



# **THE HINDU-YOGI SCIENCE OF BREATH**

**YOGI RAMACHARAKA  
(WILLIAM WALKER ATKINSON)**

Global Grey ebooks

# SCIENCE OF BREATH

A COMPLETE MANUAL OF THE ORIENTAL BREATHING  
PHILOSOPHY OF PHYSICAL, MENTAL, PSYCHIC AND  
SPIRITUAL DEVELOPMENT

BY  
YOGI RAMACHARAKA  
(WILLIAM WALKER ATKINSON)

1904

The Hindu-Yogi Science of Breath By Yogi Ramacharaka (William Walker Atkinson).

This edition was created and published by Global Grey

©GlobalGrey 2019



[globalgreyebooks.com](http://globalgreyebooks.com)

# **CONTENTS**

Chapter 1. Salaam

Chapter 2. "Breath Is Life"

Chapter 3. The Exoteric Theory Of Breath

Chapter 4. The Esoteric Theory Of Breath

Chapter 5. The Nervous System

Chapter 6. Nostril-Breathing Vs. Mouth-Breathing

Chapter 7. The Four Methods Of Respiration

Chapter 8. How To Acquire The Yogi Complete Breath

Chapter 9. Physiological Effect Of The Complete Breath

Chapter 10. A Few Bits Of Yogi Lore

Chapter 11. The Seven Yogi Developing Exercises

Chapter 12. Seven Minor Yogi Exercises

Chapter 13. Vibration And Yogi Rhythmic Breathing

Chapter 14. Phenomena Of Yogi Psychic Breathing

Chapter 15. More Phenomena Of Yogi Psychic Breathing

Chapter 16. Yogi Spiritual Breathing

















































































(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, 6, 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.

#### (6) 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. In such cases, particularly, it is well to practice the exercise, occasionally with the regular Complete Breathing exercise.

---

## CHAPTER 12. SEVEN MINOR YOGI EXERCISES

This chapter is composed of seven minor Yogi Breathing Exercises, bearing no special names, but each distinct and separate from the others and having a different purpose in view. Each student will find several of these exercises best adapted to the special requirements of his particular case. Although we have styled these exercises "minor exercises," they are quite valuable and useful, or they would not appear in this book. They give one a condensed course in "Physical Culture" and "Lung Development," and might readily be "padded out" and elaborated into a small book on these subjects. They have, of course, an additional value, as Yogi Breathing forms a part of each exercise. Do not pass them by because they are marked "minor." Some one or more of these exercises may be just what you need. Try them and decide for yourself.

### EXERCISE I

- (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 II

- (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, retaining the breath all the while.
- (4) Exhale vigorously through mouth.
- (5) Practice Cleansing Breath.

### EXERCISE III

- (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 IV

- (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 V

- (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 VI

- (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 VII

- (1) Stand erect, or sit erect, with straight spinal column.
  - (2) Inhale a Complete Breath, but instead of inhaling 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 AND YOGI RHYTHMIC BREATHING

All is in vibration. From the tiniest atom to the greatest sun, everything is in a state of vibration. There is nothing in absolute rest in nature. A single atom deprived of vibration would wreck the universe. In incessant vibration the universal work is performed. 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 esoteric side of the Yogi 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 Prana, which he disposes of to bring about results desired by him. We will speak of this at greater length later on.

The body which you occupy is like a small inlet running in to the land from the sea. Although apparently subject only to its own laws, it is really subject to the ebb and flow of the tides of the ocean. The great sea of life is swelling and receding, rising and falling, and we are responding to its vibrations and rhythm. In a normal condition we receive the vibration and rhythm of the great ocean of life, and respond to it, but at times the mouth of the inlet seems choked up with debris, and we fail to receive the impulse from Mother Ocean, and disharmony manifests within us.

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.

In the same way the Yogi by rhythmic breathing "catches the swing," as it were, and is able to absorb and control a greatly increased amount of prana, which is then at the disposal of his will. He can and does use it as a vehicle for sending forth thoughts to others and for attracting to him all those whose thoughts are keyed in the same vibration. The phenomena of telepathy, thought transference, mental healing, mesmerism, etc., which subjects are creating such an interest in the Western world at the present time, but which have been known to the Yogis for centuries, can be greatly increased and augmented if the person sending forth the thoughts will do so after rhythmic breathing. Rhythmic breathing will increase the value of mental healing, magnetic healing, etc., several hundred per cent.

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, to which reference will be made later.

(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. The Yogi has found that one 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 cleansing breath, which will rest you and cleanse the lungs.

After a little practice you will be able to increase the duration of the inhalations and exhalations, until about fifteen pulse units are consumed. In this increase, remember that the units for retention and between breaths is one-half the units for inhalation and exhalation.

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 those qualities.

---

## CHAPTER 14. PHENOMENA OF YOGI PSYCHIC BREATHING

With the exception of the instructions in the Yogi Rhythmic Breathing, the majority of the exercises heretofore given in this book relate to the physical plane of effort, which, while highly important in itself, is also regarded by the Yogis as in the nature of affording a substantial basis for efforts on the psychic and spiritual plane. Do not, however, discard or think lightly of the physical phase of the subject, for remember that it needs a sound body to support a sound mind, and also that the body is the temple of the Ego, the lamp in which burns the light of the Spirit. Everything is good in its place, 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 either is a mistake which must be rectified sooner or later; a debt which must be repaid with interest.

We will now take up the Psychic phase of the Yogi Science of Breath in the shape of a series of exercises, each exercise carrying with it its explanation.

You will notice that in each exercise rhythmic breathing is accompanied with the instructions to "carry the thought" of certain desired results. This mental attitude gives the Will a cleared track upon which to exercise its force. We cannot, in this work, go into the subject of the power of the Will, and must assume that you have some knowledge of the subject. If you have no acquaintance with the subject, you will find that the actual practice of the exercises themselves will give you a much clearer knowledge than any amount of theoretical teaching, for as the old Hindu proverb says, "He who tastes a grain of mustard seed knows more of its flavor than he who sees an elephant load of it."

### (1) GENERAL DIRECTIONS FOR YOGI PSYCHIC BREATHING

The basis of all Yogi Psychic Breathing is the Yogi Rhythmic Breath, instruction regarding which we gave in our last chapter. In the following

exercises, in order to avoid useless repetition, we will say merely, "Breath Rhythmically," and then give the instruction for the exercise of the psychic force, or directed Will power working in connection with the rhythmic breath vibrations. 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 of the psychic vibrations under the direction of the Will. (See the following first exercise for directions in using the Will.)

## (2) PRANA DISTRIBUTING

Lying flat on the floor or bed, completely relaxed, with hands resting lightly over the Solar Plexus (over the pit of the stomach, where the ribs begin to separate), breathe rhythmically. After the rhythm is fully established will that each inhalation will draw in an increased supply of prana or vital energy from the Universal supply, which will be taken up by the nervous system and stored in the Solar Plexus. At each exhalation will that the prana or vital energy is being distributed all over the body to every organ and part; to every muscle, cell and atom; to nerve, artery and vein; from 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 the will, try to form a mental picture of the intruding prana, coming in through the lungs and being taken up at once by the Solar Plexus, then with exhaling effort, being sent to all parts of the system, down to the finger tips and down to the toes. It is not necessary to use the Will with an effort. Simply commanding that which you wish to produce and then 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, breath rhythmically, holding the thought that you are inhaling prana. Then when you exhale, send the prana to the painful part to re-establish the circulation and nerve current. Then

inhale more prana for the purpose of driving out the painful condition; then 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 seven breaths are finished. If the hand is placed over the painful part, you may get quicker results. Send the current of prana 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 that a good supply of prana be inhaled. With the exhalation, send the prana 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 prana 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 prana into the diseased organ and part, stimulating it and driving out diseased conditions, as 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 prana in detail in this book, as such would be foreign to its purpose. But we can and will give you simple, plain instructions whereby you may be enabled to do much good in relieving others. The main principle to remember is that by rhythmic breathing and controlled thought you are enabled to absorb a considerable amount of prana, 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 the desired condition that you will be able to actually feel the influx of prana, 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 in the preceding exercise (Self-Healing) and fill the patient full of prana 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. It is well to do this occasionally and also to wash the hands after treatment, as otherwise you may take on a trace of the diseased condition of the patient. Also practice the Cleansing Breath several times after the treatment. During the treatment let the prana pour into the patient in one continuous stream, allowing yourself to be merely the pumping machinery connecting the patient with the universal supply of prana, and allowing it to flow freely through you. You need not work the hands vigorously, but simply enough that the prana 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 prana 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 methods 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 judgement and inventive faculty. We have given you the general principles and you can apply them in hundreds of different ways.

The above apparently simple instruction, if carefully studied and applied, will enable one to accomplish all that the leading "magnetic healers" are able to, although their "systems" are more or less cumbersome and complicated. They are using prana ignorantly and calling it "magnetism." If they would combine rhythmic breathing with their "magnetic" treatment they would double their efficiency.

#### (7) DISTANT HEALING

Prana 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 of late years. The thought of the healer sends forth and colors the prana of the sender, and it flashes across space and finds lodgment in the psychic mechanism of the patient. It is unseen, and like the Marconi 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 en rapport with them. This is a psychic process dependent upon the mental imagery of the healer. You can feel the sense of rapport when it is established, it manifesting in a sense of nearness. That is about as plain as we can describe it. It may be acquired by a little practice, and some will get it at the first trial. 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 prana as 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 respective condition of the patient, as he is expecting and opening himself up to your psychic force, attunes him to receive your vibrations whenever you may send them. If you agree upon hours, let him place himself in a relaxed attitude and receptive condition. The above is the great underlying principle of the "absent treatment" of the Western world. You may do these things as well as the most noted healers, with a little practice.

---

## CHAPTER 15. MORE PHENOMENA OF YOGI PSYCHIC BREATHING

### (1) THOUGHT PROJECTION

Thoughts may be projected by following the last mentioned method (Distant Healing) and others will feel the effect of thought so sent forth, it being remembered always that no evil thought can ever injure another person whose thoughts are good. Good thoughts are always positive to bad ones, and bad ones always negative to good ones. One can, however, excite the interest and attention of another by sending him thought waves in this way, charging the prana with the message he wishes to convey. If you desire another's love and sympathy, and possess love and sympathy for him, you can send him thoughts of this kind with effect, providing your motives are pure. Never, however, attempt to influence another to his hurt, or from impure or selfish motives, as such thoughts only recoil upon the sender with redoubled force, and injure him, while the innocent party is not affected. Psychic force when legitimately used is all right, but beware of "black magic" or improper and unholy uses of it, as such attempts are like playing with a dynamo, and the person attempting such things will be surely punished by the result of the act itself. However, no person of impure motives ever acquires a great degree of psychic power, and a pure heart and mind is an invulnerable shield against improper psychic power. Keep yourself pure and nothing can hurt you.

### (2) FORMING AN AURA

If you are ever in the company of persons of a low order of mind, and you feel the depressing influence of their thought, breathe rhythmically a few times, thus generating an additional supply of prana, and then by means of the mental image method surround yourself with an egg-shape thought aura, which will protect you from the gross thought and disturbing influences of others.

### (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, the best plan is to place the feet close together (side by side, of course) and to lock the fingers of both hands in any way that seems the most comfortable. This closes the circuit, as it were, and prevents any escape of prana through the extremities. Then breathe rhythmically a few times, and you will feel the effect of the recharging.

#### (4) RECHARGING OTHERS

If some friend is deficient in vitality you may aid him by sitting in front of him, your toes touching his, and his hands in yours. Then both breathe rhythmically, you forming the mental image of sending prana into his system, and he holding the mental image of receiving the prana. Persons of weak vitality or passive will should be careful with whom they try this experiment, as the prana of a person of evil desires will be colored with the thoughts of that person, and may give him a temporary influence over the weaker person. The latter, however, may easily remove such influence by closing the circuit (as before mentioned) and breathing a few rhythmic breaths, closing with the Cleansing Breath.

#### (5) CHARGING WATER

Water may be charged with prana, 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 finger tips into the glass. The mental image of the prana 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 prana. The caution given in the last exercise applies also to this one, although the danger exists only in a greatly lessened degree.

#### (6) ACQUIRING 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 will

accomplish 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 Yogi 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 as possessed of the qualities, and demanding that 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, and the student who has followed the Western system will find the Yogi Rhythmic (Breath) a wonderful ally in his "Mental Science" works.

#### (7) ACQUIRING PHYSICAL QUALITIES

Physical qualities may be acquired by the same methods as above mentioned in connection with mental qualities. We do not mean, of course, that short men can be made tall, or that amputated limbs may be replaced, or similar miracles. But the expression of the countenance may be changed; courage and general physical characteristics improved 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 modification of this plan in their exercises. The student who has followed our instructions so far will readily understand how to apply the Yogi principles in the above work. The general rule of exercise is the same as in the preceding exercise (acquiring Mental

Qualities) . We have touched upon the subject of the care of physical ailments in preceding pages.

### (8) CONTROLLING THE EMOTIONS

The undesirable emotions, such as Fear, Worry, Anxiety, Hate, Anger, Jealousy, Envy, Melancholy, Excitement, Grief, etc., are amenable to the control of the Will, and the Will is enabled to operate more easily in such cases if rhythmic breathing is practiced while the student is "willing." The following exercise has been found most effective by the Yogi students, although the advanced Yogi has but little need of it, as he has long since gotten rid of these undesirable mental qualities by growing spiritually beyond them. The Yogi student, however, finds the exercise a great help to him while he is growing.

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) TRANSMUTATION OF THE REPRODUCTIVE

#### ENERGY

The Yogis possess great knowledge regarding the use and abuse of the reproductive principle in both sexes. Some hints of this esoteric knowledge have filtered out and have been used by Western writers on the subject, and much good has been accomplished in this way. In this little book we cannot do more than touch upon the subject, and omitting all except a bare mention of theory, we will give a practical breathing exercise whereby the student will be enabled to transmute the reproductive energy into vitality for the entire system, instead of dissipating and wasting it in lustful indulgences in or out of the marriage relations. 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. They will be filled with great vital force, which will radiate from them and will manifest in what has been called "personal magnetism." The energy thus transmuted may be turned into new channels and used to great advantage. Nature has condensed 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 in the smallest area. The reproductive organism is the most powerful storage battery in animal life, and its force can be drawn upward and used, as well as expended in the ordinary functions of reproduction, or wasted in riotous lust. The majority of our students know something of the theories of regeneration, and we can do little more than to state the above facts, without attempting to prove them.

The Yogi exercise for transmuting reproductive energy is simple. It is coupled with rhythmic breathing, and can be easily performed. It may be practiced at any time, but is specially recommended when one feels the instinct most strongly, at which time the reproductive energy is manifesting and may be most easily transmuted for regenerative purposes. 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 using for the purposes of strengthening 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 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 organization 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.

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. In this last form of exercise, only such portions as are needed in the work will pass into the work being done, the balance remaining stored up in the Solar Plexus.

You will understand, of course, that it is not the reproductive fluids which are drawn up and used, but the etheric pranic energy which animates the latter, the soul of the reproductive organism, as it were. It is usual to allow the head to bend forward easily and naturally during the transmuting exercise.

#### (10) BRAIN STIMULATING

The Yogis have found the following exercise most 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 in the direction of enabling them to do better work and also as a means of refreshing 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, and 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 acquirement. But it is quite amusing to the Yogis to know that to the Western world this method is often held out as being the "whole secret" of Yogi Breathing. To the minds of many











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 of a non-serious nature, 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 the few who can understand them, and the 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 unto you, and unto all men.

AUM.

---