some other, the correct breath will come far more naturally than if some organs are cramped through being crowded out of position. Then when we consider the natural grace and beauty that come through maintaining good standing, sitting and walking positions, and estimate the value from the side of personal culture, bearing and presence, we know at once that it is worth while, even at considerable trouble on our part, to establish healthy, graceful positions. If we find, when looking at ourselves in the mirror, that we are out of symmetry, we must

98 THE POWER OF DEEP BREATHING

correct bad habits and practice constantly taking the new, correct positions, until we have crowded out the old habits by the new.

The benefit of breathing is largely helped or retarded by the position of the vital organs. Each in its own place and freedom for all, is necessary for beneficial results.

CHAPTER X.

BRAIN FATIGUE

"Your ambition, not your worded prayer, is your real creed.
No joy for which thy hungering soul has panted,
No hope it cherishes through waiting years,
But, if thou deserve it, shall be granted;
For, with each passionate wish the blessing nears.
For, the thing thou cravest so, waits in the distance,
Wrapt in the silence, unseen and dumb—
Essential to thy soul and thy existence,
Live worthy of it, call, and it shall come."

Ella Wheeler Wilcox.

It is evidently useless to attempt to revive an over-tired brain through physical exercise alone. Rest and deep breathing are truly wonderful antidotes for great fatigue. Fatigue is a danger signal. It indicates that poison is in the system. It is Nature's command to rest and breathe. No other fatigue cure is as good. It is through the lungs, largely, that this accumulated poison can be cast off. Endurance, whether mental, nervous or muscular, is governed directly by the degree of your respiratory power.

Brain workers who lack power of mental concentration, who have a poor memory, or who become rapidly fatigued, should ask themselves whether their system is not saturated with poison. Those who become fatigued rapidly, through physical exertion,

100 THE POWER OF DEEP BREATHING

may be sure that they, too, are suffering from the same poison.

This fatigue and lack of mental power is not due, usually, as many wish to believe, to lack of proper or sufficient food. Most of us eat food enough to nourish a body and brain twice as large as that which we have. But not one person in a hundred breathes sufficiently to burn the food he eats and throw off the ashes that result.

Fatigue means poison. Every muscular and nervous impulse causes the burning of vital fuel, and the ashes resulting are Carbon Dioxide, a deadly poison. Fatigue is simply an indication of an excess of this poison in the system.

Another strange fact is that the ashes dumped into the blood by the waste of a muscle cell, are exactly of the same character as the ashes that are produced by a nerve or a brain cell. Hence anything that tires the brain also tires the muscles and vice versa.

There should be a distinction between simply a *tired brain* condition and the *state of fatigue*.

When exhausted it is of great benefit to take several deep breaths through the left nostril, exhaling through the right nostril. Inhaling through the left nostril (which gives the negative breath) revitalizes the heart and gives a sense of freshness to the tired nerves. These breaths can be taken anywhere, at any time, but do not take more than three inhales and exhales at one time of practice.

It is well to bear in mind that it is the condition of

the mind that influences the balance of the positive and negative breath. If we are often deeply disturbed in regard to external things, or if we are worried and fearful of things, the perfect union of the negative and positive breath is destroyed and the condition of the life current is impaired.

EXERCISE I.

THE CLEANSING BREATH

Standing in a normal position, inhale rather quickly, as though about to blow out a candle, then let the breath out forcefully; two counts to be given to the inhale and two counts to the exhale. Repeat exercise three times. Do not count aloud—simply think the count.

It is wise to take the cleansing breath before taking any of the breathing exercises.

EXERCISE II.

THE BUILDING BREATH

Deep breathing for Revitalizing every cell in body and brain.

Inhale, counting four, slowly; hold, counting eight, slowly. Exhale slowly. Do this while standing in an upright, normal position, arms at sides in a natural position. Repeat this exercise three times with the mind concentrated upon the thought of filling the cells full of vitalized breath; holding in your mind the picture of health as manifested in a well being, with a clear complexion and bright eyes, full of soul light.

Notice in this exercise that the time of holding the breath is double the count for inhaling or exhaling. The power of the arrested breath is in the holding. Think the count, do not use voice.

EXERCISE III.

SENDING THE BREATH TO THE SPINE

Standing in a normal position, inhale slowly, vitalizing the life current flowing through the nerves of the spine. Think of sending the breath to all the nerve centers of the spine, with a vital force that is to rest them and give them strength.

If we lived naturally it would not be necessary to learn deep breathing or breath control in any connection; but as we have so much that is far, far from the wholesome and healthful in every day existence, we need to get back some of the power we have lost control of. When, gradually, our power for establishing the habits of right living comes under our control, then the correct breathing will again become established and so much attention will not be necessary.

We must always remember, that just the deep breathing, done in a mechanical, monotonous way (when we take the exercises from a sense of duty, and to do them and be done with them is the mental attitude) will never bring about the desired effect. It will bring little, if any, benefit to the health of the body. We must be interested in what we are doing. Everything must be of value to us in order to be really a benefit.

The mind must hold the physical in Poise. Look about you, see the bodies of men and women in Poise, under mental control, speaking in the Harmony of the relative positions of the vital organs; note the erectness, the freedom of the shoulders, the Poise in walking, the carriage of the head, and the way in which the feet are used. You can tell in a glance the mental condition by the degree of the physical Poise.

Physical exercise is of little value, even the walking exercise which is considered of great value, unless there is the joy of the mind in it.

Beneficial exercise is an activity that strengthens the flow of the blood, that results in a better circulation and a building up of the bodily circulation—not impulsively, nor for the moment, so to speak—but for a permanent process. Muscular activity alone will not build up the circulation.

Muscular activity may even become injurious to the bodily health. Muscular activity may develop muscle at the expense of some of the nerve tissues of the body.

Exercise must be *happiness*, the mind must be pleasantly occupied; a true exercise should have harmony and should cause as little disturbance in the bodily life as possible, and at the same time give a beneficial increase to the circulation.

Undue disturbance is negative and very detrimental to the organs involved. Therefore it seems wise to take out of exercise much that pertains to extreme rigidity. A suppression of the flow of blood held by rigid muscles, then the letting go in force, causing a

rush of blood, is not good exercise. It does not speak *poise* and it will not increase the real life of any organ, in fact it causes a decrease in the life of all vital organs. Then look through your exercises carefully, examine and test their worth before putting them into regular and daily practice. Decide on the exercise that will give the steady increase of true activity.

Deep Breathing. —Explosive breathing is *not building*. The steady, full giving out of the breath accomplishes more than the explosive outgoing breath.

The long, deep breaths act as a quieting influence on the nerve centers, thus reacting at once directly upon the circulation equalizing the flow of blood to the vital centers; in other words bringing harmony into the circulation.

Deep, disturbed emotions, such as may come from grief, anxiety, anger or fear cause commotions in the life currents, either to retard the natural flow or to increase it, even to a violent rush of blood to vital centers, which many times brings about confusion resulting in disease, such as acute indigestion, heart trouble or apoplexy, even if disastrous results do not come. The nerves of the stomach, spine, heart and the brain are subjected to harsh treatment which destroys the harmony and poise of their work and as a result man is miserable and this misery sends its influence into the objective life about him; he is not able to conceal it all and to work in poise and happiness if the nerves of his stomach are impaired and unable

THE POWER OF DEEP BREATHING 105

to properly carry on digestion, or if the nerves of his head are so sore that he cannot think clearly. Then we see, as a result, impatience, irritability, unjust criticism, hasty judgments, unwise decisions, discouragement and much unhappiness and even heart breaks.

Deep harmonious breathing daily for even a few minutes has a wonderful effect directly on the nerve centers and on the equalizing of the life current.

Especially is this true if direct treatment is given to the vital centers. This exercise for treating the vital centers is important. Concentrate upon the heart, spine, stomach or solar plexus, separately. Think of sending health, harmony or good cheer to those centers, each in turn, taking one at a time. Inhale slowly, holding the thought you wish to send to the vital organ you are treating.

Breathe slowly, evenly and long, holding the breath as in the arrested breath exercise for a few seconds, resting in the thought you are directing to the vital center. Then exhale slowly and in poise.

Think of surrounding the vital centers with strength, health, poise in their work, ability to perform with joy and ease their functions.

Repeat this exercise several times. The position may be as desired, standing, sitting or reclining. This exercise may be taken even in the busy hours, when on the cars or walking to and from office.

106 THE POWER OF DEEP BREATHING

All this has untold value; words cannot reveal the power of thought breathed into the life currents.

The truth of these exercises must come by experience. Test these exercises and know the power of the unity of breath and thought as a healing force to the body and mind.

CHAPTER XI.

ALTERNATE BREATHING—FOLLOWED BY THE HEALING BREATHING

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Mat. 21:22

"Faith is an invisible and invincible magnet, and attracts to itself whatever it fervently desires and calmly and persistently expects."

Ralph Waldo Trine.

The Eastern people have always given more importance to the breath, than have the Western people. The Upanishads believe that the Breath of Life signifies God. Our Bible speaks many times of the Breath of Life as related to God.

In Genesis 2:7 Moses writes: "The Lord formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul."

In Job 12:10 we read: "In whose hand is the soul of every living thing, and the breath of all mankind." Again in Job 33:4 "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

In Ezek. 37:5 it is written: "Thus saith the Lord God unto these bones; behold I will cause breath to enter into you, and ye shall live."

108 THE POWER OF DEEP BREATHING

In many places in the Old and New Testament we find references to God and the Breath of Life.

When breath is controlled it gives a power to the physical cell life; it imparts Poise to the mental life and a peace to the Spiritual. The controlled Breath signifies the power of self-control. Self-control means self-mastery; self-mastery is the key to attainment on all planes of existence.

There is no attempt in this book to introduce the Yoga system of breathing. The alternate breathing is based upon experience, has been tested by much practice, but is not based upon the Eastern philosophy, and in this book I do not touch upon the influence of the Zodiac upon the vital human centers, although I have sincere respect for this Eastern philosophy.

Much help may be obtained by reading Mme. Blavatsky's explanations of the relationship between the seven fundamental forces in Nature and the seven planes of Being.

Mme. Blavatsky very clearly states these are the seven states of consciousness in which man can live, think, remember and have his being.

The Alternate Breathing is, without doubt, very scientific, and although it was well known among the Oriental Philosophers ages ago, yet it seems to have been hidden for many years. Now it is taking a prominent place in the established methods of Deep Breathing.

The Eastern teachers believed that the inhalations

through the right nostril sent a positive electrical current to the right side of the spine, and the inhalations through the left nostril sent a negative current to the left side. Exhalations always preceding the inhalations, thus: Exhale from the right nostril, the left being closed, before you begin the inhalations in the right nostril, and follow the same exhalations in the left nostril, the right being closed, before beginning the inhalations in the left nostril.

The lungs are charged with positive and negative currents, sometimes called the solar and lunar currents. A healthful condition of the body depends upon the union and equal balance of these two currents.

If one current predominates over the other, there is some disease in the body. If there is too much of the positive breath, it exhausts the vital centers. This is often so when we will ourselves to go beyond our normal endurance and force vitality to do more work, when we should have some rest for the balance of the life-giving currents.

Sometimes a quick relief from physical exhaustion comes by closing the right nostril and inhaling through the left with deep, full breath.

Exhale several times, slowly, with both nostrils free, before taking this inhale with the left nostril. Then exhale after each inhale, through the right nostril with the left nostril closed, thus alternating the inhale and exhale through, first, the left and then through the right nostril.

110 THE POWER OF DEEP BREATHING

When inhaling or exhaling, give yourself plenty of time; particular importance is given to the very slow *exhale*.

These Alternate Breathing exercises should be taken three times each day; the first thing in the morning, at noon and upon going to bed—only a few seconds each time being necessary, then take the regular breathing exercises as described in the lessons on Deep Breathing, with both nostrils free.

It is natural for man to be well. It is that we ourselves have forced apart the natural union of the two currents, by our over-burdening the vital force currents, and not maintaining the wonderful God given law of order and equilibrium.

EXERCISE FOR THE ALTERNATE BREATHING

Exhale slowly, counting six, both nostrils free. Inhale slowly to the count of four, and exhale, counting six. Hold the breath on the inhale for three or four seconds, only. Never use force in holding the breath, it is injurious to the harmonic influences; it causes a tension that is gripping and constricting. Simply arrest the breath before exhaling, the same as you do in yawning.

Then close the right nostril by pressing the forefinger of the left hand tightly upon the nostril; inhale slowly through the left nostril, slowly counting four; hold for a moment, then exhale through the right

THE POWER OF DEEP BREATHING 111

nostril, the finger releasing the right nostril and closing up the left nostril.

Then inhale through the right nostril and exhale through the left. Repeat this exercise until you have taken it twelve times, breathing six positive and six negative breaths, which would be inhaling six times through the left and six times through the right nostril; of course every inhale has its corresponding exhale.

Breath is life and of far more importance than the mass people realize. While taking these exercises, it is of the utmost importance to hold the thought of harmony; harmony in all relations of life, harmony on the physical plane, harmony on the mental and harmony on the spiritual plane.

It is wise to decide upon one thing which you desire, such as Health, Wealth, Happiness, Poise, Love, Peace, and concentrate upon one at a time and breathe for that one, following the concentration, daily, with the Harmonic breath.

The Harmonic Breath quiets the disturbed nerves. All our thoughts affect our nerves, either they ease or disease them; thus you see that mind and breath must work together for better or worse.

When feeling depressed or fearful take the Deep Breathing Exercises for a few seconds, concentrating your mind upon Love or Harmony; you will find they give to you a feeling of calmness and of strength.

112 THE POWER OF DEEP BREATHING

The mind tears down or builds up the body according to the thought which bears a direct influence upon the nervous system.

Considering the workings of the mass mind, the following table illustrates the daily average or ratio of thoughts.

RATIO OF THOUGHTS

1	Cheerful Thought
	to
10	Cheerless Thoughts
1	Generous Thought (sent to another)
	to
12	Critical Thoughts
1	Loving Thought
	to
10	Unjust Thoughts
1	Health Thought (for yourself)
	to
5	of ill Health
1	Success Thought
	to
12	fear of Failure Thoughts
1	Satisfied Thought
	to
10	Thoughts of Regret
1	Thought of Confidence in self
	to
20	Thoughts of Distrust in self

When we realize the negative Thought Force in this table, can we wonder that there is disease, discord and failure instead of health, harmony and success in life.

Think, for a few minutes, on the significance to the mass people if the reverse of this table of thoughts should be the order of the day.

We cannot imagine the glorious benefit that would come to us if daily we would breathe for the healing we need. If it is physical, place before the mind the perfected condition we wish to attain, and then breathe, in Harmony, concentrated upon that which we desire.

It is not necessary to force the breath nor to use a large volume of breath, just good, full breathing as in naturally taking a long breath.

If in need of the healing in the mental—if the mind is disturbed, if there is trouble, worry or sadness, vision the condition desired, hold the thought, then take the Deep Breathing as you think about the desired condition.

Take these exercises daily for ten minutes, trying to take them at the same time each day.

FIRST EXERCISE

The Healing Breathing Exercises to be taken standing, sitting or reclining. Possibly the best results may come from the reclining position, although the standing position seems to be the one generally taken for these exercises.

First: relax nerve tension along the neck, shoulders

114 THE POWER OF DEEP BREATHING

and spine. Take particular notice of the tension of neck, head and upper spine; move the head around several times to feel the freedom from all nerve tensing. Then exhaust breath by practically breathing out all the air in the lungs. Inhale and exhaust several times, taking time to do so and to feel relaxed.

If there is an inclination to yawn, do so, at the same time stretching the muscles about the torso. Now concentrate upon whatever you are breathing for, whatever it is, Health or Happiness. Whatever your desire is, concentrate upon a vision or picture of that desire already attained.

The introductory exercises are for relaxation of nerve tension; they prepare the physical cells to receive—to be ready to receive the healing influence that the deep, harmonic breath imparts to the physical condition.

Make your affirmations, hold the vision of that which you desire, then inhale slowly, feeling that you are drawing from the great cosmic consciousness, the great God force power to attain your desire. Feel that you are drawing upon the great abundance of life which God holds ready for His children to take.

Hold the breath for a few seconds, concentrating upon the vision of your desire. Do not tense your nerves nor put forth energy, just breathe naturally, but with good expansion of lungs and chest, using always the diaphragm as the principal organ in Breathing.

After holding a few seconds, thinking happily of the

THE POWER OF DEEP BREATHING 115

attainment of your desire, breathe out slowly, all the time thinking of sending out about you the influences for good, the influences to hasten the attainment of your desire. Then rest a few seconds, relaxing as much as possible, physically and mentally.

SECOND EXERCISE

The Healing Breathing should be taken as follows: Inhale, thinking of sending the life force throughout the body, from head to foot. Hold the breath, holding the thought of health in every cell, or the ability to attain whatever is desired. Then exhale slowly, sending the thought of health or attainment over the crown of the head, down the spine to the ground. Rest.

THIRD EXERCISE

Inhale as in the first exercises; hold as before; exhale slowly, sending the thought of health or attainment to the cell life from the crown of the head over the front of the body, from the chest to the ground. It helps to concentrate the thought upon the cell life; if the arms are used in this exercise, extend them when inhaling.

When exhaling, let the hands follow over the head and down the front of body, not too close to the body, in the idea of a flowing wave; the same gesture with the hands from over the crown of the head, indicating the flow of thought down the spine; in this the hands are turned palm open toward the back, sweeping the shoulders and coming to rest at the sides.

116 THE POWER OF DEEP BREATHING

Repeat this entire exercise three times each day, morning, noon and night; do not push the breath nor tense the nerves, let it all come easily and naturally.

At first you will think you are not taking a deep breath, and you probably are not, as the muscles around the diaphragm may be stiff, but with practice you will find that you gain in power of relaxing and of deep breathing; also, in concentrating upon the thought, after a few weeks of practice you will begin to feel the benefit.

CHAPTER XII.

POISE AND PEACE

"These are the things I prize
And hold of dearest worth;
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadows of cloud that swiftly pass,
And, after showers,
The smell of flowers
And of the good brown earth,—
And best of all along the way,
friendship and mirth."

Henry vanDyke.

Ability and power to become what our ideals portray to us rest in the condition of our mental poise. If the storehouse of our mental poise is full and we know how to use the contents, then we immediately place ourselves in a vibration that calls forth *Success*.

When things go on smoothly in delightful ways and our plans unfold as we wish them to, with pleasant surprises coming often, then *Life* seems full and overflowing with goodness and even hard work is accomplished with comparative ease, and we do not feel weary and over-tired.

At such times we *talk Optimism* and we believe we are *living Optimism*, and we think we are putting into

118 THE POWER OF DEEP BREATHING

practice the Divine Law of Life; but the true test comes when we receive a counter current of so-called "set backs;" when things seem to be taking a wrong turn, and instead of pleasant surprises coming to us, we often receive disappointments, and disturbances crowd into our work and our pleasures are interrupted. *Now* comes the true test. What now shall we do? How shall the supply in the mental-poise storehouse be used?

We generally muddle things up considerably, by jumping into the stream of negative forces, without first consulting our *Compass*; the *Compass* is one of the most dependable poise assets in the mental storehouse. We do not stop to find out the way the wind blows, and sometimes we mistake the source of the trouble, and consequently we do not know how to steer the craft wisely. If we do not consult the compass to see if we are sailing in the direction of our desired port, we may be making straight for more distress and disturbances.

We so often struggle along with the negative forces instead of keeping out of them. Now is the time to *stand still*; keep out of the confusion as much as possible and view it calmly, as we have the *Vision*, the Life from the mental poise storehouse, which is our *Light House* to keep us from the rocky shore and the destructive forces. Now take a little firmer grasp *on all things*, even things you think are completely outside of the disturbed condition; for as a pebble dropped into the ocean causes a much larger area of intensified

vibration than we can easily imagine, so one disturbed condition in our lives sheds its influence into waves so far remote, we do not realize that such a far-reaching vibration can be possible.

Try to control the currents instead of getting into their confusion. Some think the only way to control the currents is to get into the midst of them at once. "Always look before you leap." Know your craft—consult the wind, find out *from what quarter it blows*. That is the most important thing to know. Then you are, at least, not working blindly. This is the time for a few minutes of *Deep Breathing*, to calm the disturbed emotions and clear the mental vision, so that the Inner Vision may be realized.

When emotionally disturbed, breathe, long and deep—hold—and exhale slowly. Take several of these exercises before you decide on any move or even speak your thoughts. Try to get *still and breathe*. Nine times out of ten this act of *deep breathing* will cause you to act far differently than you would have otherwise. In most cases it is a salvation from hasty, unwise replies and unwise action. Practice it and know it by experience.

There is health in the joy of small things.

The little things are constant companions. The large things come less often to us. We cannot easily estimate the good we receive daily from the so-called ordinary pleasures of life. The music we hear, the books we read, the pictures we see, all help to divert the mind from stress and strain as well as to inspire

and lift it to lofty realms of thought. The life that can find joy in little things receives as a benediction Poise and Peace.

It is well to pause in the rush of busy days and think about the significance of small pleasures. The greetings of friends as we pass on the street, sometimes with only a nod and a kindly smile that speak of confidence. We cannot well do without such interchange of thought between friends and acquaintances.

The resting of tired nerves by the stimuli of colors in nature: the sky, the clouds, the flowers, the grasses, the bushes, the trees, the rocks, the good old earth!

In spring and autumn it is a delight to look for the wonderful colorings in the grasses and in the low bushes. We expect to see the glories of the large trees, but think how much the lowly blades of grass and the low bushes enhance the glory of those trees. Even nature calls our attention to the service of little things.

The brooks and streams, ponds, lakes and small rivers give an equal pleasure and profit with the larger bodies of water. The foot hills give a wonderfully beautifying effect to the grand and stately mountains.

The great things in life need the atmospheres of the lesser things in order to *impress* their greatness on the minds and souls of this world. In fact, the great deeds could never have been created without the helping hands of small deeds. Men and women do

not become great only as they follow the development of the so-called little things.

“Nothing useless is or low ;
Each thing in its place is best ;
And what seems but idle show
Strengthens and supports the rest.”

THE FOOTPATH TO PEACE

To be glad of life because it gives you the chance to love and to work and play and to look up at the stars. To be satisfied with your possessions, but not contented with yourself until you have made the best of them. To despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice. To be governed by your admirations rather than by your disgusts ; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners. To think seldom of your enemies, often of your friends, and every day of Christ ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors. These are little guideposts on the foot-path to peace.

HENRY VAN DYKE