

BREATH

By
L. A. FEALY
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Foreword

Giving to from whatever source it comes due credit for the information received, the following pages contain the result of twenty years practical work.

Breath is here given as I have used it, proven it, and found it worthy. Put all things to the test, holding fast to the true is here exemplified. There are more than twenty thousand people who have been cured through my ministry during the years of practice. The Kingdom of God is indeed near when the disciple is worthy and qualified to do the work. To be worthy means to be at one with the God principle, and to be qualified means to attain to a knowledge of the essential laws that are a part of preaching the Kingdom, casting out devils and healing the sick. It is therefore with joy that this fragment of my experience is given to all who will love and serve.

L. A. FEALY.

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Breath

It is worth while to know how to breathe, better still to know the law of breath and to use the same to the fulfillment of the plan of life.

The science of breath, alike to every other science, has certain postulates upon which are predicated the many different forms of motion, in the action of which, the different effects are always traceable to modifications of the one great law. Thus breath in its singleness is the action of the intake and the outgo of the air we breathe. In its modification it ranges all the way from a Universal principle, controlling the evolution and involution in the species, to the individual expression as found in the variation of bodily functional and intellectual growth.

Breath is the motion of the life wave entering and going away from the body. Thus in its greater use is a universal principle; as applied to man it becomes a bodily function for the purpose of continuing animation within the structure. With breath the body is animated, without it, there is no life.

It is the action within the bodily function which becomes important; for it is through a study of this that the law must be understood, not alone as far as the body is concerned, but as far as the law itself is to be mastered.

Breath consists of three distinct motions, that

of intake, holding and outgoing. These three are known as inhalation, retention and exhalation.

The purpose of breathing has also three aspects: the first of these is to give life, the second is to maintain equilibrium of function, and the third is to destroy or throw off impurities arising from the very action of life within the body.

These three aspects are maintained by the current of the life wave being given to the body from without that the body may respond to the evolutionary law of growth, maintain harmony within the atoms comprising it and throw off the waste material no longer of use to growth.

The means by which growth is maintained and by which breath comes into the body is through either the nostrils or the mouth, the nostrils being the acceptable means, though not the only one; for the mouth is of almost equal value and, for certain specific breaths, the one factor to be dealt with. The breath enters through either or both nares of the nose, passes through the channel of the nose into the back portion of the vault of the mouth; or when entering the mouth passes through the opening to the same point wherein the bronchial tube has its beginning, from thence it passes down the bronchial tube into right and left bronchi and follows these into the various subdivisions that go to the lobes of the lungs, and through the

lungs to the most minute network of lung tissue.

The lungs consist of lobes (three compose the right and two the left) and are located above the diaphragm in the frontal portion of the upper body known as thoracic body and consist of a net like mesh of fibrous sacks, thin but very elastic, looking like a very minute piece of rubber when the rubber is stretched, and having within this membranous fibre a very great strength, sufficient to hold the blood propelled there by the pulmonary artery and always under pressure, and also to resist the bellows-like action of the lungs as the air is forced into them through the act of breathing, enhanced by the raising and lowering of the diaphragm and the muscular action of the chest expanding and contracting the cavity in which they are located.

THE LUNGS AND PURPOSE OF SAME

The office of the lungs is to receive the air from the bronchial tubes, and the blood from the pulmonary arteries, the purpose of which is to exchange the waste and poisonous matter within the blood for pure wholesome, vitalizing, life energy. Thus the air is transmuted through the delicate network of the lung tissue into the blood and likewise the waste material of the blood known as carbonic acid gas, is passing back to the opening of the bronchi and thence

going through the mouth and nostrils to the open or unorganized life. The air consists of about 77% of nitrogen and 23% of oxygen. Of course chemically there are other and minor factors, for instance, humidity, designated as the amount of aqueous vapor in the atmosphere and upon which much depends as to the relative purity of the air.

Four-fifths of the air being nitrogen, it is well to know that nitrogen is a tasteless gas, non-poisonous, seemingly alone within itself and does not mix readily with any substance. The air being composed of this with oxygen as the other substance, it must be remembered that these two are not always alone, for suspended with them are nearly always found particles of dust, and minute cells of either animal or vegetable matter.

The principal feature of oxygen is its great affinity for almost every other element. This act of combustion between other substances and oxygen is called oxidation. Process of oxidation evolving no light are called slow combustion; an instance is the combustion of organic substances within the living animal, the oxygen being supplied by the act of breathing.

Thus the act of breathing, composed of these two substances upon which are not only conveyed the broken particles of dust, decayed matter and atmosphere, but also the real current of "The

Life Wave," has active principles in giving the body strength; that is, in building broken tissues and also conveying to it the impurities that gather with the air. Here is the reason for more and more life and purer and purer air.

Pure air is that air which is not contaminated by particles of dust, or weighted by either animal or vegetable matter. Neither is it contaminated by a lack of throwing off the carbonic acid gas that has been generated within the body by the action of oxygen upon the atomic life of growth. This latter is caused from lack of breath of the right kind.

Many people breathing in a poorly ventilated room or in a closed place wherein neither the air nor the sunlight has a chance to cleanse will of course feel the effects of stagnation from a lack of oxygen in the breathing.

Breathing to be properly applied must be open air breathing, that has had sunlight upon it, or at least is subject to the rays from the sun, and is free from dust, vegetable and animal decay; that has no humid heavy burden from a stagnant condition, in which there has been no recent motion.

Sunlight kills germs, destroys inertia, and livens that which was lifeless. Motion destroys germs, sweeps away dust and purifies, therefore hold to the sunlight and motion. Do not be

afraid of a draft. There is nothing so health giving as life in the open.

Breathe deeply of clean air is a postulate of the law of breath. Breathe deeply so that the office of the lungs will not go begging for want of work to do. Make the action of breath an earnest effort of life by taking as much of the "Current of the Life Wave" as it is possible to get, and breathe in the complacency of love so that there will be no inharmonious relations in the body, either from within or without. Breathe because there is a purpose in the act.

The purpose is to give to the body new life free from impurities and the resultant aches and pains. Remember that the air does not stop at the lungs, but goes on, after changing the murky blue of the venous system into the rich arterial red to the heart and with each heart beat goes on its journey of purity, for its mission is to cleanse as it goes every part of the system. The blood takes up the waste matter, that the oxygen in it helps to destroy. The oxygen supplies the life giving principle to the atoms and starts them in the eternal motion of formation and destruction; for it is a principle of life to build only to destroy.

There is no exception to the rule in breath for it constantly takes from the body the decayed matter and gives therefor its own life substance, and, as it gives, the blood of artery becomes less

and less vital until as it nears the surface it is ready to return again to the heart through veins filled with the listless blue of spent life force. It's the oxygen that comes from breath that gives the life current to artery, and as this breath is spent, the blood turns to a murky blue, inert and lifeless, to be carried back to the heart and through the pulmonary artery to the lungs, where again and again the process of purification is carried on within the body from without as long as life lasts.

It is the principle that carries joy; for wherever purification goes on there will joy be also. True, the lungs are not the only means of the breath of life for the pores of the skin perform likewise, though in a minor degree, and it is through this last that the venous blood continues to perform some of the functions just given as that of the arterial flow.

PHYSIOLOGICAL BREATH

Physiologically the atoms are constantly coming together and going apart, without any apparent stoppage between where the one ceases and the other commences; this is also the law of physical breathing. There is no perceptible stoppage in the action as man normally breathes, his inhalation is followed by an exhalation. The normal breath of the new born babe is a splendid example of the way the physical breath should be maintained.

The holding or checking the breath in any way is a departure from the true method, and, in proportion to the hindering, is modifying the possibilities of the individual. It is to be conceded that the lungs are for the specific purpose of giving to the body a just proportion of the vitalizing principles of breath, and any departure therefore means that the lungs are not performing their office properly.

To breathe only partially, that is, to only partially fill the lung space, is the same as forfeiting a portion of life's asset.

To cripple the lungs by impoverishing restriction of muscle or diaphragm is, in the proportion of such action, a forfeiture of the principle of life. It is therefore necessary in normal breathing not only to have the lungs free from incumbrances, but to use them in this free condition to their full completeness.

Hectic breathing, spasmodic breathing, short inferior gasps, all tend toward impoverishment of the active principle; and, as the lungs only respond to action, there will be a consequent lack in muscle and diaphragm, and therefore the lungs will be hindered by a consequent smallness of the cavity. All this means an impoverished and hindered circulation with the added burden of diseased tissues left within the body. All because man is too lazy to take care of his birth-right.

Elimination is not all through the blood, nor is this tried to be impressed; for the alimentary tract has a like office to perform. Still the truth remain that from the opening vault of the mouth, throughout the entire digestive, assimilatives and aliminatory system the blood is of vital importance; and, just in proportion as it should have its oxygen of purification, its proper pressure and active life, the breathing becomes likewise of moment.

This being true, there are certain things that are of vital importance and should always be remembered. The first of these is to keep the lungs in a healthy, vital condition by exercising in a muscular way, using the various methods of expansion so that the muscular body will be capable of giving the highest possible assistance from without to the action of lung function within. Second, control the action of breathing

either by mouth or nostril so that either can be a voluntary motion. Lastly remember what is to be expected of breath, and therefore cultivate the art of breathing, to the end that all available exercise is continuously maintained. This means keeping the lungs to the highest possible state of receptivity to the great law.

“DONT’S”

The “dont’s” are just as essential as the “do’s” in most philosophies and there is no exception to this, in the law of breath.

Do not follow false teachers, “Prove all things, hold fast to that which is true.” Spurious means of breathing are so many; for the world is full of those who know not, yet seriously advise many impossible methods of practice, not so much for the good accomplished as to have, or maintain a system out of the ordinary.

Remember there must be a reason for every breath, and when a breath is given that has not a physiological basis, even though when the practice is called rhythmic, pass it by, it is not worth while.

Breathing to hidden centres, or to arouse dormant and psychic powers, that will not conform to physiological law, is to take the office of breath away from the lungs and therefore, in that proportion, lacks truth. Breathing to the Cardiac plexus or Abdominal brain, the Kundalini or to the Pineal gland, are meaningless terms without truth as a basis and therefore should be discarded as unworthy of serious consideration, so should all the fascinating secondary things, that are supposed to attract magnetic energy or to create abnormal powers either of mind or body.

There is but one method of breathing and this method is assuredly through the bronchi into the lungs, with its three measures of action. There is not nor can there be any practice of worth that has not the regular function of breath as a basis.

MENTAL CONCEPTION

A mental direction of breath is that state in which the current of the life wave is modified by the functional action of breath being directed in its further course by specific action of the mind.

This means that, in addition to the physiological action of breath, the individual directs the force thus received to any portion of the body, through a mental visualization of the same.

To do this, the individual must be familiar with the atomical structure and know especially the circulatory system. In addition there must be the power of concentration sufficiently maintained to make the mind current one-pointed, in which state the picture can be visualized into an actual residue of blood life.

The blood being the vehicle carrying to any part of the body the life giving current, it is always necessary first to know how to direct this to the centre wanted.

From the foregoing it will be readily noted that the breath can be carried to any portion of the body, but not by slip shod methods; for this is accomplished only by a conscientious knowledge of breath, aided by the principles of correct cognition so thoroughly applied that there will be an absolute absence of doubt as to the

circulation and the route over which the blood travels to any centre of the body.

All this means that there is but one way to breathe and only one. It also means there are many modifications in this one way giving the various mental states.

A mental state is a formula by which the breath is controlled as it enters into the lungs for the purpose of creating certain dynamic qualities within the blood as an overplus to the purification before mentioned.

These qualities are of four distinctive characteristics and are for the purpose of keeping the body in fit shape. They are known as the Heating breath, the Substance breath, the Moisture breath and the Motion breath. Besides these there are the Complete breath, the Positive and Negative breath, and the Cleansing breath, out of which grow a very great number of composite breaths.

A Composite breath is one which is formed by the base of one or two of the primary breaths together with a fractional part of the others.

The Current of the Life Wave is the energy that is within each of these breaths and therefore is considered as a part of them.

The Complete breath and the Cleansing breath are not as subject to mental control as the other breaths, for both of these are natural

physical states, and are more or less maintained in the body without mental effort.

The Alternating breath, while an involuntary part of the bodily machine, is nevertheless a distinctly mental production when acquired to be used as the mind directs. Of course there are certain times within the daily life of each individual when the breath alternates, that is, seems to be more prominent in one nostril than the other. This gives a reason for the apparent closing of one nostril. The Alternating breath means a positive and a negative expression of life, and therefore often enters into the principle of the other breaths. Heat can be active or passive, so also moisture, substance and motion; that is, these four breaths are either actively experienced or are of a passive nature.

PINGALI, IDA AND SUSHUMNA

Pingali, Ida and Sushumna are different expressions of the science of breath. As such most treatises of an Eastern nature deal with these three phrases of breath. Literally translated, Pingali means positive expression. Ida means negative expression, and Sushumna means the meeting point of these two.

Thus the Pingali breath means the breath of whatever character that is taken into the body during the positive hours of the day.

It also means the positive or active blood count or arterial action in contradistinction to the non-active or venous return of used blood to the heart. It also means that portion of the blood in its molecular life that is creative or expressive, and is the oxygen principle. It also means the infinitesimal portion of action that separates the function of atomic life from the creating. It is said to have its centre within the brain, and from this controls the upper portion of the body, the dividing line being at or about the diaphragm. It also is in control of the right side of the body. This all means that the brain action is positive to the functional life and that the right side is the active muscular portion of the body. An apparent fact is that these conceptions are true from a physical basis and therefore worthy of notice.

What the Pingali is to the positive life of the body, Ida is to the negative, and always meets the other either in the great division or the small as the creative principle that gives the positive the force with which to act.

Just as there are twelve hours of positive life, there is also a like number of negative hours, and so throughout all the divisions. Ida is the heart centre, and the heart is always supposed to be negative to brain action. The heart propels the blood in its mission or rejuvenation and the brain directs the nerve currents, which regulate the action of the heart.

Inasmuch as there are subdivisions in each of these great centres, it will be noted that there cannot be a positive without a negative or reflex action, and so always the two are constantly coming and going, where the one ceases the other begins and so on throughout the body from the inception of breath, as it enters the lungs until the last action of blood or nerve, in the most remote portion of the body. This is the great breath subdivided into its smallest division and given for the purpose of showing how minutely the law goes to every portion of the structure without slighting any part.

These terms mean more than the mere breathing in a positive or negative way, or any combination of these two; for they really mean the activity and receptivity of breath in relation to every other portion of the body. This division brings into action nerve life, and means to convey the fact that as the blood travels so do these nerve lines. The one dependent upon the other. Nerves always follow the direction of artery and vein. Thus through them Pingali and Ida have a mental base for the conception and direction of things and this mental force gives to the heart added or superceded force according to the impulse.

It is known that anger, fear, worry, hate, impatience, all have modifying influences upon the heart action and consequent effect upon the breathing.

The mental influence then is worthy of serious consideration and also the direction of this influence whether it comes from the brain center and is positive, or the heart centre and negative. The current of the life wave is the one consideration, and whither it goes the impulse must go.

If this current passes down the spinal column and branches off into the thirty-one pairs of nerves going away from this main trunk line it means that either voluntarily or involuntarily the individual is having the life current distributed to the vital centres of the body.

A mental impulse can in no way be a breath impulse unless the sender is familiar enough with the structure of the body to consciously guide the direction of breath from the lungs to the heart and from thence through the channel of artery and nerve to the brain and from this to the different parts of the body spoken of as possibilities in Eastern treatises on breath.

The possibilities only exist for those who by practice and devotion have acquired the power of directing the mind currents consciously within the body.

The Sushumna is the imperceptible stoppage between the action of the two principles, that there must be this stoppage is evident and in it is an important characteristic for it is here that new impulses are born and old have their end-

ing. Thus is the dividing line between the active breath and the negative one, in which though imperceptible in its stoppage is of long enough duration to change the atoms of the body either into a healthy unison or to disorganize them, one with the other resulting in death or decay.

Organization means life, harmony and growth, and for this reason in Patanjali's Second Book of aphorisms we read the following: "This perfect discriminative knowledge possessed by the man who has attained to the perfection of spiritual cultivation, is of seven kinds, up to the limit of meditation." He follows this by saying: "Until this perfect discriminative knowledge is attained, there results from those practices which are conducive to concentration, an illumination more or less brilliant which is effective for the removal of impurity." Then follows the statement of the means to the end: "The practices which are conducive to concentration are eight in number: Forbearance, Religious Observances, Postures, Suppression of the breath; Restraint, Attention, Contemplation, and Meditation."

Thus is noted that among the necessary qualities is the "Suppression of Breath" with its consequent other modifications.

Discrimination being necessary, it is essential to know breath, not alone as a general principle, but as a specific in which each of the breaths

will become a cognizable quality within the mental life of man.

Alike unto arithmetic or numbers breath must be physically practiced until it becomes a conscious visualization, the thinking of which will be the act of doing; that is, there will be no thinking of how, for the mechanical means will follow naturally as the thought directs.

PRIMARY BREATHS

COMPLETE BREATH

The first breath that should be consciously cultivated is the Complete Breath. A complete breath is one in which all the equipment of breathing is used to the end that the body receives the air necessary to its proper vitalization.

The mechanism of this breath is as follows: Breathe in through the nose until the lungs are completely filled, starting the process by breathing to the very base of the lungs and dividing the breath into these divisions; that is, fill the lower lungs first, then the middle and last the upper portion. Remember there is no arbitrary division in the actual separation of the breath into these parts; for this at most is only a mental conception and given for the purpose of facilitating the act of complete breathing. When the air has filled the lungs let it go in a natural, normal way, until the lungs are emptied completely. Cultivate the practice of expanding and contracting the chest with this breath so that the whole mechanism will become elastic and susceptible to the highest degree of comfort. This breath is for the purpose of giving to the body a high state of vitalization and therefore is really a normal breath. The reason for any deviation from it is because of the hinderance induced by clothing, and the sedentary life of a great number of people. The Complete Breath

is an open air breath belonging to the out-door life, and therefore when this natural condition is interfered with there follows an impairment of breathing. Man does not breathe well in a closed room, there is not the desire for it; neither is there a desire for deep breathing when the air is contaminated, foul or impure, for the very pertinent reason that nature rebels against that which does not conform to the law of life.

The Complete Breath is a breath of purity that has conditions similar to the open air, where sunlight has a part to make of it all that is required. Modifications modify the health as well, and so, in office or house, ventilation should be maintained. Again every individual requires a certain number of cubic feet of air space, in order to attain the oxygen necessary to life. Thus in crowded and poorly ventilated rooms wherein there are no air currents the breathing space becomes contaminated and impoverishment follows. School-rooms, buildings of a public character and assemblages are often the beginning of a lung diseased life because of the lack of room and the number of individuals crowded into a given space. Beware of stagnant, contaminated, diseased or polluted air for it may be carried into the lungs and from thence to the blood, bringing to the individual misery, sickness and death.

The composition of breath is as five is to four or about that, so that in the complete breath the

intake is longer than the outgo and the equation is maintained even when practicing breath by deep, long inhalation and exhalation.

It is not necessary to count the seconds of intake or outgo, only to maintain an earnest desire to fill the lungs to their capacity before expelling the breath. There is no apparent stoppage either within the lungs or without between inhalation and exhalation.

The practice of this breath should be persistently maintained at stated intervals to the end of cultivating a permanency of the action.

Utilizing the arms in-flexing the chest by moving them forward and backward, and thus creating contraction and expansion of the walls of lung cavity, is also an advantageous practice. The means of utilizing the arms is first to swing them forward and backward, according to inhalation and exhalation, and to follow this by raising the arms above the head, from behind and with a rotary motion bring them down in front of the body. This brings the diaphragm into motion and utilizes the muscular action of the clavicle, giving greater elasticity.

Utilize the deep complete breath in walking, maintaining an even breath with the stride, to the end that the capacity amount of air is always received.

Practice the breath at stated intervals for the purpose of increasing the capacity of lung space, and to vitalize the body by a sufficiency of oxygen to always take care of the decay necessary to growth. Remember a complete breath means a tranquil mind, and therefore in all practice maintain a poise free from contending emotions. Anger, fear, worry and the stagnant conditions of life have their effect upon the breath, and therefore are hindrances that have to be controlled.

You cannot breathe correctly and be angry. Incorrect breathing means a lack of nutrition; therefore anger destroys your life, no matter what it does for another. The same thing can be said of all the other contending emotions, hence the necessity of preserving the greatest possible capacity for life by a control of temperament.

THE CLEANSING BREATH

The Cleansing Breath is valuable to the lung tissue. Surely to have the greatest possible use of the lungs there should be a clean field of working capacity. Cleanliness cannot be maintained when there is not a complete expulsion of all the waste and decayed matter; therefore the necessity of a cleansing breath.

The lungs are subject to neglect because of the varied emotions, sometimes of joy, sometimes of sorrow, that modify the breathing and therefore the equasion of inhalation and exhalation is not always maintained. This means that often the individual is breathing to only a portion of the lung space, sometimes scarcely half of the space is used. Naturally there follows a waste; and the blood leaves a residue of gas not expelled. The individual walks rapidly and becomes exhausted from running or violent physical exercise, the lungs having no training do not give off the complement of vegetable or animal matter deposited there by the necessary quicker heart action, and there is waste matter left within the lung tissue. There is a necessity of getting rid of this and nature has provided a prudent method to throw off that which is no longer needed and give the air life a chance.

Most people call this method gaping, for in-

deed it is to take into the lungs gulps of air and to expel the same by a complete pressure of lung tissue. The sleep feeling and the yawning breath are all desire breaths, to free the lungs of the burden of unused air sacks that have not been recently put in motion. Therefore there is a necessity of knowing practically just exactly what constitutes a cleansing breath and to use the same consciously for the purpose of health.

The Cleansing Breath is to take into the lungs through the nostrils all the air possible, holding it imperceptibly and then expelling the same through the mouth in a strongly compressed manner, or let it go in gusts, one whistle after another until the lungs are completely emptied.

Raising the arms as the breath is inhaled, until with the completed breath they are above the head and then to expel the air from the lungs by bringing the arms quickly to the side and again partially raising them without intake, and lowering sharply is a method that has many advantages.

Just remember the Cleansing Breath has this difference from the yawn or gap, in that the air should be taken into the lungs through the nostrils. The reason is that the nostrils are so constructed that in each nare there are hinderances preventing to a great measure diseased, decayed matter, whether of animal or vegetable, or dust, entering the lungs. That is, the nose is the body

filterer of air, while the mouth has no such protection. Therefore, in taking the deep breath, that is, the beginning of the cleansing breath, save from the lungs all impurity possible.

However, when the air has been received into the lungs as above mentioned, expel the same through the mouth. There are no hindrances there and the purpose is to get free from impurities without hinderance.

The Cleansing Breath should be practiced often, and always before and after any special breath that is given to create physiological change.

It should always be preceded and followed by the complete breath.

Nature shows the necessity of the cleansing breath in the yawning and gaping that follows any strenuous work, or from violating the hours of rest, by not allowing the body to have the complement of sleep which is but another way of saying, negative life.

THE ALTERNATING BREATH

This breath is taken through the nostrils, first one and then the other as follows: Keep the mouth closed, use the thumb and index finger to close the nostrils alternately. Breathe in through the right nostril and discharge the air through the left. Alternate this practice by breathing in through the left nostril and discharging the air through the right.

The subsequent motion of the air is to bring it to the alternating lobes of the lungs through conscious direction.

The practice of directing the air is not a physical attribute, but is a mental impulse.

The direction will only be a negligible one, that is, the air will go into the lungs the same way as by ordinary breathing, the difference being not in the lungs or the air, but in the impulse behind the physical nature which carries either a positive action or a negative one with each inhalation.

The purpose of a positive action to the lungs is to give a creative life, or building principle to the globules of blood through the act of breathing.

The practice is to give a characterization to breathing and should be pursued at stated intervals each day, morning and evening for a few

minutes, until there is a mastery of the mechanism of the same.

This mastery means that after a while there will no longer be a necessity of holding one nare in order to breathe through the other, for by practice there will ensue a conscious direction of air through either nostril. Of course the other nostril will partake somewhat in the act of breathing, but there will be a very marked contrast between the two sides, the one being full and complete, the other seemingly free from the act of breathing.

Make the same pretensions as to breathing in this practice that accompanies the complete breath (in other words, just because, here is undertaken the direction of breath as far as positive and negative life to the body is concerned), do not neglect the act of breathing. It is just as essential to have the body supplied with the oxygen necessary for combustion while practicing the alternative breathing as it is in the breath maintained unconscious of effort for the purpose of life.

The fact is that the Alternating Breath is a natural breath, in which the body unconsciously responds. At one time the air is received through the right nostril and at another through the left, according to the need of body function for the qualities mentioned. This is a fact easy of demonstration, because it is a daily occurrence in every life.

It is, however, in the four cardinal breaths of a purely mental nature that the alternating breath becomes fixed as a means to accomplish certain desirable ends; and therefore, on this account, should be known as a remedial agent of the greatest value.

Sometimes there is an impoverishment of the nares of the nose; either one is completely closed or there are hindrances to the act of breathing. In cases alike unto this the mouth is used, and the same effort to direct the breath is maintained as would have been the case, had the nose been the office through which the air traveled.

Do not practice the Alternating Breath when feeling unwell, or when the body is tired from overwork or when the body has been brought to a high tension of excitement or after violent emotions. Remember this practice is for a complacent body guided by tranquil thought and should be practiced under no other circumstances.

Practice makes perfect, so that in order to use the mental breaths effectively there must be subsequent practice upon the primary breathing in the complete, cleansing and alternating breaths, for the reason that the body should unconsciously respond to the thought as a part of these three breaths, without the necessity of mentally directing the mechanism incident to the same.

The first two become, after a little practice,

involuntary actions of the will and they continue their part in life without notice. Not so with the alternating breath, and therefore this only, needs to be considered as an impediment to the successful practice of mental effort. The impediment will not be of any great duration if the mind force is put to work in conscious control.

Remember that conscious breathing means directed breathing. Alternating the breath is but directed breathing in sending the air positively or negatively into either lung as desired; and from this the action can be carried to any portion of the body, by the mind directing the same from lung to vein, vein to heart and from heart to any function or organ desired. Yet remember that the direction must always follow the line of blood, in artery and vein to the mental focus desired.

If it is the stomach, spleen, liver, kidneys, head, back or any function or organ of the body the law is as simple as direct. Blaze no new trail, violate no law of anatomy, send the action of life either in positive or negative weight to the portion desired along the channel of blood course, freighted with the mental conception desired and with which the action started.

Remember the impulse of mind thought is carried along the nerve lines, traversing the same portion of the anatomy as the blood, and that

with every trunk line of artery there is also a nerve line so intimately connected that they go one with the other, and therefore the impulse can always be received from one to the other. While the blood receives it a pumping force from the heart, the nerve life is directed from the brain and has the efferent and afferent action of nerve that not only receives sensations but directs motion. Thus there is complete harmony between the two.

The acquirement of conscious breathing is the only means by which every portion of the body is brought in direct contact with the mind. Modifications of the mind hinder this direct contact and therefore the necessity of one pointedness to attain an intellectual perception as well as experience of breath.

It matters not how thoroughly the theory is realized, unless with it there follows actual practice, there will not result the experience which is the basis of knowledge.

HEATING BREATH

The Heating Breath is one by which heat is created within the body. It is also the means by which the heat of the body is used for an outside purpose even to the exclusion of this breath principle for the time within the body.

Thus this breath is the heat creator and the heat giver.

As the heat creator, it is the means by which the blood receives additional units of heat, for the purpose of rejuvenating or rebuilding bodily tissue. It is the means also by which the body maintains its normal quantity of heat, when cold, mitigates against this equasion.

As a heat giver, the principle is to visualize the breath after entering the body, and thus transmute the action from blood to nerve, from nerve to brain and from brain to thought, to the object of contemplation the energy received by the body through the heating breath. There is a danger in taking away from the body too much energy by this method, even to the extent of leaving it temporarily without heat. Thus when violent efforts have been used in order to give to another heat, or to burn cancers, ulcers and inflammations with an equal and opposite vibration, the body of the operator will suffer from the very lack of the substance given to the extent of even allowing boiling water to be swallowed

without discomfort to the one whose heat units are absent for the time.

Of course there is a necessity of restoration, and therefore normal heat is resupplied by the act of breathing until the body is again in normal condition.

The body without heat is like unto an engine, perfect in its parts, but inert and worthless until motion is supplied through the action of heat. It is impossible to scald or blister a piece of fat by hot water, if the fat is not animate with life. Let life be there, then a blister will readily show the effect of heat. Then follows the conclusion that with life, the heating breath has all the offices of fire, to burn, destroy or exhaust. Heat is the sensation caused by fire, or any condition that increases temperature, or makes things hot, yet the very action of heat in over abundance, consumes itself and means the loss of the motion of its life.

Thus heat used in this way from one body to another creates a sub-normal condition of the operating body and it becomes exhausted because life too freely has gone out of it.

The Heating Breath consists of a full deep inhalation through the nose, the same as if taking the Complete Breath, the difference being that in this the inhalation is prolonged, there is a measured stop in the lungs, and an exhalation of measured length. The time required to take

this breath is seven seconds for the intake, five for the outgo, and the sum of these two for retention. There will be a difference in individuals as to the length of time taking, holding and throwing out the breath, according to their relative strength; so it matters not how long the breath is in the taking or outgoing, to make the breath active as a heating principle, it must be held the sum of these two.

The portion of the breath that gives it strength as a heat producer is in the retention for it is in this that the oxygen is forced into the blood in superabundance. If there is not enough air to give the heat, then the air should be enforced by one or two gasps through the mouth before exhalation commences.

Two things are necessary before practicing the breath. The first being the purity of the air and the second privacy.

These breaths are not for public display but for the purpose of cultivating certain vital properties and therefore should be practiced where there is no distraction. Again the practice does not need to extend over a few minutes without rest, and not more than two periods each day. Be sure of the practice but do not exhaust the body.

Physical exercise with the breath is valuable, therefore, as inhalation takes place, slowly raise the arms until, when this part is finished they are above the head. Hold them there during

retention and, as the breath is expelled, slowly let them come back to the side. Always stand when taking the Heating Breath, the head held well back and chest distended. When the inhalation is complete bend the body forward and in a rotary motion sideways in order to give elasticity.

The breath of heat is one of the most wonderful and practical irradiations the Masters use in the elimination of disease. The tendency of fire to cleanse and to lift higher and higher the body functions to that state of activity wherein disease does not exist. There are two distinctive phases of it, one being consuming, the other palliative, the result of the positive or negative action of breathing the Alternating Breath with that of heat.

The vital force of the Heating Breath is from the Luminiferous ether, spoken of in the East as Tegas, or Agni and is one of four ethers that, together with the propelling force out of which they all come and again return and which we are pleased to call "The Current of the Life Wave" but which is named in Sanscrit "Akasa", constitute the science of breath.

These ethers are interdependent and each has a portion of the characteristics of all the others. Thus the Heating Breath will have a portion of motion, moisture and substance with the current of the life wave, flowing within and without.

The ratio of these ethers is four parts of one and one part of each of the others. That is, in eight units there will be in the Heating Breath four units of heat, one unit each of Moisture, Motion, Substance and the Life Current. Thus the character of this breath is known as a specific and acts upon the body, as indeed the others do on everything in exact proportion to their affinity for the thing.

The units of four and one each of the others is not the only ratio; for one may have three units, one two of another, and the balance one each. Then the base can have two, and two others a like proportion with one each for the balance, so that there ensues a very great variety of breath, from the proportions thus evolved.

Then again it is practical to use one breath in the normal proportion and follow by another of like normal power and after this subdivide into minor breaths above mentioned.

In actual breathing, color is of minor importance; yet it is of value to know that there is a distinctive color to each of these four breaths. The Heating breath has a color of red. The Moisture breath has a color of white. The Motion breath has a color of blue. The Substance breath has a color of yellow.

They also have taste: The taste of the Heating Breath is hot. The taste of Motion Breath

is acid. The taste of the Moisture Breath is astringent. The taste of the Substance Breath is slightly sweet.

They also have sound: The sound of the Heating breath is light. The sound of the Moisture breath is heavy. The sound of the Motion breath is light. The sound of the Substance breath is deep.

The smell of the breaths is the same as the taste.

They also have form:

The form of the Heating breath is at acute angles in triangular shape above the medium line.

The form of the Moisture breath is in globular shape as of drops of water hanging on a line and is under the medium line.

The form of the Motion breath is the same as small dots going outward in every direction and travels above the medium line.

The form of the Substance Breath is in the shape of a square and travels below the medium line.

Thus in each breath are the characteristics of sound, taste, smell, touch, color, form and the other factors that enter into primary sensations of cognizable things.

The Heating breath is modified by three factors, for they enter into its life and therefore they

become an asset. There must be motion to fire, that is, it must travel in a certain direction hence the part of motion. There must be moisture for it is traveling within the body which has a great proportion of water, hence the part of moisture. It must have substance for its own life; for without substance exhaustion would ensue, hence the part of substance.

With these as a portion the breath operates upon diseased and broken tissue within the law of equal and opposite vibrations, that always cancel each other. Thus if the operation is directed against cancers, ulcers, or inflammatory conditions it is to let the fire equal the inflammation of the diseased part and thus burn from within out. Surgery cauterizes from without; the Heating Breath cauterizes from within. It thus allows the body to build normally without having to overcome secondary conditions caused either by cauterization or amputation.

As though carried on the wings of lightning, the Heating Breath will follow the direction of the concentrated mind, that has attained "perfect discriminative contemplation"; and, by visualization of any place or part of the body, either within or without, personally or to another person, by contact or without it, will cleanse and heal wherever it goes. There is not a cold spot within the form of man which cannot be touched with its heat producing rays. Thus it

eliminates disease for it restores disorganized conditions and fills the life current in artery and vein with energy.

It is the base Breath upon which the others are predicated and is used more within itself than any other breath. It creates harmony because it gives warmth.

MOTION BREATH

The Motion Breath is the carrying breath. It goes in all directions from the centre outward. Creating a vacuum within and intense motion without. It always travels in a spiral form and always upward or above the medium line. Of course within this breath is the Current of the Life Wave.

The physical factor of the Motion Breath is noted in the breathing of a runner who is going at full capacity. It will be noted that the breathing is through the mouth and more or less spasmodic.

This is also noted in the effect of breathing caused by hill climbing. Thus the law of Motion in breathing is suggested and is to breathe through the mouth with the teeth slightly apart (not more than fourth of an inch) and twice as rapidly as in normal breathing. There is no holding the breath, and the inhalation goes into the exhalation without stopping, though there is a desire to completely fill the lungs. The breath should be continued in practice for more than a minute, or until the lungs have been completely filled.

Do not prolong the practice, for there is a dizziness in prolonging the practice, that is not beneficial. Repeat two or three times each morning and each evening until proficiency is attained.

The physical exercise which goes with this breath is to extend the arms from the body tensely and to bring them to the side with every intake, also relaxing the muscular action as the arms come to the body and tensing the muscles as the exhalation and the arms go out. A rubber stretcher or "health pull" is a splendid vehicle for this practice. There can be various movements of the arms in this exercise such as having them above the head and bringing them down, or in swinging them forward and backward; only remember as the arms are relaxed take in the air, as the arms contract, or become tense expel the air.

The practical thing to remember is to know that this breath consists of four parts of motion and one each of heat, substance and moisture, and that intense motion is foreign to the body.

Raising the body action out of its normal state is to use the motion breath to increase the vibrations of the atonic life constituting it.

The higher the rate of vibration the more practical becomes the possession of psychic gifts; for in this increase of motion is the way to experience a knowledge not seen with eyes or felt with hands.

Increased vibration means more capacity; therefore to make the motion breath efficient it must be practiced until the body responds to a natural higher rate of motion without fatigue.

This breath is a vacuum creator and there-

fore care should be used in practice; for in going outward and always leaving a vacuum within the centre, there results to the operator who persists in the use of breath beyond that which the body is capable of maintaining, a dizziness which will lead to unconsciousness.

Being a vacuum creator, the breath has the power of atomic suspension; that is, by this motion is overcome both molecular and specific gravity in a degree equal to the motion employed. It is the action of this breath that first creates buoyancy and lightness of feeling which, carried to a higher vibration, decreases the weight of the body, even to suspending the same.

Patanjalis says in the Third Book of Practice of Yoga Aphroisms: "By concentrating the mind upon the nerve centre below the pit of the throat, the ascetic is able to prevent the body being moved, without any resistant exertion of the muscles." Thus in the higher state the motion going out, makes non-resistance to the life within a practical possibility.

Increase the motion in anything and the atoms become separated in accordance with the increase, not that the thing itself becomes less ponderous, but the power of physical resistance becomes less. Thus with the increased breath of motion, the ascetic is able to penetrate and go through with cognizable certainty that which to a lower rate of motion would be a complete hindrance.

Ponderosity is in reality only a state of sensuous perception that changes with the increase of vibration focused upon it. Thus a wall is a complete obstruction to the ordinary act of seeing, but is no hindrance to the mechanical X-ray or Roentgen ray; neither is it a hindrance to the individual whose rate of vibration is raised to that state wherein the minute particles of substance allow of the seeing of that motion which is eternally going on and which is the act of vibrating. Thus the wall becomes like a wheel, that when still, is ponderous with spokes, felloe and hub showing. Start the wheel in motion and, after sufficient speed is attained, the spokes fade away and then the outer rim and later the center itself becomes vibrant and there is no resistance to the seeing of objects upon the other side. Reverse this action and the capacity is attained from within outward to indeed become the seer and knower. The Motion Breath is the means to the end.

There are two attributes of this breath, the one of intense motion, the other wherein there is no motion.

The one is the action of the breath going outward; the other is the absence of the breath within leaving a void or vacuum.

The one moves, destroys and tears down everything within its scope, or, meeting no resistance, goes through all objects on its path; the other suspends the law of gravitation, for

here is the state of no air, and neither action nor non-action is manifest; for it must be remembered that this breath makes a complete circle of everything it does, going from within outward, and, while the center is non-active and vacuum-like, the outside is intensified into the highest state of activity. Nature furnishes an illustration of this in the cyclone, awful in its destructibility. Yet there are things within the action of the cyclone that puzzle the most enlightened; these are the result of the vacuum producing effect of breath; thus, as the wind goes round and round on its straight path of destruction, things are picked up and let down without harm, not on account of the wind current but because of the lack of them. It is recorded that in one of these gigantic storms an oak tree of over a foot in diameter had a rye straw forced through the body of it.

This freak of nature was widely noticed at the time as an unexplainable phenomenon; yet it is explained by the law of breath.

The center of motion was at the exact point where the straw penetrated the oak. The action being from the center out, the oak fibres were separated from the central focus, and, leaving a vacuum within the center, the straw was sucked in through the oak because the vacuum was of course following the path of the cyclone. The action ceasing at that point, the fibres fell back to their normal condition and the straw was

held. Thus the phenomenon was the result of intense action going out from the center and non-action of the centre. The same principle holds good in the motion breath. Its object is to give the body an increased state of visualization by creating an intense action going outward and of non-action or meditation within wherein outer things cannot penetrate, nor disturb; for "By means of the regulation of the breath the obscuration of the mind resulting from the influence of the body is removed."

The Motion Breath has a greater influence than to merely increase the bodily life, or to give a physiological increase in capillary action; for it also effects the mind and frees it from the heavier influences of sensuous life.

Sensuous freedom means clear seeing, because obscurations are removed and therefore the Motion breath is the superhuman breath, meaning a state of abnormal or supernormal life in which clairvoyance, mental telepathy, clairaudience, psychometry and all the special states of mind are entered into by the individual.

When the mental life becomes intense there results a corresponding intensity of body; for here the nerve life is drawing the blood, increasing the heart action and causing a necessary consequent shortening of breath that makes quick breathing necessary.

This is the case of fright, or of being startled by an unforeseen incident, or of being surprised

as well as of all other super-sensitive states. The difference between the unconscious assumption and the practice of the Motion Breath, is that in producing the breath, there is a conscious entering into the super-sensitive state with an understanding of what is to be expected in that herein is faith realized "In the substance of things hoped for and the knowledge of things unseen," while the other is but a spasmodic action which at most lends to the individual but a dim understanding that there are powers outside of self, weird and to be afraid of and left entirely alone.

The super-sensitive state is induced by mediumistic minds, or those who have psychic power, and who are ignorant of the law of breath, by intense plunging of mental effort, breathing spasmodically, walking up and down the room, snapping their fingers, clapping their hands; and by various quick motions; all for the single purpose (though unknown to them) of inducing a higher state of motion in body and mind than the usual one, in which it will be possible to speak more or less clairvoyantly and be in rapport to super-sensitive things.

It is easier to accomplish desired results when the law to this end is made plain; so remember the law is to breathe the Motion Breath for at least one minute (if it is possible to stand the same without dizziness or fatigue) and thus increase the senses into a super-sensuous state. It

is necessary to know that the breath must not be persisted in to the state of either dizziness or fatigue, and that the breath is a means to an end, and not the end itself.

There must be a tranquility of mind which is free from desire, one which is capable of waiting, that the body may become right for the higher expression from within. Egotism and "I will accomplish", are alike hindrances which have one sure cure, in the act of waiting.

While waiting, practice that the life of the body will become conscious of a higher state of being.

Becoming conscious means that it will remain in this state after the means by which it was raised has been discontinued.

"Perfection in meditation comes from persevering devotion to the Supreme Soul."

So, with the breath as a basis, persevere in that devotion which makes man conscious of the divinity of his life.

Herein is the meditation that leads to a knowledge of the weakness of opposites and that by concentrating the mind free from the disturbing influence of the body, there will result "Any knowledge simply through the desire therefore." The whole realm of things becomes known by the simple method of concentration. (Note; see Patanjali's Aphroisms, Third Book of Practice, 24th to 50th inclusive.)

The physiological effect of the Motion Breath

is the same wonderful outward attainment turned within. First the body is charged with a double complement of the Life Wave; second motion is intensified and the whole body responds by a higher rate of vibration. Yet motion within itself exhausts, that is, a quick breath means a parched throat, a heavy sensation of the head and then lightness, followed by dizziness, and then unconsciousness, so that motion alone within the body is not sufficient. It is, however, of wonderful potency in relieving obstructions and as an eliminative, whether in blood, bone or alimentary tract.

The entire capillary body is subject to the Motion Breath; for the air interpenetrates everywhere, so that the breath can naturally reach where the air is. Again it must be remembered this is through breathing, and the following from lungs to heart, and thus allowing the blood to distribute the energy with which it is charged, to the body. The breath going to the skin from within means a more vital skin, the breath touching the muscles means greater elasticity, the breath touching functional life means, new life; and so on, everywhere, this ether performs its function within the body in a natural, normal way.

The higher rate given by it to the nerve force and maintained by and through the other breaths, the greater the brain efficiency, and likewise the greater the capacity of the individual.

The name for the Motion Breath is Vayu. Its taste is astringent. Its touch is slightly cool and the color is blue. These all conform to the physiological life of it within the body.

When used within itself, it has four parts of motion and one each of heat, moisture, substance and the Life Wave.

It can be used with three parts of Motion, two for one of the other breaths and one part for each of the other three; or three of the breaths can have equal proportions, the one starting being the base, and another breath and the Life Current constituting the balance of the eight units.

The Motion Breath is used within itself or in combination with the others. Before the Motion Breath there should always be the Complete Breath, followed by the Cleansing Breath; and after each practice there should always follow the Cleansing Breath.

The properties of this breath in treating disease will be given in a separate chapter.

MOISTURE BREATH

The moisture breath is the vitalizing breath, and as such does sustain the body. It sustains by giving to the capillary action ease and smoothness and relieves functional life of the friction incident to decay.

The previous breaths of Heat and Motion are impulse breaths, but are not body feeders within themselves. The Moisture Breath as well as the Substance Breath are body builders. The one giving the glide and the other the substance to molecular growth.

The physical characteristics of the Moisture Breath are demonstrated in the crying child. First will be noted the wail of pain in the long drawn out exhalation, perhaps the throwing of the body upon the floor or ground, and then the holding of the breath after quick intakes, follows the rebuilding or sobbing, that brings the picture of the breath that is vital to life.

First the outgoing wail starts the tears and opens the secretions by voluntary relaxation. The eyes water and skin becomes moist and tender. This is the giving out of that which the body had and is the opening of the flood gates, that all impure or repressed capillary life may flow freely from within outward. Then follows the rebuilding or sobbing, that brings the moist air into the lungs, and from thence is

taken into the blood to perform the office of softening and shaping the capillary action into new life.

Here is a logical reason for the tears that are ever near the surface in childhood. Youth and pliability are one, and with the one, the other is necessary; so in growing life, moisture is an essential. It gives freshness of skin and form; It is found necessary in the plant and tree, and is given by rain and dew. In the child the same law enters, and the moisture breath becomes a factor of steady growth. Childhood makes of it a natural breath by using it as a means of showing disapproval. Are the feelings hurt, is there pain, are the desires abridged; then *follow tears*, sometimes in volume, sometimes light, and scarcely of a sobbing nature, yet all the time containing the breath of moisture and as such feeding the body the necessary glide to its rich young growth. The flexible, elastic, moist skin is but the outward symbol of symmetry and softness of muscle, tissue and bone, that make life in youth and beauty a promise of wonderful worth. Why the soft skin, the beautiful pink glow? It is just a reminder of the sympathy that goes throughout all life when nature is feeding in proportion. Here the Moisture breath is doing heroic duty.

The sallow, dry, pinched skin does not belong to virile childhood, and when found in children indicates a lack of nutriment, of sym-

pathy, and of vitalizing influence; consequently a lack of the Moisture Breath. The remedy is indicated in just the same way that it would be indicated, in the flower or tree,—the child needs transplanting, into an atmosphere where in sunshine and moisture are alike boundless and can be taken into the lungs in the full joy of renewed life.

Naturally there can be too little, and there can be too much of the Moisture Breath. An over abundance of sobbing gives a fatty and moist character to body features that indicates lack of control, even to weak mindedness and leads to melancholy and often results in a lack of poise in the child, just as uncontrolled tendencies lead to weakness, and therefore should be most earnestly controlled.

Child life is growing life, and as such needs much more of the shower as well as the sun, than it will after growth is attained. It needs moisture and sun on account of growth and to attain to symmetry, nature provides the way in tears. Tears that come on account of little disappointments and are not unlike the showers of spring for the purpose of giving nourishment to the growing life, always to be followed by the sun that brightens, quickens, solidifies and makes permanent the life thus grown. Tears are superceded by cheer, clouds by sunlight, and forgetfulness marks the path of all. Thus

the unconscious law of the Moisture Breath is given that all who will may know.

The law is in the fact that if moisture is maintained within the body in proper proportion, after growth has been attained, the necessity of old age as a mark of discrepancy can be almost entirely eliminated.

It is well known that young, vital and moist things, either in vegetable or animal life, are flexible. In the plant or trees the twigs of youth bend readily. In man, the child meets no discomfort in stooping, bending, twisting, jumping, running, and many other positions of the body that in later years would be a torture to flesh. The old tree is but fit for timbers of support. The old man is no longer vital to a body of use, both alike have lost their elasticity and for the same reason the lack of the moisture that maintains youth. The tree cannot;—man has this added advantage, that he has intelligence by which he can if he will, stay the ravages of time, at least in part, as age goes on.

Moisture Breath cannot maintain youth, but is a means by which youth can be sustained.

Moisture Breath cannot maintain pliability, but is a mean to its sustenance.

Moisture Breath cannot maintain the vital complexion of infancy, but is the means of sustaining a youthful complexion. Neither can moisture stay time nor keep back old age, but,

nevertheless, it is the means by which the ravages of time can be stayed and old age made a period of joy reaching into the sunset of perfect rest.

Heat and motion are a part of normal life, and are worthy of their place in the scheme of things, yet they do not attain to the place of moisture as a builder of body life. Indeed by their very intensity, they tear down or destroy while the breath of moisture stills the heat and stays the motion. Heat and motion are fanned by the emotions of man's desire of conquest. He becomes enraged or active and the breaths of Heat and Motion quickly follow. Therefore he uses these often at the expense of body life. The body thus becomes lacking in the Moisture Breath and the one of Substance that would maintain it in the even poise of youth. Ambition is but the forerunner of old age, while anger and passion burn the body to a parched dryness. All the time the moisture breath is ready for use, and if used would change ambition and passion into transient tempests without dire effect upon the body.

Why does man use so much of the heat and motion and so little of moisture? The answer is that he is ashamed, for the thought of tears is a thought of weakness, and any breath that indicates the wail, or suggests emotion is most rigorously eschewed.

The body has about ninety per cent. of water and consequently moisture is a prepondering portion of it.

The moisture breath is of globular form, half moon in shape and moves underneath the wave line of intercommunication. As applied to the body it means that it is underneath, while motion and heat always express themselves outwardly. Water gives the key in its natural characteristic of seeking the lowest level. It is therefore a negative quality, and is spoken of as the non-resistant quantity. Though negative, it is nevertheless of wonderful potency. Water is most powerful; staying within its confines, it always goes. In its travel from mountain to sea, it goes around all obstacles, resists nothing, yet keeps on. It carries on its surface other conditions, never forcing its way, it always fills completely that which it enters. It never loses itself, and though changed by heat and cold to different expressions, is always essentially the same. By the effect of sun it becomes a part of the atmosphere, lending to it humidity. It covers the earth for thousands of miles above and below. It fills the deep unfathomed caves of ocean—nothing escapes it, yet all the time it is non-resistant, impervious and satisfied with its state. It matters not the state, ice water, steam, superheated steam, or gaseous vapor, essentially it is water. Though shrinking not, it

controls within its life the strongest force, for it will carry the heaviest burden upon its surface, or resist the cannon's force when directed to it. Power, motion and heat alike rest within its bosom. Thus is, the Moisture Breath as expressed is physical life.

Within the body the Moisture Breath has the same quality of non-resistance, yet is always a part of the great scheme of things and fills completely that which is essential to life.

It fills because its office is to soften and rejuvenate, making easy the pliability of texture and softening the interstices of atomic growth. Thus if supplied properly the body responds by an elasticity that is conducive to a fine play of all the breath constituting life as a whole. Harmony being the basis, this harmony results in the thought that age does not necessarily decay the body, and therefore youth as an inheritance may have a permanent abode. That there is not a permanency of youth is because of neglect and laziness on the part of the individual to utilize the breath of moisture. If utilized then it is because of the desire of the individual to separate the permanent from the non-permanent, that the "I" may express life unabridged by physical environment.

The office of the Moisture Breath is to sweep away that which is injurious to body life and to give to the body the elasticity that supplies new life to the cellular tissue.

The manner of taking the breath as heretofore indicated is alike unto the crying of the child. First expel from the lungs all the air possible by a long continuous breath or two or three shorter exhalations, then take the air into the lungs in the same manner as that of exhalation, or by two or three short spasmodic gusts, letting it go again in a sort of sigh. This is accomplished partially with the mouth and with the nose. There is no holding of the breath within the lungs, the holding when practiced is the exhalation and this is only indicated when congestion is a part of body life. There is no necessity of tears or of crying, just simply use the breath that is usually used when the body is under the emotion of crying. There is no use of sorrow, for this is a vitalizer and not a creator of pain.

The exercise that goes with the breath is to lie upon the back with arms at side and with the outgoing breath slowly raise them until they are above the head, then with the inhalation bring them back to the body. Then, second, raise them half way with the first sob, then above the shoulders with the second, and straight above the head with the third. Alternate this movement with the innalations and exhalations, for it is for the purpose of giving elasticity to the body and not paramount to the breath.

Then use the legs in the same way:—the first movement is to bring the legs from hip to

knee right angles to the body, then distend the legs with the second breath and bring all sharply against the abdomen with the third; letting the breath go with the sigh as the legs descend to the floor, allowing the body to come to an upright position. This is the rocking motion, after which take the breath a few times without body exercise. Practice in the morning or evening each day sufficiently to show a normal reaction in body texture.

The number of times to repeat the breath is from ten to thirty.

The breath can be taken standing or sitting just as well as in the lying position, but for the practical purpose of vitalizing the body the lying position is preferable.

The practical thing to remember is that this breath contains its portion of all the others, and is moisture only, because of the preponderance of water, taken in the breathing. That it supplies the moisture life of the body through the lungs, and therefore is not aided to any appreciable extent by water taken into the stomach.

A normal body is one in which the moisture breath is used to maintain harmony and to stop the ravages of time or use. It is indicated whenever there is a lack of ease or of movement in muscle or function that shows a decay of the flexible tendency.

It is always indicated in constipations and

SUBSTANCE BREATH

The Substance Breath is the builder of broken tissues, and performs for the atomic life what the Moisture Breath does for the glide life.

By spontaneous combustion the cell life of the body is constantly broken down, and needs to be resupplied with new building material. The material is taken into the body by food, but the substance that builds and transforms it into active force is the breath; therefore there is the need of a particular breath that represents the earthly portion of the specie.

Cell life is as constantly rebuilding as breaking down. If it were not so the body would be soon wasted and put on the form of old age and decay. The Substance Breath is the master builder and performs for life in this way what the other breaths do in their respective spheres.

The physical characteristic of the Substance Breath is demonstrated in the laugh of spontaneity in which the breath rolls out of the mouth in great hearty gusts. It is also shown in its spasmodic character in the sneeze. Both give relief to the tense or distressed feeling, and create within the body complacency. It is for this reason that the Substance Breath is called the breath of hope, for with the giving of new cells the body rounds to a state of completeness.

The breath means confidence, faith and hope

realized, and gives a feeling of complacency not unlike to the feeling experienced after eating when the food is good. Thus it is the sunshine breath, giving peace and is worthy of being practiced as a means of arriving at concentration.

Concentration is not its object, but it prepares the body for the practice by quieting disorders, and shedding light by the optimism of its expression.

The worship of God as the Supreme Soul can best be accomplished when the body is complacent, therefore, to have a knowledge of the breath of complacency is worth much to one who is seeking the path of righteousness.

Still it must be borne in mind that this is a breath of body building and therefore should be the hand maiden of every one. It is the preparatory school that will lead to higher and better things.

The great body of mankind are impoverished in one or more of the characteristics of the Substance Breath. It is therefore more essential to right these conditions than to attain to "gifts," it matters not their importance.

How often is noted the lack of confidence and the energy to do things. The lack of initiative is everywhere present as a drawback to every movement. There is the eternal procrastination or lack of responsibility. With these,

many more idiosyncrasies might be noted, that show the lack of the Substance Breath, and a consequent absence of confidence, faith and hope.

When the health is depleted, there is inharmony in capillary building with an emaciated body or one soft and flabby. When there are pains and aches growing out of non-assimilation or a number of other things flesh is heir to, the substance breath has not been used enough and all this is the result of protest. The righting of the conditions, means right breathing.

Then know that the Substance Breath is noted in jollity, laughter, and sunshine, for it is sunshine made a part of physical life and so strongly stamped on face and form that it is constantly worn. "It is the smile that won't wear off." Hear the hearty laugh starting with a shout of joy and ending after a time in the low gurgle deep within the throat. Thus is given the breath that is the body vitalizer.

The breath is given by first drawing into the lungs through mouth or nose all the air possible and then exhaling, after which the breath is brought into the lungs in a quick inhalation, often times throwing the head backward in order to have greater capacity.

The exercise that goes with the breath is to assume the position of the hands and knees upon the floor, legs from the knees distended,

then as the air is brought into the lungs preparatory to a deep gustatory laugh, allow the arms to relax so that the shoulders and face are brought to the floor. The bringing in of the air and the arm and body movement are at the same time for this is the relaxing period. Then raise the body to the position of sitting upon the legs, with the arms raised above the head, going backward as far as possible; during this raising period let the air escape from the lungs in gusts, inhaling and exhaling according to the principle of laughter. Repeat from ten to thirty times, but never beyond fatiguing. After the exercise, rise from the position of sitting on the legs to an upright position by putting one foot forward and thus rise. Do not stoop over, or assist with the hands.

The breath can be taken standing or sitting just as well as in the position given as an exercise. However, for personal results as a body builder, the exercise is very essential. When used for the purpose of healing, it is supposed that the breath has assumed the position of an involuntary attribute.

The ratio of this breath to the others, is in the same proportion as that given previously, and carries with it the other breaths in the same way.

When used in the complete form it always gives the substance hoped for and is a body

builder from within out. As this breath is taken into the lungs, it carries with it from lung to blood, the force that reconstructs the broken tissues always from within the blood life. These tissues are burned by the oxygen within the blood and therefore the necessity of reconstructing that which has been destroyed.

Substance being an essential to body life, the breath creates by its action desire for more and more life of that which it is a part.

It is indicated in all nervous and sensitive conditions as well as all conditions in which the life of the body shows depletion.

It is indicated in stomach and liver especially.

It is very much needed in lung and kidney affliction, not as a cure, but as a vitalizer by which a cure is made possible.

Laugh and grow fat, is not an idle assertion, for herein is the building principle made manifest, and means that laughter is conducive to unusual healthy growth.

The excessive use of the Substance Breath means a depletion of the other breaths and consequently a body and mental life unbalanced. This will be found in the foolish; those of a mentally unsound mind in which laughter and idiocy are alike apparent. A normal amount is glorious, an over supply very much to be curbed. It therefore should be used as a conserver of thought and not a destroyer of action.

Fat people who have no other characteristic are lazy people. Laziness is not a stimulus to thinking, therefore use the breath as a builder, but not as a surplus maker, as a vitalizer, not a stagnator. Use it for the purpose of making life worth while, wherein body function and brain life will alike be harmonious to the whole. This means the breath should not be indulged in for trivial purposes, but be always used for the building of a firmer and better texture.

The Breath is ponderous, and travels below the line of intercommunication. Its form is that of a square and shows the following characteristics. It is cohesive, resistent, has a deep sound, warm to the touch, in taste sweet or akin to sweetness, yellow in color and has the smell of sweetness. It moves from the centre out as all cell life does, going neither above nor below, right or left, but always along the line of the wave and underneath this, for its principle is to settle or assume tranquility.

Preliminary to the Breath, there should be tranquility or a mind free from expectancy in which the individual is willing to wait for desired results.

The effect upon the body of the Breath is compactness, strength, and elasticity of tissues; ruddyness, and flexibility of skin and freedom from aches and pains. The effect upon the temperament is to give sanguinity, confidence and poise.

The effect upon the mental life is to give faith, and freedom from care.

Truly where the Substance Breath is understood and complied with, there will be an absence of neuratic and rheumatic complaints.

The name of the Substance Breath is Prithiva.

It can be used as a complete breath or in combination with the other breaths.

It can be used three parts substance, two of one of the other breaths and the units of the balance of the equasion remain the same. And so alike with the other equasions. It is more often used as a complete breath and then followed by the others as needed.

The cleansing and complete breath should always precede and follow its use.

BREATH MODIFICATIONS

These four breaths are modifications of the Great Breath, known as Akasa, meaning the *ether*, from which all things come, and to which all things again return. "Out of nothing comes something," means that out of the invisible comes the visible. Akasa is termed the Current of the Life Wave and as such assumes a proportional unit in each of the breaths. Thus there are five modifications which in some form of combination are the basis of all life. It is deemed impracticable to give even a thesis upon this plan of involution and evolution here, and therefore the text of practical application has been closely followed.

THE AWAKENING

With the dawning perception of life's Infinite forces the awakening mind is prone to swing into the field of illusion and say: "I can do this or that," owing to the serious mistake of thinking it possible to solve a problem before attaining an understanding of rudimentary rules. The way of procedure is first to gain conscious control of the physical expression of breath in all its modifications and this leads to the higher forces of life's invisible realm.

The Healer who has arrived at mastery does not show by his breathing that he is making use of the etheric vibrations, for breath is the phy-

sical method and he has carried his power of control to direct contact with nature's finer forces. He has progressed beyond the need of a material vehicle of expression and his discriminative mind is the factor that does the work. It is undoubtedly true that many, blinded by illusion, will say: "We will take any condition, it matters not what, into the Silence and God will do the work"; but the law is, know what is needed to correct the condition then scientifically and completely do the work. Nature's law is as absolute as the one of mathematics, chemistry and physics. Neither affirmation alone nor denial alone will cure a disease, make the lame walk or the blind see. But affirmation or denial with force and discriminative knowledge behind them will eliminate any discordant condition.

THE LAW OF UNITY

The basis between two points is unity. No communication is possible without it, therefore no one can become in rapport with another unless breathing in unison with them. The reason for the failure of the great body of the Christian world to believe it can do the work Christ accomplished, is because it does not try to be in unity with the thought or the power Christ exemplified. Not believing in the things that are invisible, they do not seek to become in unison with the things not earthly in their nature. They

do not believe in thought because not having tried to be in unity with it they do not know its power. By such the Master's word, "There is nothing hid that shall not be known" is forgotten.

To become capable of this vital power it is necessary to cleanse the individual life from hate, greed, anger, dishonesty, covetousness, and grow into unity with the force that is of the Spirit. One fact to be ever borne in mind is that the purer the physical life is the easier it is brought into harmony with the higher laws of nature. All have experienced how much more readily one breathes in a pure, clear atmosphere than in one of denseness, and just so with the activities of individual life purify it and there is rapport with the forces of the Absolute.

Strive, therefore, to become qualified to enter the plane of the soul, and know by individual contact the power that is Infinite, just as the clear atmosphere is sought in order to breathe more easily.

These ethers of Heat, Motion, Moisture and Substance are modifications of the Life Current used daily for the relief of those who are sick, diseased, blind, or suffering from any adversity that afflicts the human family. It matters not in what part of the land the one in need of help is located or how great the distance between them and the one utilizing the etheric vibrations

in their behalf, the effect is direct, for such is the law of atonement that distance is no obstacle.

This path to the higher realities of life (which, some time, must be traveled by every member of the human family) is ever waiting but before the individual may pass the portal opening to unity with the law of life, he must have become worthy and well qualified.

The ignorant will eagerly seek to change a condition of which they know absolutely nothing and then grow discouraged because inevitable failure follows their attempt. The one of mastery is always known by his work; it is always true, unfailing and upbuilding. There are those who talk fluently of Chelas, Adepts and Masters, but there is only one test for each and every one, "By their works ye shall know them."

He who always accomplishes exactly what he claims to be able to do, is the one of "perfect discrimination" and only such an one is worthy to bear the name of Master. A teacher every stage of his development; this is an immutable law and "By his works he shall be known."

The four breaths, Heat Motion, Moisture and Substance, with their base, Akasa, are always the same and are brought to any portion of the body by a pivotal action of the mind. Breathe

them consciously or subconsciously as desired, the force enters the blood through the lungs and by this means reaches the heart from where it is sent to the centre under contemplation, carrying to it heat, motion, moisture, substance, or it may be some combination of these that yields the elements necessary for the restoration of harmony to the disorganized condition.

In this way cancers are eliminated, diseases swept away and here, too, is where the meshes of illusion entangle the unenlightened mind and they say, "If it is possible to cure at all by this means, it will cure all things instantly." Yet the flower was not grown in a day, although it takes only a moment to plant the seed; neither is the span from babyhood to manhood covered in a week. It is true that pain can oftentimes be stopped in a fraction of a second, but if there is need to cleanse the body from corruption or build new tissues, compliance must be given to the physical law. Afflictions which can be righted by the interchange of nerve vibrations can be instantly overcome, but to restore a destroyed function will take the time required by nature. To this end there is nothing so potent as the scientific application of breath.

Following the workings of this law will give the experience which is knowledge that greater miracles are wrought today than were those of two thousand years ago. Those of the now are

more pertinent because man is more highly evolved, therefore his earthly vehicle of expression is more amenable to the forces that are Infinite in their power to upbuild and make vibrant the physical form of man.

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