

CHAPTER XXVII.

THE SOLAR ENERGY.

Our students are, of course, more or less familiar with the fundamental scientific principles of astronomy. That is to say, they are aware that even in that infinitesimally small portion of the Universe of which we have any knowledge through the sense of sight, even when aided by the most powerful telescopes, there are millions of fixed stars—all of which are suns, equal in size to, and in some cases many times larger than the sun governing our particular planetary system. Each sun is a centre of energy for its planetary system. Our sun is the greater radiator of energy for our planetary system, which is composed of several planets known to science, and several still unknown to astronomers—our own planet, the Earth, being but one of a large family.

Our sun, like the other suns, is continually throwing off energy into space, which energy vitalizes its surrounding planets and makes life possible on them. Without the rays of the sun, life would be impossible on the earth—even the most simple forms of life known to us. We are all dependent upon the sun for vitality—vital force. This vital force or energy is of course that which the Yogis know as Prana. Prana is of course everywhere, yet certain centres are constantly being used to absorb and again send this energy—to keep up a perpetual current as it were. Electricity is everything, but still dynamos and like centres are necessary to

gather it up and send it out in concentrated form. A constant current of Prana is maintained between the sun and its several planets.

It is generally taken for granted (and modern science does not dispute it) that the sun is a mass of seething fire—a sort of fiery furnace, and that the light and heat which we receive are the emanations from this great furnace. But the Yogi philosophers have always held differently. They teach that although the constitution of the sun, or rather the conditions prevailing there, are so different from those prevailing here that the human mind would have much difficulty in forming an intelligent conception of them, still it is not literally a mass of matter in combustion, just as a blazing ball of burning coal would be—nor is it as a ball of molten iron. Neither of these conceptions are accepted by the Yogi teachers. They hold, on the contrary, that the sun is composed largely of certain substances very similar to the newly discovered substance known as “radium.” They do not say that the sun is composed of radium, but have held for many centuries that it is composed of numerous substances, or forms of matter, having properties similar to those observed to exist in that substance which the Western world is just now thinking so much about, and which its discoverers have termed radium. We are not attempting to describe or explain radium, but are merely stating that it seems to possess certain qualities and properties which the Yogis teach are possessed in varying degrees by the several substances forming the “sun-matter.” It is very probable that some of the other sun-substances may yet be found on this planet—resembling radium and yet having points of difference.

This sun-substance is not in a molten state, or in a state of combustion as we generally use the word. But it is constantly drawing to itself a current of Prana from the planets, passing it through some wonderful process of Nature and sending a return current to the planets. As our students know, the air is the principal source from which we extract Prana, but the air itself receives it from the sun. We have told how the food we eat is filled with Prana, which we extract and use—but the plants receive their Prana from the sun. The sun is the great store-house of Prana for this solar system, and is a mighty dynamo constantly sending forth its vibrations to the limits of its system, vitalizing everywhere and making possible life—physical life, we mean, of course.

This book is not the place in which to attempt to describe the wonderful facts regarding the sun's work, which are known to the best Yogi teachers, and we touch upon the subject merely that our students will know the sun for what it is, and realize what it means to all living creatures. The object of this chapter is to bring to your minds the fact that the sun's rays are filled with vibrations of energy and life, which we are using every moment of our lives, but which we are most likely not using to the degree possible to us. Modern and civilized people seem afraid of the sun—they darken their rooms, cover themselves all over with heavy clothes in order to keep out its rays—run away from it in fact. Now, remember right here that when we speak of the sun's rays, we are not speaking of *heat*. Heat is produced by the action of the sun's rays coming in contact with the earth's atmosphere—outside of the earth's atmosphere (in the inter-planetary

regions) intense cold prevails, because there is no resistance offered the sun's rays. So when we tell you to take advantage of the sun's rays, we do not mean to sit out in the heat of the mid-summer sun.

You must stop this practice of running away from the sunlight. You must admit the sun to your rooms. Do not be so afraid of your rugs or carpets. Do *not* keep your best rooms closed all the time. You do not wish your rooms to be like a cellar into which the sun never shines. Open your windows in the early morning, and let the rays of the sun, either direct or reflected, beat into the room, and you will find an atmosphere of health, strength and vitality gradually prevailing your home, replacing the old atmosphere of disease, weakness and lack of life.

Get out into the sun once in awhile—don't shun the sunny side of the street, except when the weather is very warm indeed, or about noon-time. Take sun-baths occasionally. Get up a few minutes earlier, and stand, sit or lie down in the sun, and let it freshen up your whole body. If you are so situated that you may do so, take off your clothing and let the sun's rays reach your body without the interference of clothing. If you have never tried this, you will scarcely believe how much virtue there is in a sun-bath, and how strong you will feel after it. Do not dismiss this subject without a thought. Experiment a little with the sun's rays, and get some of the benefit of the direct vibrations on your body. If you have any special weakness of the body, you will find that you will obtain relief by letting the rays of the sun reach the affected part, or the surface of the body, right over the affected part.

The early morning rays of the sun are by far **the**

most beneficial, and those who rise early and get the benefit of these fresh rays are to be congratulated. After the sun has risen about five hours, the vital effects of the rays lessen, and then gradually decrease as the day nears its close. You will notice that flowerbeds which receive the early morning sunshine, thrive much better than those who get only the afternoon rays. All lovers of flowers understand this, and realize that sunshine is as necessary to healthy plant life, as is water, air and good soil. Study the plants a little—get back to nature, and read your lesson there. The sun and air are wonderful tonics—why do you not partake of them more freely?

In other parts of this book, we have spoken of the power of the mind to attract to the system an additional share of prana from the air, food, water, etc. And this is true of the Prana or vital force in the sun's rays—you may increase the benefit by the proper mental attitude. Walk out in the morning sun—lift up your head, throw back your shoulders, take a few good breaths of the air which is being charged with Prana from the sun's rays. Let the sun shine on you. And then, form the mental image suggested by the words, while you repeat the following (or similar) mantram: "I am bathed in Nature's beautiful sunlight—I am drawing from it life, health, strength and vitality. It is making me strong and full of energy. I feel the influx of Prana—I feel it coursing all through my system, from my head to my feet, invigorating my entire body. I love the sunlight, and get all its benefits."

Practice this whenever you get an opportunity, and then you will gradually begin to realize what a good thing you have been missing all these years while you

have been running away from the sun. Do not unduly expose yourself to the mid-summer sun, on hot days, particularly about noon. But, winter and summer, the early morning rays will not hurt you. Learn to love the sunlight and all that it stands for.

CHAPTER XXVIII.

FRESH AIR.

Now, do not pass-by this chapter, because it treats of a very common subject. If you feel inclined to so pass it by—then you are the very person for whom it is intended, and by whom it is most needed. Those who have looked into the matter and have learned something of the benefit and necessity of fresh air, will not pass this chapter by, even though they may know all that it contains—they are glad to read the good news again. And, if you don't like the subject, and feel inclined to skip it, then you surely need it. In other chapters of this book we have spoken of the importance of breathing—both in its esoteric as well as its exoteric phase. This chapter is not intended to take up the subject of breathing again, but will merely give a little preachment upon the necessity of fresh air and plenty of it—a preachment much needed by the people of the West, where hermetically closed sleeping rooms, and air-tight houses are so much in vogue. We have told you of the importance of correct breathing, but the lesson will do you but little good unless you have good fresh air to breathe.

This thing of people shutting themselves up in tightly closed rooms, lacking proper ventilation, is the most stupid idea that one can conceive of. How people can do it after acquainting themselves with the facts regarding the action and functions of the lungs, is more than the thinking man can answer. Let us take a plain, common-sense, brief look at this subject.

You will remember that the lungs are constantly throwing off the waste matter of the system—the breath is being used as a scavenger of the body, carrying off the waste products, broken down and refuse matter from all parts of the system. The matter thrown off by the lungs is almost as foul as that thrown off by the skin, the kidneys and even the bowels—in fact, if the supply of water given the system is not sufficient, nature makes the lungs do much of the work of the kidneys, in getting rid of the foul poisonous waste products of the body. And if the bowels are not carrying off the normal amount of waste matter, much of the contents of the colon gradually works through the system, seeking an outlet, and is taken up by the lungs and thrown off in the exhaled breath. Just think of it—if you shut yourself up in a tightly closed room, you are pouring out into the atmosphere of that room over eight gallons an hour of carbonic acid gas, and other foul and poisonous gases. In eight hours you throw off sixty-four gallons. If there are two sleeping in the room, multiply the gallons by two. As the air becomes contaminated, you breathe this poisonous matter over and over again into your system, the quality of the air becoming worse with each exhaled breath. No wonder that anyone coming into your room in the morning notices the stench pervading it, if you have kept the windows lowered. No wonder you feel cross, stupid, quarrelsome, and generally “grouchy” after a night in this kind of a pest house.

Did you ever think just why you sleep at all? It is to give nature a chance to repair the waste that has been going on during the day. You cease using up her energies in work, and give her a chance to repair and build

up your system so that you will be all right on the morrow. And in order to do this work right, she requires at least normal conditions. She expects to be supplied with air containing the proper proportion of oxygen—air that has been exposed to the sunlight of the preceding day and which has thereby been freshly charged with Prana. Instead of this you give her nothing but a limited amount of air, half-poisoned with the refuse of your body. No wonder she gives you nothing but a patch-work job sometimes.

Any room that smells of that peculiar fetid odor that you have all noticed in a poorly ventilated bedroom, is no place for you to sleep in until it has been ventilated and kept supplied with fresh air. The air in a bedroom should be as nearly as possible kept as pure as the outside air. Don't be afraid of catching cold. Remember that the most approved modern method of treating consumption calls for the patient to be kept in the fresh air, at night, no matter how cold it is. Put on plenty of bed covering, and you will not mind the cold after you get a little used to it. Get back to nature! Fresh air does not mean sleeping in a draught, remember.

And what is true of sleeping rooms is also true of living rooms, offices, etc. Of course, in winter one may not allow too much of the outside air to get into the house, as that would bring down the temperature too low, but still there is a happy compromise which may be made even in cold climates. Open the windows once in awhile and give the air a chance to circulate in and out. In the evening, do not forget that the lamps and gaslights are using up a goodly supply of oxygen also—so freshen things up a little, once in awhile.

Read up something on ventilation, and your health will be better. But even if you do not care to go that deep into the matter, think a little bit of what we have said, and your common sense will do the rest.

Get out awhile every day and let the fresh air blow upon you. It is full of life and health giving properties. You all know this, and have known it all your lives. But, nevertheless, you stick indoors in a manner which is entirely foreign to Nature's plans. No wonder you do not feel well. One cannot violate nature's rules with impunity. Do not be afraid of the air. Nature intended you to use it—it is adapted to your nature and requirements. So don't be afraid of it—learn to love it. Say to yourself while walking out and enjoying the fresh air: "I am a child of Nature—she gives me this pure good air to use, in order that I may grow strong and well, and keep so. I am breathing in health and strength and energy. I am enjoying the sensation of the air blowing upon me, and I feel its beneficial effects. I am Nature's child, and I enjoy her gifts." Learn to *enjoy* the air, and you will be blessed.

CHAPTER XXIX.

NATURE'S SWEET RESTORER—SLEEP.

Of all of nature's functions that should be understood by people, sleep seems the one which should be so simple that no instruction or advice should be needed. The child needs no elaborate treatise upon the value and necessity of sleep—it just *sleeps*, that's all. And the adult would do the same if he lived closer to nature's ways. But he has surrounded himself with such artificial environments that it is almost impossible for him to live naturally. But he may go a considerable distance on the return journey to nature, notwithstanding his unfavorable environments.

Of all the foolish practices that man has picked up on his travels away from nature, his habits of sleeping and rising are among the worst. He wastes in excitement and social pleasures the hours which nature has given him for his best sleep, and he sleeps over the hours in which nature has given him the greatest chance to absorb vitality and strength. The best sleep is that taken between the hours of sunset and midnight, and the best hours for out of door work and the absorbing of vitality are the first few hours after the sun rises. So we waste at both ends, and then wonder why we break down in middle-age or before.

During sleep nature does a great part of her repair work and it is highly important that she be given this opportunity. We will not attempt to lay down any rules about sleeping, as different people have different needs, and this chapter is merely given as a slight suggestion.

Generally speaking, however, about eight hours is the normal demand of nature for sleep.

Always sleep in a well ventilated room, for reasons given in our chapter on fresh air. Place upon yourself enough bed-clothing to keep you comfortable, but do not bury yourself under the mass of heavy bed-clothing that is common in so many families—this is largely a matter of habit, and you will be surprised at how much less bed-clothing you can get along with than you have been using. Never sleep in any garments that you have worn during the day—this practice is neither healthy nor cleanly. Do not pile up too many pillows under your head—one small one is enough. Relax every muscle in the body, and take the tension off of every nerve, and learn to “loaf” in bed, and to cultivate “that lazy feeling” when you get under the covers. Train yourself not to think of the affairs of the day after you retire—make this an invariable rule and you will soon learn to sleep like the healthy child. Watch a child sleep, and what it does after going to bed, and endeavor to follow its plan as nearly as possible. Be a child when you go to bed, and endeavor to live over again the sensations of childhood, and you will sleep like the child—this one piece of advice is worthy of being printed alone in a handsomely bound book, for if followed we would have a race of greatly improved people.

If one has acquired an idea of the real nature of man, and his place in the universe, he will be more likely to drop into this childlike rest than will the average man or woman. He feels so perfectly at home in the universe, and has that calm confidence and trust in the overruling power, that he, like the child relaxes his

body and takes the tension off his mind, and gradually drops off into a peaceful sleep.

We will not give here any special directions regarding the bringing on of sleep to people who have suffered with sleeplessness. We believe that if they will follow the plans for rational and natural living given in this book, they will sleep naturally, without any special advice. But it may be as well to give one or two bits of advice along this line, for the use of those "on the way." Bathing the legs and feet in cool water, just before retiring, produces sleepiness. Concentrating the mind on the feet, has been a help to many, as it directs the circulation to the lower part of the body, and relieves the brain. But above all, do not *try* to go to sleep—this is the worst thing in the world for one who really wishes to sleep, for it generally acts the other way. The better plan, if you think of it at all, is to assume the mental attitude that you do not care whether or not you sleep right off—that you are perfectly relaxed—are enjoying a good "loaf," and are perfectly satisfied with things as they are. Imagine yourself a tired child, resting in a half-drowsy way, not fully asleep nor fully awake, and endeavor to act out this suggestion. Do not bother about later in the night, and whether or not you will sleep then—just live in that particular moment, and enjoy your "loaf."

The exercises given in the chapter on Relaxation will get you into the habit of relaxing at will, and those who have been troubled with sleeplessness, will find that they may acquire entirely new habits.

Now, we know that we cannot expect all of our students to go to bed like the child, and awaken early like the child, or the farmer. We wish that this were

possible, but we realize just what modern life, particularly in the large cities, requires of one. So all that we can ask our students to do is to try to live as closely to nature in this respect as possible. Avoid so far as you can, late hours and excitement at night, and whenever you get a chance, retire early and rise early. We realize, of course, that all this will interfere with what you have been taught to regard as "pleasure," but we ask that in the midst of this co-called "pleasure" you take a little rest once in awhile. Sooner or later the race will return to more simple manners of living, and late hour dissipation will be regarded as we now regard the use of narcotics, drunkenness, etc. But in the meantime, all that we can say is "do the best you can for yourself."

If you are able to get a little time off in the middle of the day, or other times, you will find that a half-hour's relaxation, or even a little "snooze," will do wonders toward refreshing you and enabling you to do better work when you arise. Many of our most successful business and professional men, have learned this secret, and many a time when they are reported as being "very busy for a half-hour" they are really lying on their couches, relaxing, breathing deeply, and giving nature a chance to recuperate. By alternating a little rest with one's work, he will be able to do twice as good work as if he had worked without a break or rest. Think over these things a little, you people of the Western world, and you may be even more "strenuous" by varying your strenuosity by occasional relaxation and rest. A little "letting-go" helps one to take a fresh grip and to hold-on all the harder.

CHAPTER XXX.

REGENERATION.

In this chapter we can but briefly direct your attention to a subject of vital importance to the race, but which the race generally is not ready to seriously consider. Owing to the present state of public opinion upon this subject, it is impossible to write as plainly as one would like, or as is really necessary, and all writings upon the subject in question are apt to be considered as "impure," although the only object of the writer may be to counteract the impurity and improper practices indulged by the public. However, some brave writers have managed to give the public a very fair acquaintance with the subject of regeneration, so that the majority of our readers will readily understand what we mean.

We will not take up the important subject of the use of regeneration as applied to the relation of the two sexes, as that subject is so important as to require a volume by itself, and then, besides, this work is scarcely the one in which this subject should be discussed in detail. We will, however, say a few words on the subject. The Yogis regard as wholly unnatural the excesses entered into by the majority of men, and into which they compel their partners in matrimony to join. They believe that the sex-principle is too sacred to be so abused, and feel that man often descends below the level of the brute in his sex relations. With but one or two exceptions the lower animals have sexual relations

only for the purpose of perpetuating their kind, and sexual excesses, drains and waste such as man indulges in is almost entirely unknown to the lower animal.

As man has advanced in the scale of life, however, he has brought to light new functions of sex, and there is an interchange of certain higher principles between the sexes, which does not occur to the brutes or to the more material forms of human life—this is reserved for the man and woman of developed mentality and spirituality. Proper relations between husband and wife tend to elevate, strengthen, and ennoble, instead of degrading, weakening and defiling the participants, as is the case when the said relation is based upon mere sensuality. This is the reason that there is so much marital inharmony and discord when one of the partners rises to a higher plane of thought, and finds that his or her partner is unable to follow. Thereafter their mutual relations are upon different planes, and they fail to find in each other that which they might wish for. This is all we wish to say upon this particular part of the subject here. There are a number of good books upon the subject, that our students may find by inquiring at the centres for advanced thought literature in the different cities and towns. We will confine ourselves in the remainder of this short chapter to the discussion of the subject of the importance of preserving sexual strength and health.

While leading a life in which the actual relations of the sexes does not play an important part, the Yogis recognize and appreciate the importance of healthy reproductive organism, and their effect upon the general health of the individual. With these organs in a weakened condition the entire physical system feels the re-

flex action and suffers sympathetically. The Complete Breath (described elsewhere in this book) produces a rhythm which is nature's own plan for keeping this important part of the system in normal condition, and, from the first, it will be noticed that the reproductive functions are strengthened and vitalized, thus, by sympathetic reflex action, giving tone to the whole system. By this we do not mean that the animal passions will be aroused—far from it. The Yogis are advocates of continence and chastity, and purity in the marriage relation as well as out of it. They have learned to control the animal passions, and to hold them subject to the control of the higher principles of the mind and will. But sexual control does not mean sexual weakness, and the Yogi teachings are that the man or woman whose reproductive organism is normal and healthy will have a stronger will with which to control himself or herself. The Yogi believes that much of the perversion of this wonderful part of the system comes from a lack of normal health and results from a morbid rather than from a normal condition of the reproductive system.

The Yogis also know that the sex-energy may be conserved and used for the development of the body and mind of the individual, instead of being dissipated in unnatural excesses as is the wont of so many uninformed people.

We give in the following pages, one of the favorite Yogi exercises for producing this result. Whether or not the student wishes to follow the Yogi theories of clean living, he will find that the Complete Breath will do more to restore health to this part of the system than anything else ever tried. Remember, now,

we mean normal health, not undue development. The sensualist will find that normal means a lessening of desire rather than an increase; the weakened man or woman will find that normal means a toning up and relief from the weakness which has heretofore depressed him or her. We do not wish to be misunderstood on this subject. The Yogi's ideal is a body strong in all its parts, and under the control of a masterful and developed will, animated by high ideals.

The Yogis possess great knowledge regarding the use and abuse of the reproductive principle in both sexes. Some hints of this esoteric teaching have filtered out, and have been used by Western writers on the subject, and much good thereby accomplished. In this book we cannot go into a discussion of the underlying theory, but will call your attention to a method whereby the student may be enabled to transmute the reproductive energy into vitality for the whole system instead of wasting it and dissipating it in lustful indulgences. The reproductive energy is creative energy, and may be taken up by the system and transmuted into strength and vitality, thus serving the purpose of regeneration instead of generation. If the young men of the Western world understood these underlying principles, they would be saved much misery and unhappiness in after years, and would be stronger mentally, morally and physically.

This transmutation of the reproductive energy gives great vitality to those practicing it. It fills them with great vital force, which will radiate from them and cause them to be known as "magnetic" personalities. The energy thus transmuted may be turned into new channels and used to great advantage. Nature has con-

densed one of its most powerful manifestations of prana into reproductive energy, as its purpose is to create. The greatest amount of vital force is concentrated into the smallest space. The reproductive organism is the most powerful storage battery in animal life, and its force may be drawn upward and used, as well as expended in the ordinary functions of reproduction, or wasted in riotous lust.

The Yogi exercise for transmuting reproductive energy is simple. It is coupled with rhythmic breathing and is easily performed. It may be practiced at any time, but is strongly recommended when one feels the instinct most strongly, at which time the reproductive energy is manifesting and may be easily transmuted for regenerative purposes. We give it in the next paragraph. The men or women doing mental creative work, or bodily creative work, will be able to use this creative energy in their vocations, by following the exercise, drawing up the energy with each inhalation and sending it forth with the exhalation. The student will understand, of course, that it is not the actual reproductive fluids that are drawn up and used, but the etheric pranic energy which animates the latter—the soul of the reproductive organism, as it were.

REGENERATIVE EXERCISE.

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 feel discouraged, but regard them as manifestations of a force which you intend to use for the purpose of strengthening your body and mind. Lie passively, or sit erect, and fix your mind upon the idea of drawing the reproductive

energy upward to the Solar Plexus, where it will be transmuted and stored away 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 reproductive organism to the Solar Plexus. If the rhythm is fairly 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. In this last form of the exercise, only such portions of the energy as may be needed in the mental work being done will pass into the brain, the balance remaining stored up in the Solar Plexus. It is usual to allow the head to bend forward easily and naturally during the transmuting exercise.

This subject of Regeneration opens up a wide field for investigation, research and study, and some day we may find it advisable to issue a little manual upon the subject, for private circulation among the few who are ready for it, and who seek the knowledge from the purest motives, rather than from a desire to find something which will appeal to their lascivious imaginations and inclinations.

CHAPTER XXXI.

THE MENTAL ATTITUDE.

Those who have familiarized themselves with the Yogi teachings regarding the Instinctive Mind and its control of the physical body—and also of the effect of the Will upon the Instinctive Mind—will readily see that the mental attitude of the person will have much to do with his or her health. Bright, cheerful and happy mental attitudes reflect themselves in the shape of normal functioning of the physical body, while depressed mental states, gloom, worry, fear, hate, jealousy, and anger all react upon the body and produce physical inharmony and, eventually disease.

We are all familiar with the fact that good news and cheerful surroundings promotes a normal appetite, while bad news, depressing surroundings, etc., will cause the loss of the appetite. The mention of some favorite dish will make the mouth water, and the recollection of some unpleasant experience or sight may produce nausea.

Our mental attitudes are mirrored in our Instinctive Mind, and as that principle of mind has direct control of the physical body, it may readily be understood just how the mental state takes form in the physical action of functioning.

Depressing thought affects the circulation, which in turn affects every part of the body, by depriving it of its proper nourishment. Inharmonious thought destroys the appetite, and the consequence is that the body does not receive the proper nourishment, and the blood becomes impoverished. On the other hand, cheerful, optimistic thought promotes the digestion,

increases the appetite, helps the circulation, and, in fact, acts as a general tonic upon the system.

Many persons suppose that this idea of the affect of the mind upon the body is but the idle theory of occultists, and persons interested along the line of mental therapeutics, but one has but to go to the records of scientific investigators to realize that this theory is based upon well established facts. Experiments have been tried, many times, tending to prove that the body is most receptive to the mental attitude or belief, and persons have been made sick, and others cured by simple auto-suggestion or the suggestion of others, which in effect are but strong mental attitudes.

The saliva is rendered a poison under the influence of anger; mother's milk becomes poisonous to the babe if the mother manifests excessive anger or fear. The gastric juice ceases to flow freely if the person becomes depressed or fearful. A thousand instances of this kind could be given.

Do you doubt the fact that disease may be primarily caused by negative thinking? Then listen to the testimony of a few authorities of the Western world.

"Any severe anger or grief is almost certain to be succeeded by fever in certain parts of Africa."—*Sir Samuel Baker, in the British and Foreign Medico Chirurgical Review.*

"Diabetes from sudden mental shock is a true, pure type of a physical malady of mental origin."—*Sir B. W. Richardson, in "Discourses."*

"In many cases, I have seen reasons for believing that cancer had its origin in prolonged anxiety."—*Sir George Paget in "Lectures."*

"I have been surprised how often patients with

primary cancer of the liver lay the cause of this ill health to protracted grief or anxiety. The cases have been far too numerous to be accounted for as mere coincidences."—*Murchison*.

"The vast majority of cases of cancer, especially of breast or uterine cancer, are probably due to mental anxiety."—*Dr. Snow, in The Lancet*.

Dr. Wilks reports cases of jaundice resulting from mental conditions. Dr. Churton, in the *British Medical Journal*, reports a case of jaundice arising from anxiety. Dr. Makenzie reports several cases of pernicious anaemia caused by mental shock. Hunter reports "an exciting cause of angina pectoris has long been known to be emotional excitement."

"Eruptions on the skin will follow excessive mental strain. In all these, and in cancer, epilepsy, and mania from mental causes, there is a predisposition. It is remarkable how little the question of physical disease from mental influences has been studied."—*Richardson*.

"My experiments show that irascible, malevolent and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable happy emotions generate chemical compounds of nutritious value, which stimulates the cells to manufacture energy."—*Elmer Gates*.

Dr. Hack Tuke, in his well known work on mental diseases, etc., written long before the "Mind-cure" interest was manifested in the Western world, gives numerous cases of diseases produced by fear, among them being, Insanity, idiocy, paralysis, jaundice, premature greyness and baldness, decay of the teeth, uterine troubles, erysipelas, eczema and impetigo.

During times when contagious diseases are prevalent in communities, it is a well attested fact that fear causes a great number of the cases, and also causes many deaths in cases in which the attack is but light. This is readily understood when we consider the fact that contagious diseases are more apt to attack the person manifesting impaired vitality, and the further fact that fear and kindred emotions impair the vitality.

There have been a number of good books written upon this matter, so there is no occasion for us to dwell at length upon this part of the general subject. But before leaving it, we must impress upon our students the truth of the oft repeated statement as "Thought takes form in action," and that mental conditions are reproduced in physical manifestations.

The Yogi Philosophy, in its entirety, tends to produce a mental attitude of calmness, peace, strength and absolute fearlessness among its students, which, of course, is reflected in their physical condition. To such persons mental calmness and fearlessness comes as a matter of course, and no special effort is necessary to produce it. But to those who have not as yet acquired this mental calm, a great improvement may be obtained by the carrying of the thought of the proper mental attitude, and the repetition of mantrams calculated to produce the mental image. We suggest the frequent repetition of the words "BRIGHT, CHEERFUL AND HAPPY," and the frequent contemplation of the meaning of the words. Endeavor to manifest these words into physical action, and you will be greatly benefited both mentally and physically, and will also be preparing your mind to receive high spiritual truths.

CHAPTER XXXII.

LEAD BY THE SPIRIT.

While this book is intended to treat solely upon the care of the physical body, leaving the higher branches of the Yogi Philosophy to be dealt with in other writings, still the leading principle of the Yogi teachings is so bound up with the minor branches of the subject, and is so largely taken into account by the Yogis in the simplest acts of their lives, that in justice to the teachings as well as to our students, we cannot leave the subject without at least saying a few words about this underlying principle.

The Yogi Philosophy, as our students doubtless know, hold that man is slowly growing and unfolding, from the lower forms and manifestations to higher, and still higher expressions of the Spirit. Spirit is in each man, although often so obscured by the confining sheaths of his lower nature that it is scarcely discernable. It is also in the lower forms of life, working up and ever seeking for higher forms of expression. The material sheaths of this progressing life—the bodies of mineral, plant, lower animal and man—are but instruments to be used for the best development of the higher principles. But, although the use of the material body is but temporary, and the body itself nothing more than a suit of clothes to be put on, worn, and then discarded, yet it is always the intent of Spirit to provide and maintain as perfect an instrument as possi-

ble. It provides the best body possible, and gives the impulses toward right living, but if from causes not to be mentioned here, an imperfect body is provided for the soul, still the higher principles strive to adapt and accommodate themselves to it, and make the best of it.

This instinct of self-preservation—this urge behind all of life—is a manifestation of the Spirit. It works through the most rudimentary forms of the Instinctive Mind up through many stages until it reaches the highest manifestations of that mental principle. It also manifests through the Intellect, in the direction of causing the man to use his reasoning powers for the purpose of maintaining his physical soundness and life. But, alas! the Intellect does not keep to its own work, for as soon as it begins to be conscious of itself it begins to meddle with the duties of the Instinctive Mind, and overriding the instinct of the latter, it forces all sort of unnatural modes of living upon the body, and seems to try to get as far away from nature as possible. It is like a boy freed from the parental restraint, who goes as far contrary to the parents' example and advice as possible—just to show that he is independent. But the boy learns his folly, and retraces his steps—and so will the Intellect.

Man is beginning to see now, that there is something within him that attends to the wants of his body, and which knows its own business much better than he does. For man with all his Intellect is unable to duplicate the feats of the Instinctive Mind working through the body of the plant, animal or himself. And he learns to trust this mental principle as a friend, and to let it work out its own duties. In the present

modes of life which man has seen fit to adopt, in his evolution, but from which he will return to first principles sooner or later, it is impossible to live a wholly natural life, and physical existence must be more or less abnormal as a consequence. But nature's instinct of self-preservation and accommodation is great, and it manages to get along very well with a considerable of a handicap, and does its work much better than one would expect considering the absurd and insane living habits and practices of civilized man.

It must not be forgotten, however, that as man advances along the scale and the Spiritual Mind begins to unfold, man acquires a something akin to instinct—we call it Intuition—and this leads him back to nature. We can see the influence of this dawning consciousness, in the marked movement back toward natural living and the simple life, which is growing so rapidly the last few years. We are beginning to laugh at the absurd forms, conventions and fashions which have grown up around our civilization and which, unless we get rid of them, will pull down that civilization beneath its growing weight.

The man and woman in whom the Spiritual Mind is unfolding, will become dissatisfied with the artificial life and customs, and will find a strong inclination to return to simpler and more natural principles of living, thinking and acting, and will grow impatient under the restraint and artificial coverings and bandages with which man has bound himself during the ages. He will feel the homing instinct—"after long ages we are coming home." And the Intellect will respond, and seeing the follies it has perpetrated, will endeavor to

"let go" and return to nature, doing its own work all the better by reason of having allowed the Instinctive Mind to attend to its own work without meddling.

The whole theory and practice of Hatha Yogi is based upon this idea of return to nature—the belief that the Instinctive Mind of man contains that which will maintain health under normal conditions. And accordingly those who practice its teachings learn first to "let go," and then to live as closely to natural conditions as is possible in this age of artificiality. And this little book has been devoted to pointing out nature's ways and methods, in order that we may return to them. We have not taught a new doctrine, but have merely cried out to you to come with us to the good old way from which we have strayed.

We are not unmindful of the fact that it is much harder for the man and woman of the West to adopt natural methods of living, when all their surroundings impel them the other way, but still each may do a little each day for himself and the race, in this direction, and it is surprising how the old artificial habits will drop from a person—one by one.

In this our concluding chapter, we wish to impress upon you the fact that one may be led by the Spirit in the physical life, as well as in the mental. One may implicitly trust the Spirit to guide him in the right way in the matter of everyday living as well as in the more complicated matters of life. If one will trust in the spirit, he will find that his old appetites will drop away from him—his abnormal tastes will disappear—and he will find a joy and pleasure in the simpler living which will make life seem like a different thing to him.

One should not attempt to divorce his belief in the Spirit leadings from his physical life—for Spirit pervades everything, and manifests in the physical (or rather *through* it) as well as in the highest mental states. One may eat with the Spirit and drink with it, as well as think with it. It will not do to say "*this* is spiritual, and that is not," for all is spiritual, in the highest sense.

And finally, if one wishes to make the most of his physical life—to have as perfect an instrument as may be for the expression of the Spirit—let him live his life all the way through in that trust and confidence in the spiritual part of his nature. Let him realize that the Spirit within him is a spark from the Divine Flame—a drop from the Ocean of Spirit—a ray from the Central Sun. Let him realize that he is an eternal being—always growing, developing and unfolding. Always moving toward the great goal, the exact nature of which man, in his present state, is unable to grasp with his imperfect mental vision. The urge is always onward and upward. We are all a part of that great Life which is manifesting itself in an infinitude of infinitude of forms and shapes. We are all a part of IT. If we can but grasp the faintest idea of what this means, we will open ourselves up to such an influx of Life and vitality that our bodies will be practically made over and will manifest perfectly. Let each of us form an idea of a Perfect Body, and endeavor to so live that we will grow into its physical form—and we can do this.

We have tried to tell you the laws governing the physical body, that you may conform to them as near as may be—interposing as little friction as possible to

the inflow of that great life and energy which is anxious to flow through us. Let us return to nature, dear students, and allow this great life to flow through us freely, and all will be well with us. Let us stop trying to do the whole thing ourselves—let us just LET the thing do its own work for us. It only asks confidence and non-resistance—let us give it a chance.