

A GENUINE DOCUMENTARY
REVELATION on the ALLEGED
POWERS



of
PSYCHIC
CHEATING!

A Sensational TREATISE
on the STRANGEST of all STRANGE ARTS!

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HEALING!
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STRANGEST of all STRANGE ARTS!

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- ** TERRORS OF THE EVIL EYE EXPOSED
- ** AFFIRMATIONS

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THE SCIENCE OF PSYCHIC HEALING

Occult or Drugless Healing is not new. It is one of the most ancient of arts BASED UPON NATURAL TRUTHS. Occult healing or Psychic Healing as we shall refer to it in the following pages is not a Magical Art. It is of neither the angels nor of devils. Although it has been bound up with Mysticism for many centuries, it is, nevertheless not of Mysticism.

There are many people who have viewed the subject of Psychic Healing with disfavor. But there is a growing tendency today to get away from this point of view. Even enlightened Medicine accepts the fact of Psychic Healing and itself uses it in many instances.

The TRUTHS of Psychic Healing have been forgotten in this age of materialism. We, today, have been interested in money grubbing and have lost sight of the Wisdom and Truth which is everywhere around us.

Hippocrates, the Father of Medicine, who lived 460 years before Christ was born, not only advocated Drugless Healing but practiced it with marvellous results.

Paracelsus, who was born in Switzerland the year that Columbus discovered America, says in his writings: "I have discovered a great many secrets in Nature, and I tell you that he can only be a true physician who has acquired a knowledge of the healing art and the POWER TO USE IT."

Paracelsus was ridiculed by the physicians of his time because they could not comprehend his knowledge of THE HIDDEN FORCES OF NATURE.

Celsus, who lived in Asia Minor about 130 years before Christ, was another noted physician who gave us proof of the forces in Nature which healed.

The Miracles of Moses, the Miracles of Christ, the healing power of the Twelve Apostles and other characters of the Bible, all are testimony of this NATURAL FORCE which CAN BE UNLOCKED BY MAN - if he would do so!

PSYCHIC HEALING AND THE SUPERNATURAL

All through time and among all the peoples of the earth, the belief, in supernatural energies has cured diseases. This is a broad statement

and one which may, it is to be feared, be challenged. However it is true - undeniably so.

Sick people, the lame and the halt all over the world have sought the help of "Higher Forces" to overcome their disability. Each time a "cure" has been effected these "Higher Forces" have strengthened belief or faith in those who have sought such aid.

We find this to be true among the savages of Darkest Africa where certain castes have their professional secrets and which select new members with the greatest care. The members of such castes are conceived to be the agents of superhuman powers and because of this they are thought to be able to prescribe a cure for any disease.

In Australia such powers belong to the koonkie. He goes to a patient, touches the painful parts, rubs the body with his hands and then at a propitious moment he discloses a small piece of wood or bone which he has had concealed in his hand all of the time and which he says he has extracted from the patient's body. This, he says, is what has caused the pain. The native actually believes himself to be cured after such manipulations.

In Siberia we find shamanism whose priests are called the Shaman's. The shaman is one who by auto suggestion can bring himself into ecstatic convulsions. He claims that he stands between man and god and he has the power to treat and overcome the ailments of men.

In America before Columbus came, the Indians went to the bohuti who treated ailments all of which were regarded as punishments of the gods for human neglect.

In China for many centuries, mental and bodily diseases were thought to be caused by the fox which plays such a large part in the superstitions of the East. When sick, a person called in the priest who wrote out a prescription in the form of a talisman or amulet and pasted it upon the wall of the house. This had the effect of "driving the fox from the body" and thus effected a cure!

In Japan and in India similar procedures were followed. In India, although medicine were sometimes prescribed and used, prayers, talismans, amulets were a necessary part of the mystic ritual to be followed. Such talismans and prayers were usually in Sanscrit, a language which the masses of people could not understand and this added to the mystic effects produced upon the patient.

In ancient Assyria and Babylonia, medicine was an exclusive right of the priests who by various beverages and concoctions drove the

"demon" from the body of the sick person. The same beliefs were prevalent in the Jewish nation as reported in the Old Testament.

In ancient Egypt, the goddess Isis was thought to be the one who cured the ill of the mind and body. Those who could find no relief from the physician went to the temple where they slept to get cures from the goddess for themselves or for their friends. Many were the blind or the lame who became well after such a visit to the temple.

The ancient Greeks had similar beliefs. Not only were there sacred temples for the purposes of curing the ill but there were sacred springs from which to drink, sacred rivers in which to bathe, sacred statues to which to pray. Here again, History tells us, many cures were effected.

Both the Old and the New Testaments have many instances which refer to healing due to some supernatural forces. Usually it takes the form of a "laying on of the hands". For example Saint Mark, v, 23:

"And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her that she may be healed: and she shall live".

Also Saint Mark, vi, 5:

"And he could there do no mighty works save that he laid his hands upon a few sick folk, and healed them".

Again Saint Mark, viii, 23 to 25:

23 "And he took the blind man by the hand and led him out of town; and when he had spit on his eyes, and put his hands upon them, he asked him if he ought.

24 And he looked up and said, I see men as trees walking.

25 After that he put his hands again upon his eyes and made him look up; and he was restored, and saw every man walking".

Saint Mark, xvi, 18 we also find:

" * * * they shall lay hands on the sick and they shall recover".

In I Timothy, iv, 14 we find:

"Neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands of the presbytery"

The Acts also give us complete details of how Peter and Paul cured the lame and how many special miracles were performed by their hands. The successors of the Disciples also effected many cures and Biblical history gives us many instances.

Eusebius tells us how they healed the sick by laying on of the hands. The methods used by all were not variable. Sometimes the individual performed the cure. Sometimes a symbol was used such as some relic of the Christ or of some holy man or sometimes it was the use of prayers and godly works.

Typical of the cures mentioned are those recorded of Francis de Assisi. He banished devils, cured gout, lameness and blindness. In his time the traditional method of suggestion and prayer and the laying on of the hands was supplemented by the use of the sign of the cross.

Then there was St. Patrick who is reported to have healed the blind in Ireland by placing his hands upon the eyes. St. Bernard, in one day, is said to have cured eleven blind people and to have enabled eighteen lame persons to regain the use of their limbs. In Cologne alone he is said to have cured twelve lame, three dumb and ten deaf persons all by means of laying on of the hands.

Some persons today say that such cures are the exclusive property of the Catholic Church and point out the various Catholic Shrines around the world where cures are effected annually. This is not true, however, for cures of this nature are not a RELIGION. As proof of this, when Protestantism came into being there was no change in the basic principles involved. Martin Luther wrote: "The physicians consider in the diseases only the natural causes from which a disease results and want to remove them by their medicines, and they are quite right in it. But they do not see that the devil often sends to one a disease which has no natural causes. Therefore there must exist a higher medicine, namely, the religious belief and the prayer through which the spiritual medicine can be found in the word of God".

No, Psychic Healing is NOT a religion. Those who claim that it is have no more reason for so doing than to call Osteopathy, Homeopathy, Massage or Chiropractic or any other form of healing a "religion". Simply because in the early days of civilization healing, medicine and religion were closely identified and in many instances were dispensed by one and the same person - the priest - there is no reason for calling it a religion.

It is true that the broad undercurrent of religious cures has never ceased to flow especially in the Roman and Greek Churches but similar cures have also come from other sects, cults and schools of thought. For example in the seventeenth century the Irish nobleman Greatrakes believed that he was the bearer of a divine message and had the mission to heal the sick. He, too, appealed to the belief of the masses by laying on of hands and by movements which we call passes.

In the following century Pastor Gessner, in Germany, used similar methods and effected cures all over Europe. His successes were followed by many other successes, mainly among other ministers and pastors who called upon their flocks to firmly put their faith in Christ if they would be healed of their afflictions. This movement spread all over Europe.

MODERN MOVEMENTS IN PSYCHIC HEALING

The similar occurrences between Casser's time and our own are too well known to require a complete recital, but they have occurred and are continuing to occur day by day in all parts of the world. In England we find the Emmanuel Society right in the midst of the Church of England. In America we find the Christian Science Movement started by Mrs. Eddy which although new as a therapeutic system, was so very old in its philosophic elements.

Basically, Christian Science includes a true belief in God; that God is all reality and that Reality cannot include the ungodlike. Sin and disease are considered ungodlike and therefore unreal and if it is unreal then it has disappeared from our lives - it does not exist. Thousands upon thousands have been cured of disease under this belief. Similar in its aspects is the movement which was started by Dr. Worcester in Boston not so many years ago. Always the aim has been, in such instances, to cure the patient by re-enforcing in him, through religious suggestion, a confident belief which gives new strength to the mind of the sufferer until it overcomes the functional disease of the body.

Whoever examines the historical background of Psychic Healing together with the history of mankind CANNOT DOUBT FOR A MOMENT THAT A BELIEF IN SUPERNATURAL POWERS IS TRULY AN AGENCY FOR THE OVERCOMING OF DISEASE. Scientists may analyse the matter from the point of view of religion, psychology or of ethnology but in each instance they will have to acknowledge that HE WHO BELIEVES MAY BE CURED. Certainly even the most skeptical ethnologist will

acknowledge that little if any fraud has entered into the history of religious psychotherapy.

HOW FAR SHOULD PSYCHIC HEALING BE ALLOWED TO GO?

The question naturally arises, if the existence of such power is an acknowledged fact, "How far ought these religious energies be used today in the interest of curing disease?" A sick woman who kneels before the image of the Virgin and prays for relief from an ailment which the physician has said is incurable moves in a sphere of thought which lies outside the study of medicine. The same holds true of Christian Science.

However, there have been and still are movements, sects and cults where religious thought is intertwined with psychological theory, mysticism, etc. There have been some who have felt that the church or religion has too long ministered only to the spiritual needs of the community and mindful of the cures effected by Christ and other holy men, point out that the minister can become physician as well to his congregation.

It cannot be denied that such a viewpoint on the part of unscrupulous persons would lead to much harm. Just because the Christian Church combined both functions in the early days does not imply that such methods should be followed today. It should be borne in mind, as had already been indicated, that in the early days, the priest was expected to cater to the physical as well as the spiritual needs of his flock. Today in a modern world, this is no longer true. The physician is a scientist and as such is a specialist in the physical needs of mankind. He is the first line of defense against disease.

Unfortunately many religious psychotherapists emphasize antagonism to physical help; in fact they often emphasize that theirs is a drugless method of healing and in a round about manner reflect upon the good that medicines can do for the individual.

Actually a rational, middle course should be followed. The trained specialist in physical ailments is still the first and foremost defense against disease; yet when coupled harmoniously with psychical factors and re-enforced by such inspiration favorable results should follow more quickly.

Many a physician who has had what he considered a hopeless case has suggested Psychotherapy; has suggested a visit to a shrine or has intimated that prayer alone could effect a cure, and he has seen such cures effected.

Thus it may seem that there should never be any form of cooperation between the Psychic Healer and the Physician. The minister should adhere strictly to spiritual aims and never forget that the task of the church stands much higher than that of removing pain. The physician, on the other hand, should make use of every psychical factor realizing full well that religious fervor and belief can further his own interests. Finally, it may be said that the ministers first recognized what the physician ought to have seen long ago - but it still remains for the physician to see it more fully and correctly.

Some readers may be impatient to get on with the story of Psychic Healing but it has been necessary to fill in the background as given in the foregoing in order that a sound approach to the subject may be effected. A carpenter cannot build a house without tools and even with tools he cannot build unless he has background and understanding of his trade. He must start with the foundation and build upwards; he cannot start with the roof and build down. The historical background which has been given, therefore, has been essential to a true understanding of the art of Psychic Healing.

WHAT ARE THE REQUISITES OF A HEALER?

The idea has been prevalent that one must be endowed by nature with certain gifts in order to be a Psychic Healer. Some think that because they have had a "vision" or a "premonition" that they have the "gift of second sight" or some other mystic or supernatural powers. This is not the case at all. Anyone can be a Psychic Healer under certain conditions. Some of these conditions are of one's own making; others are due to outside conditions including the mental factors of the person who seeks aid.

Broadly speaking, the factors which must be sought in order to be a Psychic Healer are as follows:

FIRST: KNOWLEDGE.

One must prepare himself to be a Healer. One must know all there is to know about the art from earliest times until the present. One must not believe, simply, that he can effect cures out of thin air. More than faith in himself is required. There must be a knowledge of the patient and a conscious knowledge of the natural forces involved. There must be knowledge of how to apply these natural forces.

SECOND: SELFLESSNESS.

There must be a sincere desire on the part of the healer to be helpful to suffering humanity. There must be Love and Sympathy and Understanding in the heart. There must be an acknowledgment that there will be times when one cannot effect the desired results and there must be recognition of the fact that the trained physician is first and foremost when it comes to combatting ills of the flesh.

THIRD: PURITY.

A good healer must live a pure, chaste life. He must be master of himself and of his emotions. He must be completely honest and sincere. He must under no circumstances resort to fraud or pretense. He must give more of himself than he will ever expect to receive.

FOURTH: INTUITION.

This is what is sometimes referred to as the "Sixth Sense". This is a faculty which is more or less dormant in all of us but which can be developed with use. The perceptions must be keen enough to recognize the kind of people with whom one comes in contact. This is a quality which every good physician and minister must have. Often this faculty is more valuable than the ability to diagnose correctly.

FUNDAMENTALS OF PSYCHIC HEALING

Now that we have filled in some of the background of the science of Psychic Healing and determined some of the requisites of the healer, let us determine upon what Occult or Psychic Healing is based.

One answer is "The Power of Suggestion" or more specifically, **AUTO SUGGESTION**. Note that it is stated specifically that this is one answer. There are others but we shall discuss them later.

What is meant by Auto Suggestion? The word auto means "self". The word suggestion means "impression". Therefore Auto Suggestion means self impression or an impression made upon one's self or an impression arising within one's own mind!

Self impressions may be either voluntary or involuntary. For example if one says to himself, "I must get up early tomorrow and catch a six o'clock train"; and he gets up without an alarm clock the following morning, that is **VOLUNTARY AUTO SUGGESTION**.

If, on the other hand, a result is secured as a consequence of external impressions or imaginary impressions it may be said to be INVOLUNTARY AUTO SUGGESTION. Many years ago, for instance, when plate glass windows first came into use, the poet Rogers was visiting a friend who had just put in some plate glass windows. Rogers was seated at luncheon with his back to the window and he imagined that the window was open and that he felt a draft from it. He was too polite to ask his friend to close the window while eating, despite the fact that he thought that he was catching a cold. The more he fretted about the window which he imagined to be opened, the more he felt that he was catching cold. As a result he actually did catch cold through AUTO SUGGESTION.

It is impossible to estimate the extent to which suggestion reflects upon health. In some instances people have been made seriously ill, sometimes fatally so, by others telling them how badly they looked or suggesting that they had inherited some fatal disease. Sometimes a person whose mother or father has died of an incurable disease imagines that he or she has the same symptoms. They harbor this illusion so long that they actually make themselves ill thru auto suggestion.

Suggestion influences almost every moment of our lives. Everything that we see or hear or feel is a suggestion which produces a result corresponding to its own nature. This subtle power reaches down and affects the very springs of life. Many doctors have put patients to sleep with a weak solution of salt and water or sugar and water when the patient thought that he was getting a sedative.

The body can actually suffer wounds through the power of suggestion particularly when the patient is under the influence of a hypnotic trance. For example, if a person under such influence is told that he will be burned with a red hot poker and a COLD poker is placed across the arm, the flesh on the arm will immediately appear to have been severely burned!

Psychic Healing is due to the application of perfectly natural laws and the power employed is as much a natural law as is the law of electricity. The question of religion does not enter into it at all... beyond this one thought. All natural laws are of Divine origin! One's personal religion is unimportant for regardless of specific creed results have been obtained by many people. This is true of the Catholic, the Protestant, the Christian Scientist - all of which are Christian faiths - as it is of the Yogi of India, the Buddhist monks, the shamans of Siberia, the Moslem healers, the Hebrew healers or other religious faiths.

Remember that Cult or Creed do not count, it is Faith in Him, faith in God that counts. In Romans, II, 14 & 15, we find the proof that natural laws when applied in His name and in faith can work great wonders, regardless of one's religion.

14. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves.

15. Which show the work of the law written in their hearts * * *

It should be borne in mind that it is the Divine heritage of everyone and not a gift bestowed upon a few. Healing is a natural power which can be developed by practice and confidence. It is like a muscle that is developed by practice but which becomes soft and flabby by non-use. All healers are but channels of expression through which the natural forces and energies flow. They are the instruments to the hands of Divine Natural Laws. Many times a natural healer is at a loss to explain his power - to know where the power comes from. They only know that they are able to accomplish results.

THREE FORMS OF PSYCHIC HEALING

Generally speaking there are three forms of Psychic Healing. Sometimes a healer will use but one form; sometimes a combination of all of them. Each has his own peculiar idiosyncrasies, his own particular methods which he has adapted through practice.

The three forms of healing are: Vitalic Healing, Mental (or Thought-Force) Healing and Spiritual Healing.

In application and practice these three methods may be described as follows: Vitalic Healing consists of sending Vital Force or Energy to the affected parts, thereby stimulating the cells and tissues to normal activity. This form of healing has been called Magnetic Healing and many cures have been made through this agency. In this method, particularly, healers have sometimes achieved success and did not even know the principles underlying the work although they did know the methods to be employed. This may have been the kind of healing that Christ taught to the Disciples when He called them up to the mountain. (See Mark, III)

14. "And he ordained twelve, that they should be with Him, and that he might send them forth to preach.

15. And to have the power to heal sicknesses, and to cast out devils."

It is also worthy to compare Moses, XI, 3, wherein it says:

"I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them."

Mental Healing has been referred to as Suggestive Healing, Psychic Healing, etc. In this method, the healer exerts control over the cell-minds of the patient. This is the most common kind of "faith" or "religious" healing. This may have been what was referred to in I Corinthians, XII, 9 and 10:

9. "To another faith, by the same Spirit; to another the gifts of healing, by the same Spirit."
10. "To another the working of miracles; to another prophecy * * *"

Spiritual Healing is the highest form of healing and is rare indeed. Few are privileged to possess its power. Many who think that they have it are simply using the other two methods of mental healing mentioned above and do not, in truth, even know the meaning of Spiritual Healing. Spiritual Healing comes from having attained a high degree of spiritual unfoldment and then allowing the light of this mental perfection to pour forth upon the mind of the patient, bathing him in high thought and lifting him temporarily into a higher plane of life.

This is the kind of healing attributed to Christ and to other holy and spiritual men. For examples of this kind of healing the following Biblical passages may be referred to:

II Kings, 20:5
Psalms, 107:20
Matthew, 22:15

II Chronicles, 10:20
Matthew, 4:24
Matthew, 14:14

PROVING THE DIVINE ASPECTS OF HEALING BY SCIENCE

Up to this point in our discussion we have gone to some lengths to point out the Divine aspects of Healing. We have made the statement that healing is dependent upon certain natural laws and that natural laws are of Divine origin. This term "Divine" may or may not be used as you will, but not to deem it Divine would be to deny the existence of a Supreme Being as the motivating influence in the Universe. Your author chooses to accept the fact that Healing of this kind is of Divine origin. It now remains for us to see how Science proves that the Divine aspects are correct.

It is not the object of this work to discuss the matter of disease. We should only be concerned with healthy conditions and the manner of bringing them about. We will not discuss symptoms, therefore, but rather we shall attempt to discuss the best way to remove the causes of the symptoms and they will then disappear of themselves.

Usually we consider that disease is "physical"; that is that an unfavorable condition exists in the body or in the cells of the body. However, when we begin to study the question we find that every single cell in our bodies is controlled by a corresponding cell in the mind.

If this is so, it naturally follows that the only way that we can effect a cure in the body is to reach the "mental" part of the cell or cells which lies in the brain. We must stimulate and arouse these mental cells in such a way that they will stimulate the cells of the body, and restore them to health.

Some skeptics may inquire how it is possible for one mind to transmit to another mind the ability to heal. This is easily answered. Nearly all of us have seen the hypnotist at work either in private practice or upon the stage. We know that one mind CAN and DOES activate another. It is possible for the hypnotist to make the subject insensible to pain, even when needles are inserted in the body of the subject.

The power that one mind has to be able to heal another does border on the miraculous but the phenomenon can be explained. The Yogi theory is about as easily explained as any so we shall proceed to point it out to you. It is necessary to grasp this explanation if one would understand what is to come in subsequent pages.

The theory is that the minds of individual men are not distant and separate, one from the other. Rather, each mind is united by one Universal Mind, which is God, of which every single person's mind is an individual and organized part. If this is true it follows that man's mind and the great Universal Mind are ONE. Close your eyes and imagine that this great Universal Mind fills up every nook and cranny of the entire Universe. It is like an ether which fills everything, and permeates everything. Each of us is living in a virtual sea of pulsating and vibrating mind or mind-force.

Every cell in our individual bodies is a particle of Mind Substance and these cells of flesh are the bodies of thought. Every organ of our bodies is made up of millions of these cells. It follows, therefore, that each organ can be controlled by the positive mind of the individual. In other words, by directed thought, constructive thought, we can induce the cells and the organs themselves to progress toward a higher degree of intelligence and thus manifest health and strength.

Every single action of the body is caused by the mind, for there is a living force or energy in thought. This thought, infused into the flesh makes it healthy and strong so that it will resist disease of its own accord.

The Mind can and does control matter. We can intelligently and consciously direct the forces of our thought to any organ in the body and so change the cells with these positive thoughts that all impurities can be eliminated, or changes made in their structure. To some, this might at first thought seem to be fantastic but an excellent example of just such phenomena can be given by way of illustration.

The Stigmatists were an order of nuns who for years concentrated all their energies and dedicated their lives to living the kind of life that Christ did. They carried this thought into their every action even to entering into all of His sufferings. So completely did they concentrate their efforts, so completely did they enter into all of His sufferings and so vividly did they picture His wounds as He hung upon the Cross that their THOUGHTS actually changed the chemical and physical structure of their tissues. They were actually able to reproduce the nail marks in their hands and feet and the spear wound as in the side of the Crucified Christ!

So, we can see that by identifying oneself with the qualities which radiate from the Divine Mind, we can build up a positive, constructive force of mind that will, in turn, overcome every negative condition of the body - and this, in turn, can be imparted to others. The only limitations, theoretically, are those of the individual mind to concentrate properly.

PRINCIPLES OF VITALIC HEALING

Somewhere within each human being there is a "Vital Force" or "Life Force" which some people refer to as Energy. This Vital Force is mental in its nature. It might be called a part of the Universal Mind. It might be called the Divine Spark which burns in all of us - the Soul.

This is not to be confused with the mind itself for it is not OF the mind. It is something far greater and is outside of and apart from the mind. Let us consider it this way: Each human being is of three things: BODY, which is matter; MIND and VITAL FORCE which is the Divine Spark or Soul.

That Divine Spark is the Universal Principle. It is something that pervades all of space. It is the Force by which means every bodily function is made possible. It is found in air, water, food and each living

organism absorbs it for work in the body. By various means we each are able to absorb this Energy or Power of Force in greater than normal quantities and to store it up for use when it may be required.

Some may doubt the truth of that statement also, yet is there anything so strange about it? What is Electricity? Where does it come from? How is it stored up? No one truly knows the answers. It is known that certain things can be done with it, yet electricity still is a mystery in many respects. We accept the principle of electricity; then why not the principle of Vital Force?

In principle, Vitalic Healing depends upon one's ability to transmit to another some of the Force which one has acquired and stored up. The usual method and often the most effective means is by use of the hands. By making passes over a sick person and at the same time directing a current of Vital Force to the affected part, it is possible to stimulate and stir into activity, cells which have become sluggish. Vital Force, thus transmitted, acts as a tonic to the patient and invigorates and strengthens generally as well as tends to produce a definite local improvement.

The reader may say to himself, "But I cannot sense this power within me." Perhaps you cannot, but everyone has this power - even you. Through practice and development you will sense it and you will be able to sense its transmission to another.

There is nothing particularly strange in this. It is similar to the incident described in Saint Mark, VI, 29 to 30 wherein it is stated that on one occasion a certain woman who had been bleeding for twelve years came close to Christ. She believed that He could relieve her of her distress, so she touched the hem of His garments. The Bible goes on to say:

30. "And Jesus immediately knowing in himself that virtue had gone out of him turned about in the press, and said, who touched my clothes?"

This proves that Jesus sensed the loss of some of His Vital Power simply when one touched the hem of his garments. It explains and proves the existence of the Divine Spark, the Vital Force which is in all of us.

Again it should be stated that this form of healing is not a special gift, inherent in or bestowed upon only certain individuals. It is inherent in each of us although some do attain far more proficiency than others because of their temperament, sensitivity or adaptability while others never come to a realization of their powers as long as they live.

It is not necessary that one know all the details and theories concerning Vital Force beyond the indisputable fact that it does exist. Just as an electrician does not know everything about electricity, yet is able

to make wonderful use of it, so, too, the important thing is to harness your personal powers.

It was suggested in an earlier paragraph that this Energy is acquired from food, water, the air we breathe and that it is stored up in the brain as well as in various nerve centers of the body. From these it is drawn as the system desires to utilize it. Each nerve is constantly charged with this Vital Force. Every cell in the body is charged with it. A strong, healthy person has it in greater abundance than a weak, run-down person.

FIRST PRINCIPLES IN THE ART OF LAYING ON OF THE HANDS

Since we have learned something about the fundamentals involved in Psychic Healing, the reader may be interested in knowing just how the Vital Forces is manifested and how it is directed. It has already been intimated that this is accomplished in various ways including "a laying on of the hands." That the reader may experience for himself, at first hand, the actuality of this power, we shall proceed to perform an experiment which should demonstrate conclusively that such power is inherent in you.

It should be pointed out, however, that this Experiment may at first fail because of an unawareness of factors involved. This experiment is largely a test of your powers of concentration. Some who try this fail even after trying it many times while others obtain tangible results after only a few trials. It all depends upon you.

It should be realized at the outset that there is nothing mystic, magical nor supernatural about this experiment. To the uninformed, it may appear to be so, but to one who has read the preceding pages it will not appear to be anything of the kind. Any good psychologist will recognize the elements of a common psychological experiment in this.

Practice in this experiment will lead one to really astonishing results which can be extended with ramifications indefinitely. To start with, you may practice this as if it were a parlor game or trick. Once you have demonstrated your powers you may go on from there.

First, invite a couple of your friends or relatives to participate in this experiment. In this experiment you are to be the Operator and your guests are to be the Subjects.

The Subjects are to be seated comfortably and relaxed with their hands outstretched before them or resting lightly on a narrow table to

eliminate any strain. The hands should be held rather close together and the palms of the hands should be UPWARDS.

Now you are ready to begin the experiment. As the Operator, you stop in front of the first Subject. It is your intention to draw the tips of the fingers of your right hand over the hands of the first Subject without touching the Subject's hands. This drawing motion should START AT THE SUBJECT'S WRIST AND END AT HIS FINGER TIPS.

YOUR fingers should be held spread apart just the slightest bit but straight and abreast of each other. You should come as close to the Subject's hands as possible BUT DO NOT TOUCH! The MOTION should be very slow and the action should be repeated a number of times - fifteen or twenty times.

When you have done this to the first subject, go on to the next subject and repeat the process. Continue with all Subjects. In performing this experiment, silence should be maintained. There should be no giggling or whispering. All should concentrate.

The Operator should try to FEEL the unseen energy flowing out of his fingertips. He should KNOW that it is flowing out - because it is there to flow!

Of course, before the Experiment begins, you tell the Subjects that you are going to draw your fingers over their hands and make them sense the Vital Force being transmitted from you to them - without ever touching them.

When you have performed the experiment on all of the Subjects ask them to report their sensations, honestly and accurately. Now in some cases, the Subject will say that he has felt absolutely nothing. Another will say that he or she "thought" they felt something but could not be sure. If you have three or four Subjects, at least one of them should have detected a definite and peculiar sensation.

The degree of sensation will vary according to the person as some are more susceptible than others. Others who are genuinely skeptical may be very difficult subjects. The nature of the sensation will vary also. Some subjects will feel a slight warmth. Others may sense a slight coolness. Others may feel a tingling sensation. Others may sense a prickling. Often the sensation takes the form of a numbness that creeps into the hands.

If the experiment results in a complete failure it may be due to one of several factors. Perhaps the Subjects have not been properly coached as to what to expect. If this is so, try the experiment again and this time far different results may be obtained. Sometimes outside noises

that interfere with proper concentration are at fault. Sometimes there is a tension or a feeling of nervousness that tends to build resistance against accomplishing results. For these and other reasons, it is wise to try the experiment several times. If results cannot be obtained at all, give it up for the time being and try it another time. Sometimes it is beneficial to have one of the Subjects become the Operator.

After a couple of trial experiments, however, tangible results will be forthcoming. Then is the time to begin to analyze the results. It will be found, for instance that at least one of the subjects will be found to be more susceptible than the others, and one will feel the results with greater intensity than the rest.

Another Experiment along this same Line is as follows: The same procedure is followed as described above except that the Subjects are blindfolded. The same motions are used and the Operator tries to obtain the same effects. The only difference is that the moment that a Subject "feels" anything unusual he or she says so. Usually blindfolding aids concentration although there are occasions when this procedure tends to make the subject nervous.

In experiments of this kind the Operator may or may NOT perceive an outflow of power. This is true even when the subject feels an inflow of power to marked degree.

Experiments along this line should be tried as often as possible and with as many different Subjects as it is possible to get. The more practice and the more subjects, the quicker one may demonstrate their latent powers.

LACK OF CONCENTRATION THE BIGGEST FACTOR IN FAILURE

If the reader has tried out the simple experiment that has been described and has not been able to obtain the results described or if some results but not to the degree of perfection desired, it is perfectly understandable.

In addition to the factors which cause variable results as discussed in few paragraphs back, perhaps the greatest reason for failure to accomplish results is lack of CONCENTRATION. It is a well known fact that in the Orient, where the healing arts have attained a high degree of perfection, much is made of the subject of concentration.

Here in the Western World there have been many misconceptions regarding concentration. Many people believe that concentration is a very laborious process. They believe that it is difficult to achieve a considerable degree of concentration. Now if one looks upon the famous Rodin statue, The Thinker, one does get the idea that thinking and concentration are difficult of achievement, that great physical power is needed.

Nothing could be further from the truth. Were I to create a statue of The Thinker, I would mold a figure lying back comfortably and relaxed - almost lazily, with the hands clasped behind the head. That is the best way to think and concentrate.

Concentration is easy when one knows how to do it! It does require a little practice and exercise, at first, but then it comes easily and naturally for man was made to THINK and CONCENTRATE.

Concentration is one of the most powerful tools of man. Its attainment is comparatively easy and the process is both interesting and stimulating. The method which your author is about to explain to you is almost like playing a game or solving a cross word puzzle.

WHAT IS CONCENTRATION?

The ability to concentrate is a faculty of mind which every human being possesses in varying degrees. Like any other faculty of the mind, it can be developed, increased and enlarged. Once developed, it only decreases with non-use or through physical or mental disability. Even that might be considered a mis-statement because once the ability to concentrate has been developed there is a natural tendency to continue to concentrate... Therefore non-use of the power is very rare.

Unfortunately, not many people have bothered to cultivate the faculty except in an emergency and in such cases we are rarely conscious of the fact. The real value lies in learning to concentrate CONSCIOUSLY; to be aware of concentrating. When one can do this one has attained a great POWER.

Concentration means "Focusing the mind". Place a small 30 watt bulb in a large ball room and the light will be so dissipated that it will hardly make a difference whether it is on or off. If we place this same 30 watt bulb under the glass slide on a microscope, it will reveal an entirely unseen world of wonders.

It is the object of this portion of this present work to show how anyone can gather their scattered mental forces and focus them so they can investigate the latent powers of their innermost beings. You will be shown how you have the FREE USE of the Power of your Mind just as you have the free use of the power of your hands, your feet, etc.

There is no short-cut to attaining the power of concentration. Many people strain and even torture themselves in the hope of advancing more rapidly. They believe that by doing so they can find a "short cut". Such methods defeat the very end which they have in mind. The first key to concentration is MODERATION. Do not strain. Do not try too much. Take it easy.

In attaining Concentration it is essential to make the body and mind obedient to the will and completely independent of any and all external conditions. You may like to sleep in the morning. If so, you must drag yourself out of bed by sheer force of will. You may like to eat until you are stuffed. You must force yourself to eat less than you normally do. You may like to eat sweets. You must deliberately put them out of your mind. These are simple things. You may even say, "But I want to eat plenty", or "I like sweets so why should I not eat them?" I merely give these as examples and NOT as rules. However, if you can follow the above suggestions, you will have started on the road to successful concentration.

The reader should not underestimate his ability to concentrate. You may already be accomplished in this direction and not be conscious of it. So many people spend their time being envious of others who, they believe, have greater powers than themselves. If the facts were known, those others perhaps are the ones who are envious of him who think so poorly of himself. Think well of yourself and others will do so also!

The powers of concentrations must be developed just as an athlete develops his muscles. The exercise must be light at first but followed religiously each day or even several times a day, if the time permits. An athlete training for a championship must increase his exercises gradually, going from light exercises to more and more strenuous exercises until he has attained the pitch of perfection needed. Once this pitch of perfection has been attained, it can be easily maintained so he "tapers off" just before the big fight. He does not, however, stop all exercise for he knows that a highly developed muscle will degenerate and become soft and flabby unless exercised. The same is true of your powers of concentration. You start slowly, gradually increase the tempo until you have attained a pitch of perfection; then you can "taper off" and still maintain your standard of excellence.

Concentration is essential if you would succeed in life. Master one trade, one art, one profession and you will succeed. Attempt to do

too many things and failure will be the inevitable result. Even the great Gladstone who had one of the most active and magnificent of minds exclaimed that he could not do two things at once. He found that it was necessary to throw his entire mental resources upon whatever thing he set out to do. But he did it handsomely! If concentration was necessary to a Gladstone certainly average "scatter brains" can find it to their advantage.

TWO KINDS OF CONCENTRATION

There are two kinds of concentration: TEMPORARY and SUSTAINED. Temporary Concentration is having the ability to keep the mind focused upon a certain subject for any given period of time whether it be for five minutes, ten minutes, an hour or several hours, without interruption.

Let us take the following as an example. Take a piece of paper the size of this page and in the exact center of it draw a circle the size of a half dollar and fill it in with ink. You now have a black ball in the center of the piece of paper. Pin this paper on the wall about 4 or 5 feet away, at eye level and then sit back in a chair and keep looking at it. Concentrate upon it. Think of it as a black ball; think of it as a black world travelling through white space. Think of it as a thin black wafer; think of it as spinning about. Think of it as a top which is spinning. Think of it in any way or in any terms that come to you mind... but keep your mind upon it. Do not allow any outside influences such as noises, sounds, persons, disturb your thoughts. Imagine that you are in a little world all of your own and all by yourself and that you alone can see that black ball or spot. Keep your mind on IT!

This may prove to be difficult at first because sounds will divert your attention. You may even hear the breathing of a person who may happen to be in the same room with you or you may hear a clock ticking or the faucet dripping even in the next room. Each of these outside sounds will compete for your attention but fight them off. Focus your mind on the ball alone. With a little practice you can concentrate upon it and be absolutely oblivious to any and all external influences. Even a fire engine might go up the street and you would never hear it.

Sustained Concentration, on the other hand, is the ability to specialize in a given subject or in a given branch of that subject until it has been mastered. Before attempting to entertain this form of concentration you must be certain that the end is worth while. When once you have made up your mind that the end IS worthwhile you must do everything possible

to gain the end. For example you want to buy a home for yourself and your family. You must weigh all the factors. Is it better for you to own a home than it is to rent one? Will it be too far from your work? Will you be able to carry the payments? Will it be the right neighborhood for your family? etc. After you have weighed all the factors THEN translate your every action from that point on toward getting that which you desire to have. You must live your life in accordance with that FUTURE that you have decided for yourself.

This does not imply that you should be a drudge to that idea. It simply means that even though you may be thrown off stride on occasion, even though you might lose your job, even though you may see that dream shattered, you must stick to the original idea and strive to attain that original goal.

VOLUNTARY AND INVOLUNTARY CONCENTRATION

In addition to temporary and sustained concentration we also find voluntary and involuntary concentration.

Some people say, "Oh, I can't concentrate!" Sometimes they blame interruptions, the family radio, the noise that the neighbors make, or any other external influences. That is just a pretense. You can concentrate - because you already have done so a few thousand times!

You have perhaps been reading a book and have been deeply interested in it and when someone spoke to you you did not even hear them. Or you may have gone to the movies and even though there was a raging thunderstorm outside, you never heard it because you were so interested in what was going on on the screen. Sometimes you may even have been looking at your newspaper when suddenly your mind begins to wander and you are thinking of something that happened during the day. A person watching you would think that you were reading the paper, but your mind is far off - thinking of something else.

All of us have indulged in some such form of concentration. Some might call it "mind wandering" and it is to some extent because it is not controlled and one is not conscious of it. Yet this IS concentration - INVOLUNTARY concentration. It is concentration because you focused your mind upon one thing to the exclusion of everything else.

However, when you focus your mind CONSCIOUSLY and DELIBERATELY upon a subject - a subject which YOU SELECT, then it is voluntary

concentration and the kind of constructive concentration that really amounts to something.

IDEAL CONCENTRATION

From the foregoing examples it may be seen that just a mere focusing of the attention upon a given thing is not enough. Such concentration is stationary. Ideal concentration should have MOTION. It should accomplish results.

Ideal Concentration is the faculty of attending to one or to several things, as your mind may suggest, but always bearing in mind the ULTIMATE OBJECTIVE. Concentration then, is not inflexible and stationary but divertible and mobile - at will. Concentration is not the END but a MEANS TO AN END.

One cannot just sit down and "concentrate" and expect that some tangible result will manifest itself. It is only after one has formed the HABIT of thinking properly that results will manifest themselves.

Sometimes people get the idea that because they are conscious of their minds being active all of the time that they are getting proper mental exercise. Some people say, "But it is my understanding that the mind is always active - even when I am asleep." That is true but there is more to it than that. You use your muscles each day in walking, in working, in doing your chores, but that does not constitute exercise.

Physical Exercise denotes a strengthening of certain muscles above and beyond normal capacity. Mental Exercise means the strengthening of certain mental processes above and beyond one's normal requirements. Assuming that the foregoing is correct we must then take steps to develop a system of mental exercises that will increase one's capacity to absorb knowledge easily and quickly and to store it away against the time when we will have need for it!

Bearing the above facts in mind it remains for us to take the first faltering steps in perfecting our ability to concentrate. The word faltering is used advisedly because just as a baby must learn to crawl before it takes its first steps and then learns to walk before it can run, so, too, must we start with elementary methods. Some readers may think them too elementary but ultimately, when looking back, it will be seen that this has been the best procedure to follow.

MENTAL EXERCISES FOR THE DEVELOPMENT OF YOUR POWERS OF CONCENTRATION!

We have seen, in preceding paragraphs that it is necessary to exercise the mind if one is to achieve powers of concentration. We cannot accomplish much at first. We must take things in easy stages. Just as a baby must learn to crawl before it can stand erect and walk and just as it must walk before it can run, so, too, must we start with simple exercises which you may think at first are much too simple. **DO NOT TAKE THESE EXERCISES LIGHTLY.** One cannot just start in the middle of things.

If you were asked to lift a two hundred pound weight you perhaps could not do it or if you could do it you would strain and might even suffer injury to yourself. However, if you started by lifting 25 pound weights and then increased the weights to 35, 50, 60, 75, 100, 150 pounds, etc., you would soon be lifting the 200 pound weight with ease. Practice does it. In the same way the simple exercises which you are about to read of are the simple fundamentals which will lead to greater accomplishments later on.

Now, if your mind is to accomplish something useful and of value, it must be able to keep on **ONE** subject for a reasonable length of time. More than that it is necessary for one to be able to complete a **FULL TRAIN OF THOUGHT** on any given subject.

It may seem simple to keep one's mind on a single subject but it is not so. At first it will be noted that as you concentrate on a given subject, your mind will wander. New paths of thoughts seem to open up on either side of your main highway of thought. You will be tempted to explore these side roads of thought. Try to avoid such digressions. Force yourself to keep on the main road of thought. You may, if you care to, make a mental note of such side issues and later explore them at will, but stick to the main subject until it is completely thought out.

MENTAL EXERCISE FOR BETTER CONCENTRATION

NUMBER ONE

In this Exercise you are required to take a "mental" journey of short duration. You are to close your eyes and imagine that you are going to walk to the movies, or walk to the nearest bus stop, or walk to church, or walk to some other place of your own choice which is within a few blocks of your home.

In your imagination you walk out the front door and walk slowly along your chosen route. As you walk you note in your mind's eye every single thing that is along that route. You try to "see" (that is remember) every detail of every house and every store along the route. The "walk" should be very slow so that you may take in every detail. This building, that store, a broken window, the sign in the bakery, the way the barber pole turns in the sun, the broken sidewalk in front of Jones' grocery store, the children at play in the school yard, the new cigar store on the corner, the broken weather vane on the church steeple, the rubbish in the alley, the line of people waiting to get meat at the market, the way the automobiles hit that bad hole in the pavement at the intersection of the streets, how badly Smith's store needs repainting, etc., etc.

These things that have been mentioned are merely typical of the things that you have noted along a well known way that you travel each day. Try to make a mental image of each building as you pass it in your imagination.

This Exercise trains your mind to follow a series of definite images which YOU have chosen for it. Thus, these are **DIRECTED THOUGHTS** and not **INVOLUNTARY** or wandering thoughts. The place to practice this Exercise is in your own home where it is quiet and where you can relax. As you attempt to follow such a course of thought you will find that your mind wanders off at a tangent and that you are thinking of something also besides the walk that you are taking in your imagination. If you find that this is so, **START ALL OVER AGAIN FROM YOUR FRONT DOOR AND REPEAT THE JOURNEY UNTIL YOU COME TO YOUR DESTINATION WITHOUT HAVING YOUR THOUGHTS DIVERTED.**

Each day for a week this Exercise should be repeated, but each day a new route should be taken, if time is pressing and it is not possible to do this at home, then when going to or from work on the bus or trolley, close your eyes and try making such a journey. Remember that it is not so important to remember each single detail of the journey nor is it important that you be correct. What is important is that you start on a given route and **COMPLETE** the journey without any diverting thoughts. After a week of this you should be able to make your mind stick to one thing and think it through to a conclusion. **THIS IS TRUE CONCENTRATION!**

MENTAL EXERCISE FOR BETTER CONCENTRATION

NUMBER TWO

This Exercise is similar to the one already given except that instead of taking a short journey or passing through a familiar street, you

close your eyes and relive some PAST EXPERIENCE. For example, try to relive THE DAY BEFORE YESTERDAY. How you arose...bathed... had breakfast... went to work... the route that you took to work... whom you met on the way to work... what you said to him or her... what you did at work... how you did it... each particular incident of the day at work... your return home... having dinner... what you did in the evening... whom you saw... and then to bed... Relive every single minute of that day. If your mind wanders in this Exercise, start from the beginning of the day and repeat the process. Think things out slowly. You have plenty of time. Don't rush your thinking. Don't skip the order of events. Think things out in their proper order, slowly and carefully. The more slowly and more carefully you try to remember, the less likelihood there will be of having diverting thoughts.

At first it will be found difficult to stay with the subject but with a little practice you can do it perfectly. Then one day soon, you will come to the realization that YOU HAVE THE POWER TO CONTROL AND DIRECT YOUR THOUGHTS. When you sense this, you have come a long way forward. It's as simple as that!

MENTAL EXERCISE FOR BETTER CONCENTRATION

NUMBER THREE

This Exercise is similar to those already practiced. You will not "take a walk" in this Exercise, however. Instead you are to pick out some building with which you are very familiar. You are to imagine that you are standing in front of that building; you are to examine it with your mind's eye very closely and try to picture all of its details without mental wandering.

This is very much more difficult than the previous Exercises. It will be a surprise to you to find that although you had believed that you knew every detail of the building that you selected, you really do not know anything or at least very little about the details.

When you make this test, you will find that your mind is "pulling" to get away from the subject in hand. You will find that it is difficult to keep the building "in view" in your imagination. If this happens, just imagine that you are taking a few steps and then view the building from a different angle... but DO NOT TAKE YOUR MIND OFF THE BUILDING ITSELF until you have inspected it with your mind's eye from sidewalk to roof top.

SUPPLEMENTARY MENTAL EXERCISES FOR CONCENTRATION

Just as you have taken "walks" and visualized buildings in your imagination, you can also take any other scene and do the same thing. Take the view of a meadow, the view from a hill that you know, the view across a river or bay - or any other scene and try to visualize every detail. "Seeing with your mind's eye" in this way will develop your powers of concentration better than any other method with which your author is familiar.

MENTAL IMAGERY, AN AID TO CONCENTRATION AND A PRE-REQUISITE TO THE PRACTICE OF PSYCHIC HEALING

In preceding paragraphs your author has attempted to give some idea of the value of Concentration and also ways and means of developing this power. The phrase, "seeing with the mind's eye" has been used frequently. This is more than an expression for it comes closest to actually describing what occurs when concentrating. It is actuality. It is MENTAL IMAGERY.

It may be well to inquire, "What is Mental Imagery?" It is the ability to "picture something in your MIND'S EYE" so vividly that it seems to be real: that it seems to be virtually a MATERIALIZATION of what one is thinking about.

Have you ever had a dream which seemed to be so real that upon awakening you felt that you actually had lived the experience rather than dreamed it? Mental Imagery is much the same kind of realism!

Some people call Mental Imagery "imagination". Actually it is much deeper and far more profound than just imagination. To be sure, Mental Imagery requires the USE OF imagination but it is NOT imagination itself. Mental Imagery is the SUM of Concentration plus Imagination plus You.

To master Mental Imagery requires the ultimate in mental mastery and concentration.

It requires concentration for BODILY AND SENSUAL CONTROL.

It requires concentration of the WILL (voluntary concentration)

It requires PICTORIAL concentration.

It requires SUSTAINED concentration.

Now it may be seen why the Exercises which have already been given were mandatory. Simple as they have been they were necessary to the development of the powers of concentration. Once the previous exercises have been MASTERED it will become comparatively simple to go on to the subjects which are to follow.

EXERCISE IN VISUAL MENTAL IMAGERY

NUMBER ONE

This simple Exercise has been devised to show the reader just what Mental Imagery is. The Exercise may be practiced at home, in the office or in any place where the reader may happen to be.

First one should sit down in a comfortable position. Then one should look across the room at the WALL opposite. DIVIDE THAT WALL MENTALLY INTO QUARTERS... from floor to ceiling. Note everything that is ON that wall or placed AGAINST that wall. Note these things by QUARTERS.

Now the eyes should be CLOSED and KEPT CLOSED.

Next try to enumerate everything that was seen on and against that wall, quarter by quarter.

That is all there is to the Exercise! This is all very simple yet this Exercise is the basis of Mental Imagery. However, because of its simplicity it should not be taken lightly for it is very important as a prelude for what is to follow.

In performing this Exercise it will be found that a point is reached where certain doubts arise as to just what was seen with the eyes open. There will come the temptation to open the eyes and "take just a peck." THIS SHOULD BE AVOIDED. To do so would be a point of weakness, a sign of lack of will power and mental incompetence.

If mistakes are made it is to be preferred to CHEATING on YOURSELF. The whole idea of this Exercise is to practice Self Discipline rather than to attain accuracy. The accuracy will come later with practice. Outside influences, noises, voices, etc. may distract while practicing this Exercise. Try to throw them off as much as possible. Concentrate on what you are doing.

EXERCISE IN VISUAL MENTAL IMAGERY

NUMBER TWO

FIRST: Take the other three walls of the room in which you are and do exactly the same thing that you did in Exercise One.

SECOND: Now go into another room and do exactly the same thing with all four walls in that room.

THIRD: Pick out a picture that may be in any of the rooms that you have just studied. Take a landscape scene if possible.

FOURTH: Divide this picture mentally into quarters just as you did with the wall.

FIFTH: Study each quarter of the picture with your eyes open.

SIXTH: Close your eyes and enumerate everything that is in each quarter of the picture. Try to "see" everything in the picture quarter by quarter.

SEVENTH: When you have "seen" everything that you can with your eyes closed, open your eyes and check yourself to see if you have made any omissions and how many. It will prove a surprise how many things you have left out.

After a few attempts at this kind of Exercise a certain degree of CONTROL will be discerned. Continued practice will help to develop what is called "The Photographic Mind."

EXERCISE IN VISUAL MENTAL IMAGERY

NUMBER THREE

This Exercise is designed to develop the powers of visual mental imagery in an altogether different direction. More than that it is designed to test your powers of Imagination.

FIRST: Take a sheet of paper and write down the names of TEN different objects or things which you have seen in your life. For example:

- a giraffe
- a farm
- a mountain
- a national monument
- an ocean liner, etc., etc.

It is not important WHAT the things may be. Use your own selections. The foregoing items are mentioned just to show the kind of things that you may select.

SECOND: The next thing to memorize are the following words: WHEN WHERE - WHO - WHAT.

THIRD: Now sitting back relaxed and with your eyes closed, recall in your MIND'S EYE

- WHEN you saw that giraffe or farm or mountain or whatever is first on your list.
- WHERE you saw it
- WHO was with you when you saw it
- WHAT else happened in connection with this particular event that you can remember.

FOURTH: Try to "see" in your "mind's eye" everything as clearly as it originally happened. Try to make everything come to life; try to see the mountain as it touches the sky; try to see the lights and shadows on its slopes; try to see the sun setting over its peak; etc. DO THE SAME THING WITH EVERYTHING ON YOUR LIST.

The object of this Exercise is to "see" with your "mind's eye" something which is not there. It is not enough merely to THINK of a thing; you must close your eyes and actually SEE it.

Not everyone can do this at once. Some can accomplish results with little effort while with others it comes slowly. Practice can develop the art in any individual.

WHAT IS THE OBJECT OF SUCH EXERCISES?

There are many readers who may ask that question and who may also inquire what is the connection between such simple Exercises and the Science of Psychic Healing. The answer is simple.

Quite some pages back under the heading: "FIRST PRINCIPLES IN THE ART OF LAYING ON OF THE HANDS", an experiment was given whereby the Operator made certain passes over the hands of his Subjects and created a variety of sensations in the Subjects. It was pointed out

that the Operator should try to "visualize" the energy that was flowing out of his finger tips into the hands of his Subjects. Now this is not always easily accomplished; in fact it takes the kind of "mental imagery" that has been demonstrated in these past few Exercises to make it possible under all conditions and circumstances.

For many people it is difficult to believe that this power IS emanating from their fingertips. They cannot SEE it; therefore, they wonder if the power IS truly there. As the average person would say, they have no "imagination".

Healers versed in the Science of Psychic Healing must "see" and "feel" these emanations. He must master himself to the point where he can IMAGE these emanations just as it has been demonstrated that you can IMAGE the OBJECTS that you had upon your list in the last Exercise practiced.

For example, that mountain that you IMAGED was not there but your MIND, through training and concentration brought it into MENTAL FOCUS - MATERIALIZED IT! In the same way, a Mental Healer makes a MENTAL IMAGE of that OUTFLOW OF POWER FROM HIS BODY.

OTHER KINDS OF MENTAL IMAGERY

There are other kinds of Mental Imagery besides Visual. There are, in fact, as many different kinds of Mental Imagery as there are SENSES.

Man, today, is in his infancy. He is a barbarian as compared to the generations of men to come. The power of man's mind is inconceivably great, but so few of us today have the ability to utilize it properly.

It is perfectly possible, for example for man to see what we cannot see today; that is to have X-RAY EYES. It is possible to train our ears to hear things that we cannot hear today; to smell the faintest odor as keenly as a dog or wild animal scents its prey; to train our taste to detect a single grain of salt in a gallon of water!

The only reason that we cannot do these things today is because we have no need for such super powers in the normal course of living our lives. All of our senses have become dulled or dormant from non-use. It simply remains for us to AWAKEN THESE SENSES.

It is not the object of Exercises such as have been given to make one a super-man or super-woman or a Being of the future. They are simply designed to quicken the perceptions ABOVE and BEYOND NORMAL REQUIREMENTS. This is a great POWER for anyone to have; it can lead to great individual success.

However, we digress. It has been suggested that there are other forms of Mental Imagery besides "seeing with the mind's eye", and although this is perhaps the most important as far as the Psychic Healer is concerned, it is necessary that he train all of his faculties to the highest possible point of perfection.

EXERCISE IN AURAL MENTAL IMAGERY

NUMBER ONE

This Exercise is to help develop the faculty of hearing sounds which ordinarily cannot be heard. This is known as CLAIRAUDIENCE. Although this may seem to be more difficult than those already tried, it is merely because you lack practice. After a while your recognition of sound will be greatly intensified.

Often in the course of a conversation you may have said, "I can hear it today as well as when it happened" or you may have said, "It's just as if I heard it only a moment ago." You may have been talking about a great explosion, or the howl of a hurricane or of something else which made a profound impression upon you at the time. Often you will recall such things but ACTUALLY JUST HOW WELL can you hear it TODAY? Let us see!

Make a list of these sounds that you say that you can "hear" at will. In order to do this you will have to recall the original incident and then "visualize" the sound in your "mind's ear".

Can you truly bring back that memory or the SOUND ITSELF? Or did you just THINK that you could? The chances are that you do remember the incident but you cannot actually "rehear" the sound. However the following Exercise will help you to train your faculties in this direction.

EXERCISE IN AURAL MENTAL IMAGERY

NUMBER TWO

In this Exercise it is required to make a list of TEN HUMAN SOUNDS. The following are examples which may be used:

- the meowing of a cat
- a person with an accent or a mannerism of speech
- the sound of a factory whistle
- the crying of a baby

Now close your eyes and try to "materialize" each sound with your "mind's ear". This may require considerable concentration for outside noises will interfere greatly with your ability to accomplish results. Outside noises effect this kind of concentration more than does concentration on any other of the senses. However, a little practice in a quiet place and results will come easily.

EXERCISE IN AURAL MENTAL IMAGERY

NUMBER THREE

Make a list of TEN ANIMAL SOUNDS such as the following:

- the gallop of a horse
- the chirp of a cricket
- the clucking of a hen or crowing of a rooster
- the croak of a frog, etc., etc.

Now close your eyes and try to materialize each of the sounds that you have listed. It will be found that although you have put down sounds on paper that you thought that you could materialize, in actual practice you cannot do so in every case.

One way that you can become adept at materialising sounds and also in retaining the "image" of a sound is to go places where you have the opportunity to hear various kinds of sounds.

For example, if you go to the movies listen to the sound of the hoof beat of horses. Picture and retain the mental image of that sound. If you take a ride in the country, listen to the lowing of the cows or the chirping of the cricket. Or take a trip to the zoo and listen to the sounds of the various animals.

In your daily work activities, be alert to the sounds about you. Listen to the sound of the bus or trolley car, the singing of the wind through the telegraph wires, the sound of water running in a swift creek or the sound of walking on dry leaves in the woods. All of these things are good practice.

You may have sometimes wondered as you listened to your radio how the professional imitator is able to practice his art so accurately. He does exactly as has been described above. He develops a "photographic ear" or more accurately a "phonographic ear". However, for the practice of Psychic Healing, it is not necessary to reproduce the sounds in actuality. All that is necessary is to reproduce them "mentally" so that you can "hear" them even when they do not exist.

Once a person has trained along this line it will prove a surprise to learn how many OLD sounds are heard consciously for the FIRST TIME. These are the sounds that you have always heard but never paid attention to. When a quickening of the faculties becomes noticeable, it is an indication that progress is being made.

EXERCISE IN TACTUAL MENTAL IMAGERY

This is an Exercise designed to sharpen the perceptions as they relate to the sense of TOUCH. It will be found that this Exercise is comparatively easy after those dealing with the senses of sight and sound. The reason this is so is because outside influences such as noises, etc., do not intrude upon the thoughts nearly as much.

First make a list of any TEN DIFFERENT SURFACES OR DIFFERENT SURFACED OBJECTS. The following will provide a few examples.

- a piece of coarse sand paper
- a piece of silk cloth

- a ripe peach
- an ice cube or larger piece of ice
- a piece of corduroy cloth
- a handful of newly cut grass

Just as has been done in previous Exercises, close the eyes and imagine that you are running the tips of your fingers lightly over each item on your list or that you are feeling each material with your hands.

Try to materialize the "feel" of each item on the list as vividly and realistically as if you actually had the materials in your hand. There may be some items that will prove difficult to materialize. In such cases try to get the actual material and feel it; try to memorize the feeling; then try to materialize the feeling after an hour or so.

Just as one should practice developing the other senses, the sense of touch should be practiced at every opportunity. Make a habit of mentally noting the feel of everything that you pick up or handle. Try to remember how it feels. By doing this each day, consciously, you sensitize yourself and become adept at telling just what something is even when it is handled in the dark. This is a quality which can mean money to any individual if such ability is put to work. For example, a good tailor can tell just by the "feel" whether a piece of material is of good or poor quality. A garage mechanic can dip his fingers into oil and tell by the feel whether it has body or whether it is all worn out. A mechanic will run his fingers over a bearing and tell whether it is smooth enough. A furniture refinisher, by passing his finger tips over the surface of a piece of furniture can tell if it has been finished correctly. You, too, will develop your sense of touch, with practice, so that you may become expert in this direction.

EXERCISE IN OLFACTORY MENTAL IMAGERY

The sense of smell is important to human beings; more so than we suspect. Yet so few of us have the ability to smell something which is "right under our nose". Ages ago our cave man ancestors NEEDED a good sense of smell. They could scent wild beasts which they killed for food or could scent any enemy just as a wild animal today does. However, after countless generations, men used his MIND more than his senses to stalk his prey and for protection so that gradually his sense of smell became dulled and dormant from disuse. Yet, even today there

are many housewives who depend upon their sense of smell to detect spoiled food which to the eye seems to be good.

In order to quicken the sense of smell, the following Exercise has been devised. Make a list of TEN DIFFERENT SCENTS and then try to "materialize" them just as in previous Exercises. The following suggestions are typical of others that you can select.

- a cut lemon
- fish frying
- the smell of pine woods
- a roasting turkey or chicken
- fresh cut grass
- a damp, musty cellar
- violets

The best way to materialize these scents is to first close the eyes and try to "see" with your mind's eye each of the items. Then when you have visualized them with the mind's eye, try to "smell" them with the "mind's olfactory senses". Some scents will be easy to "materialize" while others will come with difficulty. In the case of the lemon, for example, you will almost at once detect that the amount of saliva in the mouth will increase greatly as you attempt to "smell" the lemon. Other things will bring about corresponding reactions. If you try to visualize the roasting turkey after eating it will be difficult to do so, but if you do it before eating and you are hungry, you will get an almost immediate reaction.

EXERCISE IN MENTAL IMAGERY OF TASTE PERCEPTION

NUMBER ONE

The sense of taste is very closely allied to the sense of smell. As a matter of fact many times when we think that we smell something, we are tasting it. This is true of the lemon as described in the preceding Exercise. Try eating a pickle. You not only smell it, but you taste it also. The taste "drowns out" the smell entirely.

The object of this Exercise is to try to recreate tastes with the eyes closed. See if you can actually "taste" what you concentrate upon. Take TEN FLAVORS such as

- Strawberry
- Almond
- Tomato
- Salty ham steak
- Pork with plenty of garlic, etc., etc.

EXERCISE IN MENTAL IMAGERY OF TASTE PERCEPTION

NUMBER TWO

It may be found that no difficulty was experienced with the tastes in the foregoing Exercise. This is perhaps due to the fact that they are common articles of diet. However, let us try the following tastes and see what the results are:

- castor oil
- ammonia
- citrate of magnesia
- quinine
- pure baking soda

It will usually be found that the tastes in this Exercise are more difficult to recall than those in the previous Exercise. This is due to the fact that those in the previous Exercise are tastes that are liked or are palatable. Those in this present Exercise are disliked and therefore an instinctive resistance is built up against their recall. Practice, however, will enable one to recall any taste, good or bad.

The reader may inquire as to why all these Exercises are incorporated in this Document. The reason is that this Document is an

explanation of the principles underlying the Science of Psychic Healing. It is an attempt to show you graphically and actually how anyone can quicken their perceptions and increase their mental powers to the point where they are on a plane with the great Healers of this and former generations. It is done to show the reader that Psychic Healing is not a religion but rather the result of personalized training and individual development. Psychic Healing is the result of an intimate knowledge of perfectly natural laws and the application of those natural laws. Already the reader must have sensed an inner development, an expansion of the personal horizon which was not felt before trying the Exercises which have been given thus far in this Work.

It is not the object of this Treatise on the subject of Psychic Healing to make a person a Healer. That CANNOT BE DONE. One cannot learn to be a Healer. One CAN learn the principles underlying the Science but the actual process of becoming a Healer must arise from within the individual himself. A person may know all the words in the dictionary and have a knowledge of grammar, but he may never become a poet because he lacks that inner spark or point of view or desire to succeed.

However, the exercises given thus far have been designed for one purpose - to increase the mental and physical control of the individual, to enable one to increase their enjoyment of life, to increase the appreciation of life, to increase one's value to himself and to his community. Increase of Natural Powers brought about by practice will not make one a "super-man or super-woman" but super-developed senses will most certainly put one in a class far above the average man or woman.

PHYSICAL OR BODILY CONTROL

Up to this point in the development of the individual, the MIND and the SENSES have been discussed. Little has been said about the body itself. The Indian Yogi recognized that bodily perfection was unimportant. Deformity or injury to the body was unimportant. The important thing lay in the MUSCULAR CONTROL of the body. The Yogi learned that the only way that the body could be controlled was by development of the MIND so he proceeded to develop his mental qualities along the lines that we have already discussed in previous pages. It was the opinion of the Yogi that a person who was unable to control his own body was unfit to attempt to control the mind and body of another. This philosophy is a good one to follow. No man should attempt to ask another to do what he himself is unable to do; nor to believe what he himself does not believe. In order to be a leader one must have the qualities which inspire leadership.

What is meant by physical control? Physical control is the ability of the individual to make the body do that to which it is unaccustomed and to react, muscularly, in a manner dictated by the MIND.

Most people are right handed; they cannot use their left hand. They say, "I just cannot do anything with my left hand". Now there is no reason whatsoever why one should not be as well able to write with the left hand as with the right hand (or if left handed, vice-versa). God gave us TWO hands. The only reason that we are not ambidexterous is because we humans are downright lazy. If we are to exercise carefully and continuously we would be able to write and work equally well with BOTH hands. Cultivation would restore CONTROL!

Only by constructive THOUGHT can one make progress. Only by directing your thoughts can headway be made. The Indian fakir can control his body in such a way as to accomplish remarkable feats. For example, many of them do penance by denying themselves the use of an arm or a leg. They deliberately refuse to use an arm, for example, for a long period of time. As a result ATROPHY sets in, the limb becomes withered and the muscles of the limb are unable to function. In such cases, even though the fakir WANTED to use the limb, he could not do so. This same result may be seen in many a hospital. A person breaks his leg and has it put in a cast. Long idleness causes the leg to become atrophied and the leg becomes stiff. Exercise, forced if necessary, is the only way to bring the leg back to normal.

There is a perfectly simple explanation for this. Each muscle of the body is controlled by a corresponding cell or series of cells in the brain. It is desired to do something and this thought is telegraphed to the cells of the brain. The cells of the brain then send a stream of electrical energy down through the body to activate the muscles which control the actual action. Now if these cells in the brain have been inactive or are out of practice, they will not respond readily, and therefore they fail to send the energy down to the muscle to accomplish what is desired. This is just like stepping on the start button of your automobile. An impulse is sent through to the battery and from the battery to the starter. If the battery is dead or weak, it does not have the power to send to the starter and the starter will not "turn over", the battery must be recharged.

In the same way, when muscular action fails to respond to an impulse, the cells of the brain must be recharged. The only way that this can be accomplished is by EXERCISE and constant use.

The Experiments and Exercises which we are about to discuss are designed to show the reader how the MIND can control the BODY. They may prove to be somewhat exhausting at the beginning but they will develop the mind and body as nothing else will. Many of the experiments are the result of years of development but the reader may benefit from their use

in a few days. It is unnecessary to become involved in the underlying theories and the science involved in these experiments. It is sufficient to practice them to get the actual results from them.

EXPERIMENT TO TEST MUSCULAR CONTROL

This is not designed to be an Exercise for muscular control. It is designed to show the reader that he does not have the control that he suspects he has. Nearly everyone THINKS that he has control of his body, but actually he does not. To prove the point, try sitting still for a few minutes WITHOUT MOVING. Take a straight backed chair without arms and sit upon it so that the chair does not support your back above the waist. Then close the eyes, trying not to feel restless or sleepy.

Select an attitude for CONCENTRATION in a place free from disturbing influences. Let the hands rest loosely in the lap. The head should be kept erect but not stiff. The muscles throughout the body should be relaxed.

After only a moment or two of this it will be realized that the body is not nearly as obedient as had been supposed. The body will be troubled by various sensations. It will be restless; it will feel the urge to move or shift even though there is no actual physical cause for discomfort.

Should the body be activated by these sensations, do not permit any reaction. The individual must master the body; do not let the body master the mind! One way to master the sensations is to tense the muscles MENTALLY but not actually. Say, "Hold on there. Take it easy". Exert CONTROL. WILL your body to remain quiet.

If desired, this Experiment might be used as an Exercise and in such cases, the best time to practice it would be in the morning after arising when the body is normally more relaxed. As an Exercise, it gives one the opportunity to do something that the body does not like to do. Thus it proves to be fine training for the WILL as well as muscular relaxation for the body.

EXERCISE FOR BODILY CONTROL THROUGH CONCENTRATION NUMBER ONE

Now that the reader has seen the connection between PHYSICAL CONTROL and CONCENTRATION we shall proceed with the present

Exercise. This should be attempted in the bedroom or in some other place where privacy may be had and where there will be no disturbance from outside influences.

Stand erect before a mirror in clothing that is light and not confining, preferably in pajamas, shorts, etc. A clock or watch should be at hand which can be easily referred to. The object of this Exercise is to stand PERFECTLY STILL for TEN FULL MINUTES. The eyes may blink but no other muscle of the body may move. The body must not SWAY. The fingers should not twitch.

If there are any bodily sensations do not pay the slightest attention to them. The mind should be occupied in thinking of each part of the body - the hands, the feet, the toes, the fingers, the shoulders, the abdomen, etc., etc. Just to make sure that they are STILL. If the arms, fingers, shoulders, legs or any other part of the body should ACHE - disregard it. Under no circumstances extend sympathy to any such ache.

This Exercise should continue FOR TEN FULL MINUTES.

At the beginning this Exercise will prove difficult. In case of failure to remain stationary for the full ten minutes make note of the exact time of failure. Sometimes, at first, THREE minutes is the limit before there is bodily movement. Sometimes it is more or even less. After a few days of practice, however, the time should be increased until it may be done faultlessly and effortlessly for the full time. It should prove of interest to the reader to keep a record of the number of attempts before achieving a perfect score. Under no circumstances should one cheat on himself in making this test for that does no good at all. In fact, unless this Exercise can be done right and honestly, it will do more harm than good.

EXERCISE FOR BODILY CONTROL THROUGH CONCENTRATION NUMBER TWO

When the first of these Exercises has been accomplished and can be repeated at will by the reader, the present Exercise may be attempted. However, do not try to master this one unless the first has already been mastered. Each time one succeeds in mastering an Exercise, the next one comes more easily.

FIRST: Stand still as in the previous Exercise but hold out your RIGHT ARM in front of you. The forefinger should be pointing. The object of

this Exercise is to remain perfectly still as in Exercise One for TEN MINUTES.

A time record should be made just as in the previous Exercise. It may be found that the arm and shoulder will ache. It may seem that the blood is draining out of the arm. However, under no circumstances should you allow these things to disturb you.

EXERCISE FOR BODILY CONTROL THROUGH CONCENTRATION

NUMBER THREE

If the reader has mastered the previous two Exercises he has reached a point in his development where he is ready to proceed with the master Exercise to prove to his entire satisfaction that complete muscular control CAN be accomplished.

RELAXATION is one of the most difficult things to accomplish. Most people have an erroneous idea concerning relaxation. They believe that if they lie down on a bed, that they are relaxing. That is incorrect. One may lie down yet be as tense, mentally and muscularly, as if hard at work. Often the strain is greater.

This exercise is designed to teach your body to remain STILL without being TENSE; it is relaxation of the muscular system.

FIRST: Stand at the end of a shelf, a piano, or something similar so that you have a smooth surface JUST BELOW YOUR SHOULDER height. Stand ALONGSIDE this and close enough so that you can REST YOUR ENTIRE RIGHT ARM UPON IT. Now concentrate as follows:

Using your powers of mental imagery as you have already learned to do, image that you are WITHDRAWING ALL ENERGY - ALL STRENGTH from that right arm! Let it rest upon the shelf as if it were d e a d - ABSOLUTELY d e a d - USELESS. Imagine that you are only parking it there to get it out of the way. You can feel the strength going out of it. You feel the energy - the life - FLOWING OUT OF IT. It is dead, d e a d - DEAD! Absolutely D E A D!

NOTE: Great powers of concentration are required to make this Experiment a success.

As you withdraw the energy from your arm do it GRADUALLY. Concentrate on the fingers first, then the hand, then the wrist, then the

forearm, then the upper arm, then to the shoulder. Concentrate. Concentrate. CONCENTRATE!

It cannot be done in one operation so start at the fingers once more and repeat the process withdrawing the remaining energy from your arm. Do it a third time if necessary. THEN - when you feel that you HAVE withdrawn ALL ENERGY AND STRENGTH from the arm - - - STEP AWAY SMARTLY!

If the arm FALLS AS IF DEAD - you have succeeded, for then the arm is completely relaxed. On the other hand if, as the arm falls, there is a reflex muscular reaction which tends to keep the arm from falling as if dead - YOU HAVE FAILED.

This Exercise sounds easy. It is far from it. Failure the first couple of times is common. Try and try again until it can be done at will.

A record should be kept of this Exercise also. Time the length of the experiment; keep a record of the number of attempts before success is achieved; make a note as to whether your best time can be cut in subsequent attempts.

Once the SENSATION of relaxation has been experienced a couple of times it is not necessary to continue with the Exercise. To return to it once in a while, say every three or four weeks, is good training.

EXERCISE FOR BODILY CONTROL THROUGH CONCENTRATION

NUMBER FOUR

This is a very simple Exercise by comparison with the one which precedes. However, it is a good one to practice for it is an excellent way to relax. This is particularly true after a hard day's work or after a strenuous day of gymnastics, swimming, etc. Persons who have difficulty in going to sleep can try it for it relaxes the body so that all bodily fatigue leaves and one can fall into a deep, restful sleep.

FIRST: Lie down flat on the back on the FLOOR. Do NOT lie on anything soft or in bed. Now, closing the eyes, imagine that you are lying in an open field on a BED OF CLAY OR SOFT MUD. In your imagination - TRY TO SINK INTO THE GROUND!

CONCENTRATE! You are sinking, sinking, sinking. You are going down, down, down, sinking, sinking, sinking. You can get the most LUXURIOUS FEELING if you concentrate properly.

Some of these Exercises may have seemed rather elementary to the reader as we considered them in turning from page to page, but the fact that they are more difficult than they seem to be will become at once apparent to him that tries them. It will be brought home forcefully how inadequate the average person is to command his mind and body. After mastering the Exercises, given a new sense of power and strength will be felt by the individual. A new sense of security and confidence will be experienced. This is true DEVELOPMENT!

Before we leave this present subject, it is in order that we check up on our progress to date. We therefore will attempt one final Exercise to ascertain whether or not we do have full control of our senses through our powers of concentration.

One of the most difficult things to accomplish is to turn the senses AWAY FROM THE SENSE ORGANS. We will attempt to see if we can do this.

Let us suppose that you are at home reading a book with the radio playing good music softly. You are so interested in your book that you do not hear the music but you know the radio is on. Then suddenly there is a station 'break' and the music stops. Now, although you had not heard the music, your attention is immediately drawn to the radio BY THE VERY NATURE OF THE CHANGE. You "Miss" the sound. This Exercise is an attempt to carry this phenomena still further, so we shall proceed to

EXERCISE FOR CHECKING CONTROL OF THE SENSES THROUGH CONCENTRATION

The object of this is to see if you can turn your senses away from your SENSE ORGANS. First turn on the water faucet so that there is a slight drip, drip, drip of water - the kind that becomes so annoying sometimes.

Sit quietly for a full two minutes listening to the drip, drip, drip, drip. THEN - - -

FIRST: Try NOT to hear the drip - by an EFFORT not to hear it.

SECOND: Try NOT to hear it - BY CONCENTRATING your attention to SOMETHING ELSE - anything else!

THIRD: If you have succeeded in losing the sound of the drip, drip, drip in the first two instances try this: Try to reproduce IN YOUR

IMAGINATION the singing of birds, the chirp of a cricket, a train whistle, or any other sound that you can bring back by mental imagery and by MIXING THIS IMAGINARY SOUND with the actual sound of the water dripping. CONFUSE THEM SO THAT YOU LOSE THE ORIGINAL SOUND OF THE FAUCET IN THE ENSUING CONFUSION!

NOTE: Before starting this Exercise read the instructions several times so that there can be no mistake. If the reader can lose the sound of the faucet dripping a great deal of progress is indicated in mental and physical control.

RECHARGING THE LIFE ENERGY BY MEANS OF VITALIC BREATHING

Breathing is the most common and frequent act of our lives. Despite this it is an act which we perform incorrectly all through our lives. Most of us attach little value to breathing beyond the fact that it is known that if we stop breathing, we die. So many people believe that breathing is a natural function and therefore we should just take it for granted and that there is no way of "improving" the manner of breathing.

The very fact that breathing is the one thing upon which our existence depends, makes it all the more amazing that so few people KNOW HOW TO BREATHE CORRECTLY. It is the object of this part of the present work to go thoroughly into the subject of breathing and show the methods whereby the Indian Yogi and many sects and school of thought on the subject of Healing have brought a new high standard to the matter of breathing.

The methods which will be described here are based upon the Indian Yogi methods which your author has found to be the most advanced. Perhaps this is due to the fact that the methods are very ancient and have been in use and changed and modified and proved with the years. It should be borne in mind that some of the Yogi methods are not easily adaptable to Western peoples, so the methods herein outlined are in some instances, simplifications of Oriental methods.

The Yogi theory is that breathing is a means or method whereby the individual can increase his store of VITALIC FORCE or VITALIC ENERGY, as well as a means whereby this Energy or Force may be distributed to various parts of the body. The action is much the same as RECHARGING a storage battery. It is a recharging of the physical force.

Now it is perfectly true that the body will "recharge" itself automatically by ordinary breathing, by eating, by proper rest and sleep but this recharging principle may be speeded up and concentrated with a little help from the individual.

The ground-hog hibernates all winter with rolls of fat under his thick coat of fur and since he moves but little during the period of hibernation, he requires very little energy to keep alive. That surplus fat keeps him alive, although when he reappears in the spring, he may appear to be a little wan and thin.

Humans, on the other hand, because of their intellect cannot remain in hibernation. They must be active all year long. They cannot depend upon surplus fat for their energy. This is one reason why the human is the only animal to suffer from nervous exhaustion or nervous breakdown.

Now in some cases, the human will attempt to recharge his vital forces by resorting to the use of tonics, vitamins, special diets, etc., but there is a far more normal and healthful way to accomplish the same end. It is through Vitalic Breathing.

In order to appreciate the value of Vitalic Breathing one must understand the principles underlying it. Each of us is constantly drawing upon our reserve of Vitalic Energy. It is being dissipated in our every action. It is a part of our living process. However, we should build up enough RESERVE energy so that we will have not only enough for our normal activities but to have sufficient left over for extraordinary activities.

There is no rest in the Universe. From the tiny atoms to the great planets, everything is in MOTION and VIBRATION. Even if a single, tiny atom should cease its motion, that is cease to vibrate, it would upset the entire balance of Nature. It is the constant, unending vibration which causes the work of Nature to be done. Energy and lines of Force are constantly being directed toward and upon matter thus producing the phenomena which we call LIFE. VITALIC BREATHING IS BASED UPON THIS UNENDING VIBRATION WHICH IS MANIFEST IN ALL OF NATURE.

Even the atoms of your body are constantly in a state of vibration. The cells of your body are constantly being destroyed, changed and replaced. There are unending changes taking place within your body. The late Dr. Raymond Pearl, Professor of Biology at Johns Hopkins University made the statement that a man of seventy is not the same man he was at twenty. The ONLY THING THAT REMAINS OF THE ORIGINAL MAN IS HIS SOUL. The cell structure of the man of twenty undergoes hundreds upon hundreds of changes until after fifty years or so, each of the original cells has been replaced by entirely NEW cells in his body. Therefore the

man is entirely NEW and not the man he was at twenty. In some people this cell change and replacement is faster than in others, which causes them to age much more quickly.

This may be difficult for some readers to believe but there is a very simple way of proving the theory. Let us assume that you burn your hand severely. In so doing, you destroy the cells and tissues. Yet the burn heals; Nature builds up new cell structures to replace those that were destroyed. Your hand is whole again; yet you have something entirely NEW to replace the OLD.

RHYTHM is another important factor in motion and vibration, according to the Yogi Philosophy. From the tiniest atom to the great planets, everything has its own rate of vibration. The planets circle around the sun, the moon around the earth, the entire Galaxy is said to be rushing at a terrific rate of speed through space. There is the rise and fall of the tides, the speed of sound and of light, there is the rate of beating of the heart - and did you know that the larger the animal, the slower the heart beat? And did you also know that the length of life of all living things is in direct proportion to the heart beat rate of that animal? All growth follows and is subject to RHYTHMIC LAWS.

The Yogi understood these laws and evolved his theory of Breath and what he called "Pranic Healing". By falling into the rhythm of the atoms of which the body is composed, the Yogi was enabled to ABSORB a great quantity of Vitalic Energy which he could then distribute in the manner in which he chose. There may be some who doubt that vibrations can be absorbed, yet it is an easily demonstrable fact. A violinist draws his bow across the strings of his violin. This action causes the string to vibrate; the vibration acts upon our sensitive ear drums and causes the vibration which we call "SOUND"

Again, if we take a tuning fork such as any piano tuner uses we can have added proof. Let us say that the tuning fork is keyed to "A". If we play A upon the strings of a violin or upon a piano, the tuning fork will begin to VIBRATE to the point where it will itself give off the same identical tone.

The late Enrico used to fill a glass with champagne and then sing up the scale until he reached a certain pitch when the wine glass would shatter into fragments. Scientists can do this same thing with an electrical device for making sound.

If a handful of iron filings are sprinkled in a dinner plate and a little rosin is placed upon a violin bow and the bow is then run over the edge of the plate, enough vibration will be result to cause PATTERNS TO APPEAR in the steel filings--just as if a MAGNET had been drawn across the plate. When a regiment of marching soldiers comes to a

bridge the leader always calls, "Break it up". This is the signal for the men to break their marching step so as to break the Rhythm of their marching feet; otherwise the vibration would cause the bridge to collapse!

With the foregoing examples, there can remain little doubt in the reader's mind that Vibration, that is RHYTHMIC VIBRATION can be absorbed. Rhythmic Breathing can effect as powerful changes in the body, according to Yogi Philosophy.

The important thing to consider in Vitalic Breathing is to attain Mental Rhythm. Just as one must "keep time" in playing music, so, too, must one "keep time" in breathing. Just playing notes on a piano or violin does NOT make music. There must be "beat" or rhythm to make music.

The Yogi method of keeping Rhythmic Count is based upon a unit corresponding to the BEAT OF THE HEART. The heart beat of each individual is DIFFERENT but the particular heart beat unit of each person is the proper rhythmic standard for that person when he undertakes Vitalic Breathing Exercises.

This is the way to determine the individual standards. Place the fingers of the right hand over the pulse in the left wrist. When you have located the pulse and feel the beat clearly, start counting the beats ONLY TO SIX. 1, 2, 3, 4, 5, 6 -- 1, 2, 3, 4, 5, 6 -- 1, 2, 3, 4, 5, 6 - until you have the RHYTHM firmly fixed in your mind. This takes a little time to FIX THE RHYTHM because usually one has a tendency to speed up the count. Do not be impatient. Be accurate. Be exact!

The reason we stop at the count of SIX is because the average person inhales ONCE IN EVERY SIX PULSE BEATS. One may inhale a little "off" this average, but if we start practicing at this rate it will not be as difficult as at another rate.

The basic Yogi RULE for Vitalic Breathing is that the UNIT RATE of INHALATIONS should be the same as the UNIT RATE of EXHALATIONS. The UNIT RATE for RETENTION and for BETWEEN BREATHS should be ONE HALF OF the inhalations and exhalations. IT IS EXTREMELY IMPORTANT TO REMEMBER THESE FACTS!

In other words, one should INHALE slowly while counting SIX PULSE BEATS, RETAIN the breath in the lungs for THREE PULSE BEATS, EXHALE slowly while counting SIX PULSE BEATS and then count THREE PULSE BEATS before starting the next inhalation.

If the above rules are firmly in the reader's mind, we are ready to proceed with the first

FUNDAMENTAL YOGI EXERCISE FOR RHYTHMIC BREATHING

1st STEP

For this Exercise one may either sit or stand, depending upon the individual preference. However, the body should be relaxed and the clothes should not be confining. Sitting is easier at the start for most people. However, the head, neck and chest should be in as nearly a straight line as possible. Avoid stooped shoulders; throw them back slightly. The hands should rest easily in the lap.

2nd STEP

When seated comfortably, SLOWLY INHALE a deep breath while counting the SIX PULSE BEATS that you have already practiced.

3rd STEP

HOLD YOUR BREATH while you count THREE PULSE BEATS.

4th STEP

EXHALE SLOWLY THROUGH THE NOSTRILS, again counting your SIX PULSE BEATS.

5th STEP

Count THREE PULSE BEATS between breaths

6th STEP

REPEAT THE five steps above. Continue a number of times BUT UNDER NO CIRCUMSTANCES SHOULD YOU BECOME TIRED. As simple as this sounds, it is easy to become tired because this kind of breathing is different from your natural methods of breathing. Ten to a dozen times is ample to start with. This can be increased to a ten or fifteen minute period after a while.

7th STEP

When you are ready to complete your Exercise try what the Yogi calls the "Cleansing breath". This is filling the lungs completely and exhaling in THREE SHORT PUFFS, exhaling completely... then resuming normal breathing.

After you have practiced the above for two or three days, you will be able to increase the duration of your inhalations and exhalations. This

may ultimately be as many as 14 or more Pulse Beats. It should be remembered, however, that each time you increase the RATE OF INHALATIONS AND EXHALATIONS you must also increase the RATE OF RETENTION AND BETWEEN BREATH. For example when you increase to EIGHT pulse beats for each inhalation and exhalation you increase the RETENTION AND BETWEEN BREATH to FOUR pulse beats.

At the beginning the important thing is to practice getting the RHYTHM not to increase the length of the pulse unit. Length of Pulse Unit is of no value unless perfect rhythm is attained. Starting with the SIX BEAT practice should be followed until there is a measured swing and until the rhythm of the vibratory motion is felt throughout the body. When this can be felt with the SIX BEAT, then go on to EIGHT PULSE BEATS, then to the TEN BEAT, etc. The ODD beats have been omitted deliberately since the "half beat" on the Retention and Between Breaths are difficult of attainment. When mastery has been achieved, one may experiment with the "half beats".

The best time to practice this Exercise is in the morning upon arising or at night before retiring - or BOTH.

HOW THE YOGI COORDINATES VITALIC BREATHING WITH THE LAYING ON OF THE HANDS

The theory and practice which has already been given in preceding pages has been done for a purpose; to show how the Yogi as well as other Psychic Healers coordinate breathing with the practice of "laying on of the hands".

The thing to remember is that the Yogi through Rhythmic Breathing and Controlled Thought -

1. Can absorb a great deal of Vital Force.
2. Is enabled to pass this Force to any part of his own body by controlled thought - that is by willing it.
3. He is also able to pass or transmit this Vital Force to the body of another person, stimulating weakened parts, organs, etc., imparting this healthy energy, etc., thus driving out diseased conditions.

Under the heading "CONCENTRATION" the reader was given certain Exercise to enable him to retain MENTAL IMAGES. At the time, it

may have been difficult to see any connection between those Exercises and the main subject of this work, namely Psychic Healing. Now, however, the reader is ready to see WHY the ability to retain MENTAL IMAGES is essential to the Science of Psychic Healing.

FIRST: It is necessary that the embryo healer form a clear MENTAL IMAGE of the condition that he desires to bring about.

SECOND: He must breathe rhythmically a few times in his best Vitalic Method, until he has established the rhythm.

THIRD: He then places his hands upon the affected part of the body of the Subject, letting them touch but lightly.

FOURTH: Then he breathes rhythmically, holding the mental image that with each breathe he is truly PUMPING VITALIC ENERGY into his body and thence out through his arms and hands and fingertips and into the body of the Subject.

FIFTH: He holds on to this Mental Image constantly. He does not let it go. He feels that Energy coming into him with every breath and he can feel it build up within him. He can feel it running like an electric current down through his arms and into his fingertips and thence into the body of the Subject. He can FEEL this surge of power. He KNOWS that it is flowing out. And as he PUMPS this Energy into the Subject's body he sees in his mind's eye the unfavorable conditions being driven out. It is like pumping clean water into a pail of dirty water - it keeps getting cleaner and cleaner until all the dirty water has disappeared.

Anyone who would practice the art of Psychic Healing should bear this comparison in mind and follow the five points considered above.

Most Healers, before they undertake the five points as described above, usually bathe the hands before and after each session.

THE YOGI METHOD OF MAKING LONGITUDINAL AND TRANSVERSAL PASSES OF THE HANDS WITH AN ACTUAL DEMONSTRATION OF THEIR POWER

The average person uses his hands so much in the process of living from day to day that he gives little thought to the importance of the hands. Yet they are important - so very important. Hands, next to the intellect, sets man apart from all other animals which inhabit the earth.

The art of "Laying on of the Hands" had its origin in some remote era of civilization; how far back, no one really knows. Yet the art seems to be almost instinctive with the human race. When a child at play falls and hurts itself it goes running to its mother who by a mere touch of the hand brings comfort and solace to the child. In the same way the mother by a touch of the hand lends encouragement and confidence. A surging power seems to flow from mother to child to lift the child to new heights.

Sometime or another you may have gotten an unexpected bump. The first thing you perhaps did was to rub it vigorously. Or a patient lying upon the hot bed of a hospital finds relief in the cool comforting touch of the nurse's hand upon his brow.

These are the simplicities, it is true, but they are the underlying basis for Vitalic Healing. The laying on of the hands is, in itself, a mechanical process, but there are certain mental attitudes to take into consideration if one is to produce results as a Healer.

In the observation of your author, there are two distinct methods of TRANSMISSION in the art of Laying on of the Hands. First, by means of PASSES and second, by means of MANIPULATION.

THE MECHANICS OF MAKING PASSES

In practice, the position of the hands is all important. According to the Yogi method, there are GENERAL POSITIONS AND SPECIFIC POSITIONS. First we shall enter into a discussion of the General Positions

As we enter into a discussion of this kind, it should be borne in mind it is not the object of your author to teach you the art of laying on of the hands but merely to outline to you the methods used by various schools of thought on the subject. These outlines are based both upon personal observation and analysis and also upon extensive research into the subject and the accumulated writings and experience of many renowned authorities on the subject.

We will begin by an intimate, step by step description of the MOTIONS which the Yogi uses in his work beginning first with LONGITUDINAL PASSES. There are four steps in the CYCLE of making LONGITUDINAL PASSES, but there are seven things to remember.

1. First the Yogi seats his subject before him as in FIG. 1. The Yogi stands in front of the subject as illustrated.

2. The Yogi extends his arms with the hands well apart and with the fingers extended and separated. The PALMS of the hand are face DOWNWARD and slightly INWARD. SEE FIG. 2.
3. (THIS IS STEP ONE) The Yogi raises his hands above the subject's head as in FIG. 3 and brings his hands downward very, VERY SLOWLY. . . . in front of the Subject - close to the body but NOT TOUCHING IT.
4. (THIS IS STEP TWO) When the Yogi reaches a point in this downward movement where his hands are about at the knees - B of FIG. 3, he finishes with a CIRCULAR SWEEPING MOVEMENT as shown in FIG. B C, bringing the hands OUTWARD. As he completes this pass, he swings the fingers sideways as if he were SHAKING WATER FROM THEM, FIG. 3, C-D. (THIS COMPLETES THE DOWNWARD PART OF THE CYCLE).
5. (THIS IS STEP THREE) The second part of the cycle begins right where the first cycle left off, for the Yogi now brings up the hands (as in FIG. 4) BUT THIS TIME WITH THE FINGERS CLOSED AND CUPPED as if he had a handful of water.
6. (THIS IS STEP FOUR) As the Yogi moves his hands upward the movement is ALONG THE SIDES of the Subject and NOT in front of him. The PALMS should FACE IN TOWARD the subject but NOT touching him.
7. The upward movement is very, VERY gradual, until the hands reach over the subject's head. THIS COMPLETES THE ENTIRE CYCLE.

The Yogi, in making these passes, incorporates the two half-cycles into one complete cycle in a smooth, rhythmic manner, one half just flowing into the other smoothly without a break. He always starts at the HEAD and works down the FRONT of the subject, OUTWARD FROM the subject and thence UPWARD along the SIDES OF THE SUBJECT.

In Yogi Culture Schools, novices practice these motions again and again and again - thousands of times if necessary - in order to make smooth, rhythmic motions. The novice must concentrate on the position of the hands during each step of the cycle.

Usually the novice or beginner starts by practicing only the DOWNWARD part of the cycle. He practices this downward movement at least a couple of hundred times. Then he practices only the UPWARD part of the cycle as many times. Only after he has felt that he has acquired good form does he attempt to practice the COMPLETE cycle. This he does by BLENDING the DOWNWARD and the UPWARD movements together in a smooth, sure, rhythmic movement. The COMPLETE cycle, too, is

practiced at least a couple of hundred times. By this it is not meant that after a couple of hundred times practicing this the novice is ready. Far from it. He is required to practice at least a couple of hundred times each day. Only when his instructors feel that he has attained **ABSOLUTE PERFECTION** is he allowed to proceed to other passes and instruction.

When mechanical perfection has been attained so that it becomes almost "second nature" with him, the novice goes on to the next step in his instruction. This is the combining of **MENTAL IMAGERY** with the **MECHANICAL MOVEMENT**.

The novice **CONCENTRATES**. He keeps his mind on the single idea that he is **BATHING THE SUBJECT** in a **FLOW OF VITAL ENERGY** ... which he visualizes as pouring out from his fingertips. He tries to **FEEL** this power going out from his fingertips. He concentrates so deeply that he **KNOWS** that it is there and that it is **FLOWING OUT**. He makes a **MENTAL IMAGE** of the **MAGNETIC FLUID SUBSTANCE** that emanates.

This combined exercise is practiced at least fifty times. It is difficult to do it more times than that for it is very fatiguing because of the concentration required. After a while, it can be done many more times.

From the description given above, it may be seen why the reader was told about the Exercise in **MENTAL IMAGERY**. Here one sees the application of those Exercises in the Exercise of Laying on of the Hands.

In actual practice, the **DOWNWARD** movement of the hands brings a restful, relaxed feeling to the subject, the **UPWARD** movements cause a feeling of alertness and is stimulating. This is the experience of those who have sat subjectively as has your author.

The expert Psychic Healer can be detected and set above the fake and humbug more quickly by carefully noticing the movements just described than in any other way. The humbug is awkward in his movement and shows that he has never taken the time nor effort to practice self-discipline and the true art of the Yogi. The true Psychic Healer who has made the sacrifice of time and countless hours of practice is a thing of beauty at work. His every movement is pure rhythm - smooth, sure, deft, confidence-inspiring.

DISTANCE OF MOVEMENTS FROM THE SUBJECT

Although it has been stated that when making movements as described above, they should be **CLOSE** to the subject but **NOT** touching, this

in itself is not very descriptive. Actually there is no fixed rule as far as the Yogi is concerned. The Yogi leaves this to the novice's own instincts to tell him what is the correct distance. Sometimes this instinct will tell him "closer, closer, closer." When he "feels" that it is right, it is right.

From actual observation and experience, it seems that a **SLOW** movement at about 3 to 4 inches produces a comforting, restful relief while a **FASTER** movement at a distance of 12 inches seems to produce energy, activity and a stimulating effect.

TRANSVERSAL PASSES

It may be seen from the foregoing description that Longitudinal Passes are made **UP AND DOWN** the length of the body. **TRANSVERSAL** Passes, on the other hand are made **ACROSS** the body or **ACROSS** a **PART** of the body. Making Transversal Passes is far easier than making longitudinal passes. There are **SIX POINTS** to remember in making Transversal Passes and these are as follows:

1. Transversal Passes are made by **TURNING THE HANDS** so that the palms are **DOWNWARD AND OUTWARD** as shown in Fig. 5. It will be noted that the two hands form a "V".
2. With the hands in the position indicated, the novice sweeps them **OUTWARD** as shown by dotted lines in Fig. 5 over the body of the subject.
3. When the hands are brought back, the **PALMS ARE CHANGED** so that they face **INWARD** slightly so that they are shaped like the "roof of a house". In other words these movements are as if one were brushing away leaves with the **OUTWARD** movement and brushing them together into a heap with the **INWARD** movement.
4. The **OUTWARD** and **INWARD** movements are **BLENDED** into one continuous movement to complete a full cycle.
5. The **SPEED** with which the movements are made is generally very, very slow, although what has already been said about speed under Longitudinal Passes applies equally as well to Transversal Passes.

The Yogi uses Transversal Passes for what he calls "Local Conditions" rather than for general conditions. In his science of Psychic Healing, the Yogi finds that these motions are efficacious for "loosening up" stiffened areas, congestions, etc. Many of them make Transversal Passes before making any Longitudinal Passes for they claim that by

"loosening up" first, they can obtain better results from the Longitudinal Passes which follow.

The Novice in Yogi Culture practices these Transversal as religiously as the Longitudinal Passes so as to achieve smooth, rhythmic motions.

AN EXPERIMENT PRODUCING SENSORY PERCEPTIONS THROUGH LONGITUDINAL PASSES

Once the Novice in Yogi Culture has fitted himself by practice to master the mechanics involved in making Passes, his instructors allow him to proceed with various experiments. These are variations of the one which is described as follows.

A Subject is selected for the Experiment and he or she sits before the novice as illustrated in Fig. 1. The Novice begins to make LONGITUDINAL PASSES starting at the head, drawing the points of the fingers downwards towards the PIT OF THE SUBJECT'S STOMACH. When this point is reached, the novice concentrates mightily upon the energy that is flowing from his fingertips. He transmits as much energy as he can conceive into the stomach of the subject - then he makes the UPWARD part of the cycle.

The process is REPEATED by the novice at least eight to ten times, sometimes even more. The novice is told by his instructors that if he has concentrated correctly, the subject will have experienced various sensations such as warmth, coolness, a tingling, a prickling, a numbness, etc. This sensation usually is strongest in the pit of the stomach, in the wrists and in the palms of the hands of the subject.

Sometimes the subject reports to the novice that no sensations have been produced. This is not unusual since "stage fright" enters into the situation and often the novice has not concentrated enough. However, with patience and perseverance (which the Indian has in abundance) the novice succeeds in affecting all parts of the subject. An exceptional novice, it is claimed, can get results in a month or less while some have to practice and experiment for three months or more before tangible results manifest themselves. It all depends upon the mental attitude and sincerity of the novice.

THE NINE FUNDAMENTAL YOGI METHODS OF LAYING ON OF THE HANDS

In previous pages of this Document it has been mentioned that the "laying on of the hands" takes several forms besides simply making "passes". It is true that the widely accepted idea seems to be that the Yogi simply makes passes. Actually, passes represent only about fifty per cent of the Yogi art. The other fifty per cent is made up of NINE other forms of laying on of the hands.

It is the object of this part of the present work to describe these various methods. Some of these will be described at greater length than others depending upon their importance. Some of these Yogi methods have been adopted by the Western World in their entirety and used commercially. They have been accepted by the public.

This attitude is strange indeed, for in some quarters there is always a tendency to scoff at the work of the Yogi and other Psychic Healers. Some people just cannot see how making "passes" such as has been described already, can benefit one. Yes "Surface Kneading" and "Percussion Presentation", which the Yogi uses has been "borrowed" by the Chiropractor while "Frictional Presentation" has been "borrowed" by Masseurs and practitioners of Osteopathy.

Commercial practitioners of these arts believe that the MECHANICAL METHODS employed are the real source of benefit. They discount any belief in the Transmission of Vital Energy. This may or may not be with intent to discredit the Yogi Method but the fact remains that there are many people who have gone to a Chiropractor, for example and received no benefits and then have gone to another who HAS brought relief. Why is this so? It is the belief of your author that in some instances the Chiropractor has the "feeling" for the work; by nature he is endowed with certain inner qualities which sets him aside from his fellow practitioners. He is, in short, a natural healer - just as some physicians have the natural instincts of a physician, which, when added to his scientific skill makes him a truly great doctor.

However, the case may be, it is not the object of this present work to discuss the relative merits of any professions nor to discuss the correctness or incorrectness of any particular theories. This work is intended to review all of the relevant facts in the Science of Psychic Healing as they have been presented to your author. Thus we shall proceed with a description of the Nine Fundamental Yogi Methods of Laying on of the Hands.

PRESENTATION OF THE PALM

ONE

The Yogi does this by presenting the palm of the hand to the affected part. He does not touch the affected part but holds his hands at a distance of from three to six inches. He does not use both hands. In practice he simply holds the hand in the exact same position over the affected part for several minutes. The Yogi concentrates and forms a mental image of the strength and power that is flowing out from every pore of the palm of his hand. Occasionally he will vary this with a slight, slow circular movement and then hold the hand still once more.

The Yogi claims that the PALM PRESENTATION is one of the mildest forms of presentation treatment. That is, its force is the least of any similar methods. Theoretically, although it stimulates, it also soothes at the same time. The Yogi uses this presentation in cases of headache, mild colds in the head, mental fatigue, sleeplessness, etc.

One application of a variation of this principle with which your author is familiar is used in cases of headaches, neuralgia or the relief of mild aches and pains. Here it is:

FIRST: The Yogi places the palms of his hands directly over the affected area and holds them there for several minutes.

SECOND: The hands are removed and the palms rubbed briskly for a few seconds.

THIRD: The hands are again placed over the affected area.

FOURTH: This is repeated several times.

Occasionally the Yogi will, after briskly rubbing the palms of the hands, place the hands directly ON the affected area, instead of over the area.

During this procedure the subject is instructed to keep the eyes closed and his mind calm. Usually the Yogi will suggest that the subject think of something harmonious, love, flowers, a cool spring, the warm sunshine, etc. The Yogi himself, concentrates and forms his mental image, of course in all cases.

In the case of a headache, the Yogi often applies the palms of his hands directly to the temples, with a light but firm touch. Subjects have felt the sensations of warmth, coolness, etc., while drowsiness is not at all uncommon.

PRESENTATION OF THE DIGIT

TWO

This method is very similar to the one which has preceded except that in this instance the Yogi, instead of using one or both palms, uses **ONLY THE RIGHT HAND** with the **FINGERS EXTENDED AND SLIGHTLY APART**. Occasionally he uses only the **MIDDLE THREE FINGERS** of the right hand.

In this manner of presentation, the Yogi presents the fingers to the affected part at a distance of about six inches. He maintains this position for several minutes, the while concentrating upon the Vital Force which he is transmitting through mental imagery from his fingertips to the affected part.

ROTARY PRESENTATION

THREE

This is a variation of the Presentation of the Digit. The Yogi holds the fingers exactly the same as above for a couple of minutes while he concentrates and forms his mental image. Then, he begins a slow, rotary or circular movement from left to right - the same as the hands of a clock. In this case the Yogi forms the mental image of "spraying" the entire area with energy.

PERFORATING PRESENTATION

FOUR

The Yogi claim is that this is the most powerful and the most effective method of finger presentation. In this method he holds the fingers exactly the same as in number three above described. However, instead of holding the fingers motionless, the Yogi twists them in such a way that you would think that he was trying to bore a hole into something. However, the Yogi does **NOT TOUCH** the subject for his fingers never come closer than six inches.

The Yogi explains that in this method, concentration lies along the line that he is actually trying to open up a passage to more freely admit the Vital Force and Energy which his mental imagery tells him is flowing from his fingertips. Heavy head colds, congestion, sluggishness, etc., are the object of such presentation.

FIVE

DIRECTIONAL OR STROKE PRESENTATION

The Yogi uses this presentation after almost every treatment on a subject. He claims that it is soothing and sedative in its action and that it tones up the system, that it should be used where there appears to be imperfect circulation.

In this method the Yogi applies the stroke by bringing the tips of the fingers into very LIGHT CONTACT with the body of the subject. His strokes are ALWAYS DOWNWARD or OUTWARD but NEVER upward or inward. Each stroke is in ONE DIRECTION ONLY - never back and forth, his TOUCH is so light that not even the weight of the hand itself can be felt; he strokes with an "airy" movement. The Yogi novice is required to practice the movement for many hours until he has mastered the right touch.

When the Yogi applies this presentation for a general toning up of the subject he applies the method to the entire body, dividing the process into two parts:

- from head DOWN to the waist
- from waist down to the feet.

Sustained concentration and mental imagery of a high order are required according to those who apply the method. This is particularly true of the chest and abdomen where the vital organs are located.

SIX

FRICTIONAL PRESENTATION

Although the Yogi uses the above terminology to describe this presentation, it is known in many quarters under the old fashioned name

of "RUBBING". Some call it MASSAGE. Others call it OSTEOPATHY. Regardless as to how it is called, it is effective and has been, since ancient times, among all the races of the world.

Rubbing has been used to stimulate any affected parts. PHYSICAL force is NOT necessary nor is it desirable. It is the MANNER in which the rubbing is done that matters. In practice the Yogi does not use the entire hand but only the PALM OF THE HAND and the LOWER PARTS OF THE FINGERS. See Fig. 6. The TIPS of the fingers and the ends of the thumb are turned away as far as possible so as not to use them. Some healers, as well as those practicing various methods of Massage who have a fleshy hand utilize the LOWER PART OF THE THUMB to good advantage in rubbing. Reference to the shaded portion and particularly to the part marked "X" will indicate the portions used. All movements are in ONE DIRECTION - DOWNWARD and OUTWARD.

Some Yogi as well as Massage Operators do use the finger as well as the palms of the hands. By this is meant the UNDER SIDES of the FINGERS to "follow through" the movement of the palm. The fingertips are not used, for they cause too much pressure.

A VARIATION of the above is the ROTARY FRICTION method which is accomplished by a CIRCULAR RUBBING with the palms. In this case the movement is always in a clock-wise direction. However, this method is not very widely used in Yogi practice.

SEVEN

KNEADING PRESENTATION

As the name implies, this is accomplished by grasping the muscles or skin tissues and "working them against ADJACENT SURFACES, in much the same way that a housewife kneads bread. The Yogi finds its use valuable in Rheumatism, for stiff, sore muscles, where the trouble is LOCAL and not ORGANIC.

Kneading takes three distinct forms: SURFACE kneading, PALM kneading, DIGITAL kneading.

SURFACE KNEADING is sometimes called "The Pinch Method" since it consists of grasping the skin firmly but gently between the thumb and forefinger and then lifting it up a little - releasing the skin and allowing it to snap back into its normal position. The Yogi uses BOTH hands ALTERNATELY. That is, he picks up the skin in one hand as the other

hand drops it. The Yogi works systematically and rhythmically, yet so gently and carefully that he never pinches the subject. The subject finds the treatment highly stimulating and invigorating.

PALM KNEADING is much more difficult than Surface Kneading because the Yogi picks up the flesh - NOT with the fingers and thumb but with **THE PALM OF THE HAND**. The fingers of the hand are close together and the thumb is thrown away back but they are **NEVER USED** in the picking up process. The thumb is not used but the flesh is grasped with the **PALM** of the hand and the **LOWER PART OF THE PALM** which is called the "heel" while at the same time the **LOWER PART OF THUMB** is brought to bear. In this presentation, the Yogi does not pick up the flesh at all. The method involves a "CUPPING" action which holds the flesh firmly in a suction-like grip. Reference to Fig. 7 will show the parts used in this method. "Y" indicates the heel of the hand, "X" indicates the portion of the lower thumb which is used.

In application the Yogi, using the "hold" described, kneads the flesh deeply so as to reach well into the muscle. He works and reworks the area under consideration but not enough to cause soreness. The novice who practices this action usually uses **BODY** pressure rather than **HAND** pressure, and he is constantly warned of this by his instructors.

DIGITAL KNEADING is often confused with **SURFACE KNEADING** by subjects who visit the Yogi for treatments. Very few people can tell the difference unless they are well informed. In **DIGITAL KNEADING** the Yogi grasps the flesh between the thumb and forefinger just as in **SURFACE KNEADING** but instead of dropping it, he rubs this flesh against adjacent flesh or bone. This combines a "pinching" and "massaging" all in one operation.

EIGHT

PERCUSSION PRESENTATION

Percussion means a collision. The drums, etc. in an orchestra are called "percussion instruments". In the work of the Yogi, whenever his hands collide with a subject's body, he is using the Percussion Presentation. Usually this method is used in combination with other presentations.

As performed by the Yogi, the Percussion Presentation is the most difficult to achieve of any presentation mentioned thus far. The method is accomplished with a **FLEXIBLE** and **LOOSE** wrist.

The novice when first receiving instruction in this method is told to practice with a pillow, which is firm and not too soft. The novice then holds out the hand with the fingers extended and close together. He then "flops" the hand up and down loosely. The fingers are not moved. The wrist alone moves with a "rubbery" action. All Percussion action is as elastic as a rubber band. Springy, is a term which might serve to describe it. Thus in action the "flopping" movement causes a "slapping action" against the pillow.

First Percussion Movement

This presentation of the Yogi Method we may refer to as the "spanking method" for in this case the fingers are held rigid and the wrist flexible as described above. The blow itself is struck with the **PALM** and the **FINGERS OF THE HAND**.

Second Percussion Movement

This might be referred to as the "clapping method". It is done exactly as above except that the hand is slightly "cupped" just as if one were applauding in a theater. The wrist action is the same.

Third Percussion Movement

We might call this the "tapping method" since, although the wrist action is exactly as described above, the contact is made with the **TIPS OF THE FINGERS ONLY**.

Fourth Percussion Movement

This might be referred to as the "chopping method". In this case, instead of using the **OPEN HAND**, the fingers are curled under to make a loosely closed fist. The heel of the hand and the closed ends of the fingers thus come in contact with the subject - not the palm.

NINE

THE VIBRATIONAL PRESENTATION

This is the last of the **NINE** Fundamental Yogi Methods in the Laying on of the Hands. This is acknowledged to be the most difficult of all presentation and very few Yogi can do it.

When one CAN do it, he is considered a master of his profession. Because it is difficult to describe in words just what this presentation is, it may be a better way to let the reader perform the following Experiment in order that he may see and feel for himself just how it is done.

EXPERIMENT

First take a full glass of water and place it upon a table. Then extend both of the arms and place all ten finger TIPS upon the table top. Now TENSE THE MUSCLES as much as you can, at the same time PRESSING DOWN SLIGHTLY WITH THE FINGER TIPS. The fingers should be held stiffly as should the arms while doing this. The results should be this: Your muscles will "tremble" and communicate this "trembling" to your fingertips. The "trembling" will be communicated to the table top and thence to the water in the glass. The IDEAL movement is when the water in the glass QUIVERS but does not "wash" from side to side. In this Experiment, it will be found that the muscles tire quickly and for the first few times, the "trembling" or vibration may be difficult of achievement. After a while, however, it comes quite easily.

If the reader has succeeded in making the above Experiment, he can at once grasp what the Yogi does when he uses the VIBRATIONAL PRESENTATION. The Yogi simply places his hands upon the affected areas and "generates" the vibration as described above. At the same time he concentrates and creates a mental image of that vibration as Vitalic Energy which is entering into the subject.

It has been the intention of your author to give you as complete and popular a treatise on the subject of Psychic Healing as possible, placing the emphasis on the matter of personal control, concentration, mental imagery and the mechanics of the Science. It is not to be construed that the matters discussed here are ALL that there is to the subject of the Science of Psychic Healing. Far from it. However, the ESSENTIALS have been covered. There are infinite variations of the art which are practiced and new variations are constantly being added.

It is to be hoped that those who have always wanted to know the background of the Science, its history, its chief advocates and practitioners as well as some of the fundamental principles involved, will have found in this Document the answers to their more important questions.

APPENDIX

In connection with the Science of Psychic Healing it should be stated that the Yogi Practitioners, as well as many others who practice the art, have developed elaborate theories of FASTING, DIET, HEALTH LAWS, etc. The following are a few of the laws and regulations relating to them. They are given to the reader in order that this Document may be made complete.

NOTES ON FASTING

The Yogi claims that many deep seated diseases have been cured by scientific fasting. They claim further that for a twenty four hour fast, a million diseased cells will die and be carried away by natural and normal elimination.

Breathing Exercises are advocated during a fast for in the early stages of a fast, the patient may be subject to dizziness, headaches, etc. Vitalic Breathing, it is claimed will restore one to normal.

Many Yogi fast for forty eight hours each week. It has been observed that in many cases the person fasting requires less sleep than ordinarily.

If cramps occur during fasting, the Yogi indulges in light exercises such as bending to eliminate gases which so often cause the cramps. Draughts of hot water and breathing exercises are also used.

In breaking the fast the Yogi begins with fruit juices such as oranges, grapes, etc. Only liquids are taken the first day such as the fruit juices, soups, etc. This applies only to a fast of from ten to fifteen days. The ordinary two days fast is followed by a normal meal eaten without gorging.

NOTES ON DIET

The Yogi cannot conceive of anyone desiring to eat meat for they consider meat as the corpse of animals. Meat, it is contended, is decayed animal matter. The Yogi claims that the process of decomposition begins soon after life has left the body of the animal. Therefore it is contended that meat diseases our bodies.

In answer to those who contend that the laborer must have meat to sustain him, it is pointed out that the world's hardest workers are vegetarians - the coolie of China who labors from 12 to 18 hours each day yet lives on a diet of rice, nuts, fruits and vegetables. The strongest animals - horses, bulls, elephants - all are strict vegetarians.

All cereal grains, nuts, fruits and fruit juices, vegetables of all kinds, but particularly green vegetables, whole wheat and black bread are the things which compose the diet of the Yogi.

AFFIRMATIONS AND SPIRITUAL AIDS

The Yogi as well as every other practitioner of Psychic Healing resorts to the use of prayers, affirmations and other spiritual aids. These help him to concentrate and solidify his faith. The Healer often gives these to those whom he wishes to help so that they may aid his cause by helping themselves.

For example, the following Affirmations is repeated by the Yogi before giving a treatment:

"Oh, Thou Great Infinite Power - Thou Great Flame of Life, of which I am but a spark - I open myself to Thy Healing Power, that it may flow through me, to strengthen, build up, make whole, this brother (or sister) in Life. Let Thy Power flow through me to the end that he (or she) may receive Thy vivifying Energy and Strength and Life, and be able to manifest the same as Health, Strength and Vigor. Make me worthy channel for Thy Power and use me for Good."

The following is a Truth Statement which is memorized and repeated often each day:

"I believe that I am made in the image and likeness of God and I promise myself that I shall act accordingly."

Here is another affirmation:

"My mind is a little part of God's Mind. With it I give directions for the good I desire to have. In love, in faith, in gratitude I call for whatever good thing I need. The Universal Mind shall bring it to me. Above all I seek a consciousness of perfect unity with God so that His will is what I most desire."

The following thoughts should be memorized and always borne in mind:

"I can send out my thought and build whatever I chose to build."

"Because I may think as I choose I have the power to bring about conditions I decide upon."

"I stretch my mind to understand its own divinity and I speak the word for that which shall bless the world through me."

"Everything which enriches my life and enables me to serve others more fully is possible and nothing can stop me."

"I heal myself and others by sinking into my subconscious mind a conviction of my and their perfections."

"I have within me the power to speak the word of healing."

The following meditations should be memorized also and borne in mind constantly against the need of them.

"I lift up my heart in loving gratitude today because "all that the Father hath is mine", and by the power of my mind in clear, constructive thinking I can bring into manifestation that which I need for the fuller expression of the abundant life. I give praise and thanks. I rejoice in this God-given power of my own divinity."

"I know that my word creates. I know that my thoughts bring back corresponding conditions. I know that every act of mine registers in the Creative Law Realm. Because of this I choose to make all my thoughts, my words and my actions such as to bring me the blessing I seek. I rejoice in this rich heritage of power and dedicate myself to the service of God and man through my right speaking of the word."

"My Father, I thank Thee that within me lies the Christ Power to heal myself and others of any negative conditions that may try to assert themselves. I recognize my divinity; I know my own wholeness. I accept with gracious thanks and I use it."

"I know that I can speak the word of healing. The Christ Power within me reaches forth in this way so that I am a blessing to those whom I contact. Gratefully I accept this power and make use of it. I thank Thee, Father, that in this way I may more truly serve my fellowmen!"

The following Affirmations have been gathered as typical of those used for the treatment of various specific physical inharmonies. These are NOT statements of the author but verbatim transcriptions from various Psychic Healers who use them in their work in conjunction with a Laying on of the Hands, etc.

USED TO SOOTH INTENSE PAIN

"Be still and know that I am God. Peace, be still."

CATARRH

"I breathe the Spirit of God, through my nasal passage and into my lungs, and my mind and my body are cleansed of all impurities."

TONSILS

"I recognize the importance of every member of my body. The cleansing love of God keeps my blood stream pure, and my organs function in divine order."

GRAY HAIR, FALLING HAIR, DANDRUFF (said while brushing the hair)

"The strength of God, the good, flows through everything in the universe. It vitalizes the roots of my hair and my scalp is healthy. My hair is luxuriant and beautiful. Proudly I wear it as a symbol of the crown of life."

HIGH BLOOD PRESSURE

"I release every tense, anxious thought. I relax in the perfect understanding of my Saviour. His peace flows through my heart, and my blood flows freely and harmoniously."

NEURITIS AND NEURALGIA

"The peace of the Christ consciousness stills my mind and soothes my nerves. I am vitalized and renewed by the strengthening power of His love."

VARICOSE VEINS

"I use good judgment in the performance of all my activities. I do not overdo. By the guidance of Spirit I maintain perfect equilibrium in all my affairs; my blood flows evenly and my veins are in perfect condition."

NOTE: The author of this Document has prepared a SUPPLEMENT which contains Affirmations, Prayers and Spiritual Aids. This Special Supplement is a COMPLETE WORK IN ITSELF. It contains scores of Meditations and Affirmations most of them for SPECIFIC AILMENTS and DISEASES which have been used by Psychic Healers in ACTUAL PRACTICE. Practically every disease and disability that there is, is covered by this Supplement.

It is priced at ONLY \$2.00 and may be purchased by addressing the Publishers of this present Document and asking for

"AFFIRMATIONS, PRAYERS and SPIRITUAL AIDS
USED IN PSYCHIC HEALING."

By Henri Gamache

FIG. 1

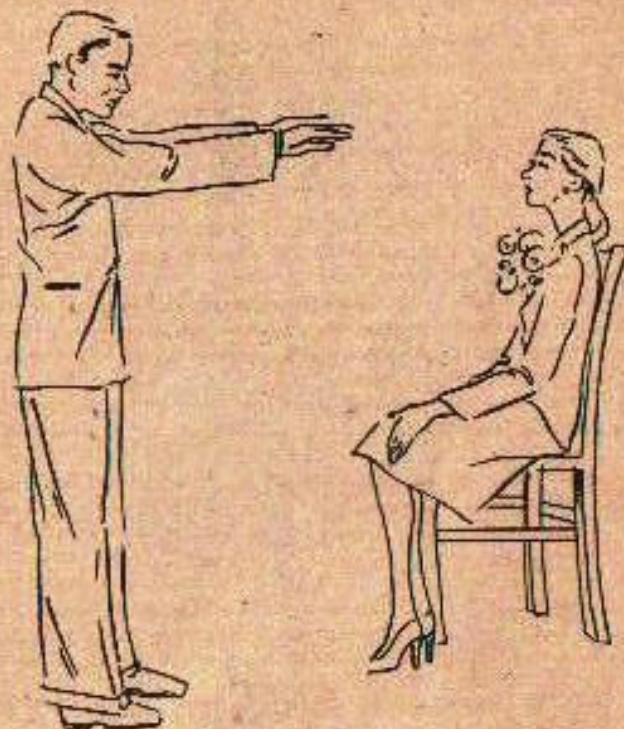


FIG. 2

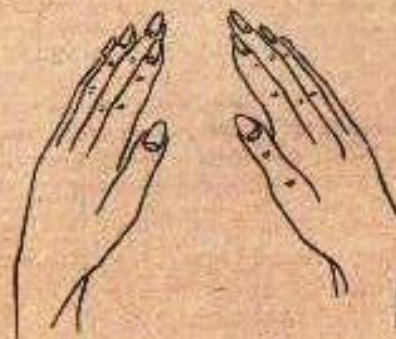


FIG. 3



FIG. 4

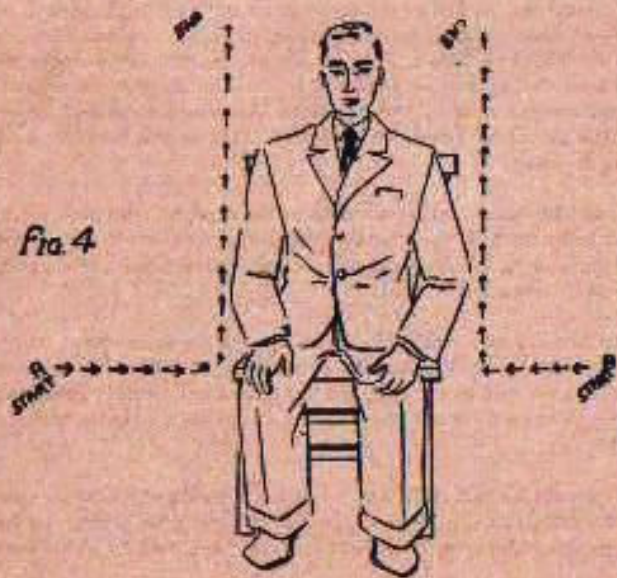


FIG. 5



FIG. 6

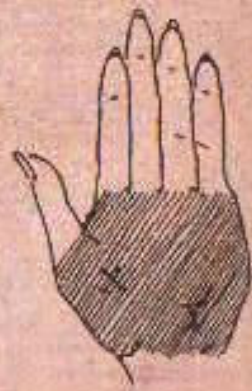
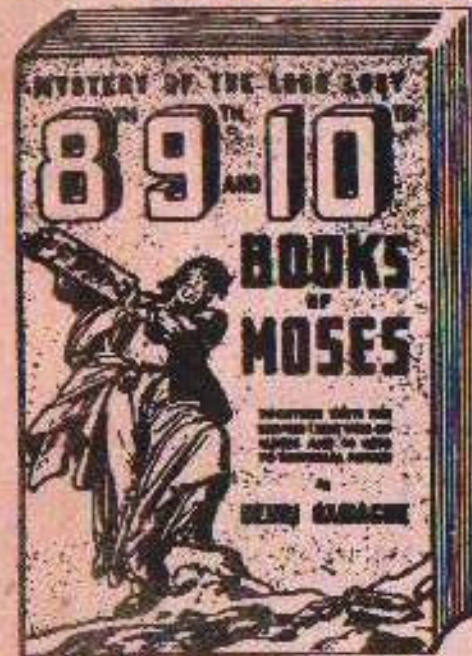


FIG. 7

THE GREAT BOOK THAT EVERYONE HAS BEEN WAITING FOR!



A FEW NOSTRUMS TO BE FOUND:

For uniting a woman with a man.
For an evil occurrence.
To conjure a spirit.
To recover or collect.
To send dreams to your neighbors.
To influence a man's heart.
To catch the eye (to remove evil influences!!)
To get information through a dream
...and many, many more of the same!

HIS MAGIC and MIRACLES

**BIG SECTION OF ANCIENT
OCCULT SEALS, PRAYERS, ETC.**

**44 SECRET KEYS TO
UNIVERSAL POWER!**

**MASTERFUL
ILLUSTRATIONS**

Not only does this great work contain information that you may have wanted for a long time, but it also is profusely illustrated with pictures that will thrill and delight you. Not only one or two but **MORE THAN FORTY ENGRAVINGS** which illustrate the text and show **ACTUAL SEALS, TALISMANS and AMULETS** most of which have not been published in this country before.

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PRICED — FOR YOU**

But here is good news. You would naturally expect that a rare book such as this would be high priced — expensive... but it is NOT... because the author insisted upon bringing this **NEW FOUND KNOWLEDGE** to as many people as possible. Now you can have all of this **WEALTH OF MATERIAL** — not at \$10.00 but at \$2.00 — **BUY FOR THE VERY SMALL SUM OF \$2.00!** Don't stay in the DARK! Get your copy TODAY!