The SOLAR PLEXUS
OR ABDOMINAL BRAIN

By
THERON Q. DUMONT
Author of
"Personal Magnetism" "Master Mind"
"Power of Concentration"
"Mental Therapeutics", etc.
The
SOLAR PLEXUS
OR
ABDOMINAL BRAIN

By
THERON Q. DUMONT
Author of
"Personal Magnetism" "Master Mind"
"Power of Concentration"
"Mental Therapeutics", etc.
# THE SOLAR PLEXUS

## CONTENTS

<table>
<thead>
<tr>
<th>Chapter I. The Four Brains of Man</th>
<th>............... 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter II. The Emotional Centre</td>
<td>.................. 10</td>
</tr>
<tr>
<td>Chapter III. Emotional Control</td>
<td>................... 19</td>
</tr>
<tr>
<td>Chapter IV. Vitality and Health</td>
<td>................... 28</td>
</tr>
<tr>
<td>Chapter V. Awakening the Solar Plexus</td>
<td>.......... 37</td>
</tr>
<tr>
<td>Chapter VI. Using the Solar Plexus</td>
<td>............. 45</td>
</tr>
<tr>
<td>Chapter VII. Solar Plexus Breathing Exercises</td>
<td>... 56</td>
</tr>
</tbody>
</table>
The Four Brains of Man

Man has four brains, and not merely one as is commonly believed to be the case. Man's four brains, each having its separate characteristics and distinctive offices and functions, are as follows: (1) the Cerebrum; (2) the Cerebellum; (3) the Medulla Oblongata; and (4) the Solar Plexus, or Abdominal Brain. The structure, and the respective offices and functions of each of these four brains of Man, are as follows:

(1) The Cerebrum. The Cerebrum is the higher and front portion of "the brains" located in the cranium or skull. It consists of two symmetrical halves, which are connected by a broad band of white substance. Each hemisphere is composed of a centre of white substance surrounded by a gray border, following the convolutions which constitute its external form. The offices and functions of the Cerebrum are as follows: (1) the anterior portions of the cerebral hemispheres are the chief centres of voluntary motion, and of the active outward mani-
festations of Intelligence: (2) the individual convolutions constitute separate and distinct centres; and in certain groups of convolutions are localized the centres for various physical movements, i.e., the motions of the eyelids, face, mouth, tongue, ear, neck, hand, foot, etc.

The Cerebellum. The Cerebellum is the hinder and lower part of "the brains" located in the cranium of skull; it is situated beneath the posterior lobes of the Cerebrum, and is about one-seventh the size of the latter. It is composed of white matter in the interior, and of gray matter on the surface. It is divided into two hemispheres, separated on the upper surface by an anatomical process, and on the lower surface by a deep fissure corresponding in form to the Medulla Oblongata. The white centre of the Cerebellum takes on the form of a miniature tree, with trunk, branches, twigs, and leaves – this is known as the "arbor vitæ. The offices and functions of the Cerebellum are as follows: (1) it is concerned with the powers of motion in various ways and forms, in various degrees; and (2) it is held by some authorities to perform certain important offices in connection with the physical phase of the sexual functions and organism.
The Medulla Oblongata. The Medulla Oblongata is the upper and enlarged end of the spinal cord – the extension and prolongation of the latter into the cranium or skull. Its substance resembles that of the spinal cord in its structure of gray and white matter; but it possesses a peculiar and different arrangement of the strands of the cord before it enters into and forms a connection with the brain. In the substance of the Medulla Oblongata are situated the great ganglionic centres which control respiration, deglutition, vomiting, etc. Pressure of the Medulla Oblongata, and not simple strangulation, is held to be the actual cause of death in the process of judicial hanging. From the interior portion of the Medulla Oblongata, and the under surface of the Cerebrum, arise the Cranial Nerves, which emerge from the cranial cavity through openings in the base of the skull; these are distributed to various parts of the head and neck; to the organs of special sense; and to some of the thoracic and abdominal organs. In the posterior and lowermost portion of the substance of the Medulla Oblongata, are located the original sources of certain nerves which indirectly control the organs and functions of respiration.
The Solar Plexus, or Abdominal Brain.
The Solar Plexus, or Abdominal Brain, the functions and offices, the powers and activities, of which constitute the chief subject matter of this book, is, as the name indicated, situated in the abdomen. Some of its filaments, however, accompany the branches of the aorta (the great artery) which are distributed to the stomach, intestines, spleen, pancreas, liver, and certain other organs, but not to the lungs. It is situated in the upper part of the abdomen, behind the stomach, in front of the aorta or great artery, and in front of the pillars of the diaphragm. Its place is popularly known as "the pit of the stomach," or back of the point where the ribs begin to separate and spread to each side.

The Solar Plexus is the great plexus, i.e., network of nerve-fibres, mass of nerve-substance, etc., of the great Sympathetic Nervous System. It is composed of both gray and white nervous substance, or brain-matter, similar to that of the other three brains of Man. It receives and distributes nerve-impulses and currents to all of the abdominal organs, and supplies the main organs of nutrition, assimilation, etc., with their nervous energy. It performs most important offices in the so-called "vegetative life" of the body, supplying the nerve-energy
which is required for the processes of nutrition, assimilation, growth, etc. In fact, it is the great powerhouse of physical life-energy. The bodily functions cannot be performed without it; when it is injured the entire physical well being is at once seriously affected; and when it receives a severe shock, death often ensues, a fact which the history of prize-fighting amply illustrates.

Its name, "solar," was bestowed upon it by reason of (1) its central position; (2) the fact that its filaments extend in all directions to the important abdominal organs, like the rays of the sun; and (3) the fact that it is recognized as being the powerhouse, and great reservoir of "life force," just as the sun is the great power-house and reservoir of material energy of our solar system.

The Sympathetic Nervous System, over which it presides, is that great division of the nervous system which regulates and energizes the important functions of the organs upon which physical life depends, and by which it is sustained. Bichet terms this division of the nervous system, "the nervous system of organic life," because, as he pointed out, "it seems to regulate – almost or quite independently of the will – the due performance of
the functions of the organs of respiration, circulation, and digestion."

Bailey says: "Functionally, the Sympathetic System is quite distinct from the Cerebro-Spinal System. It has been called the system of vegetative existence, because of its presiding over the processes of nutrition and growth, the so-called 'vegetative functions,' in contra-distinction to the Cerebro-Spinal System, which presides over such distinctly animal faculties as sensation, motion, and intellect. The Sympathetic System controls the so-called automatic mechanisms of the body, the rhythmical beating of the heart, contraction and dilation of the arteries, the peristaltic action of the gastro-intestinal tract, the contraction of smooth muscle wherever found, and the control of the secretions of various glands, etc." So, it may be seen, the Solar Plexus presides over a very important region of physical life.

The Solar Plexus both receives and transmits nerve impulses, just as do the better-known brains of Man. Its distributed filaments contain both afferent (inward conduction) and efferent (outward conducting) nerve-fibres, just as is the case with the other three brains. Its ganglia (series of knotted nervous substance) are true nerve-centers, and from
them emerge and pass the filaments of nerve-force distribution to the involuntary muscles of the organs under its control, and to the secreting-cells of the various glands, etc., which depend upon it for their nerve supply. Dr. Byron Robinson, who first applied the term "The Abdominal Brain" to the Solar Plexus, says of it that: "By the use of this term, I mean to convey the idea that it is endowed with the high powers and phenomena of a great nervous centre; that it can organize, multiply, and diminish forces."

It is easily seen why an injury to the Solar Plexus seriously disturbs the life-processes, and why a severe blow so paralyzes the vital organs that death ensues almost immediately. A man may survive a serious injury to any one of his other three brains; but a serious injury to the Solar Plexus, or Abdominal Brain, strikes right to his seat of life-and that life ceases to manifest itself further. If Man may properly say of any portion of his physical being, "Here is the seat of my life; here is where I live!" the Solar Plexus, or Abdominal Brain, surely is that particular part or portion of his physical being.

As an additional illustration of the essential part played by the Solar Plexus, or Abdominal
Brain, in the processes of physical life, we have the well-known fact that it is found fully formed and perfect, and even then performing some important functioning, in the human embryo or foetus at a very early stage — at a stage in which the "skull brain" of the developing unborn creature is a merely pulpy mass of substance, incapable of performing any function whatsoever. Moreover, in those cases of the birth of abnormal infants — babies born without a "skull brain" or perfected spinal cord — the Solar Plexus, or Abdominal Brain, has been found to be perfectly developed, and to perform its full functions; and under such circumstances the child has lived for months before delivery, and in some cases for some time afterward.

So much for the offices and functions which orthodox physiologists freely ascribe to the Solar Plexus, or Abdominal Brain. Other careful investigators take up the inquiry at this point, but carry the story much further.

Not alone modern scientific investigators; but also many very ancient investigators, such as the oriental occultists and sages, who many centuries ago recognized certain subtle functions and offices of this wonderful "fourth brain" of Man, and taught their students many valuable methods of ef-
effectively employing its finer forces and hidden energies. In this book, we shall try to convey to you the essence and fundamental substance of these higher teachings concerning the Solar Plexus, or Abdominal Brain—the Fourth Brain of Man!
II

The Emotional Centre

One of the great facts concerning the Solar Plexus, or Abdominal Brain, which fact is not as yet generally recognized by modern psychology and physiology, but which has been known for centuries by the occultists, and which is now becoming recognized by the advanced minds of modern science, is this important fact, i.e., that the Solar Plexus is the seat of the emotional nature of Man. In short, that the part popularly held to be played by "the heart," is in reality performed by the Solar Plexus, or Abdominal Brain, the great centre of the Sympathetic Nervous System.

That there is an important relation between the emotional states and the physical organism, everyone knows. We know that fear, dread, and suspense are accompanied by a sinking or even a "sick" feeling at the pit of the stomach. We know that the heart beats rapidly when we are excited, angry, or in love. We know, particularly of later years, that emotional states react upon the physical organs, working physiological changes in them, and often exercising a decided influence upon the health
or lack of health in the organs affected. You have had presented to your attention hundreds of books reaching "the effect of mind upon body."

Likewise, we know that the condition of certain of the physical organs has much to do with our "state of feeling:" We know from experience the state of "blues" and emotional depression caused by the failure of the liver to function properly. We know also the lack of energy, and the feeling of heaviness caused by the constipated condition of the bowels. We know the generally "crabbed" feelings caused by indigestion and dyspepsia. We know the heavy, sluggish feelings caused by breathing the heavy air of an illy ventilated room. We know the nervous, excitable, hysterical emotional states arising from abnormal conditions of the sexual organism.

Dr. H. A. Parkyn calls our attention to similar effect of body upon mind, in the following words: "The moment a man's circulation begins to run down, owing to stinted nutrition, we find that the first symptoms appear in the head. The brain failing to receive its accustomed amount of blood, such troubles as impaired memory, inability to concentrate the attention, sleeplessness, nervousness, irritability, the blues and slight headaches de-
When the blood supply is not up to the normal standard, the mental functions are interfered with to a degree corresponding to the reduction of the circulation. The reasoning power becomes weakened, and the steadiest mind commences to vacillate. Fears and hallucinations of every description may fill the mind, and every impression received is likely to be greatly distorted or misconstrued. Melancholia with a fear of impending danger is often present.

Another point brought out in the investigations and experiments of modern psychology is that "no emotion is completely experienced until its physical states are expressed." A leading psychologist illustrates this fact as follows: "The emotion of anger begins to arise; but it will not be complete until it has, found expression in some of the bodily organs. There is a scowl upon the brow, a compression of the lips, a muscular tension of the hands, a quickened heart-beat. If these bodily changes arose without an idea, their effects would be transmitted to the mind, and we should have feeling as the result. Now the results of this physical activity, muscular tension and expression, are reflected back upon a mind in which the emotion of anger is developing. The feeling from this reflected wave is the
factor necessary to complete the emotion. So important is this wave of expressive physical expression dashing back upon the mental state that some have even concluded that an emotion does not really begin until the sensations from the physical expression of the idea are reflected back on consciousness."

Professor William James emphasized this fact very strongly. He says: “My theory is that the bodily changes follow directly the perception of the exciting fact, and that our feeling of these changes as they occur is the emotion. Particular perceptions certainly do produce widespread bodily effects by a sort of immediate physical influence, antecedent to the arousal of an emotion or emotional idea. Every one of the bodily changes, whatsoever it may be, is felt, acutely or obscurely, the moment it occurs. If we fancy some strong emotion, and then try to abstract from our consciousness of it all the feelings of its bodily symptoms, we have nothing left behind. Disembodied human emotion is a sheer nonentity. For us, emotion dissociated from all bodily feelings is inconceivable. The more closely I scrutinize my emotional states, the more certain I become that whatever ‘coarse’ affections and passions I have are in very truth constituted by, and made up of, those
physical changes we ordinarily call our expression or consequence.”

Professor James, at other times, made the following statements supporting this position: “We feel sorry because we cry, angry because we strike, afraid because we tremble, and not that we cry strike, or tremble because we are sorry, angry, or fearful.” “Objects do excite bodily changes by a preorganized mechanism. These changes are so indefinitely numerous and subtle that the entire organism may be called a sounding board for changes in emotional consciousness. Every one of these changes is felt acutely or obscurely, the moment it occurs.” James explained that by “exciting object” he meant “the entire situation; the object as accompanied by its associated train of ideas and tinged with agreeableness or disagreeableness.” The theory, thus modified and explained, has been stated by others as follows: “The theory merely asserts that the rank feeling of excitement, characteristic of emotion is mediated by the organic suggestions aroused by our instinctive physical reaction upon the situation.”

The supporters of this theory appeal to the following general facts to support it: “(1) In pathological cases, where there is complete organic ano-
esthesia, there is also an entire absence of emotion; (2) Emotions may be set up by purely physiological means, i.e., by the action of drugs and stimulants, in which ideas and judgments play no part at all. Palpitation of the heart and feelings of suffocation produce fear; a certain amount of alcohol produces exhilaration and cheerfulness; (3) Conditions of the glands result in specific emotional disturbances.”

The more conservative authorities, while admitting the value of the “James-Lange Theory” (just stated in general outline), are inclined to the opinion that it over-emphasizes an important element of emotional feeling and phenomena, while under-emphasizing the other equally important element, i.e., the idea-itive element. As an authority has said: “Those who cannot accept the theory as an adequate account of the emotive process; nevertheless grant that its formulation has been, and may yet be, useful in various ways. It lays emphasis upon certain components of emotion that are too often overlooked, and so increases the accuracy of our descriptions. It warns us against an over estimation of idea as compared with bare sentiency; and it suggests a method of settling, or at least helping to settle, the old and vexed question of the classification of the emotions.”
We are not here concerned with the acceptance of the James-Lange theory in its entirety. The above statement of the conservative psychologists is sufficient for our purpose. The recognition of the important part played by the physical organs in the processes of emotional feeling and expression, is sufficient for us here.

We may mention, in passing, however, that one should not overlook the fact that the lower animals in whom the reasoning and intellectual faculties are comparatively quite undeveloped, nevertheless experience and express even stronger and more violent feelings than does Man, in whom the conscious "idea" is far more in evidence. Moreover, even in the human race, strong feelings and emotions are experienced and manifested by even those of comparatively undeveloped ideative powers.

Feeling, in short, is far more basic that is ideative thought – far more primitive and fundamental in nature – and is evidently seated in far more primitive and fundamental nervous centres than the "thinking brain:" It evidently belongs to "brains" and great nervous centres which were produced in the evolution of life long before the developed "thinking brains."
Moreover, the close relationship of emotional feeling and the great physical organs regulated and supplied with energy by the Sympathetic Nervous System, and not by the Cerebro-Spinal System, clearly indicates that the "seat of the emotions" must be looked for in the great "brain," or nervous energy-centre of the Sympathetic Nervous System. That "brain," or great nervous centre, as you have seen, is none other than the Solar Plexus, or Abdominal Brain; the centre of life and life action, and of the elementary and fundamental activities and processes of life.

Thus, you see, the advanced thought of modern science is fast approaching the position of the ancient occultists, and is adding modern testimony to the teachings of these great ancient teachers – the position and teaching that the Solar Plexus, or Abdominal Brain, is the great centre and seat of the feelings and emotions; the source and origin from which all of our strong and elemental feelings and emotions rise and from which they flow. This being seen, it is also perceived that if we wish to regulate, control and direct our emotional nature, we must begin at that seat and centre thereof – the Solar Plexus. In the next chapter, we shall give you the teachings concerning this regulation, control and
direction of the feelings and emotions, through the awakening and use of the Solar Plexus itself.