



SORODA SYSTEM OF YOGA PHILOSOPHY

—
Applied By

—
HATHA YOGI WASSAN

Through Individual Analysis of
Body and Mind

—
Soroda teaches the highest technique of development — the source of all Metaphysical and Occult teaching—Yogi system of breathing, healing and Yogi food. An exposition on the "Finer Forces" of Nature. The ordinary expanse of life should be one hundred and twenty years, but through our ignorance of these forces we shorten that period by short respiration.

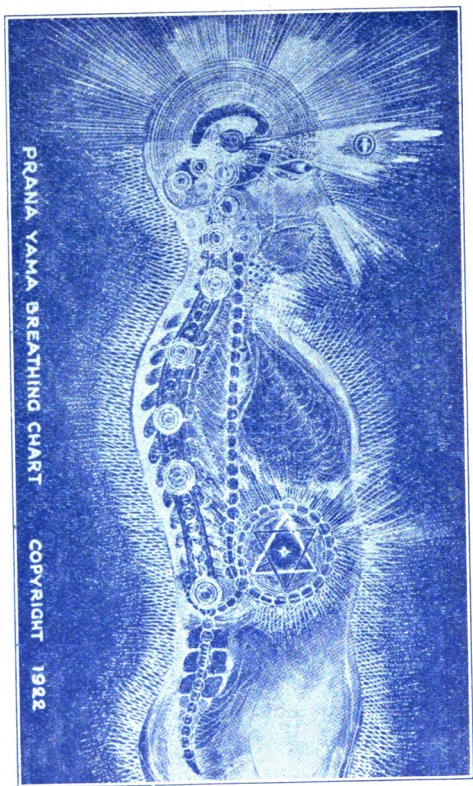
INDEX

Page.

Soroda Chant	3
Practical Breathing for Health	4
How to Vibrate Brain, Body and Business	5
Introduction	14
Soroda System of Yoga Philosophy	18
The Cause of Ill Health	27
Restoration of Balance in the Blood	29
Pranayama or Breathing Exercises	33
The Air We Breathe	36
Class Work in America	40
Key to Introduction	43
Purpose of the Yoga	46
Secret Key—"Ida, Pingla, Sukhmuna".....	48
Snake Breathing, Etc.	53
Soroda System—How to Study and Practice	61
Why You Should Not Eat Flesh	65
How to Resuscitate Drowned Person	66
Testimonials	71
Yogs	74 to 84
How to Make Almond Milk	84
How to Make Vegetable Milk	84
Secret for Equalizing "Blood and Bowel" Action	85
What Not to Eat or Drink	86
How to Meditate	88
Date Butter	88
Physical Exercises	89
How I Sleep	91
How I Remove Wrinkles	97
Testimonials	112



**COPYRIGHTED 1925,
IN THE UNITED STATES OF AMERICA
BY YOGI WASSAN
ALL RIGHTS RESERVED**



SORODA CHANT

5 0 0 0 0 0

By Yogi Wassan, from Punjāb, India

1	Christian	Father in Heaven	E O
2	Hindoo	O Ang Shantee	E O
3	Japanese	Devo Budha Namō Amee	E O
4	Chinese	Shintoo HO	E O
5	Mohammedan	Alla HO Ackbar	E O
6	Christian	Father in Heaven	E O

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul.—Gen. 2:7.

Then said Jesus to them again, Peace be unto you: as my Father has sent me, even so send I you.

And when he had said this, he BREATHED on them, and said unto them, Receive ye the Holy Ghost.—St. John 20:21-22.

PRACTICAL BREATHING FOR HEALTH

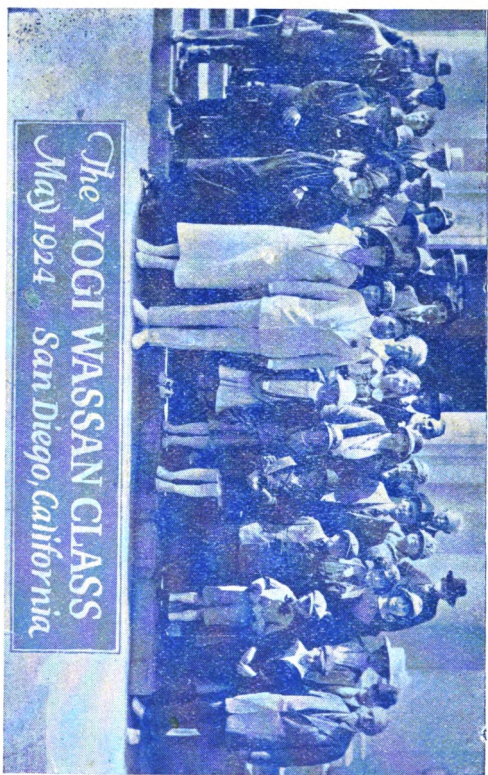
How I Drink the Fluid (Air) Day and Night

1. I inhale breath through nostrils, keeping mouth closed until lungs are one-third filled, then swallow, which locks breath, and then exhale through nostrils and hum like a bee

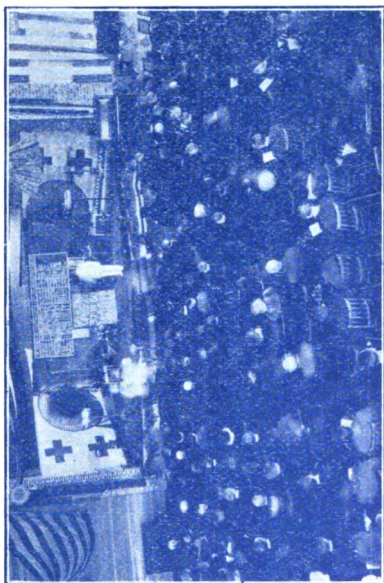
2. Inhale breath through nostrils, keeping mouth closed until lungs are half filled, then swallow, which locks breath, then exhale through pursed lips and distended cheeks. Do this at night when awake.

HOW TO VIBRATE BRAIN, BODY AND BUSINESS

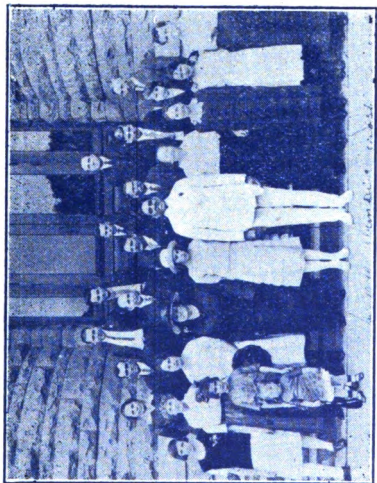
Seated on a chair with table in front of me, I cover my ear drums with the tip of my thumbs and cover my eyes gently with the palm of my hands. Then I inhale breath through nostrils, keeping mouth closed until lungs are half filled, then swallow, breathe and exhale slowly through nostrils, making sound, Hoon, Young, Young, Young.



THE YOGI WASSAN CLASS
May, 1924
San Diego, California



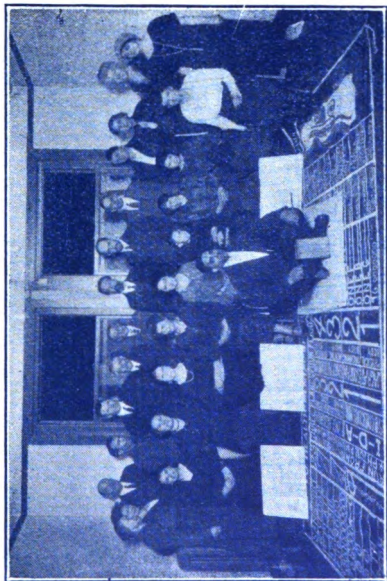
Class in Olympia, Washington



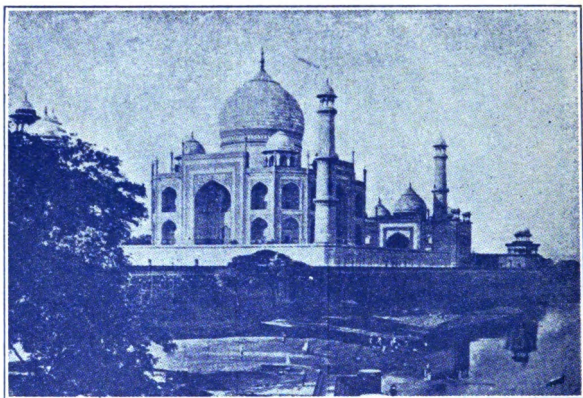
Class in Olympia, Washington



Class in Tacoma and Seattle, Washington



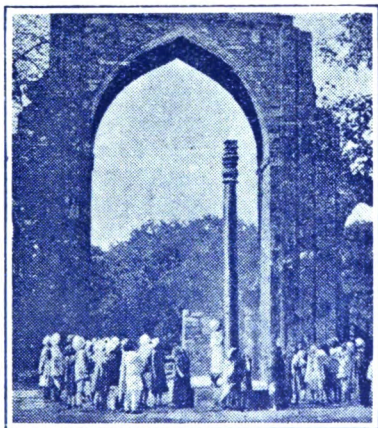
Class in Portland, Oregon



The Taj Mahal at Agra, India

The Taj Mahal is the most beautiful building in the world. It was built by Emperor Shah Jahan nearly three hundred years ago to perpetuate the memory of his beloved queen Mamtaz Mahal.

This spacious tomb is made of white marble and contains exquisite inlaid work on marble tracery and lattice work of great beauty.



THE DELHI PILLAR OF VICTORY

It is also known as the Kutale Minar. This stately pillar of wrought iron over a hundred feet high above the ground and half as much under ground was constructed by the ancient Hindus thousands of years ago. It has been a wonder work as it defies all rust and corrosion, though exposed to the weather for such a long time.

INTRODUCTION

The Soroda System of Yoga Philosophy is the science of development of the physical and mental body and mind of the individual student. It is based upon the oldest as well as the most profound wisdom of the human system. It is based upon insight into human nature and the laws of Nature. It takes into account the "Finer Forces" of nature and the elements thereof according to scientific principles and laws. The Soroda teaching of Yoga is natural in its scope, therefore it is the practical science of health and mental development and holds a universal appeal.

The system of healing based upon the Philosophy of Yoga is proved to have been beneficial to mankind for tens of thousands of years in every part of the world among all nations and humanity.

This knowledge wonderful and natural as it is has been handed down to the many families of India generation after generation, who were originally instructed into its methods by the Masters. These Masters are the Master Yogis and Rishis of old India.

One of these fortunate families hap-

pens to be that of Yogi Wassan of the Punjab, the land of the Five Rivers—in Northern India. Yogi Wassan's forefathers for generations have been the custodians of great truths of life, and of the wonderful philosophy and science of the great Hindu Masters. They have preserved the integrity of their national heritage with great care for thousands of years of Indian history.

The Punjab was the earliest colonial home of the Indo-Aryan people—the ancestors of the Aryan Hindus of Indian and the East. They came from the same common stock as the Indo-Europeans of the present Western races of Europe and America. This is the historical record of great scientists like Prof. Max Muller, Levy and others. The Hindus are purest of all Aryan races of the East. According to the great authorities therefore the science of Yoga which is part of the great body of knowledge of the Indo-Aryans, belongs to the purest of the Aryan race—the Hindus.

Soroda is a root science and is suitable to all mankind. It is especially suited to the Americans and the Europeans. The American races are the descendants of the

Indo-Aryan and Indo-European races of ancient times. Of course, there are other stocks united in them all over the world but the root stock is Aryan for the Hindus as well as for the Americans and Europeans although their externalities are somewhat different and complexons varied. The climate and conditions of living changed all these details.

The rhythm of the Sanskrit chants and the breathing of all rhythmic breaths, meditations and exercises of Yoga are perfectly suited for the vibrations of the American body and mind. The Teachings of Christianity came from the East and humanity is one in spirit. Yoga, like the Christian religion, is part of the great Wisdom of the East, therefore universal in application and appeal. All true wisdom and science as of India is universal and not for one section of mankind.

Dr. Bose of India first clearly demonstrated in the Calcutta Town Hall so far back as 1895 in the presence of the Governor the transmission of ether waves through a solid wall and made it displace a heavy weight, ring a bell and explode a miniature mine placed in a closed room.

Dr. Bose never took out patents on his

apparatus for the transmission of wireless messages, nor has he done so on any of his many marvelous and phenomenal scientific apparatus.

“Dr. Bose is a great man; an unselfish scientist pure and simple.”

Applied by
HATHA YOGA WASSAN
of Punjab, India

Through Individual Analysis of
Body and Mind

Soroda teaches the highest technique of development—the source of all Metaphysical and Occult teaching—Yogi system of breathing, healing and Yogi food. An exposition of the “Finer Forces” of Nature. The ordinary expanse of life should be one hundred and twenty years but through our ignorance of these forces we shorten that period by short respiration.

920,000,000 respirations equal one hundred and twenty years of life,

21,600 respirations equal one day of life,

15 respirations equal one minute of life

From Brahma came forth Ether.
 From Ether came forth Air.
 From Air came forth Fire.
 From Fire came forth Water.
 From Water the Earth was produced.
 From these Elements Nature produces
 the Human Body in Nine Months.

THREE GUN

The three abstract qualities in Nature;
 Causative, Primary, the **root** of all sub-
 stances.

Rajo	Sato	Tamo
"Brahma"	"Vishnu"	"Mahesha"

(Three Deities symbolizing the above
 qualities.)

Rajo Gun—Activity, **Power** of activity.

Sato Gun — Perfecting, Preserving,
 bringing to Maturity

Tamo Gun—Cessation, Checking Ac-
 tivity, to closeup.

FIVE ORGANS

Roop	Fire	Eye
Gandha	Earth	Nose
Ras	Water	Tongue
Sparsha	Air	Skin
Shabda	Ether	Ear

FIVE TATTWA (Elements)

Agni—Fire

Qualities are sleepiness, heaviness, hunger, thirst, anger.

Pani—Water

Qualities are blood, perspiration from exercise, mucus (phlegm), seed (semen), perspiration from weakness.

Prithiwi—Earth

Qualities are bone, skin, vein (arteries, all tubes), hair, atmosphere (air).

Wayu—Air

Qualities are execution (power), motion, expansion, cessation (no action), growing.

Akash—Ether

Qualities are desire, love, pride, pain, jealousy.

Five Giyan Indriya (Knowing Senses)

Ras	Water	Taste
Shabda	Ether	Hearing
Gandha	Earth	Smell
Sparsha	Air	Touch
Roop	Fire	Sight

Five Karma Indriya (Working Senses)

Guda	Bowel	Elimination
Ling	Sex	Generation
Muhk	Mouth	Speech
Hath	Hand	Execution
Pau	Feet	Motion

Prana (Life Breath)

Pran Upan Saman Byan Udan

These five Pranas are functions of the life breath—currents which keep up the activity of the body.

FIVE BHOOT (Enemies)

Fevers Distributing Qualities Obsessions

Kam	Material Desires
Karod	Anger
Lobh	Greed
Moha	Love
Hankar	Pride

Panch Rang (Five Colors)

Red comes from Fire.

White comes from Water.

Yellow comes from Earth.

Green comes from Air.

Blue comes from Ether.

FOUR STATES OF CONSCIOUSNESS

or

FOUR SPACES (Four Distances)

Jagrat	Physical State
Supan	Dreaming State
Sakopat	Mental State
Tooriya	Last State, the End.

THREE VIBRATIONS

Ida	Pingla	Sukhmuna
"Moon"	"Sun"	"Fire"
Ida;	Low Vibration	SubconsciousMind
Pingla;	High Vibraton	Conscious Mind
Sukhmuna	Mental State	Superconsciousness

SIX CHANGES

- (1) Body coming to solidarity (before Birth)
- (2) Body growing, childhood
- (3) Body maturing, adolescence
- (4) Body completing its growth, maturity
- (5) Body growing old, old age
- (6) Body disintegrating, death.

FOUR PARTNERS

Mun	Budh	Chit	Hankar
Mun		Desire	
Budh		Operator (builder)	
Chit		Question	
Hankar		Certainty (power of renewal) Will	

MUN

Mun—Mind, Guide, the driver, an officer on the body—it drives the body as it chooses.

BUDH

Budh—is the background of Cognition and Volition. An officer on all the Tattwa—Indriya—Mun. It is behind the Mun acting as a whip to keep him awake. Budh is connected with Atma.

ATMA

Atma—is the principle that animates the Tattwa—Indriya—Mun and Budh. The vehicle of consciousness.

THE FOUR SAMADHI

Sthul Deha—Ling Deha—Sushman
Deha—Karhn Deha

(4) CHAR SUHN

Antar Suhn
Bahar Suhn
Tir-bhawan Suhn
Na-Mun-Suhn

“Chotho Suhne Jo Nar Jane Tanko Pap
Na Pun-nang”

(4) CHAR PAD

Twang Pad
Tat Pad
Us Pad
Par-burem Pad

This is the key chart to the opening of
the eight Chakras.

The Sanskrit gives out only six Chakras while the Yogis practice on and use two more, making eight in all. So in the Sanskrit it is written that the Yogis know more than the Four Vedas.

NAMES OF THE EIGHT CHAKRAS

Sahasrara

Ajna

Kala

Vishuddha

Anahata

Manipura

Svadisthana

Muladhara

Drawings of the eight Chakras with their petals, also Prana and Samadhi for each Chakra with their powers and benefits, will be given in the advanced class which will open in September.

CHAPTER I

KEY TO SORODA SYSTEM OF PHILOSOPHY

The key to this system and its special features is to be found in one single idea of great value, that of Individual Analysis and individual help according to its special needs and conditions.

Each student's peculiarities are taken into account and Yogi Wassan pays particular attention to each one of them in his teaching and training for better health. His instructions therefore have been valuable and effective in helping to bring about the desired good results in the largest number of students who wanted his help in health, mental and spiritual development.

ITS NON-SECTARIAN, UNIVERSAL APPEAL

The Soroda system of health and spiritual development has no religious or sectarian bearing directly or indirectly. It is absolutely non-sectarian and universal in its application of the truth of life.

Health is the most important thing in life for people of all classes, religions and

occupations, the foundation of all values of life. Good health and anything that promotes good health in a non-sectarian way must have an universal appeal and acceptance.

Yogi Wassan has shown keen interest in his work of human help in the most practical and useful manner possible. His insight into human nature, knowledge of the human constitution, experience of different foods and their relation to individual health requirements are great. As they are of proved usefulness for the good of human health and happiness they deserve sympathetic attention and careful consideration from all students of human welfare.

CHAPTER II

THE CAUSE OF ILL HEALTH

The human body is the most wonderful organization of life, the most wonderful mechanism that there is in this world. Its construction is most complicated, its constitution most subtle, and has within it the very essence of health and happiness of human life.

According to Yogi Wassan there is no sickness in the human body unless there

is inharmony in the blood. This inharmony shows itself in the way of either too much heat, cold, dryness or fattiness in the blood. We all must try to re-establish this harmony and remove the inharmony of the blood system to get well and healthy. The above are the four basic conditions of the blood of the body in inharmonious state or ill-health.

Yogi Wassan therefore emphasises the importance of restoring the **balance** of the **blood** of the human system. His exercises of breathing, and diet are arranged to help such restoration of the necessary elements in a natural way so that the condition of the health will naturally improve as the condition of the blood becomes normal. This must be secured by careful balancing of the conditions of the composition of blood elements of the human body.

Yogi Wassan further holds that the result of the disturbance of the balance in the composition of the blood gives rise to other abnormal conditions of ill-health. Two of these are the excess or deficiency of Alkali or Acid components of the blood. The different ailments of the body arise from these two basic disorders

or inharmony of the blood. Excessive acidity is harmful, excessive alkali is harmful, if one is in excess of the other or out of proportion it causes distress.

RESTORATION OF BALANCE IN THE BLOOD

This is then the basic principle of the analysis of diet, breathing and physical exercises arranged by Yogi Wassan. The main purpose of diet and breathing exercise is the restoration of the normal balance of all chemicals of the blood. Diet supplies the chemicals of Nature and when properly assimilated these food-chemicals are of great help to our health. If they are not of the right kind of food-chemicals or if the system cannot assimilate them, they become harmful instead of helping the body. The body must have the proper diet that it needs, so that the necessary elements of the blood may be taken within from Nature. This is why individual analysis of diet according to the conditions of the blood is so strongly advised by the Yogi in his teaching and practical works.

CHAPTER III

INDIVIDUAL ANALYSIS OF DIET

We have discussed before the absolute necessity of individual analysis of the body to find out what it needs to attain better health and to improve itself in every way. No two persons have the same constitutions. Any system of health development must take into account this fact of individual difference of constitution to devise for it the best breathing and physical exercises, diet and other methods to promote health and strength of the particular individual student. Yogi Wassan's application of health development is based upon this fundamental fact of human life and constitution.

The Soroda system is truly individual. There are some diets for instance, which are good for all people, but their number is very small. Every individual cannot be benefited by the same diet or exercises, or the same kind of treatment in the same way. Some diets which are perfectly good for some people will be harmful for others. That is why he takes into account individual analysis of diet in connection with the individual constitution and its special needs. He states em-

phatically that no sickness of the human body can be cured by diets alone, or dietetic teachings, or by poring over books of health. This is so true that he holds to the idea very strongly that the condition of the individual constitution must be studied first before any particular system of diet can be advocated for it.

Each human life has its individual problems, each human body its peculiar needs and requirements, both in health and illness. Therefore each individual requires an accurate analysis of the Elements which compose the body of the individual person. These elements are the blood and other fluids. Their chemical composition is not exactly the same in all persons owing to difference in health and habits and have to be carefully analyzed and taken into account before the person can be helped. As no two person's constitutions are exactly alike, therefor how can the same Dietetics, Health Culture Remedy, or Health Blood Formula be good or effective for all?

Yogi Wassen therefore holds that each individual must be analyzed separately, and the diet, food, rest, exercises, breathing be planned separately, carefully and

individually by the experienced teacher.

It is quite plain that if the blood is unbalanced by chemical disturbance of excessive alkali, or acid, or whatever reason, we suffer from ill health and cannot enjoy life. If we have not health we cannot express strength, vigor, endurance or power. In short, we suffer from what may be called unpleasant experiences of body, mind and soul. Health is the foundation of all life's good work and realization. Without health nothing can be accomplished, nothing can be enjoyed in life.

On the other hand, with the re-establishment of the balance of the elements and their forces in the constitution, there will be no ill-health and no unpleasant experiences of body and mind, but we shall have health, strength, vigor and power to do good to ourselves and to others. Health is the most necessary thing for all persons of all nations. The Soroda teaching of Yoga philosophy which Yogi Wassan applies, has proved beyond all doubts to be beneficial, to improve health by a safe and sane method and is therefore worth careful consideration by all. It is a practical as well as scientific system with easy methods and absolutely safe in every way.

CHAPTER 1V

THE YOGA PRANAYAMA OR BREATHING EXERCISES

The Three Vibrations according to Soderoda science of life, are known as the Ida, Pingala and Sukhmuna, which correspond to the Right, Left and Intermediate (or Combined) breaths in the human system. Yogi Wassan teaches the law of these vibrations and their effect upon health, mind and spiritual attainments. It is necessary to have personal instruction about these laws and principals of the Yogi Philosophy. Therefore these are offered by him in his individual and class work. A careful study under the Yogi is absolutely necessary to understand fully the inner and scientific purpose of these Three vibrations in human life and their many-sided activities.

Self-unfoldment is the unfoldment of the inner vibratory system and establishment of its harmony. Thus we conquer disease, decay, distress, inharmony, even postpone death, under proper conditions of unfoldment. It is a well-known

fact that many of the great Yogis of India live a healthy and efficient long life of usefulness to mankind. Some of these Yogis lived and have been living for hundreds of years and tradition as well as history support this statement. The Yogis have mastered the laws of the three vibratons and balanced their subtle forces, through the science of breathing exercises, postures, meditation and concentration, according to the Yoga system. They have achieved self-mastery, which is the key to the inner laws of Nature.

The world is made up of vibratons and the law of vibrations governs the evolution of nature, of mankind, and of all other beings. God is the Supreme Lord and Ruler over the destiny of this world and He operates His will through the law of vibration.

This is why the Soroda system is so intelligible to all students of science of the Cosmic Evolution and Cosmic Consciousness. Yoga Philosophy holds the view that this world is the instrument of our self-development and self-realization. Any one interested in the higher development of consciousness must necessarily study Soroda, for it is the master key to the rid-

dle of the universe. Man is part of Nature and the vibrations of man act and react upon Nature. If our vibrations are of the right kind we have harmony with Nature, and we are in perfect health and happiness, peace and poise. This is the teaching of Yogi Wassan and it is reasonable and clear to understand.

The Breathing exercises are important for various reasons. First of all it is through the Breathing process that we establish our relation with the Nature-Vibration and Nature forces. By our breathing we inhale and exhale the Energies of Nature and Vibration of Nature. If we do not breathe correctly, we do not get the best advantage of the Nature energies nor do we get the higher vibrations.

Correct breathing is necessary again for our internal combustion, to take in Oxygen and throw out Carbon and other poisonous accumulations. We must have sufficient amount of Prana-life energies to live a long, healthy life. To build our bodies to replace the decayed cells and for other reasons, we must breathe the pure air. It is also the source of all our Prana-life energies. This is why the Yogi calls Breathing exercises Prana Yama.

The Sanskrit word Prana means "subtle life force" and Yama means "discipline or exercise." Prana Yama is scientific and safe breathing and is the basis of all Yoga exercises.

Yogi Wassan is a great authority on this science of breathing exercises according to the Soroda system, and his teachings are therefore helpful to the health and strength of the human body and mind.

The Yogi himself is a splendid specimen of manhood and his phenomenal power, strength, endurance and vitality are mainly due to his practical use of the Soroda system of teaching of the Yoga. This can be easily ascertained by looking at him or by reading what he is capable of doing with his body and mind.

THE AIR WE BREATHE (Prana in the air)

As by wireless communication it is proven that there is a large amount of Electrical energy in the air and ether. The existence of perfume is proven by the aroma of the leaves and flowers. They draw the perfume from Nature and the air. We find the fragrance of the plants and flowers in the air in springtime very

strong. The ether is wonderful in its constitution and that is why Prana Yama is so powerful an agency to obtain the energies from the air and the ether of the atmosphere.

Yogi Wassan analyzes the different food plant herbs, fruits and vegetables carefully and according to the law of the science of Yoga because there are subtle properties in them which we often overlook. Food has nature-forces in it in various degrees, so we take the one suited to our needs and purposes. Through the food we take in the contents of vibration as we do through breathing and meditation.

Different persons have different conditions of health and living, which create different vibrations in their constitutions. That is why the Yogi analyzes each one and gives different breathing exercises to get the best possible benefit out of them.

He uses no medicine, no remedy but natural law of health improvement. He uses no instruments or machines, only the natural law of common sense and experience. The Breathing exercises are not a mere deep breathing fad, but, as we mentioned time and again, are based upon the

Yoga Science, which is universal and for the people of all races and colors. Every nation and race must work under the guidance of the Divine law, therefore under the science of Soroda health development.

The word Yoga means merging of the lower self into the higher, the Divine. It is derived from the ancient Sanskrit root of Yug, which means to join, to unite. The English word Yoke comes from the same ancient root, as most of all the Aryan languages are derived from the common language of the Sanskrit of ancient India, and caucasus (or, as it is called in Sanskrit, "Kashyap"). That is why the Hindus and other Indo-Aryan races of mankind are known as the Caucasus races. The Hindu is the purest Aryan of the East and one of the most ancient and well-developed civilizations is the Hindu civilization. Sanskrit is the most perfect of all languages and contains the largest variety of wisdom and sciences, philosophies and metaphysics of the highest order. All the sciences, philosophies and religions of the world have been either based upon the Hindu Philosophy or greatly influenced by its spiritual inspiration. India has for tens of thousands of years been the great

source of world enlightenment in the mystic and occult sciences.

“Yoga” is one of the six great systems of Hindu Philosophy. The founders of these systems of philosophy were great Masters and powerful in all achievements of life—not mere dreamers and idealists, as it is supposed.

Soroda is the most practical of Yoga Philosophies, for it offers a very scientific system of development of health, mind and spiritual power of human beings anywhere, any time. It is really an universal science suited to all students of self-development and realization. It is not a new fad or new cult of any kind, but a well-established, well-organized, tried method, known to all students of history of thought the world over for thousands of years. Soroda system of Yoga can be practiced and benefits derived from it, by people of all occupations and conditions of life. It is democratic and all-inclusive. It is non-sectarian and non-religious. It respects all religions and philosophies, and points out the best way for development of health and improvement of the mind-power in a safe and scientific manner to all persons. Yogi Wassan is one who has studied and

mastered this science of Yoga. The adept is the greatest Master of all. The power of Yoga is a scientific power for the good of humanity.

CHAPTER VII

CLASS WORK IN AMERICA

Classes Everywhere Successful

Yogi Wassan application of Soroda is non-sectarian and non-religious and therefore, universally acceptable. His system of Health Development and its methods were widely appreciated by large numbers of people wherever he has taught in various cities of America during the last twenty years. He has no bias for or against any class or sect, but is of the opinion that any system of religion that does good work for humanity is good, and respects all faiths alike.

His classes are always successful in helping the people who voluntarily seek his help. His methods are easy and adapted to all people, as can be seen from the pictures of the classes, charts and testimonials which have been presented in this book. Many of these classes had small children, as well as old persons, together

with the strong and young ones. They all seem to be contented and enthusiastic in their work, which they enjoyed because they were benefited by it.

Nothing is more convincing than personal benefit and those who have taken instruction under his direct supervision and personal charge of the classes unite in their appreciation and gratitude for the good work

This has been a great educational service to the people. Health Education is all-important for other education, for health is the foundation of life and labor. He teaches right living, right physical exercises, right thinking, and right diet. His educational services to humanity in America, therefore, have been for the good of the American people. His practical methods are just suited to the busy business men and women who have not much time to bother about many things in the rush of present day life. They like Yogi Wasson's Soroda method, because it is practical and beneficial to them.

CLASS WORK

After every class the Yogi takes the case of every student in a personal interview and gives special instruction. This way

he combines the class instruction and special individual instruction for each student.

Thus students get much more out of his classes and teachings than by attending his classes in large groups.

Often whole families have joined the classes of the Yogi in the various cities, and enjoyed the instructions and teachings. This shows the wholesomeness of his teachings and their benefit to the young and the old alike. The parents have enthusiastically brought their young children to these classes so that they may learn the rudiments of health development and grow up into healthy and strong men and women. The system is clean, moral and absolutely good and wholesome. There is nothing that should create any misapprehension in the mind of even the most conservative or prudish people. This is always appreciated by people who dislike anything that is not wholesome and clean in the way of health lectures or amusements. Many of the students have responsible positions in the communities and their names speak for respectability and sound common sense in everything they do.

CHAPTER VIII

THE KEY TO THE INTRODUCTION

The chief reason for the success of Yogi Wassan is the great experience accumulated by him personally through his long years of study of the question. His close observation of different methods in work in this country has only made his conviction stronger. Every day everywhere we find the soundness of the Yogi's views on this matter. If reading and listening to dietetic discussions would have helped people they would have no reason to suffer from bad conditions of health or unhappiness in life. We have to study intelligently and carefully individual requirements. This he holds as all-important.

Added to his personal experience is the vast knowledge and experience of his ancestors. They have for over five hundred and eighty-seven years been the trusted royal physicians and advisors on these matters to the Indian States and people of their neighborhood. They are trusted and believed by their own people who have witnessed the good work their system of health development has done for themselves and others. For indeed

a tree is known by its fruits, and the family which has practised these health teachings has borne good fruit for generations. They have produced some of the healthiest and strongest men and women, who enjoyed good and useful long life in their community, states and nation. At the root of all this is the perfectly safe and sound philosophy of life, "Soroda." This very system the Yogi has now brought to the Western world.

Yogi Wassan's family has been blessed with this great knowledge of health development for generations, as is the custom of Indian social system. There the knowledge is hereditary, passing from father to son according to the custom of the Ancient East. Every family has some great knowledge for safe keeping and practical use for the good of humanity. It guards this knowledge with the greatest care. They add to this knowledge from personal experience and observation from time to time, so that it becomes richer and more abundant as time goes by.

The family-inherited knowledge of Yogi Wassan has thus been further increased, verified and systematized by himself during his studies and travels in India to the

great temples. We have several of the pictures of these great temples in this book. They show the skill and power of the people of India in art and architecture. They also show that the people who built these mighty structures so wonderfully do have a superior civilization. They display strength of conception, boldness of design and subtle perception of beauty. Many of these temples have well organized teachings of human and health welfare by the natural way of self-development, are not sectarian teachings, but universal colleges of the knowledge of human life, health and mental development for good. That is why they have been shown in this book of health development.

Yogi Wassan left India twenty years ago and traveled extensively in Burma—the land of the Pagodas—China and Japan, and finally came to America. Everywhere he went he tried to help people in right living and right thinking, teaching them right dietetics and breathing exercises according to ancient Yoga Science of India. He found that the Soroda system of Philosophy is suited to all mankind, irrespective of race, color or climate. There is something basic and uni-

versal in this wonderful system of the Yoga Health development which is adapted to all people who seek good health of body and mind.

THE IDEAL OF YOGA PHILOSOPHY

By the study and practice of the Yoga Philosophy therefore, it is possible to help our body, mind and soul to find their true harmony in life. Darkness or ignorance is replaced by light, all undesirable tendencies are eliminated, and by degrees man becomes the Master—Master of himself. This is the goal that all systems of self-development really have before them, but the only complete key to that is in the “Soroda philosophy,” as it is the most complete of all systems of self-development, as well as the one suited to every temperament and condition of life. As we have pointed out before it is the most universal of all systems of study.

THE PURPOSE OF THE YOGA

The purpose of the Soroda system of Yoga is to enable us to live long, healthy lives of contentment and happiness, by establishing the inner poise and power. Prolongation of life is desired by all people in a normal state of life, so prolongation of life is also one of the main

objects of the Yoga study. We want not only a long life, but a healthy and strong life and body, to enjoy the fruits of our labor earned with so much care and anxiety in the struggle for existence, and happiness of harmony and peace in our heart of hearts. These are the normal ambitions of humanity all over the world in all times and the basic purpose of the study and practice of the Yoga is the attainments of these great boons and blessings while we live right here.

Any system of self-development which aims at these ideals of self-perfection and helps in a sane practical manner in their realization, deserves respectful attention from all lovers of human advancement. The sincere wholehearted moral support and material assistance in upbuilding health and prevention of disease and distress, carefully arranged breathing exercises, diets, postures, meditations and concentrations, which the Soroda system offers, are simply wonderful and have proved efficacious. This can be easily found out by anyone by a careful perusal of the hundreds of personal testimonials, press reports and Notary Public affidavits attached to the last chapter of this book.

Yogi Wassan makes no claims that are not based upon facts, experience, evidences and personal or press reports of authentic value. The purpose of the teaching of this system, as we have carefully described in this chapter, follows the purpose of the well-known Soroda system of Yoga as it is known and practised by thousands of people for their benefit. There is no mystery, no speculation, no uncertainty about it all but could and true facts of a well-established science and philosophy of life, "The Yoga."

CHAPTER IX

SECRET KEY OF YOGA PHILOSOPHY IDA, PINGLA SUKHMUNA

By the study of Yoga, darkness or ignorance is replaced by light, all undesirable tendencies are eliminated, and by degrees man becomes the Master. Any philosophy which teaches man to do this is worthy of study.

These qualifications are absolutely necessary for the student of the Yoga Philosophy, namely: Patience, Perseverance and Earnestness. With these three well in mind there is no reason why any Westerner cannot develop the higher

phases of Yoga and he can do so while in his usual life and while following any occupation. The Hindoo adept, of course devotes all his time to practice, but the average Westerner cannot do that and it is not necessary.

Again the student must learn contentment and be free from complaining when experiences come, analyze and weigh them well—the bruises of the so-called hard knocks will soon be erased by turning the mind to what you are trying to attain. This will prove that even in the attempt to realize the Divine Spirit the "Hard Knocks" will lessen in significance and soon disappear.

The student must remember his duty to dumb beasts, as well as to man, and that he must not hurt any of these by thought or deed. He must not think evil. The mind must be free from malice, hatred and all uncharitableness. It should be kept as placid and calm as possible.

The science of Breathing which the Yoga teaches will be found very beneficial as its mission is to steady the action of the brain, to overcome the crowded and uncontrolled thought forms that congregate there and to regulate the action

of the heart so as to insure a steady and constant flow of blood to the brain.

As the Bible teaches us that all things apparently real are only temporary, so Yoga maintains that the only things that are real are Spiritual. The student of Yoga will find certain parts of the human anatomy very interesting, and to which he should pay attention. While the spinal column is the center around which all else revolves, the various other nerve centers have their specific value. It is not only the object of the exercises, etc., to develop these centers but to free them more especially to free the passage within the spinal cord.

The vertebral or spinal column forms the center, at the top of which and at the base of the brain is one more important nerve center. At the base of the spinal column in the region of the Sacral plexus is another.

The principle nerves taken under consideration are twenty-three, but of these only three are of real importance—the Ida, Pingla and Sukhmuna. Of these the Sukhmuna or Passage through the spinal cord is the principal. The importance of this passage will be noticed when prac-

tice begins, for all nerves are like threads branching from the spine by which they are supported. The principal nerve centers represent the Sun, Moon and Fire. The center at the top of the Spine represents the Moon, Ida; the one at the base of the spine, the Sun, Pingla and the Sukhmuna is called Chittra.

At the base of the spinal column the region of the sacral plexus is the Kundalini, which represents creative force. The awakening of this force under proper guidance gives one all the knowledge and power. Through proper guidance one attains this knowledge consciously and retains it. One does not merely stumble upon it and then forget it.

While intelligent questions are advisable and to be encouraged in a student of the Yoga Philosophy, when he comes to a Guru or Teacher he should come with all due humility not only to learn what he can from the teacher but to serve and look after the Guru in every way possible with devotion and reverence.

When the student arrives at the stage of development that he can hold his breath for five minutes nothing is impossible to him. By drinking air daily the student

can destroy all feeling of fatigue and old age and when he can drink the fluid (air) day and night the powers of clairvoyance and clairaudience are fully acquired. Any one who practices this regularly for a few months can destroy diseases and free himself from sin. Then it will not be long before he can conquer the elements and make them obey his commands.

By continual meditation upon things divine the student forgets worldly things. This once done he can obtain wonderful powers by which he becomes Master and is no longer the slave of the nine senses. The previously unseen realm becomes visible and bows down before him, his vision clears and all knowledge, all power are his. He acquires all psychic, powers walks on air and water, heals the sick, rids himself of sorrow, sin and disease—in fact he proves that to him who has Faith and Energy and Love, nothing is impossible.

The student is warned that Yoga can only be practiced after direct study with a teacher. If a pupil has a strong desire for this knowledge he will find his teacher.

A great many Western teachers claim that Yoga Breathing is dangerous. When

studied and practised the correct way it is a benefit to health and it will develop the latent powers. It will develop the six chakras.

The Yoga has been practising this system of breathing for many generations without endangering the health. The Yoga proves that this breathing is a great benefit to the health, by the way the animals breathe.

SNAKE BREATHING

The Cobra inhales 24 hours and exhales 90 days. At the end of ninety days of exhaling, nature has provided a new skin. By this method of breathing he has drawn enough magnetism from the ether to renew his body. The snake lives to be 5000 years old and looks just as he did when he was one year old and is clairaudient and clairvoyant. This breathing opens the Pineal Gland. If this snake inhaled and exhaled every five minutes, he would live to be only one hundred years old. He knows how to control his breath so that he can live as long as he desires. The wild cobra does not eat or drink, he takes his nourishment from the liquid that is contained in the air.

CAT BREATHING

The cat breathes by purring. This sends the magnetism to the solar plexus and makes the stomach strong. For this reason the cat can eat four rats without being poisoned.

DOG BREATHING

The dog does not live to be very old because his breath is short and he keeps his mouth open. He also draws magnetism from the air and has a strong solar plexus so that he can run a great distance without fatigue. The dog is clairaudient and clairvoyan. He is not proud and a good friend to man even when he is abused.

Each animal has a lesson for us by which we can derive a benefit. If the Yoga breathing is studied and practiced by the human race, the results will be a strong pure body and the pupil will also be brought into greater knowledge and power.

CHAPTER X

Sorada teaches that this body is made up of five (5) elements—"Panch Tatwas" the Hindus call them. From Spirit

came forth Ether, From Ether came forth Air, from Air came forth Fire, from Fire came forth Water, from Water the Earth was produced. There is no sickness in any of these elements, they are all pure and fresh—therefore they live forever, as long as the Earth exists. Nature takes these five elements through birth and in nine (9) months they turn into blood and form this human body. So, as the elements are pure, there is no sickness in the human body.

Using our bodies in the four () climatic seasons Spring, Summer, Fall and Winter, the body receives four (4) actions in the blood, so that starts calling sickness in the human mind. It is not sickness. It is just receiving action in the blood. Some say God made sickness for paying bad Karma, some say sickness comes by wrong diet, some say by wrong living, some by too hard work, some by lack of exercise, some by bad thought, some by imagination, some by lack of prayer and religion. Some think they are sick because of poverty and lack of comforts, some because of bad luck. Some are superstitious about going to die and

others think they **must** die because they are getting old.

Yogi says: No my brother and sister—these beliefs are all wrong in my philosophy. Grandfather says In the first place the blood is pure—then in receiving the action from the atmosphere the blood becomes too cold, too hot, too dry, too oily. Then comes two tastes in the blood—too sweet, too sour. These four actions and two tastes produce sickness in the body. Don't blame God or Karma for your sickness. When the blood gets too cold people call it Rheumatism, Chills and many other names. When the blood is too hot they call it High Blood Pressure, Thirst, Dizziness and many other names. When the blood is too dry, they call it Eczema, Itching, Hives, and many other names. When the blood is too sour we say we have Acid in the blood, Indigestion, Dropsy, and many other names. All of these four actions in the blood and two tastes produce many illnesses in the body unless you have the knowledge of the Soroda Philosophy, the Yogi Wassan system and understand the five Tattwas so you can analyse your physical conditions and equalize the balance in the

blood. The directions in these books if correctly and systematically followed, will give you the knowledge and power to control bodily illnesses.

Yogi explains that the "Five Tattwas" mean the combination of the five elements in the body, the whole world, the earth, everything growing on the earth, everything manifested on the earth. Spirit's first projection or vibration being Ether, and from thence Air, Fire, Water, Earth: therefore **Invisible** civilization thought has no name, no date, no time, no direction, no distance, no space. **Visible** civilization thought brings suffering, sickness, Karma, failure disappointment, poverty, ignorance, evils of all kinds—because they are qualified by name, time, direction, space, etc. Invisible Civilization thought having no name, date, time, direction, etc., comes to Supreme Cosmic Consciousness, this brings Harmony and Power within you, brings unity vibration within you — making it useful in your daily life and bringing peace, harmony and success.

As the world is composed of the five Tattwas and they have no sickness, are absolutely pure and united, knowing no

separation therefore if we express in our thoughts and actions unity in everything — know no separation into different creeds, different faiths, different beliefs and actions, different nationalities — in other words make ourselves one human family on the earth uniting with all living life, same as the five Tattwas combine and unite themselves to form the Earth, everybody will be well, happy and successful. This is the difference between the Visible and Invisible civilizations. The Occidental race is educated more highly in Visible civilization and the Oriental ancients more highly educated in Invisible civilization **added** to Visible. Yogi Wassan has come to teach you that we have to exchange our civilizations. The Occidental should give of their knowledge of Visible civilization and the Oriental Ancients give in exchange their knowledge of Invisible Civilization and this will bring Unity, peace, success—to the suffering world—torn and bleeding from the wounds of greed, envy, jealousy and other evils which chain and enslave our action and take from us our power. Always Occidental Professors lock their people away from Oriental Philosophy—

forgetting, or ignorant of the fact—that the Jesus Christ was an Oriental—though conceded by all to have been our greatest teacher. So it does not seem consistent in them when they say that the Occidental Visible Civilization is the highest—and fail to recognize the Invisible power of the Ancient Orientals. Such Professors are your enemy, making you too proud to recognize that the highest civilization on earth is the **invisible knowledge of Cosmic Vibration**—in other words the Spiritual, Cosmic Consciousness of God—as taught by the Oriental Ancients. If you do not close your thoughts against such knowledge from Oriental Philosophy but **add** it to your wonderful visible knowledge, then indeed you will become greater.

Most Occidental people think they have higher consciousness because they specialize in their different lines of activities—each having pride in his special work and thinking himself the most important. The President, the King, the Judge, the Lawyer, Politician, Preacher, Teacher, Actor, Physician, Mechanic, Clerk, Financier—each thinks himself and his specialty the most important and fails to recog-

nize the fact that he is but one spoke in the wheel—each one certainly is important, but only important as a part of the whole wheel—in **unity** of the action and power of the wheel. It would be a queer world if we had all lawyers, all mechanics, all doctors or all financiers. It is true that the man of wealth has great power, greater than the poor man in the visible civilization, but when he loses his spiritual consciousness then he is a total failure in the cosmic plan of life. The one who rides in automobiles scorning and feeling above the one who rides in the street cars or has to walk — The beautiful woman who feels herself superior to a plainer companion—the student who holds him or herself above one who has not had the same opportunity for education—are not living up to their highest consciousness, the seed of which lies in the Soul of each one of us dormant, only awaiting a chance to germinate and spring forth in full force within us and go out into the world to bless it and free it from the shackles of pride, greed, fear, superstition.

Opening our consciousness thus to invisible civilization as taught by Ancient Oriental Philosophy realizing that injury

to one injured all we would become supermen and women, the world would be benefited and become harmonious. Unity would come and we would live in a blissful consciousness of Heaven on earth. **Good will to all men**, remember that. Those who develop the superconsciousness even though without money or beauty, or visible civilization are the highest and those who slander another, be it individual or nation—are the lowest in development. The Bibles—all five—teach us to work out our own salvation. God does not do it for us—faith will not do it—we must strive and work for the spiritual superconsciousness which will guide us to our goal. **Unity**—one human family—One God. Remember that from thought comes desire, then action, then habit, then character and thus we ourselves create our destiny. We cannot afford to idle away our time in frivolity, careless or indifferent—we must wake up my brothers and sisters—and use our mentality toward a higher understanding of the meaning of life.

CHAPTER X
THE SORODA SYSTEM
How to study and practice the Soroda.

There are certain well established regulations and rules for the efficient study and practice of this wonderful science of Yoga. We shall briefly mention some of these fundamentals here. We shall also describe some of the essential qualifications that are necessary for the intelligent and practical perusal of this science by the students who take up the Yoga studies and practices for their own good and also to learn how to teach others this system after attainment of the mastery hereof from Yogi Wassan.

The student must be sincere, honest and upright and really interested in self-improvement and good of humanity. The student must be earnest in his or her studies and practices, must have reasonable amount of patience and perserverence and not be too restless or too impatient for a short cut, make shift method. That is, the development and growth must be attained by careful and conscientious practices. Restlessness and impatience lead nowhere in any form of studies, therefore orderly and systematic study and practise must be cultivated in the very beginning.

THE YOGA AND WESTERN STUDENTS

With patience, perseverance, earnestness and faith well ingrained in the mind, there is no reason why any Westerner cannot develop the higher phases of the Yoga. He can attain the object of his desire while engaged in his usual life work and while following any occupation, trade or profession. Soroda as we have stated before is a practical system and is for practical people in this practical world around us. Of course no one will be an Adept or Master without whole hearted devotion to it for a reasonable space of time. The great Hindu Masters devote their **entire life** to this study and attain the supreme power of Yoga, but the average Westerner, like the average Eastener, who devotes only a part of his time and energies to this study and practise, may learn enough to help himself in body, mind and soul every day.

THE STUDENT IDEALS

Even a small amount of practise will enable one to develop great physical and mental strength and health and harmony. This is the special feature of the Yoga. It never fails to help if properly practised

for it is a scientific method and not a speculative and imaginative affair.

The student of Yoga must cultivate the mental trait of contentment and be poised within his own inner nature as nothing is gained by restlessness and habitual complaint against the so-called fate or Karma. Every Karma can be changed or modified by a higher law. We are the makers of our Karma or action; if we act rightly our results will be right in the long run. There is nothing to worry about. As you sow so shall you reap—says the great Teacher, who also was one of the Great Masters of the Yoga—of the Bhagti-Yoga-Devotion. And indeed He is right—for He knew full well the Inner Law of Life—Law of Cause and Effect. We can improve our life, body and mind by cultivating good habits, thoughts and practices of Yoga. Cheerfulness, happiness, and contentment depend upon our own Mind, so the Yoga student must cultivate them and attain them persistently.

The student of Yoga must not cherish any ill-will, jealousy, hatred or contempt for any living being. He must not cherish any secret grudge or design to hurt any man or woman for any reason what-

soever, but on the other hand, must learn to be forgiving, tolerant and kindly; rather than grouchy, sullen or self-important. He should be reasonable in all things and steadfast in his work, studies and duties. A well-established balance of all aspirations alone make for success and happiness in life, and not excessive avarice or greed, teaches the Yoga.

Compassion to dumb animals as much as possible is a good principle worth cultivating. Non-violence and non-killing are great human virtues, which ennoble humanity toward Divine Compassion and Ideal.

WHY YOU SHOULD NOT EAT FLESH

There is no sickness in the human blood if you do not eat germs.

What are germs?

When you eat a beefsteak, it may be an old cow killed in a slaughter house, then kept one year in cold storage; then sent to another city and kept another year in cold storage; from thence to the butcher in the small town where it might be kept another six months. Then you buy it and eat it. That cow is a two and half year dead animal, full of germs and pus. The germs are not a human's food.

WHY YOU SHOULD NOT EAT FISH

You may think that you do not eat germs.

You undoubtedly think that you do not eat dead dog, cat, skunk, snake and all the germs!

I say this. Many animals dying on the earth are washed away by the floods and eventually find their way to the rivers and the oceans. Then the fish eat them. Then you eat the fish! Then you eat the germs!

There are many cases of leprosy on the earth caused by eating too much fish.

The people of China, Japan, Hawaii and Norway eat the most fish, and therefore have the most leprosy. And by getting leprosy in those countries there are more suicides by drowning. Then these lepers are eaten by the fish! And you say you do not eat leprosy!

HOW TO RESUSCIATE A DROWNED PERSON PRELIMINARY WORK

After the drowned person is taken from the water, quickly lay him on his stomach over some elevation, such as a log, barrel, rock, box, or a dirt elevation that is about the shape of an umbrella.

WHAT TO DO FOR LOCKED JAW

If the person's jaw is locked, the work of opening must be done immediately, and in the following manner:

Use a table knife or pocket knife and insert same flatwise between upper and lower teeth; then raise up on knife handle. This works like a crowbar and separates the upper from the lower jaw. If the jaw does not open far enough by the insertion of one knife blade, then wedge another knife blade on top of the one already inserted, and if these two knife blades do not do the work, then flatten a stick to about the shape of a wedge with a thickness of about an inch—close to the thin end inserted. This will accomplish the work of opening the jaws.

METHODS OF RESUSCIATION

After the jaw is open, hold the drowned person's nose with one hand put a thumb in one of his ears; hold other ear at the same time with your hands and cover ear-hole with your lips and shoot your breath hard three times into this ear. After five minutes, shoot breath into other ear three times, holding his nose and stopping the opposite ear as before directed. Then put thumb into each of his ears; take his nose

into your mouth and shoot your breath into his nostrils three times.

Then rub his spinal column with butter in the palms of both of your hands, continuing this treatment for fifteen or twenty minutes.

Shoot breath every five minutes into his nostrils and ears, whether jaw is locked or not.

After fifteen or twenty minutes remove him from the elevation and place him on his back and rub the butter with palms of both hands on his chest, stomach, legs, feet and around the neck. Then turn him face down over the elevation as before. Give him another massage with butter all over his back, spinal column, feet, legs and neck.

Then remove him from the elevation and place him on the ground on his back again and do as follows:

Rub his stomach to make him vomit. Place both of your thumbs together so that they meet at the pit of the drowned man's stomach, your hands flattened out over the surface of his stomach; then rub down hard against his stomach and bowels using lot of butter on your hands. Do this for five minutes. Then put him back on

the elevation on his stomach again, and repeat the massage with butter as before.

Take him to a warm place if you can.

If he begins to show signs of life tickle his throat inside and make him vomit. Keep up this treatment for forty-five minutes.

If he begins to show life take him to a warm place and make him a bed on the floor and give him a good massage with butter for ten minutes. Put lots of salt in the butter. Then give him a good sweat with hot water bags, placing one at feet, one on the chest, one at each side under arms. Keep bags on for one half to one hour.

IF HE SWEATS, HE IS NOT DEAD

Then rub his stomach for ten minutes to make him vomit if he is alive and tickle his throat inside.

If he does not come to life get a hundred pounds of salt, and make him a bed with fifty pounds and cover his whole body with the other fifty pounds. Put salt on and under his head — keep him buried in this one hour, covered with heavy blanket.

Do not forget to shoot your breath in his nostrils and ears every five or ten min-

utes if he does not come to life. After one hour take the salt off and clean his body with hot wet towels then give him a massage all over body with butter. Do this treatment over and over from one to twenty hours.

I have saved two persons by this method in the United States at Olympia, Washington.

If you do this right you will never fail.

After the person is revived do not feed him heavy food, but keep him on a vegetable soup diet for at least twenty-four hours.

ANY PERSON DROWNED IS NEVER DEAD

Only his body has become cramped and stiffened causing a stoppage of blood circulation and his breath goes into what the Sanskrit calls "Trikotee" or "Tenth Door." The breath stays there twenty-four hours waiting to come back to the body.

A PERSON NEVER DIES FROM WHATEVER CASE

Only the breath stops, causing a stiffening of the body. This is proven by the records of the Sanskrit, which language has thirty-seven letter in its alphabet—

fourteen sounds in each letter—a total of five hundred and eighteen sounds. The first plate on the earth for reading and writing for human beings. This language is very rich and quick in its use and was derived from the Akashic or Etheric Records, by and through clairvoyance and clairaudience from the sixth sense, by a Master named Brahma.

Read this article **aloud** over and over five hundred times and you will get the vibrations and magnetism. Then any time you perform the work of resuscitating a drowned person, you will be powerful and never miss a case.

THIS IS THE KEY to bringing a person to life from drowning in the water in one to twenty hours, as taught by YOGI WASSAN and is known as the "WASSAN YOGA SYSTEM."

Dear Teacher—

Thinking you would like to know of the great benefit your teaching has done for me I am sending this testimony, also hoping that it may be of some benefit to others who are suffering from various ailments, like myself

I am very thankful that you came to

our city and hope you will stay a long, long time

Your teaching of Prana Yama breathing, diet and exercise has done wonders for me. I was very nervous, had no appetite, was very weak and tubercular, also had rheumatism and was about twenty-five pounds underweight.

I gained fifteen pounds in just a short time, have a good appetite, tubercular condition is all gone, also nervousness, have become strong and feel like a different person.

I am thoroughly convinced that any one who takes your course will receive perfect health if they will follow your teaching.

Sincerely,
Clara B. Hill,
4033 Monroe St.,
Los Angeles, Calif.

Dear Yogi Wassan—

You are at liberty to make use of this testimonial in any way you wish. When I began your lessons I had a very bad case of kidney infection which necessitated the burning of the kidneys with nitrate of silver. I was operated upon with

this burning four times, with but little improvement—the suffering being so intense that I was compelled to discontinue the burnings.

I took up your lessons and Yogi food on the 27th of April and one month later my Doctor told me that the urine was absolutely free from any infection or uric acid.

I can never thank you enough for what you have done for me—and any one is welcome to come to me for further information.

Sincerely and gratefully,
Laura LaVarnie,
2002 Sunset Blvd.,
Los Angeles, Calif.

TO WHOM IT MAY CONCERN

At the present time I am taking instruction in the "Soroda System" of Yoga as taught and applied by Yogi Wassan of Punjab, India.

The benefits received are both practical and interesting. The teacher displays a profound knowledge of the three departments of life: Physical, Mental and Spiritual.

The methods used by him are condu-

cive to material betterment and spiritual realization. After having the Yogi give me a personal analysis and a chart of instructions the same were followed only a short time when my reading glasses were permanently discarded.

Being underweight for one of my stature—an increase of twelve pounds was the next needful demonstration — which has been made.

I have experienced other important changes and would be glad to relate them to any interested party calling on me,

Chester Howard,
Studio 7 N. Johnston St.,
Los Angeles, Calif.

BHAKTI YOG

Bhakti Yog means union with the Absolute by prayer.

Prayer is real psychology, the most ancient psychology.

Prayer is to make humans good. Prayer makes one holy.

We may compare ourselves to dirty clothes, prayer to the soap by which our bodies and minds are washed and made clean, pure and white.

Prayer means to take some holy word

and chant it over and over again and again each day at the same place, the same time and the same number of times.

By believing on your Bible, thinking God is somewhere and that He will answer your prayers, believing that He does purify and reward you for your faith and good works, this brings the mind to purification and gives faith in ones self.

Pray by the impulse from within you and not because some one asks you to pray.

Start with but a little prayer in your own home—you do not need to go to church.

This is Bhakti Yog—purification and Samadhi by prayer, but this is a very slow process and takes a long time to become holy so we have another path to choose if we wish.

Hindu Philosophy teaches that we all need to pray a little whatever path we choose.

VISIBLE SINEYAS YOG

Visible Sineyas Yag is to know the truth about this manifest world of ours, so next to Bhakti Yog we need to learn Visible Sineyas Yog.

Visible Sineyas Yog is to know the science of Chemistry as applied to the mineral, the vegetable and the animal kingdom. The science of physiology, the science of botany, the science of geology.

Visible Sineyas Yog teaches us the true science of dietetics and therapy — the science of being, so that we may keep the body healthy and strong and in turn the mind is kept pure and clean for its instrument the brain — and the body is spiritualized by the proper selection of foods we eat.

The Visible Sineyas Yog analyzes everything in this physical concrete world of ours that we may know all its workings and secrets.

INVISIBLE SINEYAS YOG

Invisible Sineyas Yog means to know the real, the truth, to know all about Prakriti. Pra means deeper, the refined portion, the essence; Krit means action, doing, so Sineyas means to know the essence of nature. To understand and know the relation between man and God.

Invisible Sineyas Yog enables one to understand and know the meaning of the invisible forces that are working to gen-

erate, to co-ordinate and to sustain this visible world of ours. It defines the fundamental principles of Prakriti (nature) as Ether, Air, Fire, Water, Earth — the working of the Tattwas and the three Gun (Rajo, Sato and Tamo).

Invisible Sineyas Yog analyzes and defines the difference between Jiva, Eshar and Brahm.

By Invisible Sineyas Yog we come to know the mind, the stuff dreams are made of, etheric body, soul, spirit and God.

Invisible Sineyas Yog defines the powers of MAYA.

JAN-NA YOG

This is the Yog of realization where no more question comes to the mind. A Jan-na Yog knows all that is to be known of the afore-mentioned Yogs. He understands the why and purpose of all things related to man and God. He has the knowledge, the power, as he has experienced the three Yogs just mentioned.

A Jan-na Yog may be said to be the graduated student, yes more than this, for he is experienced in Bhakti Yog, visible Sineyas Yog and Invisible Sineyas Yog. He has the God knowledge within.

This brings him to JNONA YOG which means "Master." Now he comes to teach and apply his wisdom, Bhakti Yog, Visible Sineyas Yog and Invisible Sineyas Yog.

PRANA YAMA YOG

Prana means breath, life breath, life force, life energy—Yama means practise, so Pranayama Yog is the practise of controlling and prolonging the breath. Prana also means oldest—that is—older body, and Yama means recharging, generating. So Pranayama means to pull by the practise of breath control the life energy, life force into the subtle body.

Yama also means — old memory — memory of the oldest subtle body. Pranayama Yog brings time and space as one, which enables him to know all about his or others past lives. A Pranayama Yogi brings under his control all involuntary muscles of his body, he recharges every cell of his body at will. He makes the life breath flow through every pore of his body, the body becomes very light and every part of it he can vibrate with energy.

A Pranayama Yogi can walk on water

or in the air, he can lift up and hold his body in the air. His body will not sink in water. He can thoroughly wash the alimentary canal by sending water through it either way.

A Pranayama Yog practices to live without eating. It is only by the practise of Pranayama Yog that we can drink the nectar of life, but you must keep in mind that we come to each Yog only by having practised all the Yogs preceding it. His life breath runs a figure eight in his spinal column so he can swallow and hold his breath indefinitely.

A Pranayama Yog has risen above all religion and can live forever if he chooses.

NEVELY KARMA YOG

After Pranayama Yog comes Nevely Karma Yog. These Yogis practise to preserve the body. He can bury his body for one or one hundred thousand years. As does each other Yog, a Nevely Karma Yog has to raise through all the other practices before he can come to this stage of perfection. Here is an idea of how a Nevely Karma Yog comes to bury his body for so long a time.

First he eats only spiritual food, eats

only vegetables, then leaves off all solid foods and eats only the extract of such foods. Now he dispenses with this and lives only on milk, then he comes to "Dhudadhary," which means to live on milk. Now he gradually reduces the milk with water and after this he slowly leaves off the water and drinks only air (the fluid from the air, essence of the air) the nectar of life. Now comes regeneration; the blood all turns to seed, it becomes white, the body never dies, it never spoils. Regeneration means not to eat or drink but to live on Prana, than the body becomes glossy and has an odor like perfume.

JEE WAN SAMADHI

Just where does this belong. It means to sit for life.

When the Yogi lives only on the breath and the blood has no color and every organ in the body stops working but the life energy is there just the same. Ida, Pingale and Sushumna become one. Raj, Sat and Tam Gun come as one. Day and night, light and darkness become one. Distance and nearness come as one, space is made to be no more, no sound,

no time. All desires gone, killed, then the Hindu calls him NIRMALDEHA.

This Yogi can put his mind on a distant time when he wishes to preserve his body into some period in future ages. Have the body well packed in human hair and sealed in a rock chamber, this chamber to be buried some forty feet under the Earth. When the appointed time comes by what may seem a stroke of fate this Yogi is found, but there was no fate, it was the working of an exact law understood and operated by this Yogi. When the tomb is found always some one who understands is there to direct the work of resuscitation, which requires many months, even running into a year.

Warmth, massaging, breathing into his nostrils the perfume of foods and such means are used to bring him to life again. These things are done to demonstrate the powers that be, to show people what can be done. By this means a record of the Sanskrit language is kept and all knowledge is preserved.

Again I must remind you that these powers are only obtained through a slow and gradual process of practise and development through all former stages of

Yog.

WEGIYAN YOG

One who has reached Wegiyan Yog has practised very faithfully and now come to the end of practise, he has experienced and realized all that is to be had and known of the different Yoga enumerated before this. He has no need for further practise as he has received the benefit, the realization of every state of practise and is now "pensioned" so to speak. He is "master" and "teacher." He has the power to impart all of his experiences. He is perfected beyond human measure.

Wegiyan Yog is the end of knowledge, it is Wisdom consummate.

Wegiyan means "to know, complete, over-flowing." It is the end of Yog as relates to union and realization, discrimination and knowledge in its highest sense.

BRAM GIYAN YOG

This is the ultimate end of Yog.

A Braum Giyan Yogi has true and direct understanding of all things as they really are. He has realized by direct ex-

perience the truth of things. He is all knowledge, all wisdom, he is God incarnate. He is absolutely free from all activity that will bring him into any specific form, all causes of births in specific forms are removed, his Atma is really free. He is above Karma, he is above the law. For him there is no practice, no religion, no prayer.

A Braum Giyan Yogi is the Yogi who really renounces this world with his thought but not with his body. He becomes a house-holder, a husband man. He has children whom he raises to Braum Giyan Yog through his knowledge and power. He takes no pupils, he gives no information, for he wants no one to know him, so his life is usually the most commonplace.

A Braum Giyan sees all things, knows all things in this world, he is never born again, he is the law itself, he is the principle, he is "IT."

He lives an internal life and always stays very secret.

He feels he is only visiting here. No other than Wegiyan Yogi can discover a Braum Giyan Yogi.

YOGI ABIAS

All Yoga study, all study of the visible and invisible is called "Yoga Abias."

ALMOND MILK

For one quart of milk take one cup of Almonds—scald for one minute in boiling water—quickly plunge into cold water (which loosens skin) and let stand in this water all night. In the morning remove the skins then grind the meats through meat grinder two or three times and massage the pulp with tips of fingers in a quart of cold water. Strain through cheese-cloth and sweeten to taste with honey. If too strong reduce by massaging the pulp (left from the first straining) in a little more cold water and adding this weaker milk to the first quart.

Season the Almond pulp with honey and eat as pudding. It is good brain food.

VEGETABLE MILK

Take one quarter of a pound of Celery—cut into inch pieces and grind through a meat grinder two or three times. Strain through cheesecloth and flavor with salt. Add this juice to Almond milk and drink it hot or cold as preferred.

This is the key for Olives, also for **all vegetables.**

Throw Vegetable pulp away.

Grandfather's secret for equalizing the Blood and Bowel Action.

Take oz. Senna leaves and 1 lb. of Sunmaid Raisins, mix the two together thoroughly, then grind the whole mixture through a meat grinder, then knead it like a loaf of bread. Pinch off little pieces the size of an olive, put a little flour (any kind) on the palms of your hands and roll this pill or olive in the palms till it sticks tightly together and pores will be closed. Let them dry a couple of days, then keep in tightly closed fruit jar. Chew one, or more if you require—every other night. When these are gone make more and continue to use them as long as you live. Eat no fruit—but if you **MUST** eat it, chop it small and use honey on it, which kills the acid in it. Never use sugar—eat honey instead and avoid anything very cold, like ice cream or ice water. Use black pepper on your salted food and in your tea and coffee, seasoning according to your taste. Do not drink RAW milk. If you drink milk boil

it and sweeten with honey—which is Nature's sweetening made from the perfume of flowers. Honey neither puts on nor reduces weight. Eat all the honey you want—it purifies the blood. Half a pound a day is not too much for one person. Drink it in coffee, tea, milk, water. Use on bread and fruit and NEVER use sugar.

WHAT NOT TO EAT OR DRINK

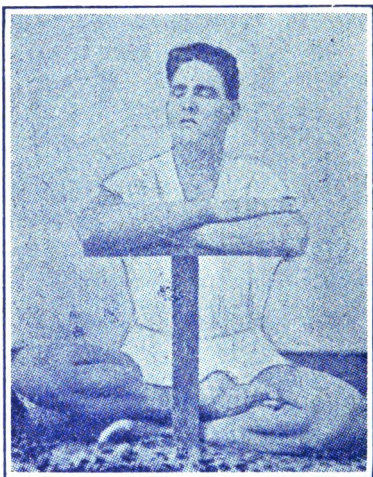
No not eat Fish, Pork or Beef Neither anything sour or sweet (excepting honey). Ice cream or anything very cold. Neither too hot food. No alcoholic drink or cider. Never overcrowd the stomach or eat what does not agree with you.

Eat eggs, but not the whites, only the yolks. Increase from one to one dozen in a month. Begin with one yolk in a glass of water—sweeten with honey, season with black pepper, beat thoroughly and drink first thing in the morning. Increase number of yolks from time to time until at end of the month you can take a dozen. Take as often during the day as you can enjoy. Grandfather says the yolk of eggs is pure sulphur, which will heal inside any open sore, kill the germ, purify the blood and strengthen the nerves. To heal running sores outside, saturate absorbent cot-

ton with the yolks and place over the sore. Leave on over night, in the morning throw away and put on fresh. Continue this treatment till sore is healed. Do not wash sore with water, just use the yolk. Grandfather says anyone will be benefited who can eat one dozen yolks a day. If you are OVERweight yolks REDUCE, if UNDERweight yolks make you GAIN.

HINDU YOGI FOOD FOR KEEPING YOUNG

1 Pint Sweet Milk, 1-2 Teacup Shredded Cocoanut, 2 Tablespoons Honey, 1-2 Glass Water, 1 Teaspoon Jamaica Ginger, About 5 Dates. Bring to a boil and boil one minute. Drink lukewarm before going to bed and eat the cocoanut and dates. Take this three times a week and you will find yourself regenerated.



HOW TO MEDITATE

DATE BUTTER

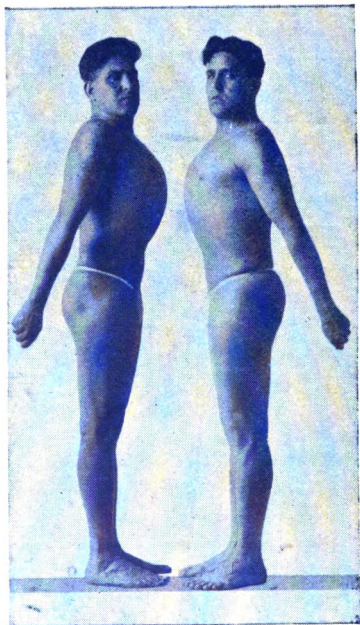
One and one-half pounds dates.

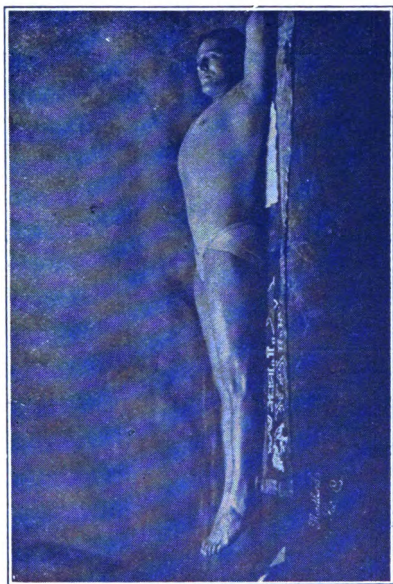
One-fourth pound butter.

Stone dates and fry in the butter, then put in one pint sweet milk and cook until creamy.

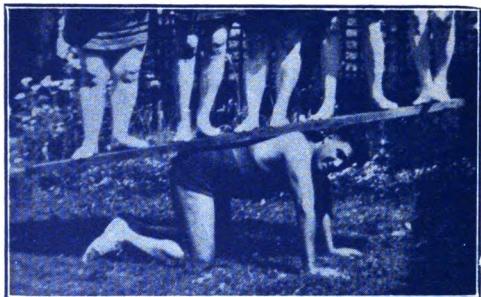
Physical Culture







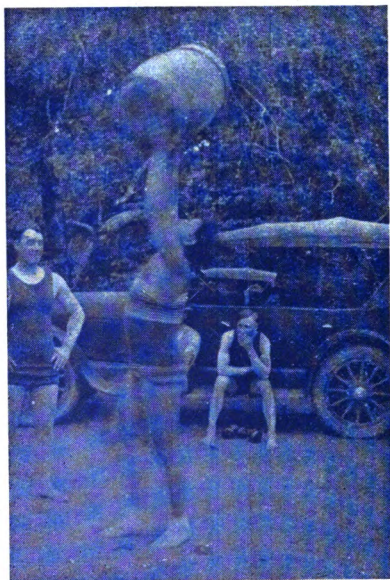
HOW I SLEEP



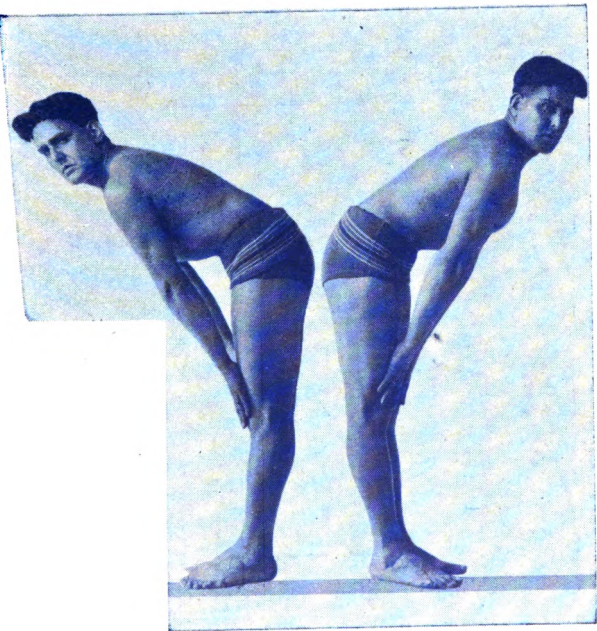
Yogi Bressan supporting 1000 lbs. on
Spine at Lincoln School Auditorium, San
Diego, California, May, 1924.

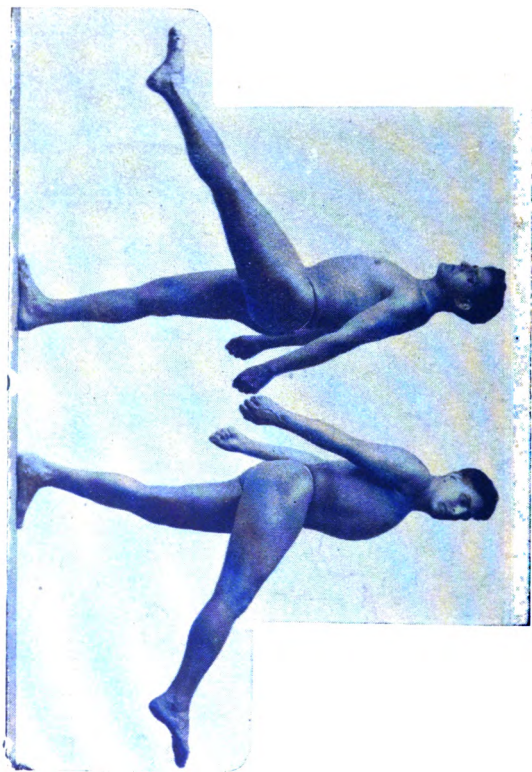


Yogi Bressan Supports 500 lbs. on
His Chest



YOGI WASSAN SUPPORTS 150
PONDS OVERHEAD





I don't do this practice if I have fever, or a feeble system.

I do this exercise between one to twenty minutes, as much as I think suitable for practice.

I don't overdo this exercise.

BEFORE THE EXERCISE

The first thing when I get up in the morning, I clean teeth with dry cloth, rubbing the gums vigorously until they are warm, then hold tongue with one hand and with two fingers, covered with dry cloth, clean tonsils and tongue.

Now I drink two glasses of warm water vomit if I can. But I don't force myself and tickle throat with fore-finger to do so.

HOW I REMOVE WRINKLES AND STAY YOUNG

I take one-half cup of sour milk, one teaspoon full of rice flour and one pinch of borax; mix well, then wash face with hot wet towel to open pores and apply mixture to face and neck and leave it until it becomes dry and hard, forming a white mask, then rub the face and neck with a cold wet towel and dash cold water on the face and dry thoroughly.

If I want to reduce weight, I put on a heavy woolen sweater and do the exercises on this chart, standing by a warm fire, so I can perspire freely.

**CREAM SOUP FOR BOXERS AND
WRESTLERS, OR ANYONE
WHO WANTS TO GAIN
WEIGHT**

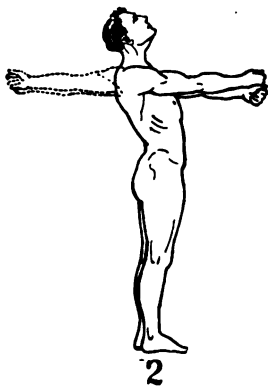
Quantity for one person: Take one pint of cream and one pint of water and one pinch each of black pepper and salt to taste, boil two or three minutes and let become cool enough to drink. One preparing the cream alternate, using salt one day and honey the next.

AFTER THE EXERCISE

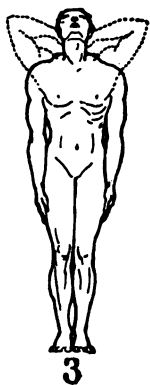
After doing the exercises, I do not drink water nor bathe, nor wash face or hands for fifteen or twenty minutes. When the body is over-heated by exercising, it is never advisable to bathe or drink water, as it is a sudden shock to the body to do so and is liable to bring on paralysis.



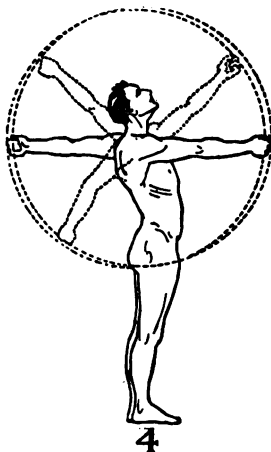
I stand erect, feet together, head thrown back, chin up; eyes directed toward ceiling; bring arms with hands clenched to position under chin; then with elbows bent—make swift motion of arms backward and forward, inhaling and exhaling the breath forcibly through nostrils with mouth closed, causing sound like sawing wood.



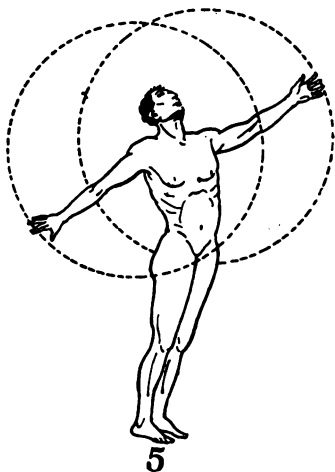
I stand erect, with arms extended straight out in front of body hands clenched, then swing back forcibly as far as possible. I bring back to front with arms crossed; first right to left, then left to right.



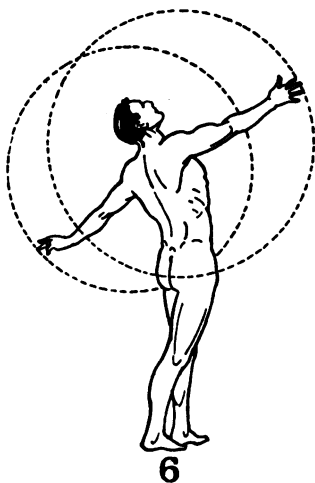
I stand erect, feet together, hands against thighs, head back. Swing arms up, allowing hands to fall back striking shoulder blades.



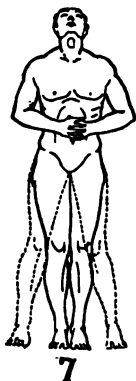
I stand erect with muscles taut; feet together; arms extended; hands clenched; swing arms forward with circular motion, then backward forcibly in similar manner.



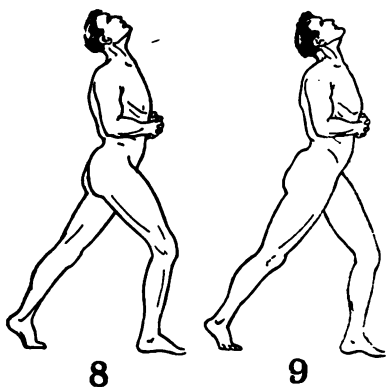
I stand with feet apart; extend arms in
diagonal line swing with motion like



windmill; first backward and then forward simultaneously with rapid motion.



Straight position; hands with interlaced fingers placed over navel with jumping motion spring legs apart, bring together again sharply, repeat rapidly.

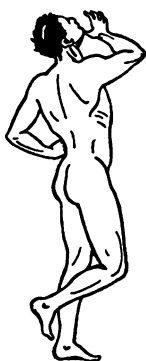


Similar position, moving legs backward and forward rapidly with stepping motion as in walking.

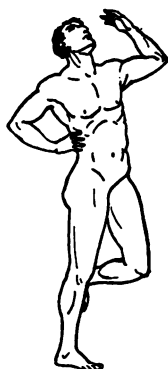


10

I stand erect; make rapid motion as if running with feet; also that of grasping and climbing ladder with hands and arms, or have motion of catching flies over head.



11



12

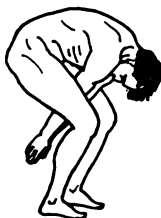
I run, moving arms alternately, backward and forward forcibly with elbows bent—from front to sides of body.



13



14



15

I stand firm; feet apart, arm extended over head, hands with fingers interlaced; swing body forward, knees bending, hands with interlaced fingers passing between bent knees; bend body backward and forward as far as possible with rapid motion.



19



18

HOW TO SLEEP

I lie on back straight, with hands under head, one lapped over the other. I remain in this posture one-half night; then turn over and sleep on stomach, resting forearms on hands lapped over each other.



16



17

Standing with feet apart, eyes on feet; hands on knees, I assume sitting position, then rise quickly, hands in same position. I resume sitting and rising attitude in rapid succession.

TESTIMONY OF YOGI WASSAN'S PUPILS FROM CALIFORNIA

We all wish that we could write poems
For our heirs to read when we die,
But whether we can or whether we can't
The Yogi said we must try.

So here goes:

After years of vain searching for peace
and success

Amid "isms" of one kind or other,
I sadly concluded that none had it all,
And decided not to seek further.

Some claimed the physical all one would
need;

Others the mental view held;
Still others were spiritually minded, you
see,

But no one the **three** views would weld.

But a new and yet ancient system of
health,

Of unfoldment of self the true way,
From the physical up through the spiritual
plane,

Has arrived, we are thankful to say.

Yogi Wassan, our teacher, is pointing the
way

To a better and saner real--living.
His methods are simple and easy to do;
They are pleasant and truly health-
giving.

We hope that our Yogi and his helpful,
sweet wife

Are reaping this life's greatest treasure,
Which comes of helping others to live
In **threefold** health without measure.

A humble student,
ELEANOR V. CHAPMAN.

My dear Mr. Wassan:

Am so sorry I did not think of this **valu-
able** ring while our class was in session, as
I am sure we all would have enjoyed the
joke of having you ask our opinion of it.
Put it among your collection and wear it
for our benefit when you return to Los
Angeles next year. I wonder if you will
know who has sent it to you.

I enjoyed the work so much and hope
to derive some benefit from putting it into
practise, so I can have something to tell
you next time.

Best regards from
A STUDENT.

To whom it may concern:

After two weeks' study, a letter came, which I opened and read to the end, quite unmindful of the fact that I had forgotten to put on my glasses, which I have used since my eyes were injured ten years ago. I shall soon give up my glasses entirely, as I no longer need them.

EMMA LOCKYER.

418 S. Olive St., Los Angeles, Cal.

Hail to Yogi Wassan of truth and life,
His wonderful teaching takes away worry
and strife;

It heals the body, mind and soul,
And points the way clear to a perfect
goal.

If you have tried to live up to the things
the Yogi has told,
No more beautiful heaven could you ever
behold.

This I wrote at **four o'clock** in
morning without my glasses, which I
have worn every day for twenty-eight
years.

SUSIE A. LUND.

Most all of Yogi's students have been in-
spired to write,
But as for me I don't believe I could ever
be so bright.

But some day I may write a poem of
Yogi's Philosophy, so grand and
true,
And when I have learned the secret, I'll
share it with you.
For I—like many others—have searched
and wandered far.
But I know that Yog's Philosophy will
bring me where the blessed are.

MAE C. WALKER.

Search history where one will;
Ascertain and know; turn back history's
pages
And find these new truths have been old
for ages,
Where greater civilizations than ours are
buried.

Underneath the ground, untold centuries
before,
Abraham followed his flocks around.
The West, sending teachers to the East,
Advertises her ignorance, to say the least.

Where they hold sacred the truth, for-
sooth;
Eating meat makes man brutal and un-
couth;
Whose wisdom teaches mankind

His mission here is to be pure and refined.

If to the East the West would stop, hark
and listen,
They'd find their Western star not the
only one that glistens.
And we would become wise, while we
would realize
What we have long been missing.

W. E. MORSE.

India, that wonderland where civilization
first began,
There the Truth first took root in
Himalaya's snowclad mountains.
From there it spread to other lands;
There Truth and contradiction go hand
in hand, which no student fully
understands.

Where a graduate of western college
makes his bow
To their superior knowledge, in occult
knowledge
They head the list where sanitation is un-
known.
And does not exist.

Where, side by side, pomp and poverty
abide,

There the poorest of the poor and the
greatest of great wealth,
Where the mass is divided in different
castes,
The most diseased stricken statistics
given.

While the longest lived are living,
Blessed with perpetual good health,
Whose teaching old, Christ brought to
the Jews,
Stole by them and branded as the new,
The rest of occult knowledge has little to
show.

W. E. MORSE.

Here's to the Yogi, our teacher of truth,
Here's to his students royal and true;
We'll do our best, and he'll do the rest,
So Hurrah! for Yogi Wassan.

If you are longing for the truth,
Or if you have lost track of youth,
If you are feeling rather sad,
And all the world seems pretty bad,
Just join the Yogi Wassan class.
If you want to know what's good to eat,
You'll find his recipes a perfect treat.
If you would like to gain your health,

Which is the way to happiness and
wealth,
Just join the Yogi Wassan class.
We love to do the exercises,
And all the other things he taught.
If we follow his advices,
We will gain what can't be bought.
Of all the teachings beneath the heaven,
That man has found or God has given,
None points the way so thoroughly
As the Yogi Wassan Philosophy.
God bless the Yogi, we all pray,
And we hope that we may some day
Help the good work on in some little way.

A bashful student,

GERTIE FORDAHL.

I have heard of many others from the
East and from the West,
But to my mind Yogi Wassan is by far
the very best
What he teaches is sound wisdom, for
surely we all know
That to reach the super-conscious, from
the bottom we must grow
Up to our unfoldment, even though we'd
like to reap the harvest long before
the seeds we sow.
First comes the Hatha Yoga, which is the
trunk of the tree;

Then the Raja Yoga, which means the
branches, you see;

Then follows the Karma Yoga, which
brings forth the leaves day by day;

Then there's the Bhakti Yoga, or flowers,
we might say;

And last is the Jnana Yoga, the fruit
which is ours to keep,

Because we made earnest endeavor and
after the Truth did seek.

So let's apply-what the Yogi tells us, and
know that we must learn

Not to be impatient, but to take each step
in turn;

For it all depends on our efforts whether
or not we gain

The results that we are seeking, but we
will not seek in vain if we follow
what he teaches,

For I know you will agree that our Yogi
is the one man who puts into prac-
tice what he preaches.

If we can gain what he had gained, I'm
sure 'twould be worth while

To give up all our earthly things, and do
it with a smile.

JUST ANOTHER STUDENT.

Sept. 16, 1924.

Dear Teacher:

How I would like to send you a poem. I must not be good enough to write one. I'm too selfish or something, but I'll struggle along, then some day surely.

Words seem to fail me to express my thankfulness to you for your wonderful teachings, but, nevertheless, I am very grateful for it all in my own heart and soul.

Health and contentment are mine now far more than I ever expected, and I know still better things will come to me as I right myself with the truth you teach.

Sending a check for 25, and would make it a whole lot more if I felt I could, but I feel that I want to give you something, and I'm also going to send you pupils if I can, and I expect to continue your class work as long as I can.

With kindest thoughts to you and Mr. Mosher. Sincerely,

EMMA AUERSWALD.

P. S.: I hope some day to see Yogi Sadoo, and also unbounded success in our school.

E. A.

Good cheer—good cheer,
Yogi Wassan is here!
I joined his class,

The lessons are fine,
Health—Happiness—Success
Follow in line.

A student,
MRS. M. L. ROBINSON.

I'd rather see a sermon than hear one,
any day,

I'd rather one would walk with me than
merely tell the way.

The eye is a better pupil and more will-
ing than the ear,

Fine council is confusing, but example is
always clear,

And the best of all the preachers are the
men who live their creeds,

For to see good put in action is what
everybody needs.

I soon can learn to do it if you will let me
see it done;

I can watch your hands in action, but
your tongue too fast does run,

And the lectures you deliver may be very
wise and true,

But I would rather get my lessons by ob-
serving what you do.

For I may misunderstand you and the
high advice you give,

But there's no misunderstanding how you
act and how you live.

When I see an act of kindness I am eager
to be kind.

When a weaker brother stumbles and a
strong man stays behind;

Just to see if he can help him, then the
wish grows strong in me

To become as big and thoughtful as I
know that friend to be.

And all the travelers can witness that the
best of guides today

Is not the one who tells them, but the one
who shows the way.

One good man teaches many; men be-
lieve what they behold.

One deed of kindness noticed is worth
forty that are told.

Who stands with men of honor learns to
hold his honor dear,

For right living speaks a language which
to everyone is clear;

Though an able speaker charms me with
his eloquence, I say

I'd rather see a sermon than to hear one,
any day.

Some of us want to get fat and some of
us want to get thin,

And as I was one of the latter I thought
I had better begin
To follow the Yogi's instructions before I
got any fatter.

I began with the Physical Culture and
worked with a vim and a vigor,
For I wanted to see if I could not regain
a more youthful and slender figure.
I also followed directions on "How to eat
and grow thin,"

Drank spiced tea, ate eggs and the candy,
for I certainly wanted to win.

I am sure I have fought the right way, for
in two months I have lost twenty
pounds,

But don't imagine 'twas easy; it's not the
cinch that it sounds;

For to keep getting thinner and thinner it
takes perseverance and grit,
But you all can accomplish what I have,
and you won't regret it one bit.

Now there is one other thing that goes
with this—the **secret** of how to get
thin—

The Yogi told me, but if you want to
know you'll have to go and ask him.

A grateful student,
JULIE B. VAN NORTWICK.

Yogi's teachings are all right;
If we follow his directions
We will never have indigestion,
And fulfill the law of Truth and Light.

Beef and pork we must not eat,
Fsh is the scavenger of the sea.
A little chicke and rabbit sweet
Will all our desires meet

Milk and honey is our drink,
Fruit and nuts our dessert;
Tapioca on the side
Will fill us with health and pride

Vegetables of every kind,
Raw, boiled, or fried,
Will cure our stomachs of aches and pains
And give us health and new life again.

Raisins and senna are a toothsome de-
light,
A joy-giving tonic both day and night.
Old age wll disappear and youth remain,
And you will thank Yogi Wassan when
he comes again.

FRANCES MORSE.

My kidneys were dormant, my liver in-
sane,

From most kinds of food must my stomach refrain.

My nerves were all shattered and scattered about,

And the last drop of energy nearly eked out,

When good Yogi Wassan with his remedies came,

And now I find life worth the living again.

His remedies, free from all poisonous drugs,

Must be simply applied, and then you can judge

Of their virtues and values, one and all,
When you'll beg your friends to make him a call.

They consist of the right combination of food,

With baths and drink enough for your good.

But dear, blessed Yogi does not stop here,
He knows that the soul must hold some cheer,

That the food for the soul must be found in the mind;

So he sets to work to teach us the kind
Of thoughts that will build a well brain,

Through which must be filtered the seed
and the grain.

In quality, measure, and manner alike,
He carefully distills the nectar of life,
Giving out to each student his volume
and share.

To avoid overfeeding he uses great care,
For some can take only the milk for
babes,

While others a whole meal for them will
be made

He puts you to thinking along the right
lines;

So sets Truth and Virtue for mile-posts
and finds

That through the appliance of wisdom so
grand

He's enabled to build a most wonderful
man,

A man that will stand without showing
his age,

Can die when he please or live like a
sage.

The above are **true** statements in
rhyme of the teachings and results of
same when applied according to direc-

tions, omitting nothing at any time.

A grateful student,

MRS. M. M. SMITH.

How to make our lives worth living?

The question haunts us every day;
It colors the first blush of sunlight,
It deepens the twilight's last ray.
Our Yogi is giving his knowledge,
In an infinitely generous way;
We all must admit his teaching
Is helping to lead the way
To higher attainments, through self-un-
foldment,
Making us happier and better each day.

We need each and all to be needed,

To feel we have something to give
Toward soothing the moan of earth's
hunger;

And we know that then only we live,
When we feed one another as we have
been fed,

From the Hand that gives body and
Our lives are well worth the living,
spirit their bread.

When we lose our small selves on the
whole,
And we feel the strong surge of being.

Throb through us, one heart and one
soul. H. E. B.

Los Angeles, Sept. 17, 1924.

A wise man from the East has come
To teach us the truth in a strange tongue;
To teach us our Bible and give us the key
To unlock the seven seals that we may be
Masters and teachers the same as he.

To teach us how to receive the Holy
Breath,

Which will save us from sickness, sin and
death.

To teach us how to drink the Water of
Life;

To teach us to live without strife.

To teach us to love our brother more,

And open wide our church door.

Our body is the temple of the Most High;

Our Father in heaven is very high.

Christ, our Savior, dwells within.

But to know Him we must be free from
sin.

"Thou shalt not kill," applies not to man
alone,

But to fish, beast and bird, for all flesh
is one.

The wise man is Yogi Wassan we are glad
he came our way.

He has taught us to pray,
He has taught us to say,
Father in heaven the correct way.

A humble student,
MATHILDE GUNDERSON.

Locked deep in the heart of the nature
of things,
Lies the secret we all wish to find,
Of the stars, and the suns, and the plan-
ets, and more
About God, and the human mind.

For ages we've studied and delved and
toiled,
Each one of us seeking 'to learn
How to master life's problems and duties
and strife;
Now, to master ourselves we all yearn.

But the Yogies have known for thousands
of years,
Just how to accomplish all this,
For to them Nature opened the leaves of
her book;
Not a single page did they miss

And they learned unity, brotherhood, har-
mony, peace,

Were the keys to God's heavenly
spheres,
Because they began first with self-mas-
tery,

After which naught else interferes
So to master ourselves we all now must
try,

A task rather difficult, too,
If we had to start out with no guide stand-
ing by,

To direct, and lead the way through.
Yogi Wassan, our guide, teaches physical
health,

Thence to wealth of the mind and soul,
Through concentration, to scale the
heights

Of our spiritual realm and goal.

Then on and on, o'er the mystic way,
Our road to the stars we will plod,
Learning brother, unity, harmony, peace,
One nation, one race, one creed and
one God.

JEANNE B. WHITTAKER.

One morning quite early while down on
the beach,

I was running along, stumbled, fell on my
knees;

When up I had gotten all tortured with
pain,

I found my knee swollen—and “walk-
ing” was vain.

I thought I'd keep silent—the family not
fret—

So, forcing my body about with my will—
Full two weeks had passed, increased
swelling still;

A friend happened in, looked amazed—
said to me:

“I think it is time quite busy to be
And get down the swelling by treating
that knee.”

I said to the doctor I never would go—
And she answered, “Good Yogi Wassan
will do.”

A student of his she for some time had
been,

And said he had remedies for all kind of
sin;

I listened and asked her just what I
should do.

She said, “Take his course and you will
learn, too,

“The wonderful virtues contained in his
word,

As well as the remedies applied, tried and
merged
With breathing and exercise all in one
Truth
He gives you good measure; he brings
you back 'youth.' ”

His remedies worked and my leg walks
again
Without Dr. Dick, Tom, Harry or John.
I'd have suffered a lot—perhaps all
through life—
For when Dr. Dick found the water on
knee.

Dr. Tom with his instruments would have
claimed a good fee;
A-running a good bill—upon me;
So sister and brother, this statement is
free.
And **true** as the freedom which thus
came to me.

From hospital, ambulance, doctor and
knife
I was snatched by these methods as sure
as your life;
Not saying, nor trying to picture, the part
of being a cripple,

So to all who are suffering from any
cause,
I say, "Come, get relief through the
means of the class.

"If suffering not, then come anyway,
and learn how to live,
Breathe and eat and be free from all that
assals you
In this daily life; for here lies the key.
The price is made right, and you'll be
made happy—
Yea, filled with delight.

Sentiments of

MRS. H. G. MOORE.

328 Lime Ave., Long Beach, Cal.

TESTIMONIALS



RESUSCITATING DROWNED PERSON AT OLYMPIA, WASH.

June 25, 1922. Tumwater, Wash.

Mr. Wassan, the Hindu Yogi Philosopher, well known to Olympia people, saved Roland Gerth, a boy of 15, the son of R. Gerth, from drowning Sunday, June 4th, at about 4:30 P. M., in Munn's Lake. The boy had been under water about 15 minutes and was being held by the brush in the bottom of the lake at a

depth of about 25 feet.

Mr. Wassan, after restoring the boy's breath to him, packed him alone on his back for one-half mile to an auto and then conveyed him to his parents, who live near Tumwater.

There were about 35 people present who witnessed the event, among whom were W. G. LeRoy, Arthur Schultz, Mr. and Mrs. M. Bartlett, Miss Schirmer, Mr. and Mrs. Bozarth.

Mr. and Mrs. Gerth were very thankful for his efforts, as he would not accept any compensation.

R. GERTH.

Montesano, Wash.

Raymond Hiscox of Tumwater, while bathing in Simmons Lake, became exhausted and went down. He was under water about two minutes when a boy dived down and brought him up. He was drowned as far as anybody could tell.

Yogi Wassan happened to be there and went to work on him and after perhaps thirty minutes brought him to. We know he saved his life.

This is a true statement of facts written by his step-father.

(Signed) W. H. DAVIS.

15-YEAR-OLD BOY SAVED FROM DROWNING BY YOGI WASSAN AT MUNN'S LAKE

Yogi Wassan proved a real hero Sunday afternoon, according to the story of R. Gerth of Munn's Lake, when he rescued Gerth's 15-year-old son Roland after Roland had gone down twice in attempting to save a girl friend, 13-year-old Frances Clausen. The boy had gone down to the bottom of the lake and had been caught in a snag when Wassan found him after a third attempt, brought him to the surface and by dint of heroic resuscitation brought life into a body from which others believed the last spark had been extinguished.

The double rescue occurred about 4:40 at the lake, which is located three miles south of Olympia on the Bush Prairie road. The little Clausen girl had been swimming in the lake with water wings, but had finally left the wings on shore and had ventured out beyond her depth without them. When she realized her predicament she called loudly for help and Roland plunged in with his clothes on to the rescue. He reached the girl and at-

tempted to give her aid, but she clutched him about the neck and choked and went under. Struggling up again he was again dragged under and this time sank to the bottom.

G. W. Leroy also heard the girl's cries and plunged to the rescue succeeding in bringing her to shore after Roland had gone down. Others had gathered along the shore and were waiting for Roland to re-appear on the surface, but he failed to show up.

Wassan was passing in a car and heard the calls. Rushing to the lake about half mile distant he learned that the Gerth boy had disappeared and plunged at once in after him, with all clothes on. The Yogi is an unusually strong swimmer and was in the pink of physical condition. The first time down failed to locate the boy and a second dive was made. This again failed. The Yogi dived where spectators on the shore pointed out where they believed Roland to have gone under. Still a third time Wassan went down this time Roland, lying in about 25 feet of water, caught across the limb of a sunken snag and helplessly held at the bottom of the lake. Fast work and vigorous tugging

got the boy loose and Wassan brought him to the surface, much more dead than alive.

In his story told the Recorder Roland's father today declared the spectators reported the boy was under water almost 15 minutes.

After he had brought the boy to shore Wassan carried him on his shoulder to the waiting car and rushed him to the log cabin in which the Gerth's made their home near Tumwater. Efforts at resuscitation finally brought back a flicker of life to the boy's body after about an half an hour of untiring work by Wassan and others. This morning the boy went back to school as well as ever

The elder Gerth declared that Wassan refused any offer of reward for his heroic service. "It was an act of true heroism" said Gerth. "The man did not hesitate a moment to save a life when others stood about and thought it was too late. He deserves a Carnegie medal." It was declared that about 35 people witnessed the heroic act.

Olympia Daily Recorder.

Olympia, Wash.,

July 31, 1922.

I, Mrs. Fidelia A. Boyd of 311 East 11th St., Olympia, Wash.; age 77 do hereby testify that I have been studying under Yogi Wassan since March, 1922, who teaches the Secret Key to Health, Mental and Spiritual Development and the Himalayan Prana Yama Yogi System of Breathing.

That on the 2nd day of July, 1922, I tasted the benefits that I had received from his teachings while at Mount Rainier, by climbing to a height of about 7000 feet up said Mountain without feeling fatigued whatever and could have climbed farther while another lady only 30 years of age could not make the climb. She asked me how I could do this without feeling fatigued and I replied that I was able to do so after practicing the Himalaya Mountain Prana Yama Yogi Breathing which is assailed by Western teachers as dangerous.

I most heartily praise and endorse this system of breathing as taught by Mr. Wassan because of the fact that it has restored vigor and youth to my body making me feel light on my feet and giving me new life.

I could have climbed higher on that Mountain had I had the time.

Dr. Fidelia A. Boyd.

Olympia, Wash.,

I contracted the disease of Tuberculosis, during the year of 1918, while serving in France with the A. E. F.

I was unable to get a diagnosis of the case and returned to United States, wondering what it was that had me in its grip and was making a very sick man of me.

At Camp Lewis, Washington, I was told that I was a victim of Tuberculosis, that there were spots on my lungs and I had the symptoms. However, there were still doubts in the minds of the doctors and on that doubt I was discharged.

Beng in doubt as to my ailment I attempted to work, and with great effort succeeded for a few months. But my employer, noting my condition and having knowledge of the symptoms of this disease, very kindly took me to the lung specialist Dr. Qwvili of Tacoma, Wash., who in a few moments discovered that both of my lungs were affected with Tuberculosis.

I made application for hospitalization,

and six weeks later, or on August 3rd, 1920, entered the Edgecliff Sanatorium at Spokane, Wash.

I was at this Sanatorium six weeks and was permitted no exercise, and improved to a certain extent, but upon completion of this period I was ordered to walk 1 hour in the morning and 1 in the evening.

This was practically impossible as I had no exercise previous to this and my attempts were failures.

At this time Cushman Hospital at Tacoma, Washington, was opened and I made application for a transfer to it. It was approved and on or about September 1th of the same year I entered Cushman.

At the examination by two of the Medical Doctors there it was discovered I had had tonsilitis, and it was decided that they should be removed.

A week later a "party" was put on for me, as one of the doctors expressed it, and upon awakening from a three-hour sleep induced by ether, I found I had lost my tonsils, but had annexed a fever that seemed it would burn me up.

Nor did this fever abate, and I awoke each morning with a temperature of 100 degrees and it increased degrees in the

afternoon. In three days I had lost 10 pounds from my spare body. At last I was compelled to leave Cushman owing to the rapid decline of my remaining health.

I came home and consulted a doctor and was ordered to remain in bed, which I did, and improved to some extent.

After another six months sojourn in bed I was ordered to exercise. This I could not do, although I made no less than five attempts to remain up for short periods, but I was forced by a rise in temperature to return to bed each time.

I had reached a stage where I could no longer improve, and it was necessary that I remain in bed at all times.

I have been rated by the government as totally disabled for life.

It was at this period that the work of Yogi Wassan was forcibly brought to my attention, and so strongly that it could not be ignored, and after a small hesitation it was determined that we should consult him.

Being bed-fast I was unable to attend his lecture in person, so it was mother that heard his lecture and was convinced that his method was sure worth a trial.

And this we did, starting upon the heels of a very severe setback that I had just received.

Results came with astonishing rapidity.

The pus and water was thrown from my lungs, I began to feel better and stronger. My breath came easier, I began to remain up for periods without feeling any ill effects, and immediately wanted to get up again.

And this after three years of Tuberculosis and twenty-five months in bed!

I have been a student of Yogi Wassan's only two months, yet I feel so well and strong that I rest through periods of the day, only because of his advice. And it is only a question of a few months, until I am again able to assume a position in life.

Credit must go where credit is due. So to Yogi Wassan and his classes on Health Physical and Mental Development, and Prana Yama Yogi Breathing, and to Mother for her loving and unfailing devotion, must go the praise for my rapid improvement.

Now, I have no pick, or feel no animosity towards the doctors; in fact, they number among my best friends. But I

am compelled to state that their methods, given a thorough trial, did not aid me, and I am also forced to say that for my improvement and continued betterment I must and do gratefully thank Yogi Was-san.

(Signed) Russel H. Ayers,
112 No. Central St.



Hazel Bozarth, Ventura, Cal.:

We have been waiting a long time for an answer to the letters and cards we have sent. I hope you are all right. We are well. My eyes are getting better all the time I thought I would write and see if you was coming to see us Christmas.

I suppose you have classes everywhere now.

I have a girl friend staying with me now. We get up at six o'clock in the morning and walk three or four miles

around the country.

We are living right by the ocean now, and it sure gets rough sometimes.

There is no place like Southern California, so nice and warm most of the time. We have had a little rain, but the sun comes out the next day just as nice as ever. I know you would never want to live in Washington again if you ever came to California.

Well, I guess I won't write any more now, because I don't know whether you will get this or not.

Be sure and answer this and tell us if you are coming to see us. Answer soon.

Your friend,

HAZEL BOZARTH.

Olympia, Wash., June 5, 1922.

Miss Hazel Bozarth (Daughter of Mr. and Mrs. E. T. Bozarth), Santa Rosa, Cal.:

My daughter, Hazel Bozarth, when eight years old, was frequently afflicted with St. Vitus Dance, while we were residing at Twin Falls, Idaho. We had her treated by Dr. Wilson of that town for two or three years.

She was also examined by Dr. White of Twin Falls and his decision was that

she had tuberculosis. He gave her treatments for two or three months.

She was treated by Dr. Wyatt, chiropractor of Twin Falls, for about a month.

She was also examined by an Osteopath of Twin Falls and given treatments by him for tuberculosis.

In January, 1921, she was given treatments for the Flu and Measels by Dr. Conway of Elma, Wash. He gave her a serum treatment in the arm.

In September, 1921, Dr. Mowell of Olympia, Wash., had the case for six weeks, and later Dr. Fitschen, a Chiropractor of Olympia, treated her for four months, during which time she was getting weaker and losing her eyesight.

On the sixth of March, 1922, my husband and I took her to Mr. Wassan's class lecture in Olympia. At that time, as for about six months previously, she was so blind we had to lead her about everywhere, even to her meals.

We took her to Mr. Wassan's Health and Mental Development Class that we might learn how to cure her for Catarrh, Tuberculosis and Blindness through the Himalaya Mountain Prana Yama Yogi Breathing System.

After four weeks following instructions from these class lectures Hazel commenced to see the palm of her hand.

And after two weeks more she started to see more, even everything on the dinner table.

She also commenced to gain weight.

After two weeks more she started to read the headline on an advertising card.

After two weeks more she read a book in heavy type.

Now, after three months, she reads the finest type in newspapers.

She is now so well that no one could tell that she had been sick with Catarrh Tuberculosis and Blindness.

She is now a good housekeeper and takes care of her two sisters while her mother works.

Most of the time I attended the class lectures and then told Hazel what to do as I learned it at the class.

(Signed) MRS. E. T. BOZARTH.



Brothers and Sisters:

In writing this testimonial to Yogi Wassan I am trying to do what I feel in my heart, is a signal of service to mankind and to tell the world what wonderful help and relief I received from following Yogi Wassan's teachings of Prana Yama Breathing and Hindu system of Physical CCulture, and right eating.

I suffered a severe form of female trouble and at times the agony I suffered almost drove me crazy. I visited two leading doctors of Tacoma and they both agreed that I must have an operation, as soon as possible. I decided otherwise and luckily met with Yogi Wassan, who told me that I could cure myself very easily and in a very short time if I would only follow his teachings. It seemed hardly possible, as my sufferings had been intense, but, anyway, I was ready to try

anything, and I want to say, Brothers and Sisters, that in three months I was entirely cured.

I have never had any pain or difficulty since and all without using any kind of drugs or medicines whatsoever. I treated myself according to my teachings, and in the privacy of my own room, and at no time was it necessary for any other person to be present. I sincerely hope that if there is any sister reading this who suffers as I have suffered, she will take this to mind and not drop it, thinking that it is merely advertising matter, for, perhaps, never again will you have the honor of meeting such a friend and Philosopher as the Prana Yama Yogi Wassan and the chance to permanently cure yourself. I wish to say in all truth that this testimonial was entirely unsolicited by the Yogi or his friends, but was gladly presented by myself, as a small token of my appreciation for everything he has done for my health and happiness.

Hoping this letter will reach many sufferers,

I am, sincerely yours,
DORIS PARKER.

Olympia, Wash., July 2, 1922.

From a grateful heart to Mr. Wassan I wish to add my testimony to those of others, telling of the great good I have received through following his wonderful new teaching in physical culture, the new way to breathe and bathe, the right way to eat and drink, and the right things to eat and drink.

For many years I have suffered terrible agony from some trouble of the spine, and sciatic nerves, being bedfast for many days at a time—unable to move hand or foot or make a move without causing what Doctors call Spasms of the spinal cord, and which came right over my kidneys. I could do no heavy work, no lifting, no work that called for a stooping position, or much walking, and even sitting in one position very long at a time without having to suffer long days of misery in bed. The cords over my right hip and down right side of spine would swell up thick as one's wrist, and get hard and rigid as wood. I had cramps in my feet and lower limbs every night and morning, being unable hardly to stand on them at times. I also had dropsical swelling of lower limbs, rheumatism or in-

inflammation of nerves so that arms and hands seemed lifeless, and at times could not hold articles.

Doctors said I had leakage of the heart and forbid me to exert myself in any way. I have had many Doctors, and no two agreed as to what ailed my back. Some said kidney trouble, other female trouble and still others said I had some former injury of the spine. Therefore I received no permanent benefit, but grew worse as my years increased. My stomach for many years wouldn't retain even a swallow of either hot or cold water, therefore I couldn't drink water. I had catarrh for thirty years, doctored much, but got no help.

Now, under Mr. Wassan's physical culture teachings of a little over three months, I have reduced in weight from two hundred pounds to one hundred and sixty-eight pounds, this flesh being mostly a false fat caused by pus from kidney trouble. Now I can bend my spine with ease in any position with no fear of pain, can bend backward until I can see articles on shelf three feet from floor, or to either side as far as I wish. I can easily touch my toes while standing,

which, on account of large abdomen and stiff back, I couldn't half reach two or three months ago. Now have reduced abdomen to normal, and haven't had a cramp in my limbs since I first began to practice the breathing and other exercises. I can do all the housework, can turn somersaults forward and turn backward, even touching my feet to the floor and keeping that position as long as I wish with no fear of spasms or other pain. Can walk forty-two blocks in thirty minutes with ease, and can once more drink all the water I wish, and retain foods in my stomach that I couldn't before. Catarrh disappearing rapidly, and all due to Mr. Wassan's physical culture teachings instead of using medicines or drugs.

Yours very truly,
MRS. CORA FERRIS..

451 Union Street.



Olympia, Wash., July 6, 1922.

A third case is that of Mr. Harry Helmens, 1204 Wesby street. A lad in his early twenties, who came to Mr. Wassan Monday in a condition which spelled pain and wreck, a broken shoulder and general disability. A fine lad with life and all its joys before him, with the real incentive to do and to be good, but through the condition his health had drifted down, last night stated that he was a changed man, with a changed outlook on life, his broken shoulder, his ability and old desires gone, and in their place a new light, and a well body, gained through the understanding of the "Secret Key," given by Yogi Wassan in his course of lecture. Mr. Wassan takes a particular interest in the young lad, realizing that the children of today are the America of tomorrow.

HARRY HELMENS.



San Diego, Cal., May 23, 1924.

To Whom It May Concern:

Dear Teacher, Yogi Wassan:

I am grateful to you for helping me regain my eyesight. I have been wearing glasses since 1908. Since meeting Mr. Wassan I took a two-hour private lesson for health and I laid off my glasses before leaving his office. I can truly say that my eyes are in perfect condition and I can see everything perfectly. Everyone who knows me in this city has noticed the improvement. I shall be glad to give references to anyone wishing to know more about Mr. Wassan. If you are suffering with eye trouble consult Mr. Wassan and he will help you wonderfully. I wish to say a word to the good people who

wish health. Take Mr. Wassan's method of treatment; it is a wonderful key to health.

ERIC GUSTAVSON.

4820 Monroe Ave., San Deo, Cal.

Phone Hillcrest 3518-M.



Olympia, Wash., May 15, 1924.

This writing is to state this fact, that I, Alpheus Mosher, have known Yogi Wassan for three years and he has been of great help to me in body, soul and spirit. He is a true Friend and Brother to me and as time goes by our friendship and brotherly love becomes more profound, with a truer understanding of the real and true Unity, Brotherhood of Man.

Yours truly,
ALPHEUS MOSHER.
Jan. 31, 1922.

Yogi Wassan, the great man of Knowledge and Power, brother love brought this dark son of East India to cross the continent to teach the white sister and brother. The Prana Yama breathing and how to live right—all his teachings are good and very helpful to all the students, he gives the Secret Key to Yogi Philosophy, the Wisdom Religion. he teaches to all Unity, Brotherhood and also Physical Culture.

To the sick and despairing he brings Hope, Life and Health, the blind receive their eyesight again, the lost minded step from darkness to Light and Happiness.

The afflicted with the dreadful disease Tuberculosis receive Hope, Life and Health.

The drowned are restored to new life again, skin diseases of all kinds vanish at once, also the dreadful disease cancer must leave, in it's place comes new life and health.

Good luck to all the bald heads, there is a chance to raise a new growth of hair on their heads again and many more diseases can be cured too numerous to mention, all obey to the Will and Power of this great man Yogi Wasson of East Indian.

MRS. PAULINE SCHIRMER.

1216 Jefferson St., Olympia, Wash.

To Whom It May Concern:

My son Alvin Boyle in the year of 1916 set his clothes afire with a match, causing third degree burns on his chest and throat. One year later he was operated on by Dr. West of Everett and Dr. Chandler of Mukilteo, for pus in the Plural Cavity. One year

later, in 1918, in August, he was again operated on in the Everett Hospital by the same doctors for the same thing. The incision would never heal. I took him east of the Mountains for his health and had Dr. Cox of Leavenworth for his physician, but he never improved. I also had him examined by Dr. Neffler, an Osteopathic doctor of Everett, who said there was no cure for him.

My wife took him to the Christian Reliance Church in Everett to see if he could be healed by prayer, but he was getting worse and worse. He was so weak and thin that we expected him to die any time, when, through my sister, Mr. Yogi Wassan became interested in his case and made a special trip to Mukilteo to see him. That was ninety days ago. We took his course and Key to Health and Prana Yama Breathing exercises and proper dieting. He is today well and strong. He has gained fifteen pounds in weight and is normal in every respect. His side is entirely healed and has been for forty-eight days. I would like to tell the world about Yogi Wassan's Health Development. The Wonderful Message to the World and also about his book called the Key to Health.

LLOYD BOYLE.

MRS. LILLIAN BOYLE.

ALVIN BOYLE.

Mukilteo, Wash., Dec. 14, 1922.

311 Eleventh St., Olympia, Wash.

For nine years I've suffered with female trouble (ruptured inside), for months and years in pain all the time. Several times the

doctors have given me up, as I was too weak to operate on. I was stronger for a couple of years, but the last year I've steadily gotten worse. Nothing the doctor could do helped me any. Less than three months ago he told me he didn't see how I lived at all, often wondering why I didn't die, the shape I was in, and that one of these days I'd have to have an operation to save my life. One month ago I had an attack so severe I know the doctor was telling the truth. I also had blood poisoning on a finger from the condition my system was in and after it was lanced and well I started breaking out in poisoned lumps the size of hens' eggs. I had three on my body and poison was all through my system. Then I heard about Yogi Wassan coming to town and decided as a last resort to try his lessons, with the results, inside of two weeks my blood was completely clean and I commenced to feel like a new woman. My body felt light, all the soreness left and my organs were lifted back in place, the first time in nine years. No knife or medicine. I feel Yogi Wassan's Secret Key to Health and Yogi Himalaya Mountain Prana Yama Breathing System, which Western teachers say is dangerous, has saved me from a serious operation and did for me what money could not buy. What I have gained is priceless.

MRS. SHERMAN HOLLER.

August 11, 1922.

Miss Mary Ellen Helenius,
1204 West Bay Ave.,
Olympia, Wash.:

In the month of March, 1922, I had a severe attack of the "Flu" which caused me to remain in bed for almost three weeks, with a fever very high, so high that at times I was in delirium. This fever caused the loss of all my hair.

It was at this time that Mr. Wassan was lecturing in Olympia and I heard of the work he had done so I started taking his course in physical culture and Prana Yama breathing which brought my temperature down to normal and gave me strength. I had lost completely all my strength during my illness.

My hair is coming in very thick and fast again and I am now, after several months of Physical CCulture and Prana Yama Breathing as instructed by Mr. Wassan, able to lift forty pounds a number of times with one arm.

I heartily thank Mr. Wassan for all he has done for me and sincerely wish him the brightest of success in the future.

Hoquiam, Wash., Aug. 8, 1922.

Almost two years ago I was taken with a severe cough, which resisted all remedies, and doctors' prescriptions. Three weeks after starting following Yogi Wassan's advice and instructions that cough was entirely cured. Also I had a horrible sore face, caused by an injury, that was getting worse day by day, but I could get no relief. A noted doctor in Tacoma sent me to what he said was the best

doctor in the United States for a case like mine, in Milwaukee, Wis. I took about three months' treatment there and came away worse off than ever. That was two years ago, and it got worse every day till I started Yogi Wassan's exercise and change of diet, and now it is slowly but surely improving every day. This had been going from bad to worse for seven years. I have resided in this county for thirty-four years.

JOHN DINEEN.

Star Route, Box 210, Hoquiam, Wash.

Severin Telberg. 1202½ South K St.,
Tacoma, Wash.:

By taking Yogi Wassan's Physical Culture and Prana Yama Breathing exercises has done sure a lot of good. My sight for eight years has been so bad that I have been doctoring all the time and for five months have been unable to perform any work. My eyesight now is better and I am able to see so I can work.

(Signed) SEVERIN TELBERG.

Sept. 18, 1922.

It gives me great pleasure to have the opportunity of expressing my gratitude and appreciation of Mr. Wassan, both as a teacher and healer.

He is a courteous gentleman in all his dealings and it is an honor to call him friend.

I have been greatly benefited both through his healing and teaching and know whereof I write.

Yours in truth,

C. A. LANG.

925 35th Ave., Seattle, Wash.

Olympia, Wash.

For twenty-five years I have suffered with Eczema, the best doctors were helpless at relief or help me to get rid of it, once in a year it would break out on my face, neck and upper body for many days and nights I would be tormented with that penetrating itching, and sick to my stomach until it disappeared again.

But through the teachings of Prana Yama breathing and the study of Physical Culture of this great man Yogi Wassan I found what I needed. Words are too small to express my great gratitude and thankfulness to this wonderful man.

Sincerely,

MRS. PAULINE SCHIRMER.

1216 Jefferson St., Olympia, Wash.

1204 West Bay Ave., Olympia, Wash.

My trouble started in the early part of 1917. At that time I began taking treatments from Dr. Nechyba, a Chiropractor in this city. She treated me for four months. Seeing that I was getting worse all the time, instead of improving I gave that up and began with the Medical Doctors.

I went to our family doctor in this town and he gave me up at once and advised me to go to a highly recommended Specialist in Seattle, who was Dr. Peterkin. So I went and after a few weeks examination I was told that I had Tuberculosis of the kidneys and

the only way that I could be cured was to take one of my kidneys out, but because they were not sure which one to remove I refused to be operated on.

I remained in Seattle for some time and was then told by many people to go to the noted German Specialist, Dr. Jordan. I went to him and was told that I could be cured in two months. I took his treatments for four months, at the end of that time I did not see the slightest improvement, so I had to give up again.

I then came home and began taking patent medicines which I took for several months without any good results.

We then heard of Dr. Cromwell Smith, a noted herb doctor in Portland, who had cured people in our town, so I went to see the doctor, who told me my case could be cured in a month and a half or two months at the most. I started taking herbs right away and I treated with her for four months without any help whatsoever, so I was forced to give up now because of lack of money.

I came back home then and tried several kinds of patent medicines again, but they made me worse. I started treatment with local doctors and took their medicines for a year steady.

I then met Yogi Wassan, who told me that I could get well by his method in a short time, so I took his course and put what he taught into practice and can say that I am practically well now, after everything else failed to do me any good.

(Signed) HARRY HELENIUS.

July 3, 1922.

October 3, 1922.

Brothers and Sisters.

To Whom It May Concern:

I would like to tell you of the wonderful results I have had with my eyes. I have worn glasses for over forty years; in fact, a great eye specialist told me I must never be without glasses, and since studying with Yogi Wassan for three months I have never worn my glasses for walking or indoors except for closing reading of small print. I have never even suffered with headaches through having them off. I hope soon to be able to throw my reading glasses away. This is the result of Yogi Wassan Prana Yama deep breathing, Physical Culture and Secret Key to Health which everyone should know.

I am yours truly,

MRS. E. PARKER.

Tumwater, Wash., June 4, 1922.

Yogi Wassan, Dear Sir:

To Whom It May Concern:

I wish to tell you and others of the results of my following your lessons in the Key to Health and Prana with the Key to Health and Prana with the Key to Self-Healing of my trouble, which you said was rheumatism, although the medical doctors called it "torn ligaments." They said, after having taken several X-ray pictures, it was broken bones in my foot.

This trouble has bothered me for more than five years, getting worse all the time, making me entirely helpless at times, and for the

last eight months before I came to you I had not been able to help myself.

As you know when I came to you I had to use crutches and had to lift my foot with the aid of my hands by holding the knee, the knee being stiff.

Although I had treatments from doctors in Portland, Ore., Aberdeen and Hoquiam and other cities, all pronounced me incurable, but thanks to your teaching I am now in the best of health and able to work every day; have gained in weight and have worked for the past several months. I have lost six inches in my waist measure and gained six inches in my chest measure.

Yours truly,
(Signed) JOHN LARSON.

Mr. Yogi Wassan, Olympia, Wash.:

Dear Friend and Doctor:

Your welcome letter of the 21st received. You will please find enclosed check for \$10 from John Larson and me. I would rather have sent you a Money Order or Registered Letter with the money enclosed, but as we are working all the time, the Post Office is always closed before we can get down there.

If you would like to have a testimonial from John Larson and me, please let us know and we will send it in the best way we can, because we both appreciate very highly what you have done for us. As for myself I had suffered for two long years, through it I lost all my savings that I had accumulated for the last eighteen years. Doctors that are no good and what they represent got it.

Respectfully your friend,
OSCAR LARSON.
216 Eighth St., Hoquiam, Wash.

Aberdeen, Wash., Nov. 18, 1922.

Dear Mr. Wassan:

I am planning on coming up to Olympia on December 3. Will come on the 11:26 train and will leave at 7 P. M.

I would like very much if you could give me a short time to talk to you and explain more fully about my eyes. I am not discouraged about them and I am grateful for the help already received.

Yours very truly,
MABEL STYKER.

Lincoln Hotel, Aberdeen, Wash.

Seattle, Wash.

I have taken the course of instructions given by Yogi Wassan Singh and by those applications and practice been greatly benefited.

His treatment for the eyes has improved my vision to the extent that the use of glasses has become unnecessary.

His teachings embodies all that is helpful in developing the best in mankind both physically and spiritually.

The Yogi condemns the practice of so-called black magic, hypnotism, mesmerism.

Sincerely,
WILLIAM TELLERMAN.

Feb. 2, 1922.

203 Franklin St., Olympia, Wash.

July 31, 1922.

This is to certify that I, Mrs. Elnora M. Mitchell, had suffered with bladder trouble for five years, during which time I had been treated by about nine physicians without receiving any relief, until my husband attended Yogi Wassan's classes in Olympia, Wash., in May, 1922, and received instructions in Physical Culture and Health Development and the Himalaya Mountain Prana Yama Yogi System of Breathing, which is a wonderful system, and from these teachings I secured thorough relief.

I was also afflicted with Paralysis for fifteen years, having to walk on crutches, and I also received so much relief from Yogi Wassan's teachings that I soon discarded the crutches and walked about fourteen blocks and over-exerted myself, which, of course, was my fault. I am convalescing in this respect very rapidly and know that I will soon be thoroughly well from paralysis as well as bladder trouble.

In my opinion Yogi Wassan is a wonderful teacher, probably having no equal on earth, and if one follows his teachings closely there is no need of being sick.

Faithfully yours,

MRS. ELNORA M. MITCHELL.

912 Prospect St., Olympia, Wash.

After six weeks of Yogi Wassan Prana Yama Breathing and Physical Culture I am again in health.

Before I had hemorrhage, was in bed six

weeks at a time, also had Thyroid Trouble. Doctors said operation was only relief. I lost weight.

Thanks to Mr. Wassan and his Prana Yama Breathing and Physical Culture, I am again in good health and am gaining back my weight. I cannot speak too highly of this work.

(Signed) MRS. FLOSSIE BOYLE.

Sept. 13, 1922.

October 2, 1922.

I had stomach and kidney trouble for two years, being unable to sleep. I took three months treatments from a Chiropractor, but failed to get relief.

I then saw Yogi Wassan who told me what to eat, and taught me Physical Culture and Prana Yama breathing, which the Western people claim injurious, and I became well.

JOHN MARINES.

505 Jefferson St., Olympia, Wash.

Seattle, Wash, Nov. 30th, 1922

Yogi Wassan, Dear Teacher;

I feel very grateful for what your treatments have done for me. I am now able to take a position, something I had not been able to do for months. If possible I would like to take a few minutes of your time, to talk to you when you come to Seattle on December 10th, I am,

Sincerely yours,
ANNA M. DAVENPORT,
416 16th Ave., N.
East 9051.

Napavine, Wash., April, 1923

To whom it may concern:

I am writing this so that if any one may chance to see it may know what good I received. Having heard of Yogi Wasson's way of treatment I concluded to try it as I was not able to do my work, without great pain and suffering so on the first of October, 1922 I had a chance to go to see him in Olympia, Wash. and started to take his way of breathing and treatment and received great benefit from it as I had wrecked nerves and blood pressure.

I can truly praise Yogi Wassan for all he did for me as I am now able to do all my work and split all the wood I burn without suffering any more.

Oh if there were only more like Mr. Wassan that could teach and heal the sick in soul and body is my prayer.

MRS. GEO. L. EVANS,
Box 112, Olympia, Washington.

April 20th, 1923.

Mr. Wassan:

My son Albert McCracken was hurt with an wood axe seven years ago. His leg was seriously injured and he was laid up in the hospital for a long time, after he was out it did not heal and for several years he went on with it in a serious condition.

No matter what he did for it, it seemed to do it no good. At last he consulted a doctor in Tacoma who told him he had cancer of the leg and that it was a serious case. He also told him he might lose his leg and his life if something couldn't be done for it.

Dr. Wassan was recommended to my son by a man in Olympia who has been and is a patient of Dr. Wassan's. He gave him a trial and in three months was cured by his (Dr. Wassan's) treatments.

I owe my sons life to Mr. Wasson.

Yours truly,

MRS. McCracken.

Rignall, Washington.

I wish to give my testimonial for Yogi Wasson to the world, to let them know how wonderful are his cures, without medicine or strenuous exercises. All that is necessary is to take his one hour lecture on Health Philosophy and his Book, and follow his course of lessons.

I have been a sufferer of Tonsilitis all my life, and nine years ago a lump formed on the side of my neck. The Doctor opened it. The Salivary Gland became poisoned and caused a running sore. When I would drink milk it would seep through the opening into the cotton which I had to keep in it.

I doctored with a doctor in Spokane, Washington, four years, and with other doctors, and none would guarantee a cure after an operation, after trying several doctors in this country.

I hadn't much faith in going to Yogi Was-

son, a Hindoo, who could speak but little of our language, but gave him a trial, and had not seen nor heard from him for four months after taking his lecture. My neck is completely healed, and I believe in reading his book and following his course of lessons I can keep myself in good health.

No words can express my appreciation of what Yogi Wasson has done for me.

(Signed) MRS. L. M. PHIPPS.

3608 Norton Ave., Everett, Wash.

To whom it may concern:

Myself and family were all sick in bed with flu and had a very bad attack. We sent for Mr. Yogi Wasson and he came and gave us some simple instructions to follow, in regards to diet, and what kind of water to drink, the remedy he gave was simple and good, what we use in our homes every day. Since then neither myself or children have had colds or flu. So I have taken Mr. Wasson's course on Key of Health and have been benefited greatly, also have been able to give help to others from the knowledge I have received from his teachings. I recommended Yogi Wasson's flu remedy and teachings of Key to Health to all.

Yours respectfully,

REV. LILLIAS J. STORMS,

1503 S. Jay St., Tacoma, Wash.

For over a year I was feeling a gradual decline in my health, at times succumbing to a very tired condition of the body and mind, causing me later to resign my position with

the King County State Bank, Seattle, Wash.

As my brother and sister had recently died of tuberculosis I deemed it best to have an examination to determine the nature of my illness. The Seattle Clinic, in January, 1922, made the examination with Xray, and informed me that I had acute Pulmonary Tuberculosis.

I, as well as my brother and sister (who died of tuberculosis) had sought relief from Christian Science Practitioners, without receiving any benefit therefrom. We were informed that we could not "grasp" it.

Then I gave up and came to my home in Olympia. Upon my arrival my neighbor informed me that Mr. Wassan was giving lectures on health, mental and physical development in Olympia. I followed instructions as outlined in his Class Lectures for about six weeks and became thoroughly perfected in health and strength, and proved same by increasing my weight and by walking twenty miles without getting tired.

I then secured another position, and am still holding it, at the Olympic National Bank.

I cheerfully recommend Mr. Wassan's course of lectures and his wonderful book; "Secret Key to Health, Mental and Spiritual Development," to any one interested.

(Signed) AUGUSTA SCHIRMER,
1216 Jefferson St., Olympia, Wash.
June 1, 1922.

I wish to express my gratitude to you for the great benefit I have received from taking your course in Yogi Philosophy.

Since I began your course, Oct. 3, 1921, I have faithfully followed your instructions in Physical Culture with beneficial results in general and I will mention in particular the fact that the exercises and breathing instruction you give cured me of a chronic case of bronchitis, I have been unable to cure with medicine.

There were several foods I could not digest the twelve years prior to taking your course, but now, since your exercises have developed and strengthened my Solar Plexus, I can eat those foods.

My eyes have also become very strong, so I can now work or read by electric light incessantly without fatigue and my vision has improved to an extraordinary degree.

I have also used your hair remedy with astonishing results.

Very gratefully yours,

O. ROBERT DAHL,

Economic Geologist and Geological Engineer,
Seattle, Wash.

Box 187, Montesano, Wash., Nov. 18, '22.

I had been suffering from dropsy for about a year. My limbs were swelled so if I dented them the fingerprints would stay. I went to Yogi Wassan the forepart of July. I commenced treatment of Physical Culture and Prana Yama Breathing. In two weeks I was much better and today I am feeling fine.

MRS. ELLA McAFERTY.

Olympia, Wash., Nov. 22, 1922.

About four years ago I was poisoned with

Portland Cement so badly that each summer my lips would crack and bleed excessively.

At first it was only my lips, but as time wore on it started to break out on my hands and forearms.

At first I treated with the local doctors, several of them, with on relief, then I tried any and nearly all the home cures, but still no help.

At last a Physician from British Columbia was visiting here and he tried his cure, still no help.

At last I was told to go to the Hindoo Yogi, a Mr. Wassan. Which I did and after applying his method of breathing and Physical Culture for a short time, I began to improve and although it is hot summer and I am working outside in the sun I feel entirely free from the disagreeable and painful trouble.

OSCAR SJOBLEM,
East Bay Ave., Olympia, Wash.

August, 15, 1922.

By taking Yogi Wassan's lessons in Physical Culture and Prana Yama Breathing and Vegetarian Education I am perfectly cured. I was afflicted with T. B. and a bad case of catarrh. I have tried with medical doctors without the desired results. I was hardly able to walk, but now I am gaining in weight and I can run 4 miles without stopping or getting tired.

(Signed) P. HAGSTROM,
R. F. 4, Box 286, Tacoma, Wash.
Sept. 18, 1922.

708 S. Yakima, Tacoma, Wash.

By taking a course from Yogi Wassan, Prana Yama Breathing System, how to magnetize the body, come to magnetic healer and better able to heal difficult cases.

His teaching is wonderful for Mental and Spiritual Development.

(Signed) DR. M. LARKIN,
Sept. 17, 1922. Drugless Physician.

April 20th, 1923.

To whom it may concern:

My son, Magnue Bordford was hurt in an auto wreck. An X-ray examination proved he had three broken vertebrae. After going to the state doctors and two other bone specialists all the satisfaction he received was that he would have to submit to an operation or be a cripple all his life. After doctoring with them for ten months he found no relief.

We heard of Yogi Wassan and his wonderful teachings and decided to try his method of self healing through physical culture and the vibration of the body through the science of breathing called the "Prana Yama Breath."

After three weeks under this treatment he was able to work and I am glad to say he is entirely cured.

As the back is the main factor of the human body I would advise any one who has any trouble with the back to go to Brother Wassan.

T. M. BORGFORD.

Mr. Wassan:

Dear Friend: We want to express our ap-

preciation of your noble work in teaching the right way of living and the relief from disease by following natures laws.

Your course of teaching has been a revelation to us and we have been greatly benefited by following your instructions.

We both are doctors, and have earnestly sought for that "something" which would bring health to the body and peace to the mind and are astonished to find that this could be secured so easily by following a few simple rules, obeying natures laws and using proper foods.

Your teachings simple truths that should be known by every person, and the world would be very much benefited if all could take your course of instruction, which drives out ignorance and superstition and turns on the light of a new day.

We sincerely hope you will soon return to our city and if possible remain here, we need you, and can assure you of a warm welcome when you return.

With the best wishes we are sincerely yours
LAGENSTROM AND LAGENSTROM,
Doctors of Chiropractic

Rignall, Washington, April 20th, 1923.

To whom it may concern:

I have been a sufferer from inside goitre, sore throat, tonsilitus and stomach trouble for fifteen (15) years and have been to many doctors both in Tacoma and Olympia and never found one who could cure me.

By taking a course of Yogi Wassan's teachings in Physical Culture and his method of

vibrating the body through the science of breathing called the 'Prana Yama Breath" I am entirely cured. For over (6) six months now, I have had no trouble of any kind after only a few weeks of practicing his teachings.

MRS. T. M. BORGFORD,
Hoquiam, Washington, Feb. 3rd., 1923.

Yogi Wassan, Dear Sir and Doctor:

I wish to tell you and all other people who are afflicted as I was that they may get well as I did by following your lessons in the Key to Health and Prana with the Key to Self Healing. For my trouble which the medical doctors were undecided as to what to call my trouble, each one had a different name and a different remedy of which I took and tried everything they advised but without results, only getting worst. I went to Loop Lake for a long time, also was at the Hot Springs. Took Mud Baths, all to no good, came home worse than ever. I was so bad I could not raise my hands to my head, the shoulders being so useless and painful.

You told me that I had Rheumatism. I took your word for that, but wondered if you knew, for I had been fooled so much. But I had come to you as a last chance so I followed your lessons as closely as I could and very soon found that I had proof that you were right, so I very faithfully applied myself to your work until now I am well and healthy man again, able to work every day. And have gained in weight from 160 to 182 pounds and all of this has happened since doctors from Portland, Seattle, Tacoma, Wenatchee, Quin-

cy and other cities pronounced me incurable.
I am yours for Success with all who are afflicted.

Yours truly,
OSCAR LARSON,
216 8th St., Olympia, Washington.

January 16th, 1923.

Yogi Wassan, Dear Sir:

This letter will tell you how grateful I feel. I have a boy twelve years of age, who ever since he was three we had doctored him for sugar Diabetes, both medical and osteopath doctors, but last summer he was very poorly in July, 1922.

We learned of Yogi Wassan and the many different diseases he had helped and cured.

So I went to one of his lectures and after following carefully his instructions for six months my son is perfectly well and can run a mile without fatigue.

We thank Mr. Wassan.

J. V. McAFERTY,

R. R. 2, Box 120.

I wish to express my thanks to you for the benefit derived from your teachings, my understanding is much broader and the knowledge I have received has greatly helped both me and my Lou, his eyes were very weak, but since following your directions they are strong and he has stopped winking entirely.

I have always found him a perfect gentle man and it has been an honor to know him.

Very sincerely,

MRS. FRIDLENDER,

Nov. 15th, 1921.



Olympia, Washington, July 6, 1922.

To whom it may concern:

I wish to say a word to the good people of this country, that they may do as I have done if they are sick from any cause whatever.

I have been a sufferer for more than twenty-five years, with what is known as rectumal Cancer, after doctoring for a number of years with different Doctors. Finally in 1916 I was examined by the chief of staff of the Mayo Hospital, who later treated me for more than a year, after which he said the only hope was to operate, and when asked as to a cure his reply was that I only had one chance in one hundred for success.

Then Dr. Miller of St. Paul, Minnesota, treated me for ten months, after which he gave up the case as incurable. Then Dr. Plankers of the same city, and a very noted surgeon, cared for me many months more than a year, with the same results only that I was getting worse all of the time as the disease kept spreading.

In 1917 I came to Olympia, Washington, and asked doctors here and in Tacoma as to what aid there was for me, and the answer has always been the same, to operate and then not sure of anything like a cure.

For the last four years I have been unable to do any kind of manual labor, and at times I was confined to my bed for weeks, and at times even months at a time, until at the age of 9 years I was a mental and physical wreck. As a last resort when Yogi Wassan came to our city last March I went to him as he claimed in his lectures that any sickness could be cured without drugs or the knife, with the result that I took his course of lectures on Physical Culture and the right way to live in which he teaches the Secret Key to Health.

Now after only four months of study with Brother Wassan I can say that I am a well man again, having gotten rid of a Catarrh, which has relieved eye strain so that I go without glasses which I had worn for years. I can now walk one mile in fifteen minutes, where as before it took me one hour and every step was pain. I can not tell you people of all the good things that have come to me through Brother Wassan's teachings, but will say to do as he says means work but work with results,

for just as soon as one grasps the meaning of his code of Exercises and the Yoga form of breathing, which form of breathing fills the lungs with new life with every breath, and makes the whole body renew itself by the action of renewed blood that is forced through the whole body.

These are only a few words of praise for the wonderful things Brother Wassan has taught me.

Yours very truly,

C. L. CALHOUN,

415 Union St.



23

460SU
Digitized by BR

5146

10/00 31150-95

NULE

RESEARCH
CONSERVATION, INC.