

# **The Miracle Of The Complete Breath**

From The Science of Breath

By Yogi Ramacharaka

Edited by Richard Dean Delker

<http://www.deandelker.com/>

[dean@deandelker.com](mailto:dean@deandelker.com)

<b>CHAPTER</b>	<b>Page</b>
1. Introduction	1
2. Breath Is Life	3
3. Western Science	11
4. Eastern Understanding	16
5. The Nervous System	20
6. Nostril vs. Mouth Breathing	23
7. How Do You Breathe	27
8. The Complete Breath	33
9. Physiological Effects	37
10. Beyond The Basics	40
11. Further Development	43
12. Seven Minor Exercises	48
13. Vibration and Rhythmic Breathing	51
14. Soul Breathing	55
15. Deeper Soul Breathing	61

## CHAPTER 1

**Introduction**

“Any sufficiently advanced technology is indistinguishable from magic ”

- Arthur C. Clarke (Profiles of The Future, 1961, English physicist & science fiction writer (1917 - ))

When we hear the words “advanced technology” in Western society we automatically think of new scientific breakthroughs, cool gadgets, science fiction, etc. And yes, those often seem like magic.

Sometimes new technologies are found in ancient practices though, and I believe you’ll find an understanding of the yogic technology of the “Complete Breath” to be almost equally miraculous. To the degree you take this information and practice it you will undoubtedly see positive results in your health, attitude, and personal power.

If you are not from India you may have a warped idea of what it means to be a “Yogi”. The word often conjures up images of emaciated, crazed, fanatical men sitting in trances, oblivious to the world around them. Those people exist, and some of them claim the title of yogi, but they aren’t. They are pretenders.

Dedicated people all through the ages in India and surrounding areas have devoted their lives to the development of mankind. The experiences of generations have been handed down from teacher to pupil until a complete Yogic body of knowledge has been built up.

The word Yoga itself comes from a Sanscrit word which means “to join”. Similar to the English word, “yoke”. It itself is divided into schools of thought which teach control of the body, the mind, the emotions, etc. – all with the purpose of becoming whole or complete.

The Yogis have always paid great attention to the study of breathing, and for a long time this information was reserved for the elite of Indian society. Western

seekers have now drawn the information out in the open though, and now you can benefit from centuries worth of knowledge.

I have taken the original "Science of Breath" which is in the public domain and edited, simplified, and westernized it in many ways. I found some of the original English was stilted and repetitive. Hopefully in my editing I have maintained the spirit and effect of the original. If you think not, please forgive me.

I myself am a practicing Christian, and I know some believers will have problems with this book. They feel delving into the psychic world is dangerous and to be avoided. Doing so their eyes is tantamount to giving worship to the fallen archangel Lucifer who's domain since falling from Heaven is the unseen world. The word "psychic" though is derived from the New Testament Greek word "psyche" which is translated as soul. It is simply the realm of the inner person, the mind, will, and emotions.

I disagree with parts of what these people think, but I do respect their position, and I want to explain why. I believe God, the "I AM" who is Infinite Being has manifested the Universe and it is imbued with Himself. In the Bible's Book of Colossians it literally says it is Christ who holds all things together. He is also called the "Word" or LOGOS in Greek. The pattern.

I believe the Bible says God does partially reveal Himself through the Universe, in both the visible part we call nature, and through the unseen which we know through universal laws and principles. These laws are neutral, and all human beings created in God's image not only can learn to use them, but I believe have a responsibility and a mandate from God to do so.

I also believe God reveals Himself as a personal God, however improbable that sounds to our reason and finite minds. As infinite, unconditional Love He wants mankind to know and experience Himself personally. Christians understand that, but many shy away from the universal aspects of who He is even though Jesus taught on it regularly and used the unseen Divine laws routinely. That is too bad because I think doubters miss out on some powerful tools for carrying out our mission on this planet, and in experiencing the abundant life, but that's O.K. To them the risks are too great.

I do believe the Bible teaches Lucifer has positioned himself as the “god of this world” and tries to deceive people into worship himself instead of the most High God. It’s part of his rebellion, and nothing pleases him more.

What were talking about in this book is using breathing to further develop your health and your soul’s natural abilities. If that bothers your conscience you **should** stay away. I believe your motives are to please the Lord. Mine are too.

There was a similar issue in the early New Testament church detailed in the Book of Romans when some believers had no qualms about eating meat which had been offered to the Roman idols in their rituals. The meat was of the highest quality, fresh, and they got it at a discount. Others felt eating it was somehow contributing to, or even approving of idolatry though, and the difference of opinion was causing a problem in the church at Rome.

The Apostle Paul eventually wrote and said they were both right, even though personally he sided with the ones who believed it was perfectly okay. They were both right because it was their motivation which was the most important factor. Whether they partook or abstained both had the intention of pleasing the Lord.

That my friends is my intention in the editing of this book. To give more people tools to experience the goodness of God in greater health, less stress, more concentration and focus, and any number of positive results. Anything you do can be taken to an extreme and idolized in place of the Creator and Source of all. Being forewarned though there’s no reason you should.

## **CHAPTER 2**

### **Breath Is Life**

Life is breathing, and breath is life. In Genesis 2:7, for example, it says, “Then the Lord God formed the man (adam in Hebrew) from the dust of the earth and breathed into his nostrils the breath of life. And the man became a living

being.” Consider too the same Hebrew word that is translated “spirit” also means “wind” depending on the context.

East and West differ in theory and terminology, but they agree upon this: To breathe is to live, and without breath there is no life. Not only are the higher animals dependent upon breath for life and health, but even the lower forms of animal life must breathe to live, and plant life too.

The newborn babe draws in a long, deep breath, retains it for a moment to extract its life-giving properties, and then exhales it in a long wail, and its life upon earth has begun. And the old man gives a faint gasp, ceases to breathe, and his life is over. Life is a series of breaths.

Breathing is the most important of all of the functions of the body because all the other functions depend upon it. You can go 40 days or so without food, maybe up to a week without water, and days without sleep before going crazy, but without breathing your existence is measured in minutes.

Not only though is man dependent upon breath for life, but also for energy, vitality, and health. Breathing right will lengthen your days, but breathing ineffectively will shorten them.

Children don't need to be taught to breathe, but as we grow up we pick up bad habits and few adults breathe naturally any more. The result shows in contracted chests, stooped shoulders, and the terrible increase in respiratory diseases. Whether in the East or the West the connection between correct breathing and health is obvious. Teachers from the East too point out that breathing right enhances man's mental power, emotional stability, happiness, self-image, self-control, and understanding. And that may be just the tip of the iceberg.

The Yogi practices exercises by which he attains better control of his body, and is even able to send increased flows of vital force, “prana,” or “ki” to specific parts of his body, thereby strengthening them. He knows the air contains more than oxygen and hydrogen and nitrogen, and something more is accomplished by breathing than the oxygenation of the blood.

## CHAPTER 3

### Western Science

Western medical science has gone far in explaining the physical nature of breathing and how the lungs work with the heart to oxygenate the blood.

Air is drawn into the lungs through the nose and throat by the action of the diaphragm, a strong, flat, sheet-like muscle, stretched across the chest separating the chest cavity from the abdomen. When the diaphragm expands, it increases the size of the chest and lungs, and the air rushes into the vacuum thus created. When the diaphragm relaxes the chest and lungs contract and the air is expelled from the lungs.

The diaphragm's action is almost as automatic as that of the heart, but it can also be controlled by the conscious mind. We can hold our breath, and breathe slow or fast on purpose.

The blood, as you know, is driven by the heart, through the arteries, into the capillaries, thus reaching every part of the body, which it vitalizes, nourishes and strengthens. It then returns from the capillaries by another route, the veins, to the heart, from where it is drawn to the lungs.

The blood starts on its arterial journey, bright red and rich, laden with life-giving qualities and properties. It returns by the venous route, poor, blue and dull, being laden down with the waste matter of the system. It goes out like a fresh stream from the mountains; it returns as a stream of sewer water.

This foul stream goes to the right auricle of the heart. When this auricle becomes filled, it contracts and forces the stream of blood through an opening in the right ventricle of the heart, which in turn sends it on to the lungs, where it is distributed by millions of hair-like blood vessels to the air cells of the lungs.

A breath of air is inhaled and the oxygen of the air comes in contact with the impure blood through the thin walls of the hair-like blood vessels of the lungs, which walls are thick enough to hold the blood, but thin enough to admit the oxygen to penetrate them. When the oxygen comes in contact with the blood, a form of combustion takes place, and the blood takes up oxygen and releases

carbonic acid gas generated from the waste products and poisonous matter which has been gathered up by the blood from all parts of the system.

The blood thus purified and oxygenated is carried back to the heart, again rich, red and bright, and laden with life-giving properties and qualities. Upon reaching the left auricle of the heart, it is forced into the left ventricle, from whence it is again forced out through the arteries on its mission of life to all parts of the system.

It is estimated that in a single day of twenty-four hours, 35,000 pints of blood traverse the capillaries of the lungs, the blood corpuscles passing in single file and being exposed to the oxygen of the air on both of their surfaces. When one considers the details of this process, he is lost in wonder and admiration at God's infinite care and intelligence.

Unless enough fresh air reaches the lungs, the foul stream of venous blood can't be purified. Then not only is the body starved for nourishment, but the waste products which should have been neutralized are circulated and slowly poison the system and health is compromised. The blood of someone who breathes improperly is a bluish, dark color, lacking the rich redness of pure arterial blood. This often shows itself in a poor complexion. Proper breathing though results in a clearer, brighter complexion.

The blood, when properly exposed to the air in the lungs carries oxygen to every cell, tissue, muscle and organ, which it invigorates and strengthens, replacing the worn out cells and tissue with new building blocks which Nature needs to sustain health

Digestion also depends upon oxygenation, and weak lungs and poor digestion often go together. Every particle of food and drink must be oxygenated before it can give us proper nourishment, and before the waste products can be eliminated from the system. Lack of oxygen means flawed nutrition, imperfect elimination and bad health. In addition breathing right exercises the internal organs and muscles.

Civilization has robbed us of natural breathing, and we have paid the price. The solution is "get back to Nature."

## **CHAPTER 4**

## Eastern Understanding

Eastern Yogis have long believed breathing taps into forms of energy Western scientists are just beginning to account for. You'll find terms like Zero Point energy talked about on the edges of modern science. While there is not agreement about this vital force, Eastern mystics have long been able to demonstrate it's effects.

This life force which the Yogis call "Prana" is all pervading. It is found in all things having life, and life is in all things in greater and lesser measures. Prana is everywhere, in everything. Prana is the name by which the Yogis designate a universal principle of all motion, force or energy.

It is in air, but it is not air. The Hebrew writer of the book of Genesis knew the difference between the atmospheric air and the mysterious and potent principle contained within it. He speaks of neshemet ruach chayim, which, translated, means "the breath of the spirit of life."

In the Eastern model we are constantly inhaling the air charged with prana, which we extract from the air and use. This life energy is found in its freest state in the atmospheric air, and we extract it more completely from the air than from any other source.

In ordinary breathing we absorb a normal supply of vital energy, but by controlled breathing we can absorb more. We can also store this life force, just like a battery stores electricity. The many powers attributed to Yogis are due mostly to their learning how to use this stored-up energy. Not only do they strengthen all parts of their body this way, but latent faculties can be developed and almost miraculous powers attained. It is said one who has mastered the science of storing away prana often radiates vitality and strength which can be felt by those coming in contact with him.

If we think of this vital force as being the active principle of what we call "vitality," we will be able to form a much clearer idea of what an important part it plays in our lives. Just as is the oxygen in the blood is used up by the body, so the supply of prana taken up by the nervous system is exhausted by our thinking, willing, acting, etc., and replenishing is necessary.

Every thought, every act, every effort of the will, every motion of a muscle, uses up a certain amount of what we call nerve force, which is really a form of life force. To move a muscle the brain sends out an impulse over the nerves, and the muscle contracts, and so much vital energy is expended. When you believe

greater portion of vital energy acquired by man comes to him from the air inhaled, the importance of proper breathing is obvious.

## **CHAPTER 5**

### **The Nervous System**

The nervous system is actually two amazing systems, the cerebro-spinal system and the sympathetic system. The first is the brain in all its parts and the spinal cord, along with the nerves that branch off it. This system accounts for what we call the conscious mind, intelligence, consciousness, the will, feelings, and the senses.

The sympathetic system roughly corresponds to what we call the sub-conscious or the super-conscious and has some of its intelligence distributed throughout the body. It controls involuntary processes, such as circulation, respiration, and digestion.

It consists of a double chain of ganglia on the side of the spinal column, and scattered ganglia in the head, neck, chest and abdomen. Ganglia are masses of nervous matter including nerve cells, and they are connected with each other by filaments. They also connect with the cerebro-spinal system through motor and sensory nerves. From these ganglia numerous fibers branch out to the organs of the body, blood vessels, etc. At various points, the nerves meet together and form what are known as plexuses.

The power or force transmitted from the brain to all parts of the body by means of the nerves, is known to Western science as “nerve force,” although the Yogi knows it to be a manifestation of prana. In character and rapidity it resembles an electric current.

Without this “nerve force” the heart cannot beat; the blood cannot circulate; the lungs cannot breathe; the various organs cannot function; in fact the machinery of the body comes to a stop without it.

The Yogic teachings go further than does Western science, in one important feature of the nervous system. They allude to what Western science terms the “solar plexus,” and which it considers as merely one of a series of certain

matted nets of sympathetic nerves with their ganglia found in various parts of the body.

Yogic science teaches that this solar plexus is perhaps the most vital part of the nervous system, and is itself a form of brain, playing a major role in human life. Some Western writers have termed the solar plexus the “Abdominal Brain.” It is situated just back of the “pit of the stomach” on either side of the spinal column. It is composed of white and gray brain matter, similar to brain matter.

It has control of the main internal organs of man, and plays a much more important part than is generally recognized. Yogic theory knows it as the great central storehouse of prana. Men have been known to be instantly killed by a severe blow over the solar plexus, and prize fighters recognize its vulnerability and can temporarily paralyze their opponents by a blow to this region.

This “solar brain,” radiates strength and energy to all parts of the body, even the traditional brain depend upon it as a storehouse of life force. Sooner or later Western science will fully recognize the real function of the solar plexus, and will accord to it a far more important place than it now occupies in their textbooks and teachings.

## **CHAPTER 6**

### **Nostril vs Mouth Breathing**

We can breathe either through the nostrils or the mouth. One brings health and strength and the other disease and weakness. Nostril breathing is far superior, but some people don't realize that. No animal sleeps with the mouth open or breathes through the mouth, nor do native cultures, only civilized ones.

The nasal passages are designed to be filters for the respiratory system. The two narrow, highly curved channels are laden with bristly hairs which strain out impurities which are then expelled when the breath is exhaled or with a sneeze. Nasal passages also act to warm the outside air.

Mouth breathing can lead to lower vitality and resistance to disease. Scientific experiments in the military have proven soldiers who sleep with their mouths open are much more liable to contract contagious diseases than those who

breathe through the nostrils. As an example small-pox became epidemic on a man-of-war in a foreign port, and every death was that of a sailor or marine who was a mouth-breather. Not a single nostril-breather succumbed.

When breath is taken through the mouth dirt, dust, germs and impurities have a clear track into the lungs. The entire respiratory system is unprotected. Also throat and its mucus membranes which dry out during sleep cause problems, and nasal passages being relatively unused don't keep themselves clean and clear. If you are a mouth breather your nasal passages will tend to get stuffed up more often.

A favorite yogi method of unclogging the nose is to sniff a little water up the nostrils repeating as needed until the whole passage loosens up and can be cleaned. In extreme cases yogis have been known to immerse their faces in a bowl of water, and draw in larger quantities of water. This however requires practice and control.

Another tactic is to open the window and breathe freely, closing one nostril with the finger or thumb, sniffing up the air through the open nostril. Then repeat the process on the other nostril. Repeat several times, changing nostrils. This method will usually clear the nostrils.

You have to breathe through your nostrils to do the breathing exercises in this book, so please don't blow off this chapter. I [the editor] was mostly a mouth breather due to many allergies as a child. It does take time and dedication to break the habit and retrain your body, but you will be repaid over and over if you make the effort. Awareness is the first step, but don't get discouraged if you revert to old habits. Just start over every time. Eventually nostril breathing will become automatic.

## **CHAPTER 7**

### **How Do You Breathe?**

The mechanics of breathing are controlled by:

- 1) The elastic nature of the lungs
- 2) The intercostal muscles which move the ribs radially

- 3) The diaphragm muscle which separates the thoracic and abdominal cavities and which moves up and down.

When inhaling, the muscles of respiration expand the lungs so a vacuum is created and the air rushes in. When exhaling, the muscles relax and the air is expelled. The proper use of these muscles determines the quality of your breathing. Controlling them will give you the greatest possible lung expansion, and thus the most life-giving properties of the air into your system.

Yogis recognize four common ways of breathing.

- (1) High Breathing.
- (2) Mid Breathing.
- (3) Low Breathing.
- (4) Complete Breathing.

The New Science of Breath is largely based on the latter, but you want to understand all four.

### **(1) High Breathing**

Known to the Western world as clavicular or collarbone breathing this method raises the ribs, collarbone, and shoulders, at the same time drawing in the abdomen and pushing its contents up against the diaphragm which is raised.

The tops of the lungs which are smallest in volume are used, and the least amount of air can enter the lungs. Since the diaphragm is being raised too the lower part of the lungs are compressed. You end up with the greatest amount of effort being used to get the least amount of benefit.

High Breathing is probably the worst way you can breathe. It is all too common among Western nations, especially among women. Many problems with voice and breathing can be traced to this horrid method of breathing, and it is often also accompanied with mouth breathing.

High breathing has nothing to offer you. If you don't believe it try breathing that way on purpose for awhile.

## **(2) Mid Breathing**

Also known as rib breathing or inter-costal breathing this is better for you than high breathing, but not as good as either low breathing or complete breathing. In mid breathing the diaphragm is pushed upward, and the abdomen drawn in. The ribs are raised somewhat, and the chest is partially expanded. It has the same shortcomings as low breathing, but to a lesser extent.

## **(3) Low Breathing**

This method is far better than either of the preceding ones, and many Western writers have extolled its virtues calling it “Abdominal Breathing,” “Deep Breathing,” “Diaphragmatic Breathing”, or “Belly Breathing”. Much good has resulted for those who practice this. Although many Western writers think this the best form of breathing, the Yogis see it as just the first stage of what they call “The Complete Breath.” But you must understand low breathing before you can grasp the idea of complete breathing.

The diaphragm is the large muscle which separates the chest and its contents from the abdomen and its contents. It is not flat though. When relaxed it is like a hill the lungs rest upon. When the diaphragm moves the hill is lowered and the diaphragm presses upon the abdominal organs forcing out the abdomen.

In low breathing the lungs are given freer play than in the methods already mentioned, and thus more air is inhaled. Obviously that is better than mid or high breathing, but notice none of these methods fill the lungs. At the best only a part of the lungs are used, even in low breathing.

High breathing fills only the upper part of the lungs, mid breathing the middle, low breathing fills only the lower and some of the middle.

If there were a way to fill the complete lungs though, wouldn't it be preferable? That is exactly what the Yogi's complete breath promises.

## **Complete Breathing**

Complete breathing includes all the best qualities of high, mid and low breathing, with the objectionable features of each eliminated. It brings into play every part of the lungs and respiratory muscles. The whole breathing system

responds to this, and the greatest benefit is gained with the least expenditure of energy.

In the complete breath the respiratory muscles come fully into play, whereas with the other forms of breathing only partly so.

## CHAPTER 8

### The Complete Breath

The complete breath is fundamental to the Science of Breath, and you must understand and master it before hoping to benefit from the other forms of breathing in this book. **Don't be content with half-learning it.** Work till it becomes your natural form of breathing. This will require work, time and patience, but without these nothing much is ever accomplished.

The results obtained by a complete mastery of the Science of Breath are great, and no one who has reached them would willingly go back to his old ways. Don't neglect mastering the complete breath before trying the attractive variations. Start right, and right results will follow; but neglect your foundations and your entire building will topple over sooner or later.

Note the complete breath doesn't call for the complete filling of the lungs every time. Sometimes you'll inhale an average amount of air, but still use complete breathing to distribute air to all parts of the lungs. But you should inhale a series of full complete breaths several times a day whenever the opportunity offers just to keep the system in good working order.

The following exercise will give you a clear idea of what the complete breath is:

- (1) Stand or sit erect. Breathing through the nostrils, inhale steadily, first filling the lower part of the lungs, which is accomplished by bringing into play the diaphragm, which descending exerts a gentle pressure on the abdominal organs, pushing forward the front walls of the abdomen. Then fill the middle part of the lungs, pushing out the lower ribs, breast-bone and chest. Finally fill the higher portion of the lungs, protruding the upper chest, thus lifting the chest, including the upper six or seven pairs of ribs. In the final movement, the lower part of the abdomen will be slightly drawn in, which movement gives the lungs a support and also helps to fill the highest part of the lungs.

At first reading it may look like this breath consists of three distinct movements. This, however, is not the correct idea. The inhalation is continuous, the entire chest cavity from the lowered diaphragm to the highest point of the chest in the region of the collar-bone, being expanded with a uniform movement. Avoid a jerky series of inhalations, and strive to attain a steady continuous action. Practice will soon overcome the tendency to divide the inhalation into three movements, and will result in a uniform continuous breath. You will be able to complete the inhalation in a couple of seconds after a little practice.

(2) Retain the breath a few seconds.

(3) Exhale quite slowly, holding the chest in a firm position, and having the abdomen in a little and lifting it upward slowly as the air leaves the lungs. When the air is entirely exhaled, relax the chest and abdomen. A little practice will render this part of the exercise easy, and the movement once acquired will be afterwards performed almost automatically.

It will be seen that by this method of breathing all parts of the respiratory apparatus are brought into action, and all parts of the lungs, including the most remote air cells, are exercised. The chest cavity is expanded in all directions. You will also notice that the complete breath is really a combination of low, mid and high breaths, succeeding each other rapidly in the order given, in such a manner as to form one uniform, continuous, complete breath.

You will find it helpful to practice this breath before a large mirror, placing the hands lightly over the abdomen so that you may feel all the movements.

## **CHAPTER 9**

### **Physiological Effects**

It's hard to say too much about the advantages of the complete breath. Its practice will make you virtually immune to tuberculosis, bronchitis, and other pulmonary and bronchial diseases. And it will dramatically lower any tendencies to catch colds.

People with bad breathing habits often have narrow chests, but the complete breath will work to expand your chest. Under-oxygenated blood becomes laden with impurities and toxins, and cells of the body stay undernourished. This causes all the organs of the body to suffer.

If the digestive system is not operating on all cylinders the body will get even less nourishment. If the nervous system is not nourished by proper breathing the body can not coordinate its activities as effectively. Even the reproductive system will feel the effects of poor breathing. The Yogi ideal though is a body strong in all its parts, and the complete breath is essential for that to be a reality.

In practicing the complete breath, during inhalation, the diaphragm exerts a gentle pressure upon the liver, stomach and other organs, which in connection with the rhythm of the lungs acts as a gentle massage of these organs and stimulates their actions, and encourages normal functioning. Each inhalation aids in this internal exercise, and assists in causing a normal circulation to the organs of nutrition and elimination. In high or mid breathing those organs don't get this kind of internal massage.

The Western world pays much attention to physical health which is a good thing, but don't forget exercise of the external muscles is not everything. The internal organs also need exercise, and nature's plan for this exercise is proper breathing.

## **CHAPTER 10**

### **Beyond the Basics**

Once you've mastered the complete breath you are ready to reap the benefits of other forms of breathing favored by the Yogis. Most important is the Cleansing Breath which helps air out and cleanse the lungs, as well as build lung endurance. Second is the Vitalizing Breath which stimulates the nervous system, develops nerve force, energy, and vitality. Last is the Vocal Breath which builds a melodious, vibrant voice. If this book contained nothing more than these three exercises it would be invaluable to you.

#### **The Cleansing Breath**

The Cleansing Breath is used to finish off many of their other breathing exercises. It stimulates the cells and gives a general tone to the respiratory system and contributes to the general health. To practice it you would:

- (1) Inhale a complete breath.
- (2) Retain the air a few seconds.
- (3) Pucker your lips as if for a whistle (but do not swell out the cheeks), then exhale a little air through the opening, with considerable vigor. Then stop for a moment, retaining the air, and then exhale a little more air. Repeat until the air is completely exhaled. Remember that considerable vigor is to be used in exhaling the air through the opening in the lips.

This breath will be found quite refreshing when one is tired and generally “used up.” Try it and you’ll discover its merits.

### **The Vitalizing Breath**

The Vitalizing Breath is one of the strongest nerve stimulants and invigorants known to man. It brings a stimulating pressure to bear on important nerve centers, which in turn stimulate and energize the entire nervous system, and send an increased flow of nerve force to all parts of the body. To practice it you would:

- (1) Stand erect.
- (2) Inhale a Complete Breath, and retain it.
- (3) Extend the arms straight in front of you, letting them be somewhat limp and relaxed, with only sufficient nerve force to hold them out.
- (4) Slowly draw the hands back toward the shoulders, gradually contracting the muscles and putting force into them, so that when they reach the shoulders the fists will be so tightly clenched that a tremulous motion is felt.
- (5) Then, keeping the muscles tense, push the fists slowly out, and then draw them back rapidly (still tense) several times.

(6) Exhale vigorously through the mouth.

(7) Practice the Cleansing Breath.

The power of this exercise depends greatly upon the speed of the drawing back of the fists, and the tension of the muscles, and, of course, upon the full lungs. It is without equal as an energizer.

### **The Vocal Breath**

The Vocal Breath is a form of breathing used to develop the voice. Yogis are noted for their wonderful voices which are strong, smooth and clear, and have wonderful trumpet-like carrying power. This form of breathing exercise has resulted in rendering their voices soft, beautiful and flexible, imparting to it that indescribable, peculiar floating quality, combined with great power. This is to be used only as an occasional exercise, and not as a regular form of breathing. To start you would:

- (1) Inhale a Complete Breath very slowly, but steadily, through the nostrils, taking as much time as possible in the inhalation.
- (2) Retain for a few seconds.
- (3) Expel the air vigorously in one great breath, through the wide opened mouth.
- (4) Rest the lungs by the Cleansing Breath.

The timbre, quality and power of the voice depend not just upon the vocal organs in the throat, but with the facial muscles. Some men with large chests produce poor tone while others with relatively small chests produce tones of amazing strength and quality. The Vocal Breath helps you develop both.

## **CHAPTER 11**

## **Further Development**

The following are the seven favorite exercises of the Yogis for developing the lungs, muscles, ligaments, air cells, etc. They are simple but marvelously effective. Do not let the simplicity of these exercises fool you. They are the result of centuries of experimentation and practice on the part of the Yogis

### **(1) The Retained Breath**

This is a very important exercise which tends to strengthen and develop the respiratory muscles as well as the lungs, and its frequent practice will also tend to expand the chest. The Yogis have found that an occasional holding of the breath after the lungs have been filled with the Complete Breath is very beneficial, not only to the respiratory organs but to the organs of nutrition, the nervous system and the blood itself. They have found that an occasional holding of the breath tends to purify the air which has remained in the lungs from former inhalations, and to more fully oxygenate the blood. Pay attention to this exercise. It has great merit. Here's how:

- (1) Stand erect.
- (2) Inhale a Complete Breath.
- (3) Retain the air as long as you can comfortably.
- (4) Exhale vigorously through the open mouth.
- (5) Practice the Cleansing Breath.

At first you will only be able to hold your breath only a short time, but a little practice will show a great improvement. Time yourself with a watch to keep track of your progress.

### **(2) Lung Cell Stimulator**

This exercise is designed to stimulate the air cells in the lungs, but beginners must not overdo it, and in no case should you engage in it too vigorously. You may get dizzy at first. In that case walk around a little and quit the exercise for a while.

- (1) Stand erect, with hands at sides.

- (2) Breathe in very slowly and gradually.
- (3) While inhaling, gently tap the chest with the finger tips, constantly changing position.
- (4) When the lungs are filled, retain the breath and pat the chest with the palms of the hands.
- (5) Practice the Cleansing Breath.

This exercise is very bracing and stimulating to the whole body. Many of the air cells of the lungs shrink because of shallow breathing. If you haven't breathed fully for years you might not be able to stimulate your seldom used air cells into activity with just the Complete Breath. This stimulation will help you activate more of these cells.

### **(3) Rib Stretching**

This exercise helps maintain the elasticity of the ribs, cartilage, and intercostals muscles. To practice it you will:

- (1) Stand erect.
- (2) Place the hands one on each side of the body, as high up under the armpits as convenient, the thumbs reaching toward the back, the palms on the side of the chest and the fingers to the front over the breast.
- (3) Inhale a Complete Breath.
- (4) Retain the air for a short time.
- (5) Then gently squeeze the sides, at the same time slowly exhaling.
- (6) Practice the Cleansing Breath.

Use moderation in this exercise and do not overdo it.

### **(4) Chest Expansion**

The chest is quite apt to be contracted from bending over your work, etc. This exercise is very good for the purpose of restoring natural conditions and gaining chest expansion.

- (1) Stand erect.
- (2) Inhale a Complete Breath.
- (3) Retain the air.
- (4) Extend both arms forward and bring the two clenched fists together on a level with the shoulder.
- (5) Then swing back the fists vigorously until the arms stand out straight sideways from the shoulders.
- (6) Then bring back to Position 4, and swing to Position 5.  
Repeat several times.
- (7) Exhale vigorously through the opened mouth.
- (8) Practice the Cleansing Breath.

Use moderation and do not overdo this exercise either.

### **(5) Walking Exercise**

- (1) Walk with head up, chin drawn slightly in, shoulders back, and with measured tread.
- (2) Inhale a Complete Breath, counting (mentally) 1, 2, 3, 4, 5, 6, 7, 8, one count to each step, making the inhalation extend over the eight counts.
- (3) Exhale slowly through the nostrils, counting as before--1, 2, 3, 4, 5, 6, 7, 8--one count to a step.
- (4) Rest between breaths, continuing walking and counting, 1, 2, 3, 4, 5, 8, 7, 8, one count to a step.
- (5) Repeat until you begin to feel tired. Then rest for a while, and resume at pleasure. Repeat several times a day.

Some Yogis vary this exercise by retaining the breath during a 1, 2, 3, 4, count, and then exhale in an eight-step count. Practice whichever plan seems most agreeable to you.

#### **(5) Morning Exercise**

- (1) Stand erect in a military attitude, head up, eyes front, shoulders back, knees stiff, hands at sides.
- (2) Raise body slowly on toes, inhaling a Complete Breath, steadily and slowly.
- (3) Retain the breath for a few seconds, maintaining the same position.
- (4) Slowly sink to first position, at the same time slowly exhaling the air through the nostrils.
- (5) Practice Cleansing Breath.
- (6) Repeat several times, varying by using right leg alone, then left leg alone.

#### **(7) Stimulating Circulation**

- (1) Stand erect.
- (2) Inhale a Complete Breath and retain.
- (3) Bend forward slightly and grasp a stick or cane steadily and firmly, and gradually exerting your entire strength upon the grasp.
- (4) Relax the grasp, return to first position, and slowly exhale.
- (5) Repeat several times.
- (6) Finish with the Cleansing Breath.

This exercise may be performed without the use of a stick or cane, by grasping an imaginary cane, using the will to exert the pressure. The exercise is a favorite Yogi plan of stimulating the circulation by driving the arterial blood to

the extremities, and drawing back the venous blood to the heart and lungs that it may take up the oxygen which has been inhaled with the air. In cases of poor circulation there is not enough blood in the lungs to absorb the increased amount of oxygen inhaled, and the system does not get the full benefit of the improved breathing.

## **CHAPTER 12**

### **Fine Tuning**

These breathing exercises while not named all have a unique distinct purpose. You will probably find some more valuable to you than others, but all will contribute to physical culture and lung development. Try them and decide for yourself which are best for you.

#### **EXERCISE 1**

- (1) Stand erect with hands at sides.
- (2) Inhale Complete Breath.
- (3) Raise the arms slowly, keeping them rigid until the hands touch over head.
- (4) Retain the breath a few minutes with hands over head.
- (5) Lower hands slowly to sides, exhaling slowly at same time.
- (6) Practice Cleansing Breath.

#### **EXERCISE 2**

- (1) Stand erect, with arms straight In front of you.
- (2) Inhale Complete Breath and retain.

(3) Swing arms back as far as they will go; then back to first position; then repeat several times, returning the breath all the while.

(4) Exhale vigorously through mouth.

(5) Practice Cleansing Breath.

### **EXERCISE 3**

(1) Stand erect with arms straight In front of you,

(2) Inhale Complete Breath.

(3) Swing arms around in a circle, backward, a few times.

Then reverse a few times, retaining the breath all the while. You may vary this by rotating them alternately like the sails of a windmill.

(4) Exhale the breath vigorously through the mouth.

(5) Practice Cleansing Breath.

### **EXERCISE 4**

(1) Lie on the floor with your face downward and palms of hands flat upon the floor by your sides.

(2) Inhale Complete Breath and retain.

(3) Stiffen the body and raise yourself up by the strength of your arms until you rest on your hands and toes

(4) Then lower yourself to original position. Repeat several times.

(5) Exhale vigorously through your mouth.

(6) Practice Cleansing Breath.

## **EXERCISE 5**

- (1) Stand erect with your palms against the wall.
- (2) Inhale Complete Breath and retain.
- (3) Lower the chest to the wall, resting your weight on your hands.
- (4) Then raise yourself back with the arm muscles alone, keeping the body stiff.
- (5) Exhale vigorously through the mouth.
- (6) Practice Cleansing Breath.

## **EXERCISE 6**

- (1) Stand erect with arms “akimbo,” that is, with hands resting around the waist and elbows standing out.
- (2) Inhale Complete Breath and retain.
- (3) Keep legs and hips stiff and bend well forward, as if bowing, at the same time exhaling slowly.
- (4) Return to first position and take another Complete Breath.
- (5) Then bend backward, exhaling slowly.
- (6) Return to first position and take a Complete Breath.
- (7) Then bend sideways, exhaling slowly. (Vary by bending to right and then to left.)
- (8) Practice Cleansing Breath.

## **EXERCISE 7**

- (1) Stand erect, or sit erect, with straight spinal column.
- (2) Inhale a Complete Breath, but instead of inhaling in a continuous steady stream, take a series of short, quick “sniffs,” as if you were smelling aromatic salts or ammonia and did not wish to get too strong a “whiff.” Do not exhale any of these little breaths, but add one to the other until the entire lung space is filled.
- (3) Retain for a few seconds.
- (4) Exhale through the nostrils in a long, restful, sighing breath.
- (5) Practice Cleansing Breath.

## **CHAPTER 13**

### **Vibration & Rhythmic Breathing**

Everything is in vibration. From the tiniest atom to the greatest sun. There is nothing at absolute rest in nature. Matter is being constantly played upon by energy and countless forms and numberless varieties result, and yet even the forms and varieties are not permanent. They begin to change the moment they are created, and from them are born innumerable forms, which in turn change and give rise to newer forms, and so on and on, in infinite succession. Nothing is permanent in the world of forms, and yet the great reality is unchangeable. Forms are but appearances—they come, they go, but the reality is eternal and unchangeable.

The atoms of the human body are in constant vibration. Unceasing changes are occurring. In a few months there is almost a complete change in the matter composing the body, and scarcely a single atom now composing your body will be found in it a few months hence. Vibration, constant vibration. Change, constant change.

In all vibration is to be found a certain rhythm. Rhythm pervades the universe. The swing of the planets around the sun; the rise and fall of the sea; the beating of the heart; the ebb and flow of the tide; all follow rhythmic laws. The

rays of the sun reach us; the rain descends upon us, in obedience to the same law. All growth is but an exhibition of this law. All motion is a manifestation of the law of rhythm.

Our bodies are as much subject to rhythmic laws as is the planet in its revolution around the sun. Much of the Eastern understanding of the Science of Breath is based upon this known principle of nature. By falling in with the rhythm of the body, the Yogi manages to absorb a great amount of life force, which he uses to get the results he wants.

You have heard how a note on a violin, if sounded repeatedly and in rhythm, will start into motion vibrations which will in time destroy a bridge. The same result is true when a regiment of soldiers crosses a bridge, the order being always given to "break step" on such an occasion, lest the vibration bring down both bridge and regiment. These manifestations of the effect of rhythmic motion will give you an idea of the effect on the body of rhythmic breathing.

The whole system catches the vibration and becomes in harmony with the will, which causes the rhythmic motion of the lungs, and while in such complete harmony will respond readily to orders from the will. With the body thus attuned, the Yogi finds no difficulty in increasing the circulation in any part of the body by an order from the will, and in the same way he can direct an increased current of nerve force to any part or organ, strengthening and stimulating it.

The accomplished Yogi can also use this stored energy as a vehicle for sending forth thoughts to others and for attracting to him all those whose thoughts are keyed in the same vibration. These topics are hot right now in the West, but Yogis have used them for centuries.

In rhythmic breathing the main thing to be acquired is the mental idea of rhythm. To those who know anything of music, the idea of measured counting is familiar. To others, the rhythmic step of the soldier:

"Left, right; left, right; left, right; one, two, three, four; one, two, three, four," will convey the idea.

The Yogi bases his rhythmic time upon a unit corresponding with the beat of his heart. The heart beat varies in different persons, but the heart beat unit of each person is the proper rhythmic standard for that particular individual in his rhythmic breathing. Ascertain your normal heart beat by placing your fingers over your pulse, and then count: "1, 2, 3, 4, 5, 6; 1, 2, 3, 4, 5, 6," etc., until the rhythm becomes firmly fixed in your mind. A little practice will fix the rhythm, so that you will be able to easily reproduce it. The beginner usually

inhales in about six pulse units, but he will be able to greatly increase this by practice.

The Yogi rule for rhythmic breathing is that the units of inhalation and exhalation should be the same, while the units for retention and between breaths should be one-half the number of those of inhalation and exhalation.

The following exercise in Rhythmic Breathing should be thoroughly mastered, as it forms the basis of numerous other exercises.

- (1) Sit erect, in an easy posture, being sure to hold the chest, neck and head as nearly in a straight line as possible, with shoulders slightly thrown back and hands resting easily on the lap. In this position the weight of the body is largely supported by the ribs and the position may be easily maintained. You cannot get the best effect of rhythmic breathing with the chest drawn in and the abdomen protruding.
- (2) Inhale slowly a Complete Breath, counting six pulse units.
- (3) Retain, counting three pulse units.
- (4) Exhale slowly through the nostrils, counting six pulse units.
- (5) Count three pulse beats between breaths.
- (6) Repeat a number of times, but avoid fatiguing yourself at the start.
- (7) When you are ready to close the exercise, practice the cleansing breath, which will rest you and cleanse the lungs.

Do not overdo yourself in your effort to increase the duration of the breath, but pay as much attention as possible to acquiring the "rhythm," as that is more important than the length of the breath. Practice and try until you get the measured "swing" of the movement, and until you can almost "feel" the rhythm of the vibratory motion throughout your whole body. It will require a little practice and perseverance, but your pleasure at your improvement will make the task an easy one. The Yogi is a most patient and persevering man, and his great attainments are due largely to the possession of these qualities.

## CHAPTER 14

### SOUL BREATHING

Please note I use the word “soul” where the original author used “psychic” because psychic has a negative connotation to some in western culture. “Psyche” though is the Greek word translated as soul in the New Testament as I pointed out in the Introduction. It involves the mind, will, and emotions – thoughts, feelings, memories, imaginations, beliefs, assumptions, desires, etc.

The majority of exercises in this book relate to the body and physical development, which while not to be diminished is regarded by the Yogis as a basis and a springboard to higher planes of awareness like the mental and spiritual. Everything is good, and everything has its place. The developed man is the “all-around man” who recognizes body, mind and spirit and renders to each its due. Neglect of any of the three is a mistake.

You will notice in each exercise breathing is accompanied with the instructions to “carry the thought” of certain desired results. This mental attitude gives the will a clear track upon which to exercise its force.

#### (1) GENERAL DIRECTIONS

The basis of all Soul Breathing is the Rhythmic Breath you’ve already learned. In the following exercises I will just say “breathe rhythmically,” and then give the instruction for the exercise of the soul force, or directed will-power working in connection with the rhythmic breath. After a little practice you will find that you will not need to count after the first rhythmic breath, as the mind will grasp the idea of time and rhythm and you will be able to breathe rhythmically at pleasure, almost automatically. This will leave the mind clear for the sending its vibrations under the direction of the will.

#### (2) DISTRIBUTING VITAL ENERGY

Lying flat on the floor or bed completely relaxed with hands resting lightly over the Solar Plexus breathe rhythmically. After the rhythm is fully established **will** each inhalation to draw from the universal supply what’s called prana, ki, chi, vital energy, life force, and zero point energy. Visualize that vital energy being taken up by the nervous system and stored in the solar plexus. At each

exhalation will the vital energy to be distributed all over the body, to every organ and part; to every muscle, cell and atom; to nerve, artery and vein; from the top of your head to the soles of your feet; invigorating, strengthening and stimulating every nerve; recharging every nerve center; sending energy, force and strength all over the system.

While exercising, you can form a mental picture of the intruding life force coming in through the lungs and being taken up at once by the solar plexus, then with the exhaling effort being sent to all parts of the system.

You don't need to exert any undue effort with the will. Simply stating what you wish to produce and making the mental picture of it is all that is necessary. Calm command with the mental picture is far better than forcible willing which only dissipates force needlessly.

The above exercise is most helpful and greatly refreshes and strengthens the nervous system and produces a restful feeling all over the body. It is especially beneficial in cases where one is tired or feels a lack of energy.

### **(3) INHIBITING PAIN**

Lying down or sitting erect breathe rhythmically, holding the thought you are inhaling vital energy. Then when you exhale send it to the painful part to re-establish the circulation and nerve current. Then inhale more life force and exhale, holding the thought that you are driving out the pain. Alternate the two above mental commands, and with one exhalation stimulate the part and with the next drive out the pain.

Keep this up for seven breaths then practice the Cleansing Breath and rest a while. Then try it again until relief comes, which will be before long. Many pains will be found to be relieved before the seven breaths are finished. If the hand is placed over the painful part, you may get quicker results. Send the current of vital energy down the arm and into the painful part.

### **(4) DIRECTING THE CIRCULATION**

Lying down or sitting erect breathe rhythmically, and with the exhalations direct the circulation to any part you wish which may be suffering from imperfect circulation. This is effective in cases of cold feet or in cases of headache, the blood being sent downward in both cases. In the first case warming the feet, and in the latter relieving the brain from too great pressure. In the case of headache try the Pain Inhibiting first, then follow with sending

the blood downward. You will often feel a warm feeling in the legs as the circulation moves downward. The circulation is largely under the control of the will and rhythmic breathing renders the task easier.

### **(5) SELF-HEALING**

Lying in a relaxed condition breathe rhythmically and command a good supply of life force to be inhaled. With the exhalation send it to the affected part for the purpose of stimulating it. Vary this occasionally by exhaling with the mental command that the diseased condition be forced out and disappear. Use the hands in this exercise passing them down the body from the head to the affected part. In using the hands in healing yourself or others always hold the mental image that the life force is flowing down the arm and through the finger tips into the body, thus reaching the affected part and healing it.

Of course we can give only general directions in this book without taking up the several forms of disease in detail, but a little practice of the above exercise, varying it slightly to fit the conditions of the case, will produce wonderful results.

Some Yogis follow the plan of placing both hands on the affected part, and then breathing rhythmically, holding the mental image that they are fairly pumping vital energy into the diseased organ and part, stimulating it and driving out diseased conditions. Just like pumping into a pail of dirty water will drive out the latter and fill the bucket with fresh water. This last plan is very effective if the mental image of the pump is clearly held, the inhalation representing the lifting of the pump handle and the exhalation the actual pumping.

### **(6) HEALING OTHERS**

We cannot take up the question of the psychic treatment of disease by vital energy in detail in this book, but we can give you some basic instructions. The main principle is that by rhythmic breathing and controlled thought you are enabled to absorb a considerable amount of vital energy, and are also able to pass it into the body of another person stimulating weakened parts and organs and imparting health and driving out diseased conditions.

You must first learn to form such a clear mental image of what you want as a result you will be able to actually feel the influx of life force, and the force running down your arms and out of your finger tips into the body of the patient.

Breathe rhythmically a few times until the rhythm is fairly established, then place your hands upon the affected part of the body of the patient, letting them rest lightly over the part. Then follow the “pumping” process described to the preceding exercise (Self-Healing) and fill the patient full of vital energy until the diseased condition is driven out. Every once in a while raise the hands and “flick” the fingers as if you were throwing off the diseased condition. Also practice the Cleansing Breath several times after the treatment.

During the treatment let the life force pour into the patient in one continuous stream, allowing yourself to be merely the pumping machinery connecting the patient with the universal supply of divine energy, and allowing it to flow freely through you. You need not work the hands vigorously, but simply enough that the vital energy freely reaches the affected parts.

The rhythmic breathing must be practiced frequently during the treatment, so as to keep the rhythm normal and to afford the vital energy a free passage. It is better to place the hands on the bare skin, but where this is not advisable or possible place them over the clothing. Vary above method occasionally during the treatment by stroking the body gently and softly with the finger tips, the fingers being kept slightly separated. This is very soothing to the patient.

In cases of long standing you may find it helpful to give the mental command in words, such as “get out, get out,” or “be strong, be strong,” as the case may be, the words helping you to exercise the will more forcibly and to the point. Vary these instructions to suit the needs of the case, and use your own judgment and inventive faculty.

We have given you the general principles and you can apply them in hundreds of different ways.

## **(7) DISTANCE HEALING**

Life force colored by the thought of the sender may be projected to persons at a distance, who are willing to receive it, and healing work done in this way. This is the secret of the “absent healing,” of which the Western world has heard so much lately. The thought of the healer sends forth and colors the vital energy of the sender, and it flashes across space and finds lodgment in the psyche of the patient. It is unseen, and like radio waves, it passes through intervening obstacles and seeks the person attuned to receive it. In order to treat persons at a distance, you must form a mental image of them until you can feel yourself to be in rapport with them.

This is dependent upon the mental imagery of the healer. You can feel the sense of rapport. It manifests as a sense of nearness. It may take a little practice, but some will get it right away. When rapport is established, say mentally to the distant patient, "I am sending you a supply of vital force or power, which will invigorate you and heal you."

Then picture the life force leaving your mind with each exhalation of rhythmic breath, and traveling across space instantaneously and reaching the patient and healing him. It is not necessary to fix certain hours for treatment, although you may do so if you wish. The receptive condition of the patient, as he is expecting and opening himself up to your energetic force, attunes him to receive your vibrations whenever you send them. If you agree upon hours, let him place himself in a relaxed attitude and receptive condition.

## **CHAPTER 15**

### **DEEPER SOUL BREATHING**

#### **(1) THOUGHT PROJECTION**

Thoughts may be projected the same way as in Distant Healing and others will feel the thought sent forth when they are receptive. If you desire another's love and sympathy and possess love and sympathy for him you can send him those thoughts, providing your motives are pure. Never try to influence another to his hurt or from impure or selfish motives. Such thoughts only recoil upon the sender with redoubled force, and injure him.

Mental force when used for the right reasons is a big benefit but watch improper and unholy uses of it. Such attempts are playing with fire. A pure heart and mind are your shield.

#### **(2) FORMING A SHIELD**

If you are ever in the company of people who are negative or depressed, breathe rhythmically generating a mental image of surrounding yourself with a force field. It keeps your positive power from "leaking out" and keeps the negative vibes from bringing you down too.

### **(3) RECHARGING YOURSELF**

If you feel that your vital energy is at a low ebb, and that you need to store up a new supply quickly place the feet together side by side and to lock the fingers of both hands in comfortably. This closes the circuit, as it were, and prevents any escape of life force through the extremities. Then breathe rhythmically a few times, and you will feel the effect of the recharging.

### **(4) RECHARGING OTHERS**

If a friend is lacking vitality you can help him by sitting in front of him, toes touching, and his hands in yours. Then both breathe rhythmically with you forming the mental image of sending life force into his system, and he holding the mental image of receiving it.

### **(5) CHARGING WATER**

Water may be charged with vitality by breathing rhythmically and holding the glass of water by the bottom in the left hand and then gathering the fingers of the right hand together and shaking them gently over the water, as if you were shaking drops of water off of your fingertips into the glass. The mental image of the vital energy being passed into the water must also be held. Water thus charged is found stimulating to weak or sick persons particularly if a healing thought accompanies the mental image of the transfer of the life energy.

### **(6) GETTING MENTAL QUALITIES**

Not only can the body be controlled by the mind under direction of the will, but the mind itself can be trained and cultivated by the exercise of the controlling will. This, which the Western world knows as "Mental Science," etc., has proved to the West portions of that truth which the Yogi has known for ages. The mere calm demand of the Will accomplishes wonders in this direction, but if the mental exercise is accompanied by rhythmic breathing, the effect is greatly increased.

Desirable qualities may be acquired by holding the proper mental image of what is desired during rhythmic breathing. Poise and self-control, desirable qualities; increased power, etc., may be acquired in this way. Undesirable qualities may be eliminated by cultivating the opposite qualities. Any or all the "Mental Science" exercises, "treatments" and "affirmations" may be used with

the Rhythmic Breath. The following is a good general exercise for the acquirement and development of desirable mental qualities:

Lie in a passive attitude, or sit erect. Picture to yourself the qualities you desire to cultivate seeing yourself already possessing the qualities, and demanding your mind develop the quality. Breathe rhythmically, holding the mental picture firmly. Carry the mental picture with you as much as possible and endeavor to live up to the ideal you have set up in your mind.

You will find yourself gradually growing up to your ideal. The rhythm of the breathing assists the mind in forming new combinations.

### **(7) GETTING PHYSICAL QUALITIES**

Physical qualities may be cultivated the same as mental qualities. We don't necessarily mean short men can be made tall, or amputated limbs replaced although with God that is possible. But the way the body expresses itself may be changed for sure by the control of the Will accompanied by rhythmic breathing. As a man thinks so does he look, act, walk, sit, etc. Improved thinking will mean improved looks and actions.

To develop any part of the body direct the attention to it while breathing rhythmically holding the mental picture that you are sending an increased amount of prana, or nerve force, to the part, and thus increasing its vitality and developing it. This plan applies equally well to any part of the body which you wish to develop.

Many Western athletes use a form of this plan in their exercises. The general rule is the same as in acquiring Mental Qualities.

### **(8) CONTROLLING THE EMOTIONS**

The undesirable emotions such as fear, worry, anxiety, hate, anger, jealousy, envy, melancholy, grief, etc., can be controlled by the Will, and the Will is enabled to operate more easily in such cases if rhythmic breathing is practiced.

Breathe rhythmically, concentrating the attention upon the solar plexus and sending to it the mental command "Get Out." Send the mental command firmly just as you begin to exhale and form the mental picture of the undesirable emotions being carried away with the exhaled breath. Repeat seven times, and

finish with the Cleansing Breath, and then see how good you feel. The mental command must be given “in earnest,” as trifling will not do the work.

### **(9) CHANNELLING REPRODUCTIVE ENERGY**

Reproductive energy is creative energy, and it can be absorbed by the system and directed into strength and vitality thus serving the purpose of regeneration instead of generation.

Channeling reproductive energy produces great vitality to those practicing it. They will be filled with a strong vital force which radiates from them and manifests in what has been called “personal magnetism.” Nature has condensed one of its most powerful manifestations of life force into reproductive energy as its purpose is to create. The greatest amount of vital force is concentrated in a small area.

The exercise for channeling reproductive energy is simple. It is coupled with rhythmic breathing, and can be easily performed. It may be practiced at any time. The exercise is as follows:

Keep the mind fixed on the idea of energy and away from ordinary sexual thoughts or imaginings. If these thoughts come into the mind do not be discouraged, but regard them as manifestations of a force which you intend to use to strengthen the body and mind.

Lie passively or sit erect and fix your mind on the idea of drawing the reproductive energy upward to the solar plexus where it will be stored as a reserve force of vital energy. Then breathe rhythmically forming the mental image of drawing up the reproductive energy with each inhalation. With each inhalation make a command of the Will that the energy be drawn upward from the genitals to the solar plexus.

If the rhythm is established and the mental image is clear you will be conscious of the upward passage of the energy and will feel its stimulating effect. If you desire an increase in mental force you may draw it up to the brain instead of to the solar plexus by giving the mental command and holding the mental image of the transmission to the brain.

The man or woman doing mental creative work or bodily creative work will be able to use this creative energy in their work by following the above exercise, drawing up the energy with the inhalation and sending it forth with the exhalation.

## **(10) BRAIN STIMULATING**

The Yogis have found the following exercise very useful in stimulating the action of the brain for the purpose of producing clear thinking and reasoning. It has a wonderful effect in clearing the brain and nervous system, and those engaged in mental work will find it most useful to them, both enabling them to do better work and refresh the mind and clearing it after arduous mental labor.

Sit in an erect posture keeping the spinal column straight and the eyes well to the front letting the hands rest on the upper part of the legs. Breathe rhythmically, but instead of breathing through both nostrils as in the ordinary exercises press the left nostril close with the thumb, and inhale through the right nostril. Then remove the thumb, close the right nostril with the finger, and then exhale through the left nostril. Then without changing the fingers, inhale through the left nostril, and changing fingers, exhale through the right. Then inhale through right and exhale through left, and so on, alternating nostrils as above mentioned, closing the unused nostril with the thumb or forefinger.

This is one of the oldest forms of Yogi breathing, and is quite important and valuable, and is well worthy of doing.

## **(11) THE GRAND BREATH**

The Yogis have a favorite form of psychic breathing which they practice occasionally. We have given it last as it requires practice on the part of the student in the line of rhythmic breathing and mental imagery which he has now acquired by means of the preceding exercises. The general principles of the Grand Breath may be summed up in the old Hindu saying: "Blessed is the Yogi who can breathe through his bones."

This exercise will fill the entire system with life energy, and the student will emerge from it with every bone, muscle, nerve, cell, tissue, organ and part energized and attuned by the prana and the rhythm of the breath. It is a general housecleaning of the system, and he who practices it carefully will feel as if he had been given a new body, freshly created, from the crown of his head to the tips of his toes. We will let the exercise speak for itself.

(1) Lie in a relaxed position, at perfect ease.

(2) Breathe rhythmically until the rhythm is perfectly established.

- (3) Then inhaling and exhaling form the mental image of the breath being drawn up through the bones of the legs, and then forced out through them. Then through the bones of the arms, the top of the skull, the stomach, the reproductive region, then as if it were traveling up and down the spinal column. Then as if the breath were being inhaled and exhaled through every pore of the skin the whole body being filled with prana and life.
- (4) Then breathing rhythmically send the current of prana to the Seven Vital Centers, in turn, as follows, using the mental picture as in previous exercises:
- (a) To the forehead.
  - (b) To the back of the head.
  - (c) To the base of the brain.
  - (d) To the Solar Plexus.
  - (e) To the Sacral Region (lower part of the spine).
  - (f) To the region of the navel.
  - (g) To the reproductive region.

Finish by sweeping the current of prana, to and fro from head to feet several times.

- (5) Finish with Cleansing Breath.

## **CHAPTER 16**

### **SPIRITUAL BREATHING**

You can develop mental qualities and by will-power coupled with rhythmic breathing, but you can also develop spiritual faculties, or at least aid in their unfolding.

The Eastern philosophy of spiritual development is very detailed and would require volumes to cover. The exercises below are a simple introduction and consist of mental images firmly held accompanied by rhythmic breathing.

## **SPIRIT CONSCIOUSNESS**

The real self is not the body or even the mind of man. These things are but a part of a man. The real self is independent of the body which it inhabits, and is even independent of the mechanism of the mind which it uses as an instrument. It cannot die or be annihilated, and no matter what becomes of the body, the real self still exists.

According to the Bible the real you is a tri-part being. You are a spirit who lives in a body which is transitory and you will one day discard. And your soul is the interface between the two, akin to software on a computer.

You may develop the faculties so that they will be conscious of the reality of the spirit, and its independence of the body by meditating upon the real self accompanied by rhythmic breathing. The following exercise is the simplest form:

Place your body in a relaxed, reclining position. Breathe rhythmically, and meditate upon the real self, thinking of yourself as an entity independent of the body although inhabiting it and being able to leave it at will. Think of yourself, not as the body, but as a spirit, and of your body as but a shell, useful and comfortable, but not the real You. Think of yourself as an independent being using the body only as a convenience. While meditating, ignore the body entirely, and you will find that you will often become almost entirely unconscious of it, and will seem to be out of the body to which you may return when you are through with the exercise.

This is the gist of the meditative breathing methods, and if persisted in will give you a wonderful sense of the reality of the spirit.

## **GOD CONSCIOUSNESS**

In the original this was termed Universal Consciousness, i.e. in the sense of an awareness of all that exists, all that is - in a unity. I understand the concept, it

has much merit, and I don't judge anybody who feels that way. But to me that is equating God with the universe which I don't do. I believe the universe is created and God is uncreated pure being, filling the universe, but at the same time more than the universe. But if you are more comfortable thinking in those terms, go for it.

The spirit in man is the highest manifestation of his being. As man unfolds in spiritual consciousness he becomes more and more aware of his relation to the Divine, Spirit, Mind, or the Universe if you will. He feels at times he is one with the Divine, and then again loses that sense of contact and relationship at other times. It is beyond the scope of this book to go further into this, but the Yogis did seek to attain this state of God consciousness more and more consistently through meditation and rhythmic breathing. It can also aid you.

As a Christian I believe the death and resurrection of the Lord Jesus Christ has restored our spirits from a spiritual separation from the Divine and secured that oneness for all who believe and receive it. As he prayed, "May they be one, Father, as You and I are One." Breathing and meditation can certainly help you let go of your body's dominance and enter more fully into that oneness.

Place your body in a reclining, relaxed position. Breathe rhythmically, and meditate upon your relationship with the Divine of which you are but a part. Think of yourself as being in touch with all, and at one with all. See all as One, and your spirit as a part of that One. Feel that you are receiving the vibrations from the Mind of God, and are partaking of His power and strength and wisdom. The two following lines of meditation may be followed.

- (1) With each inhalation, think of yourself as drawing in to yourself the strength and power of the Divine. When exhaling think of yourself as passing out to others that same power, at the same time being filled with love for every living thing, and desiring that it be a partaker of the same blessings which you are now receiving. Let the Power of God circulate through you.
- (2) Place your mind in a reverential state, and meditate upon the grandeur of God, and open yourself to the inflow of the Divine Wisdom, which will fill you with illumination, and then let the same flow out from you to your brothers and sisters whom you love and would help.

This exercise leaves with those who have practiced it a new-found sense of strength, power and wisdom, and a feeling of spiritual exaltation and bliss. It

must be practiced only in a serious, reverential mood, and must not be approached triflingly or lightly.

## **GENERAL DIRECTIONS**

The exercises given in this chapter require the proper mental attitude and conditions, and the trifler and person who is not serious, or one without a sense of spirituality and reverence, had better pass them by, as no results will be obtained by such persons, and besides it is a willful trifling with things of a high order, which course never benefits those who pursue it. These exercises are for understand and hunger for them, and others will feel no attraction to try them.

During meditation let the mind dwell upon the ideas given in the exercise, until it becomes clear to the mind, and gradually manifests in real consciousness within you. The mind will gradually become passive and at rest, and the mental image will manifest clearly.

Do not indulge in these exercises too often, and do not allow the blissful state produced to render you dissatisfied with the affairs of everyday life, as the latter are useful and necessary for you, and you must never shirk a lesson, however disagreeable to you it may be.

Let the joy arising from the unfolding consciousness buoy you up and nerve you for the trials of life, and not make you dissatisfied and disgusted. All is good, and everything has its place. Many of the students who practice these exercises will in time wish to know more. Rest assured that when the time comes we will see that you do not seek in vain. Go on in courage and confidence, keeping your face toward the East, from whence comes the rising Sun.

Peace be to you, and to all,

Richard Dean Delker

<http://www.deandelker.com/>  
[dean@deandelker.com](mailto:dean@deandelker.com)

Copyright, Richard Dean Delker 2007 All rights reserved