

Title

**William Atkinson**

**SCIENCE OF BREATH**

**A Complete Manual of  
the Oriental Breathing Philosophy  
of  
Physical, Mental, Psychic  
and  
Spiritual Development**

**By Yogi Ramacharaka  
pseud. William Atkinson**

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## **SCIENCE OF BREATH**

### **Salaam**

The western student is apt to be somewhat confused in his ideas regarding the Yogis and their philosophy and practice. Travelers to India have written great tales about the hordes of fakirs, mendicants and mountebanks who infest the great roads of India and the streets of its cities, and who impudently claim the title "Yogi." The Western student is scarcely to be blamed for thinking of the typical Yogi as an emaciated, fanatical, dirty, ignorant Hindu who either sits in a fixed posture until his body becomes ossified, or else holds his arm up in the air until it becomes stiff and withered and forever after remains in that position, or perhaps clenches his fist and holds it tight until his fingernails grow through the palms of his hands. That these people exist is true, but their claim to the title "Yogi" seems as absurd to the true Yogi as does the claim to the title "Doctor" on the part of the man who pares one's corns seem to the eminent surgeon, or as does the title of "Professor," as assumed by the street corner vendor of worm medicine, seem to the President of Harvard or Yale.

There have been for ages past in India and other Oriental countries men who devoted their time and attention to the development of Man, physically, mentally and spiritually. The experience of generations of earnest seekers has been handed down for centuries from teacher to pupil, and gradually a definite Yogi science was built up. To these investigations and teachings was finally applied the term "Yogi," from the Sanscrit word "Yug," meaning "to join," from the same source comes the English word "yoke," with a similar meaning. Its use in connection with these teachings is difficult to trace, different authorities, giving different explanations, but probably the most ingenious is that which holds that it is intended as the Hindu equivalent for the idea conveyed by the English phrase, "getting into harness," or "yoking up," as the Yogi undoubtedly "gets into harness" in his work of controlling the body and mind by the Will.

Yoga is divided into several branches, ranging from that which teaches the control of the body, to that which teaches the attainment of the highest spiritual development. In the work we will not go into the higher phases of the subject, except when the "Science of Breath" touches upon the same. The "Science of Breath" touches Yoga at many points, and although chiefly concerned with the development and control of the physical, has also its psychic side, and even enters the field of spiritual development.

In India there are great schools of Yoga, comprising thousands of the leading minds of that great country. The Yoga philosophy is the rule of life for many people. The pure Yogi teachings, however, are given only to the few, the masses being satisfied with the crumbs which fall from the tables of the educated classes, the Oriental custom in this respect being opposed to that of the Western world. But Western ideas are beginning to have their effect even in the Orient, and teachings which were once given only to the few are now freely offered to any who are ready to receive them. The East and the West are growing closer together, and both profiting by the close contact, each influencing the other.

The Hindu Yogis have always paid great attention to the Science of Breath, for reasons which will be apparent to the student who reads this book. Many Western writers have

touched upon this phase of the Yogi teachings, but we believe that it has been reserved for the writer of this work to give the Western student, in concise form and simple language, the underlying principles of the Yogi Science of Breath, together with many of the favorite Yogi breathing exercises and methods. We have given the Western idea as well as the Oriental, showing how one dovetails into the other. We have used the ordinary English terms, almost entirely, avoiding the Sanscrit terms, so confusing to the average Western reader.

The first part of the book is devoted to the physical phase of the Science of Breath; then the psychic and mental sides are considered, and finally the spiritual side is touched upon.

We may be pardoned if we express ourselves as pleased with our success in condensing so much Yogi lore into so few pages, and by the use of words and terms which may be understood by anyone. Our only fear is that its very simplicity may cause some to pass it by as unworthy of attention, while they pass on their way searching for something "deep," mysterious and non-understandable. However, the Western mind is eminently practical, and we know that it is only a question of a short time before it will recognize the practicability of this work.

We greet our students, with our most profound saalam, and bid them be seated for their first lesson in the Yogi Science of Breath.

## **Breath it life**

Life is absolutely dependent upon the act of breathing. "Breath is Life."

Differ as they may upon details of theory and terminology, the Oriental and the Occidental agree upon these fundamental principles.

To breathe is to live, and without breath there is no life. Not only are the higher animals dependent upon breath for life and health, but even the lower forms of animal life must breathe to live, and plant life is likewise dependent upon the air for continued existence. The infant draws in a long, deep breath, retains it for a moment to extract from it its life-giving properties, and then exhales it in a long wail, and lo! its life upon earth has begun. The old man gives a faint gasp, ceases to breathe, and life is over. From the first faint breath of the infant to the last gasp of the dying man, it is one long story of continued breathing. Life is but a series of breaths.

Breathing may be considered the most important of all of the functions of the body, for, indeed, all the other functions depend upon it. Man may exist some time without eating; a shorter time without drinking; but without breathing his existence may be measured by a few minutes.

And not only is Man dependent upon Breath for life, but he is largely dependent upon correct habits of breathing for continued vitality and freedom from disease. An intelligent control of our breathing power will lengthen our days upon earth by giving us increased vitality and powers of resistance, and, on the other hand, unintelligent and careless breathing will tend to shorten our days, by decreasing our vitality and laying us open to disease.

Man in his normal state had no need of instruction in breathing. Like the lower animal and the child, he breathed naturally and properly, as nature intended him to do, but civilization has changed him in this and other respects. He has contracted improper methods and attitudes of walking, standing and sitting, which have robbed him of his birthright of natural and correct breathing. He has paid a high price for civilization. The savage, to-day, breathes naturally, unless he has been contaminated by the habits of civilized man.

The percentage of civilized men who breathe correctly is quite small, and the result is shown in contracted chests and stooping shoulders, and the terrible increase in diseases of the respiratory organs, including that dread monster, Consumption, "the white scourge." Eminent authorities have stated that one generation of correct breathers would regenerate the race, and disease would be so rare as to be looked upon as a curiosity. Whether looked at from the standpoint of the Oriental or Occidental, the connection between correct breathing and health is readily seen and explained.

The Occidental teachings show that the physical health depends very materially upon correct breathing. The Oriental teachers not only admit that their Occidental brothers are right, but say that in addition to the physical benefit derived from correct habits of breathing, Man's mental power, happiness, self-control, clear-sightedness, morals, and even his spiritual growth may be increased by an understanding of the "Science of Breath." Whole schools of Oriental Philosophy have been founded upon this science, and this knowledge when grasped by the Western races, and by them put to the practical use which is their strong point, will work wonders among them. The theory of the East, wedded to the practice of the West, will produce worthy offspring.

This work will take up the Yogi "Science of Breath," which includes not only all that is known to the Western physiologist and hygienist, but the occult side of the subject as well. It not only points out the way to physical health along the lines of what Western scientists have termed "deep breathing," etc., but also goes into the less known phases of the subject, and shows how the Hindu Yogi controls his body, increasing his mental capacity, and develops the spiritual side of his nature by the "Science of Breath."

The Yogi practices exercises by which he attains control of his body, and is enabled to send to any organ or part an increased flow of vital force or "prana," thereby strengthening and invigorating the part or organ. He knows all that his Western scientific brother knows about the physiological effect of correct breathing, but he also knows that the air contains more than oxygen and hydrogen and nitrogen, and that more is accomplished than the mere oxygenating of the blood. He knows something about "prana," of which his Western brother is ignorant, and he is fully aware of the nature and manner of handling that great principle of energy, and is fully informed as to its effect upon the human body and mind. He knows that by rhythmical breathing one may bring himself into harmonious vibration with nature, and aid in the unfoldment of his latent powers. He knows that by controlled breathing he may not only cure disease in himself and others, but also practically do away with fear and worry and the baser emotions.

To teach these things is the object of this work. We will give in a few chapters concise explanation and instructions, which might be extended into volumes. We hope to awaken the minds of the Western world to the value of the Yogi "Science of Breath."



## **The exoteric theory of breath**

In this chapter we will give you briefly the theories of the Western scientific world regarding the functions of the respiratory organs, and the part in the human economy played by the breath. In subsequent chapters we will give the additional theories and ascertained facts of the Oriental school of thought and research. The Oriental accepts the theories and facts of his Western brothers (which have been known to him for centuries) and adds thereto much that the latter do not now accept, but which they will in due time "discover" and which, after renaming, they will present to the world as a great truth.

Before taking up the Western idea, it will perhaps be better to give a hasty general idea of the Organs of Respiration.

The Organs of Respiration consist of the lungs and the air passages leading to them. The lungs are two in number, and occupy the pleural chamber of the thorax, one on each side of the median line, being separated from each other by the heart, the greater blood vessels and the larger air tubes. Each lung is free in all directions, except at the root, which consists chiefly of the bronchi, arteries and veins connecting the lungs with the trachea and heart. The lungs are spongy and porous, and their tissues are very elastic. They are covered with a delicately constructed but strong sac, known as the pleural sac, one wall of which closely adheres to the lung, and the other to the inner wall of the chest, and which secretes a fluid which allows the inner surfaces of the walls to glide easily upon each other in the act of breathing.

The Air Passages consist of the interior of the nose, pharynx, larynx, windpipe or trachea, and the bronchial tubes. When we breathe, we draw in the air through the nose, in which it is warmed by contact with the mucous membrane, which is richly supplied with blood, and after it has passed through the and larynx it passes into the trachea or windpipe, which subdivides into numerous tubes called the bronchial tubes (bronchia), which in turn subdivide into and terminate in minute subdivisions in all the small air spaces in the lungs, of which the lungs contain millions. A writer has stated that if the air cells of the lungs were spread out over an unbroken surface, they would cover an area of fourteen thousand square feet.

The air is drawn into the lungs by the action of the diaphragm, a great, strong, flat, sheet-like muscle, stretched across the chest, separating the chest-box from the abdomen. The diaphragm's action is almost as automatic as that of the heart, although it may be transformed into a semi-voluntary muscle by an effort of the will. When it expands, it increases the size of the chest and lungs, and the air rushes into the vacuum thus created. When it relaxes the chest and lungs contract and the air is expelled from the lungs.

Now, before considering what happens to the air in the lungs, let us look a little into the matter of the circulation of the blood. The blood, as you know, is driven by the heart, through the arteries, into the capillaries, thus reaching every part of the body, which it vitalizes, nourishes and strengthens. It then returns by means of the capillaries by another route, the veins, to the heart, from whence it is drawn to the lungs.

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

stream of sewer water. This foul stream goes to the right auricle of the heart. When this auricle becomes filled, it contracts and forces the stream of blood through an opening in the right ventricle of the heart, which in turn sends it on to the lungs, where it is distributed by millions of hair-like blood vessels to the air cells of the lungs, of which we have spoken. Now, let us take up the story of the lungs at this point.

The foul stream of blood is now distributed among the millions of tiny air cells in the lungs. A breath of air is inhaled and the oxygen of the air comes in contact with the impure blood through the thin walls of the hair-like blood vessels of the lungs, which walls are thick enough to hold the blood, but thin enough to admit the oxygen to penetrate them. When the oxygen comes in contact with the blood, a form of combustion takes place, and the blood takes up oxygen and releases carbonic acid gas generated from the waste products and poisonous matter which has been gathered up by the blood from all parts of the system. The blood thus purified and oxygenated is carried back to the heart, again rich, red and bright, and laden with life-giving properties and qualities. Upon reaching the left auricle of the heart, it is forced into the left ventricle, from whence it is again forced out through the arteries on its mission of life to all parts of the system. It is estimated that in a single day of twenty-four hours, 35,000 pints of blood traverse the capillaries of the lungs, the blood corpuscles passing in single file and being exposed to the oxygen of the air on both of their surfaces. When one considers the minute details of the process alluded to, he is lost in wonder and admiration at Nature's infinite care and intelligence.

It will be seen that unless fresh air in sufficient quantities reaches the lungs, the foul stream of venous blood cannot be purified, and consequently not only is the body thus robbed of nourishment, but the waste products which should have been destroyed are returned to the circulation and poison the system, and death ensues. Impure air acts in the same way, only in a lessened degree. It will also be seen that if one does not breathe in a sufficient quantity of air, the work of the blood cannot go on properly, and the result is that the body is insufficiently nourished and disease ensues, or a state of imperfect health is experienced. The blood of one who breathes improperly is, of course, of a bluish, dark color, lacking the rich redness of pure arterial blood. This often shows itself in a poor complexion. Proper breathing, and a consequent good circulation, results in a clear, bright complexion.

A little reflection will show the vital importance of correct breathing. If the blood is not fully purified by the regenerative process of the lungs, it returns to the arteries in an abnormal state, insufficiently purified and imperfectly cleansed of the impurities which it took up on its return journey. These impurities if returned to the system will certainly manifest in some form of disease, either in a form of blood disease or some disease resulting from impaired functioning of some insufficiently nourished organ or tissue.

The blood, when properly exposed to the air in the lungs, not only has its impurities consumed, and parts with its noxious carbonic acid gas, but it also takes up and absorbs a certain quantity of oxygen which it carries to all parts of the body, where it is needed in order that Nature may perform her processes properly. When the oxygen comes in contact with the blood, it unites with the haemoglobin of the blood and is carried to every cell, tissue, muscle and organ, which it invigorates and strengthens, replacing the wornout cells and tissue by new materials which Nature converts to her use. Arterial blood, properly exposed to the air, contains about 25 per cent of free oxygen.

Not only is every part vitalized by the oxygen, but the act of digestion depends materially upon a certain amount of oxygenation of the food, and this can be accomplished only by the oxygen in the blood coming in contact with the food and producing a certain form of combustion. It is therefore necessary that a proper supply of oxygen be taken through the lungs. This accounts for the fact that weak lungs and poor digestion are so often found together. To grasp the full significance of this statement, one must remember that the entire body receives nourishment from the food assimilated, and that imperfect assimilation always means an imperfectly nourished body. Even the lungs themselves depend upon the same source for nourishment, and if through imperfect breathing the assimilation becomes imperfect, and the lungs in turn become weakened, they are rendered still less able to perform their work properly, and so in turn the body becomes further weakened. Every particle of food and drink must be oxygenated before it can yield us the proper nourishment, and before the waste products of the system can be reduced to the proper condition to be eliminated from the system. Lack of sufficient oxygen means imperfect nutrition, imperfect elimination and imperfect health. Verily, "breath is life."

The combustion arising from the change in the waste products generates heat and equalizes the temperature of the body. Good breathers are not apt to "take cold," and they generally have plenty of good warm blood which enables them to resist the changes in the other temperature.

In addition to the above-mentioned important processes, the act of breathing gives exercise to the internal organs and muscles, which feature is generally overlooked by the Western writers on the subject, but which the Yogis fully appreciate.

In imperfect or shallow breathing, only a portion of the lung cells are brought into play, and a great portion of the lung capacity is lost, the system suffering in proportion to the amount of under-oxygenation. The lower animals, in their native state, breathe naturally, and primitive man undoubtedly did the same. The abnormal manner of living adopted by civilized man - the shadow that follows upon civilization - has robbed us of our natural habit of breathing, and the race has greatly suffered thereby. Man's only physical salvation is to "get back to Nature."

### **The esoteric theory of breath**

The Science of Breath, like many other teachings, has its esoteric or inner phase, as well as its exoteric or external. The physiological phase may be termed the outer or exoteric side of the subject, and the phase which we will now consider may be termed its esoteric or inner side. Occultists, in all ages and lands, have always taught, usually secretly to a few followers, that there was to be found in the air a substance or principle from which all activity, vitality and life was derived. They differed in their terms and names for this force, as well as in the details of the theory, but the main principle is to be found in all occult teachings and philosophies, and has for centuries formed a portion of the teachings of the Oriental Yogis.

In order to avoid misconceptions arising from the various theories regarding this great principle, which theories are usually attached to some name given the principle, we, in this work, will speak of the principle as "Prana," this word being the Sanscrit term meaning "Absolute Energy." Many occult authorities teach that the principle which the Hindus term "Prana" is the universal principle of energy or force, and that all energy or force is derived

from that principle, or, rather, is a particular form of manifestation of that principle. These theories do not concern us in the consideration of the subject matter of this work, and we will therefore confine ourselves to an understanding of prana as the principle of energy exhibited in all living things, which distinguishes them from a lifeless thing. We may consider it as the active principle of life - Vital Force, if you please. It is found in all forms of life, from the amoeba to man - from the most elementary form of plant life to the highest form of animal life. Prana is all pervading. It is found in all things having life, and as the occult philosophy teaches that life is in all things - in every atom - the apparent lifelessness of some things being only a lesser degree of manifestation, we may understand their teachings that prana is everywhere, in everything. Prana must not be confounded with the Ego - that bit of Divine Spirit in every soul, around which clusters matter and energy. Prana is merely a form of energy used by the Ego in its material manifestation. When the Ego leaves the body, the prana, being no longer under its control, responds only to the orders of the individual atoms, or groups of atoms, forming the body, and as the body disintegrates and is resolved to its original elements, each atom takes with it sufficient prana to enable it to form new combinations, the unused prana returning to the great universal storehouse from which it came. With the Ego in control, cohesion exists and the atoms are held together by the Will of the Ego.

Prana is the name by which we designate a universal principle, which principle is the essence of all motion, force or energy, whether manifested in gravitation, electricity, the revolution of the planets, and all forms of life, from the highest to the lowest. It may be called the soul of Force and Energy in all their forms, and that principle which, operating in a certain way, causes that form of activity which accompanies Life.

This great principle is in all forms of matter, and yet it is not matter. It is in the air, but it is not the air nor one of its chemical constituents. Animal and plant life breathe it in with the air, and yet if the air contained it not they would die even though they might be filled with air. It is taken up by the system along with the oxygen, and yet is not the oxygen. The Hebrew writer of the book of Genesis knew the difference between the atmospheric air and the mysterious and potent principle contained within it. He speaks of neshemet ruach chayim, which, translated, means "the breath of the spirit of life." In the Hebrew neshemet means the ordinary breath of air, and chayim means life or lives, while the word ruach means the "spirit of life," which occultists claim is the same principle which we speak of as Prana.

Prana is in the atmospheric air, but it is also elsewhere, and it penetrates where the air cannot reach. The oxygen in the air plays an important part in sustaining animal life, and the carbon plays a similar part with plant life, but Prana has its own distinct part to play in the manifestation of life, aside from the physiological functions.

We are constantly inhaling the air charged with prana, and are as constantly extracting the latter from the air and appropriating it to our uses. Prana is found in its freest state in the atmospheric air, which when fresh is fairly charged with it, and we draw it to us more easily from the air than from any other source. In ordinary breathing we absorb and extract a normal supply of prana, but by controlled and regulated breathing (generally known as Yogi breathing) we are enabled to extract a greater supply, which is stored away in the brain and nerve centers, to be used when necessary. We may store away prana, just as the storage battery stores away electricity. The many powers attributed to advanced occultists is due largely to their knowledge of this fact and their intelligent use of this stored-up energy. The Yogis know that by certain forms of breathing they establish certain relations with the supply

of prana and may draw on the same for what they require. Not only do they strengthen all parts of their body in this way, but the brain itself may receive increased energy from the same source, and latent faculties be developed and psychic powers attained. One who has mastered the science of storing away prana, either consciously or unconsciously, often radiates vitality and strength which is felt by those coming in contact with him, and such a person may impart this strength to others, and give them increased vitality and health. What is called "magnetic healing" is performed in this way, although many practitioners are not aware of the source of their power.

Western scientists have been dimly aware of this great principle with which the air is charged, but finding that they could find no chemical trace of it, or make it register on any of their instruments, they have generally treated the Oriental theory with disdain. They could not explain this principle, and so denied it. They seem, however, to recognize that the air in certain places possesses a greater amount of "something" and sick people are directed by their physicians to seek such places in hopes of regaining lost health.

The oxygen in the air is appropriated by the blood and is made use of by the circulatory system. The prana in the air is appropriated by the nervous system and is used in its work. And as the oxygenated blood is carried to all parts of the system, building up and replenishing, so is the prana carried to all parts of the nervous system, adding strength and vitality. If we think of prana as being the active principle of what we call "vitality," we will be able to form a much clearer idea of what an important part it plays in our lives. Just as in the oxygen in the blood used up by the wants of the system, so the supply of prana taken up by the nervous system is exhausted by our thinking, willing, acting, etc., and in consequence constant replenishing is necessary. Every thought, every act, every effort of the will, every motion of a muscle, uses up a certain amount of what we call nerve force, which is really a form of prana. To move a muscle the brain sends out an impulse over the nerves, and the muscle contracts, and so much prana is expended. When it is remembered that the greater portion of prana acquired by man comes to him from the air inhaled, the importance of proper breathing is readily understood.

### **The nervous system**

It will be noticed that the Western scientific theories regarding the breath confine themselves to the effects of the absorption of oxygen, and its use through the circulatory system, while the Yogi theory also takes into consideration the absorption of Prana, and its manifestation through the channels of the Nervous System. Before proceeding further, it may be as well to take a hasty glance at the Nervous System.

The Nervous System of man is divided into two great systems, viz., the Cerebro-Spinal System and the Sympathetic System. The Cerebro-Spinal System consists of all that part of the Nervous System contained within the cranial cavity and the spinal canal, viz., the brain and the spinal cord, together with the nerves which branch off from the same. This system presides over the functions of animal life known as volition, sensation, etc. The Sympathetic System includes all that part of the Nervous System located principally in the thoracic, abdominal and pelvic cavities, and which is distributed to the internal organs. It has control over the involuntary processes, such as growth, nutrition, etc.

The Cerebro-Spinal System attends to all the seeing, hearing, tasting, smelling, feeling, etc. It sets things in motion; it is used by the Ego to think - to manifest consciousness. It is the instrument with which the Ego communicates with the outside world. This system may be likened to a telephone system, with the brain as the central office, and the spinal column and nerves as cable and wires respectively.

The brain is a great mass of nerve tissue, and consists of three parts, viz., the Cerebrum or brain proper, which occupies the upper, front, middle and back portion of the skull; the Cerebellum, or "little brain," which fills the lower and back portion of the skull; and the Medulla Oblongata, which is the broadened commencement of the spinal cord, lying before and in front of the Cerebellum.

The Cerebrum is the organ of that part of the mind which manifests itself in intellectual action. The Cerebellum regulates the movements of the voluntary muscles. The Medulla Oblongata is the upper enlarged end of the spinal cord, and from it and the Cerebrum branch forth the Cranial Nerves which reach to various parts of the head, to the organs of special sense, and to some of the thoracic and abdominal organs, and to the organs of respiration.

The Spinal Cord, or spinal marrow, fills the spinal canal in the vertebral column, or "backbone." It is a long mass of nerve tissue, branching off at the several vertebrae to nerves communicating with all parts of the body. The Spinal Cord is like a large telephone cable, and the emerging nerves are like the private wires connecting therewith.

The Sympathetic Nervous System consists of a double chain of Ganglia on the side of the Spinal column, and scattered ganglia in the head, neck, chest and abdomen. (A ganglion is a mass of matter including nerve cells.) These ganglia are connected with each other by filaments, and are also connected with the Cerebro Spinal System by motor and sensory nerves. From these ganglia numerous fibers branch out to the organs of the body, blood vessels, etc. At various points, the nerves meet together and form what are known as plexuses. The Sympathetic System practically controls the involuntary processes, such as circulation, respiration and digestion.

The power of force transmitted from the brain to all parts of the body by means of the nerves, is known to Western science as "nerve force," although the Yogi knows it to be a manifestation of Prana. In character and rapidity it resembles the electric current. It will be seen that without this "nerve force" the heart cannot beat; the blood cannot circulate; the lungs cannot breathe; the various organs cannot function; in fact the machinery of the body comes to a stop without it. Nay more, even the brain cannot think without Prana be present. When these facts are considered, the importance of the absorption of Prana must be evident to all, and the Science of Breath assumes an importance even greater than that accorded it by Western science.

The Yogi teachings go further than does Western science, in one important feature of the Nervous System. We allude to what Western science terms the "Solar Plexus," and which it considers as merely one of a series of certain matted nets of sympathetic nerves with their ganglia found in various parts of the body. Yogi science teaches that this Solar Plexus is really a most important part of the Nervous System, and that it is a form of brain, playing one of the principal parts in the human economy. Western science seems to be moving gradually towards a recognition of this fact which has been known to the Yogis of the East for centuries, and some recent Western writers have termed the Solar Plexus the "Abdominal Brain." The

Solar Plexus is situated in the Epigastric region, just back of the "pit of the stomach" on either side of the spinal column. It is composed of white and gray brain matter, similar to that composing the other brains of man. It has control of the main internal organs of man, and plays a much more important part than is generally recognized. We will not go into the Yogi theory regarding the Solar Plexus, further than to say that they know it as the great central store-house of Prana. Men have been known to be instantly killed by a severe blow over the Solar Plexus, and prize fighters recognize its vulnerability and frequently temporarily paralyze their opponents by a blow over this region.

The name "Solar" is well bestowed on this "brain," as it radiates strength and energy to all parts of the body, even the upper brains depending largely upon it as a storehouse of Prana. Sooner or later Western science will fully recognize the real function of the Solar Plexus, and will accord to it a far more important place than it now occupies in their text-books and teachings.

### **Nostril-Breathing Vs. Mouth-Breathing**

One of the first lessons in the Yogi Science of Breath, is to learn how to breathe through the nostrils, and to overcome the common practice of mouth-breathing.

The breathing mechanism of Man is so constructed that he may breathe either through the mouth or nasal tubes, but it is a matter of vital importance to him which method he follows, as one brings health and strength and the other disease and weakness.

It should not be necessary to state to the student that the proper method of breathing is to take the breath through the nostrils, but alas! the ignorance among civilized people regarding this simple matter is astounding. We find people in all walks of life habitually breathing through their mouths, and allowing their children to follow their horrible and disgusting example.

Many of the diseases to which civilized man is subject are undoubtedly caused by this common habit of mouth-breathing. Children permitted to breathe in this way grow up with impaired vitality and weakened constitutions, and in manhood and womanhood break down and become chronic invalids. The mother of the savage race does better, being evidently guided by her intuition. She seems to instinctively recognize that the nostrils are the proper channels for the conveyal of air to the lungs, and she trains her infant to close its little lips and breathe through the nose. She tips its head forward when it is asleep, which attitude closes the lips and makes nostril-breathing imperative. If our civilized mothers were to adopt the same plan, it would work a great good for the race.

Many contagious diseases are contracted by the disgusting habit of mouth-breathing, and many cases of cold and catarrhal affections are also attributable to the same cause. Many persons who, for the sake of appearances, keep their mouth closed during the day, persist in mouth-breathing at night and often contract disease in this way. Carefully conducted scientific experiments have shown that soldiers and sailors who sleep with their mouths open are much more liable to contract contagious diseases than those who breathe properly through the nostrils. An instance is related in which small-pox became epidemic on a man of-war in foreign parts, and every death which resulted was that of some sailor or marine who was a mouth-breather, not a single nostril-breather succumbing.

The organs of respiration have their only protective apparatus, filter, or dust-catcher, in the nostrils. When the breath is taken through the mouth, there is nothing from mouth to lungs to strain the air, or to catch the dust and other foreign matter in the air. From mouth to lungs the dirt or impure substance has a clear track, and the entire respiratory system is unprotected. And, moreover, such incorrect breathing admits cold air to the organs, thereby injuring them. Inflammation of the respiratory organs often results from the inhalation of cold air through the mouth. The man who breathes through the mouth at night, always awakens with a parched feeling in the mouth and a dryness in the throat. He is violating one of nature's laws, and is sowing the seeds of disease. More, remember that the mouth affords no protection to the respiratory organs, and cold air, dust and impurities and germs readily enter by that door. On the other hand, the nostrils and nasal passages show evidence of the careful design of nature in this respect. The nostrils are two narrow, tortuous channels, containing numerous bristly hairs which serve the purpose of a filter or sieve to strain the air of its impurities, etc., which are expelled when the breath is exhaled. Not only do the nostrils serve this important purpose, but they also perform an important function in warming the air inhaled. The long narrow winding nostrils are filled with warm mucous membrane, which coming in contact with the inhaled air warms it so that it can do no damage to the delicate organs of the throat, or to the lungs.

No animal, excepting man, sleeps with the mouth open or breathes through the mouth, and in fact it is believed that it is only civilized man who so perverts nature's functions, as the savage and barbarian races almost invariably breathe correctly. It is probable that this unnatural habit among civilized men has been acquired through unnatural methods of living, enervating luxuries and excessive warmth.

The refining, filtering and straining apparatus of the nostrils renders the air fit to reach the delicate organs of the throat and the lungs, and the air is not fit to so reach these organs until it has passed through nature's refining process. The impurities which are stopped and retained by the sieves and mucous membrane of the nostrils, are thrown out again by the expelled breath, in exhalation, and in case they have accumulated too rapidly or have managed to escape through the sieves and have penetrated forbidden regions, nature protects us by producing a sneeze which violently ejects the intruder.

The air, when it enters the lungs is as different from the outside air, as is distilled water different from the water of the cistern. The intricate purifying organization of the nostrils, arresting and holding the impure particles in the air, is as important as is the action of the mouth in stopping cherry-stones and fish-bones and preventing them from being carried on to the stomach. Man should no more breathe through his mouth than he would attempt to take food through his nose.

Another feature of mouth-breathing is that the nasal passages, being thus comparatively unused, consequently fail to keep themselves clean and clear, and become clogged up and unclean, and are apt to contract local diseases. Like abandoned roads that soon become filled with weeds and rubbish, unused nostrils become filled with impurities and foul matter.

One who habitually breathes through the nostrils is not likely to be troubled with clogged or stuffy nostrils, but for the benefit of those who have been more or less addicted to the unnatural mouth-breathing, and who wish to acquire the natural and rational methods, it may perhaps be well to add a few words regarding the way to keep their nostrils clean and free from impurities.