

INTERPRETS THE EASTERN WISDOM



INSIGHT
School of Yoga

FIFTEEN MINUTES DAILY FOR PHYSICAL MENTAL AND SPIRITUAL POWERS

TO THE WESTERN WORLD

International Headquarters for the Western Hemisphere

MANOR HOUSE,
WORCESTER PARK,
SURREY, ENGLAND

THE HIGHER TEACHINGS OF YOGA

*An Advanced Course in Yoga philosophy
based on the researches of Dr. Paul Brunton.*

FOREWARD

Just as the Yogism Course is an introduction to practical Yoga for the Layman, so the present Course introduces to the advanced Student the wider implications of Yoga.

It is based on the work of the most insighted modern exponent of Yoga in its traditional forms. I am proud and happy to publish it because I know it will bring inspiration of an abiding kind to every sincere student. The work was not undertaken without much deep thought. Dr. Brunton himself nominated the compiler and carefully supervised the preparation of the Lessons before finally giving them -- and through them, you, their student -- his blessing.

Nowhere could you find an abler guide, a wiser philosopher, a more understanding friend. But to gain the full benefit of his companionship, I must ask you to approach this Course in the same, sensible, practical way that you took the basic Yogism Course.

You must study one Lesson at a time - and study it with all your heart. Don't anticipate or be in a hurry to rush ahead. There is too much here to be absorbed quickly. The Lessons are not sent separately because of this factor. As each student will take a varying amount of time to work his way through, we thought it more convenient for you to have all the Lessons bound together, so that you could take the Course at your own pace.

I can assure you that you will never embark on a more thrilling adventure, nor experience a more satisfying one. Never will you find anything more worth the effort entailed.

Each Lesson bears your craft forward on the broad waters of Yoga philosophy, which wash life's shores at every point. Reading them is insufficient. They must be pondered, reflected, meditated. As you advance on your journey, so more time will be demanded from each Lesson than the preceding one. For although this Course is oompact, it covers an immense ocean of experience.

The reward for the time you give to it will be immeasurable. You who remember the exciting "lift" the basic Yogism Course gave to your life will be infinitely more impressed by the knowledge derived from this advanced training. Naturally, it will require effort on your part. The way cannot be made too easy, or you would miss the real benefits. Results worth having only come by experience. They must be worked for. Indeed, they must be LIVED. Paul Brunton signposts your path for you; but, as in the basic Yogism Course, you must actually tread the Path by yourself.

I know you will set yourself the task of wholly assimilating each Lesson before pressing on to the next; that if a Lesson takes a month, or two months, you will not be intimidated. For it is important that the Lessons be studied in the sequence given. The great value of this Course is that it charts out your journey. For additional reading, turn to Dr. Brunton's own books or the others that have been recommended. But stick closely, in all your practical applications, to the plan unfolded in this Course.

Sri Krishna said in the Bhagavad-Gita "The mind is restless and hard to subdue. But it can be brought under control by constant practice and by the exercise of dispassion. If a student has no control over his ego, he will find this Yoga difficult to master. But a self-controlled student can master it, if he struggles hard and uses the right means."

"The right means" is exactly what Dr. Brunton has here prescribed for you. No one who seeks his aid will go unrewarded. You will lose fear, your mind will be free, your actions and speech controlled, your life content, your soul at peace. The world will be a fairer place - and the better for your having been in it.

Dike Arjuna, you will find the delusions of life dispelled, your doubts at an end, your life immortal.

Desmond Dunne

THE HIGHER TEACHINGS OF YOGA

AN ADVANCED COURSE IN YOGA PHILOSOPHY

LESSON ONE

A SEARCH IN SECRET INDIA

In Lesson 1 of the Yogism Course, we wrote "In applying for this first Lesson in Yogism, you have done more than merely send for some interesting reading matter. You have shown that you are not content simply to wander through life ... You have, in fact, shown decision and awareness: the decision to investigate new ways of developing your personality, and the awareness that in Yogism you may possibly find a Path to greater achievement."

This step you took lead to many new discoveries, as you have wended your way during recent weeks, to an understanding of what life can be at its Best. And when finally you reached the last Lesson you had gained great knowledge and, we hope, mastered certain routines for sound health and long life and cultivated a more serene and truer sense of values.

You may recall that in that last Lesson, we warned you henceforth you would go forward alone. And so it remains. Do not neglect the daily routine you have now made part of your life. That attends to your physical and mental needs. Although you have now decided to explore still further, remember the body and mind need their daily sustenance and to neglect this in seeking greater spiritual advancement is mere folly.

But though the path ahead requires to be travelled alone, you can be saved unnecessary falls, time-wasting inquiry. Though you must travel by

yourself and learn by yourself and no one can take the journey for you, your footsteps can be pointed aright in the first place. That and that only is the purpose of these supplementary Lessons. They are designed to equip you spiritually in the same way as the earlier Lessons served your more worldly needs. Still, however, personal effort will be called for. We can only give instructions: the application which is all-important, still rests with you.

So far the present writer has supplied your wants but now he enlists the services of another and greater authority. Our pen will in future provide a selective and practical commentary. But the source and inspiration of that commentary will come from the ablest exponent of the hidden teaching of Yoga: teachings "hidden" in the sense that our worldly-minded civilisation is too blind to see them. These teachings you will now uncover. You will see them through the eyes of Dr. Paul Brunton, whose books on Yoga represent the greatest step that has yet been taken in interpreting this Ancient Wisdom to the modern world.

In these Lessons we shall see how he, a product of modern civilisation, with all its doubts and suspicions and mis-trust, made the Great Adventure of probing the ancient Sanskrit texts of Yoga, and seeking out its most revered exponents in far-off Himalayan retreats, in order to distil the essence of this hidden teaching in a form that western people could assimilate.

You will make this journey with Dr. Brunton, sit with him at the feet of his teachers, wonder with him at the awe-inspiring picture of life they unfold, share in his innermost feelings and convictions. First we give you a list of books (published by Rider & Co.) describing these experiences and which we hope you will one day study for your own love of them and the truth they have to offer:-

- * Search in Secret India 17s.10d.
- * The Secret Path 8s.10d.
- * Quest of the Overself 17s.10d.
- * The Inner Reality 15s.10d.
- * Hidden Teachings Beyond Yoga 21s.10d.

* Wisdom of the Overself.	21s.10d.
A Search in Secret Egypt	21s. 0d.
A Message from Arunachala	8s. 0d.
A Hermit in the Himalayas	15s.10d.
Indian Philosophy and Modern Culture	6s.10d.

The books starred are the ones we shall study most. There are two ways in which you can get these books. First, there is your library. Most modern libraries now stock Dr. Brunton's books and you should be able to get them this way without cost. Alternatively, you can obtain your own copies from the School; but we mention your library first in order that you may be convinced we have no desire to "make sales": we have arranged their supply as a service to those students who wish to buy copies to retain.

But study these Lessons first - they will give you an insight into the books. They will guide you to passages that may not, in casual reading, receive the attention they deserve. They will take you through the books in the simplest sequence. As in the Yogism Course, they will provide concrete Exercises - this time culled from Dr. Brunton's own researches - which you can carry out to test the truth of his teaching. There is a great well of truth in this cycle of books which can never be exhausted. They draw on a stream of inspiration which has been running undisturbed, for five thousand years.

Of course, our commentary has been approved by Dr. Brunton, but of the wisdom it expounds, and the revelation it unfolds, we are content it shall speak for itself. One note of caution is necessary in commencing. When through this higher teaching of Yoga you find a still grander world opening before you, do not turn awe-struck to your mentors: you yourself are the Way. "Make it clear," says Paul Brunton, "that I do not set myself up as a teacher and that I make no personal claims whatever about my own spiritual status, and that I am writing only to give friendly information and help as any other traveller might have done."

A traveller yes! But one whose exploration was not confined to study alone. It was his fate to break free from the thralldom of western civilisation and journey through the East in search of truth. In that one respect he was unlike you; in others, there are many resemblances. Brunton began life in London, worked hard for his living, knew what it was to taste the pangs of misfortune and disappointment. But ever since he could remember he had a Path to greater Self-understanding. At length, he gained the liberty to break free from the daily round and common task and make his own personal quest for the Ancient Wisdom.

His decision to take this step had been strengthened by making friends, thirty years earlier with a Brahmin in London. While talking about Yogis this man had said: -"Higher than Yogis stand the Rishis (Seers) whose first purpose is to become inwardly something akin to those divine beings of whom Buddha in the East and Christ in the West are the most illustrious examples." (Secret India - p.21).

This remark and several further talks fired Dr. Brunton's resolve to go to India and find out for himself. Before long he found himself disembarking at the Alexandria Dock, Bombay. The Search had begun!

In his "Search in Secret India" whose pages we now open for you, it is disclosed that his Brahmin friend had told Dr. Brunton, "There may still be a few Rishis in existence, then the trouble of locating them might be balanced by the reward of learning something of their wisdom." (p.22)

This wisdom, after years of travel and search, he found. And this is the teaching which in his books, he is striving to share with all western seekers.

His first contact was Mahoumed Bey - a magician out of Egypt! His next Meher Baba - a self-styled "Messiah". Not finding reliable evidence from either of these persons, he left and went on his way.

By the side of the Adyar River he gained an introduction to a Yogi, who had practised Hatha Yoga for twelve years, and who told Dr. Brunton that which you (having taken our Yogism Course) know to be true, "First we learn the art of repose so that the nerves may be soothed, for that there are four suitable exercises. Then we learn the "stretches", which are exercises copied from the natural stretches of healthy animals. Third, we clean the body by a variety of methods which may seem curious to you, but which are excellent in their effect. Lastly, we study the art of breathing and its control." (p.54)

Many were the exercises he showed Dr. Brunton during the visits the latter paid to him beside the river. "Repose of muscle comes before repose of mind." he said. "Repose is the beginning of Yoga, but it is not our need alone; it is also the need of the world." (p.55) In the Yogism Course, you learned something of this repose in the technique of Deep Relaxation. Now this Yogi told his eager listener, "Life always continues. Death is but a habit of the body." Beyond the final inevitable repose lay another life.

Although Dr. Brunton had been very interested during all these visits, he was not satisfied that body control was the raison d'être of spiritual seeking. "Is there not something finer still in Yoga?" he asked.

The Yogi answered, "The wise man will follow up his practice of the Yoga of Body control with the Yoga of Mind Control remember that a body which is mastered ceases to distract the mind." (p.71)

After a little while they parted, Dr. Brunton resolving to seek someone who could tell him more about Raja Yoga, that kingly science of mind control.

His wanderings took him to a sage who never spoke; a man who, living alone in contemplation and meditation contacting the outer world only by means of a few written words on a paper pad. Having heard through the interpreter of Dr. Brunton's search he gave his advice in short pithy sentences, "Since you do

not understand even your own self," he asked, "how can you hope to understand the Universe?..... Seek you own Self and you shall know the Truth which is deep hidden therein.... You have, thought yourself into your present ignorance; now think yourself back into wisdom which is the same as self-understanding..... this backward-turning of thought is the highest Yoga." (p.81) The sage's parting words were, "When you know the Truth you will know exactly what to do to serve mankind best, nor will you lack the power to do so.....cultivate your inner self until you know it fully. No other instruction is necessary."(p.82)

Through a member of the Senate of Madras University, a talented essayist, Dr. Brunton next met His Holiness Shri Shankara Acharya, the Spiritual Head of Southern India and the sixty-sixth bearer of that title. The first Shankara lived over 2,000 years ago and was one of great Brahmin sages.

With the present Shankara Dr. Brunton discussed many matters of interest. Touching on the "unhappiness and suffering and wretchedness of the world today" his Holiness said, "God will use human instruments to adjust matters at the appointed hour. The turmoil among nations, the moral wickedness among people and the suffering of millions will provoke, as a reaction, some great divinely inspired man to come to the rescue." Also, "There is an indwelling soul in man which, in the end, must bring him back to God." (p.91)

Before taking his leave Dr. Brunton asked, "Can you direct me to one whom you know is competent to give me proof of the reality of higher Yoga?" To this His Holiness replied, "A man lives in the interior, further South. I visited him once and knew him to be a high master. I recommend you to go to him..... He is called the Maharishi (Maha: great. Rishi: seer. Ed.) His abode is on Arunachala, the Mountain of the Holy Beacon." (p.93-94)

Several men and places were still to be visited by Dr. Brunton until his feet were finally, led towards the Maharishi, who was to give him the answer to that which he had been seeking.

After a long train journey, and driving for many miles in a bullock cart he was, at length, let down at the Maharishi's hermitage. Passing through a thickly clustered garden he was led, by a devotee, into the great seer's presence, in the large hall where, said Dr. Brunton, "I perceive a seated figure upon a long white divan....gazing rigidly through the window. A small brass brazier stands before his couch. It is filled with burning charcoal, and a pleasant odour tells me that some aromatic powder has been thrown on the glowing embers. Close by is an incense burner filled with joss sticks. Threads of bluish grey smoke arise and float in the air, but the pungent perfume is quite different. I fold a thin cotton blanket upon the floor and sit down, gazing expectantly at the silent figure in such a rigid attitude upon the couch... there is something in this man which holds my attention as steel filings are held by a magnet. I cannot turn my gaze away from him I know only that a steady river of quietness seems to be flowing near me, that a great peace is penetrating the inner reaches of my being, and that my thought-tortured brain is beginning to arrive at some rest."(p.100-101)

Dr Brunton spent many long and fruitful hours with this man, who accepted him as a disciple, during the two visits he was able to spend at the hermitage, before events in England forced him to return to the West.

The old seer, who died in 1950, taught him much, part of which you will find on p.114 of "A Search in Secret India". You say I, "I want to know." Tell me, who is that I? Know first that I and then you shall know the Truth. There is only one thing to be done, look into your own self. Do this in the right way and you shall find the answer to your problems.....Through deep reflection on the nature of one's self, and through constant meditation upon the truth, the light can be found As you are, so is the world. Without understanding yourself what is the use of trying to understand the world?.... First find out the truth behind yourself; then you will be in a better position to understand the truth behind the world, of which yourself is a part Because it has long been his (man's) habit to think as other's think, he has never faced his "I" in the true manner. He has not the correct picture of himself: he has too long

identified himself with the body and the brain. Therefore I tell you to pursue this enquiry "Who am I?"

When the day of parting arrived Dr. Brunton writes, "This man has strangely conquered me he has taken me into the benign presence of my spiritual self and helped me, dull Westerner that I am, to translate a meaningless term into a living and blissful experience My adventure in self-metamorphosis is over, but the turning axle of time will bring me back to this place, I know."

How true these words were to prove! Not only did he return to Arunachala, but the dozen or more years he was to spend wandering all over the East, and from the Southern plains of India up to the Altai Himalaya, were to have great results. He was to meet other great teachers, and to write other books. These books are as follows:- "A Search in Secret Egypt"; "The Secret Path"; "The Quest of the Overself"; "The Inner Reality"; "A Message from Arunachala"; "A Hermit in the Himalayas"; "The Hidden Teaching Beyond Yoga" and "The Wisdom of the Overself".

In Egypt he met with various interesting experiences, both psychic and spiritual. But it is in "The Secret Path", a book which has run into twenty two editions, that he has put the thread of wisdom into the hand of each and every one of us.

LESSON TWO

THE SECRET PATH

The deep, but simple teaching which Dr. Brunton propounds in "The Secret Path" will, if followed faithfully, lead the aspirant on and up into rare spiritual heights. It is a little manual for anyone of us, anywhere.

That which it is possible to practise in the desert, away from the noise and temptation of civilization is not either advisable nor possible to be practised in our large Western cities and towns. But his instructions can be practised in the midst of living our daily lives.

"The thoughts" he says (p.29) "I now give out did not come to me after long argument; they came after long experience...I find the spiritual life no less substantial than the material one, so can every reader of this book. I possess no especial privilege which other human beings do not possess.. I can claim no magic gift which has not been fought for by continued effort. What I have found within myself is precisely what anyone else..may find in his own self too." You will ask, "Can this fight be followed in the midst of present day sorrows and sufferings?" To such a question he replies, "This is precisely the time when its divine worth can be best proved..(p.31) The method I propose to give is an extremely ancient one and goes back so far in man's history that its origin is lost in the dim mists of antiquity. For the ancients were giants in the understanding of spiritual mysteries (p.44).. This internal exploration is well worth while" (p.46) for "when all the latest literatures have been examined, we shall find no wider precept than the Delphic Oracle's injunction "Know thyself" and the Indian Rishi's counsel to "Inquire into the Self" (p.47).. We can build giant bridges to span rivers of monstrous width, but we are unable to span the simple problem of "Who am I?".. We know the work, qualities and properties of almost all the objects and phenomena of this earth. But we do not know ourselves." (p.49).

On p.57 Dr. Brunton continues, "Throughout the verbal traditions handed down by our earlier forefathers, and shining through the literature of the world, far back as the first rude manuscripts of Oriental peoples and up to the newest product of the printer's press of this year of grace, there has been a strange yet recurring allusion to another self within man ... there is indeed, no other doctrine in the world which possesses so far-flung an intellectual ancestry as this" And later (p.67) "The real self (as opposed to the personal self.Ed.) which existed before thinking and desiring appeared within the being of man, is the one which few of us know, which is subtle and not so apparent because it makes us all partake of the nature of divinity...I call it the Overself. Back of the man we see lives man whom we do not see. Back of this body of flesh is a starry and sublime consciousness. This doctrine of the true self in man, is expressed beautifully by one of India's ancient seers, "Unseen but seeing, unheard but hearing, unperceived but perceiving, unknown but knowing....this is Thy Self, the ruler within, the immortal." We live our true lives in the depths of our hearts, not in the superficial mask of personality which we show the world. The living inhabitant is more important than the stone house."

How can you get to know this inhabitant, the Overself? In the chapter headed "The Practice of Mental Quiet" we are told, "The **Sovereignty** of nature has been allotted to the silent forces. The moon makes not the faintest echo of a noise, yet it draws millions of tons of tidal waters to and fro at its bidding. We do not hear the Sun rise nor the planets set. So, too, the dawning of the greatest moment in a man's life comes quietly, with none to herald it to the world. In that stillness alone is born the knowledge of the Overself (p.73).... the treasure trove of the real self is within us but can be lifted only when the mind is still." (Use as Exercise quotation from p.77)

EXERCISE from p.77

"If you want proof of your divinity listen in to your Overself for that proof is within you. Take a little time out of your leisure to shut out the tumultuous distractions of the world and

enter in to a short seclusion; then listen with patience and attention to the reports of your own mind in the manner which I shall explain shortly. Repeat this practice every day and one day that proof will suddenly visit your solitude. And with it will come a glorious freedom when the burdens of man-made theologies or man-made scepticisms will go out from you. Learn to touch your Overself....Some people call this meditation and indeed the word is as good as any, except that I propose to describe a method of meditation which differs in its basic principle from most of the methods which have been reported to me, and which might be more appropriately called mental quiet." (p.78)

"I have no complicated system to formulate in these pages" he explains on p.82. "I propose only to teach a simple technique of becoming aware of the highest in ourselves. No method of meditation can be easy in itself, because the practice connotes thought control, than which few things are harder in this world. Yet a method of meditation, can however, be simple. It need not be complicated by fortuous paraphernalia, not tied up with mind beclouding jargon. Various systems of meditation have been taught, different paths of Yoga have been chalked out in both ancient and modern times. The technique for attaining self-knowledge which is propounded here, however, cannot be brought easily into any of these existing classifications...This Art of Interrogative Self Reflection stands alone in its simplicity, uniqueness, originality and power, although it naturally has several points of contact with other systems. I do not claim that it offers the best path, but I do claim that it offers a quicker and safer means of attaining spiritual self-knowledge than most of the paths I know. The various branches of Yoga, that profound but complicated Indian way, are excellent when considered in relation to the people and epoch to whom they were given, but when considered in relation to the Western races and modern needs, they obviously prove too impracticable except for a few.

This inquiry into the true self is the simplest system of meditation

I know and therefore the most suited to the busy man of the present age. It is quicker to grasp and simpler to practise than the complicated Yoga systems of the East. It may advantageously be practised by anyone who cares to ascertain the truth about his own nature."

EXERCISE p.84 et.seq.

When you have wakened in the morning and bathed, the first duty is to "plug in" to your true self. Yet most people think it their first duty to think of their present troubles, the work in hand or the persons they are soon to meet..... When Jesus said, "Seek ye first the Kingdom of Heaven, and all these things shall be added unto you" He gave not only a general rule, but also a particular one. We can set the keynote of the entire day's activities by the attitude adopted during the first hour after waking from sleep.... If we seek the Kingdom first thing every morning and sacrifice a little time for its sake, our work will not suffer and our problems will not be neglected.....whether we give five minutes or five hours to this practice of life-inspiring, it never fails to produce remarkable rewards in the long run. Is it not worth a quarter to half an hour a day to find mental poise and the consciousness of inner mastery?

This matter of practising meditation for ten minutes to half an hour once or twice a day is merely one of habit, since a person gradually becomes accustomed to it as part of his normal life. The second fortnight will be slightly easier, the third easier still, until in time you master the art. Even the busy man of affairs can fit it into his programme so that it becomes as natural as his meal. Create the habit, stick to it and without doubt it will begin to make its value felt in conscious progress.

Spiritual unfoldment is not to be the haphazard thing it so often

is among us, but a steady and serious effort. An ordered and regular daily practice in meditation will naturally lead to advancement in the art..... Progress depends upon practice.

Meditation will produce most results by being regular every day. rather than in fits and starts, because it is something that gradually soaks in by repeated daily efforts.

The daily practice of mental quiet must be done as regularly as eating. The man who has learnt the secret of creating habits is able to control that which controls life. And the best habit a man can make is that of meditation.

I would not only emphasize but over emphasize the astonishing value and urgent necessity of this habit. You will find in time that the daily period of mental quiet will become a looked-for joy, instead of a disciplinary duty, as it might seem at first, and you will allow nothing to interfere with it."

You may feel that this is a very long quotation, but we have taken the trouble to copy it in its entirety because of its importance to you who are about to find out for yourselves.

You who are following Dr. Brunton's instructions with us will probably ask, "How about body posture? Have we to practise the physical exercises propounded in the earlier course on Yogism?"

Our answer is, "If you have practised these postures already they will have gone a long way to help you towards gaining mental quiet."

On page 87, Dr. Brunton writes, "An easy body posture assists to put the mind at rest....Physical stillness is the first gateway to mental stillness

A comfortable and convenient posture of the body rests the mind and enables one to begin the taste of withdrawing within oneself.

Go to the same quiet spot or room every day.
Occupy the same chair or sit on the same bed each time.
Sit upright and do not recline on your back.
Choose a time when you will not be disturbed, when things around you are quiet, when the body feels comfortable and when the stomach and digestive organs are at rest.

If you cannot get all these conditions, GET AS MUCH OF THEM AS YOU CAN.

1. Mark off a small fixed fragment of your life (p.88 et seq.)
2. Begin with ten minutes, but you will try to extend the period to half an hour as soon as you feel it can be done without undue strain. (It is not advisable to attempt a lengthier period except under the supervision of a competent teacher.)
3. I suggest that the morning be chosen, but it is quite possible that circumstances exist which debar this time. In that case the next best time is sunset.
4. If the early evening is out of the question, then an alternative time would be just before retiring for rest at night.
5. Failing these three times, you must then avail yourself of whatever half-hour you can steal away from the daily schedule.
6. Seated comfortably in your chair, or squatting tailor-fashion on (p.93) a rug, breathing quietly and evenly, close your eyes and let your thoughts run over the question of what you really are. You are about to begin your great adventure of self-inquiry.
7. Watch your own intellect. Try to realize there is some-one who thinks.
8. Now ask "Who is this Thinker?"
9. Who is this "I" that sleeps and wakes up; that thinks and feels; that works and speaks?

10. What is it in us that we call the "I"?

11. You are forced to penetrate deeper than the body, and (p.103) to explore the subtler realm of thoughts and feelings in your quest of the self.

12. Fix your mind firmly upon the subject of these reflections (p.105) brace it up to the necessary effort of will and concentration and do not let disheartenment at apparent failure or slow progress deter you from continuing the exercise.

13. The second stage of your inquiry into the true nature (p.107) of self should be devoted to subjecting your emotional nature to critical analysis.

Ask yourself, "Am I desire, doubt, hate, anger, like and dislike, passion, lust, hope, fear?" You arrive at the tentative position that neither emotion nor the body is your true self.

14. The third stage is devoted to a consideration of the question (p.109) "Am I the thinking intellect?" One result of the meditation is that it will eventually enable you to watch how the intellectual, emotional and bodily machine works in reference to your self, to get outside of your personal self."

In chapter VI you will be told "The close of this third stage closes also the preparatory period of the student's inner journey. Hitherto he has worked hard at his practices without much tangible reward; henceforth he will enter upon a course whereon he will gain new experiences which will amply compensate him for every minute of effort and which foreshadow the splendid goal that ultimately awaits him.

All doubt will gradually begin to disappear, all uncertainty will gradually fall away from him who has found the right path to true self knowledge..... Rational thought provides us with a splendid instrument wherewith to comprehend life and the world up to a point, but it is a mistake to imagine that it is therefore the only instrument available to us.

The new element is intuition, immediate understanding. It is there within us and it is open for all to discover. This is the meaning of Jesus' phrase, "Search and ye shall find," Few ever take the trouble to search inwardly in this way and, therefore, few find (p.118)

How is the intuition to be awakened?

When the reasoning, thinking intellect subsides its activity, the intuition has a clear field in which to manifest itself. It is therefore necessary to find some means to reduce the constant agitation of the intellect. That can be done by a twofold process. The first consists of an effort to direct thoughts along a single channel of a certain kind i.e. concentration upon an exalted abstract idea... The second process entails the control of breathing. The reason is there exists a profound connection between breath and thought. The movements of breath beat time, in a most remarkable fashion, with the movements of thought ... Most people undertake the powers of the breath, but the early Jesuits in the West, and the early Yogis in India knew better, for they embodied breathing exercises in their system of training... A student who wishes to affect his mentality through the breath must set aside brief periods when he deliberately alters its rhythm. If the periods are utilized in the manner to be described, carefully following the simple instructions which follow, the resultant effect upon his thoughts will in time be most marked. But it is important that these instructions are not departed from or varied IN ANY WAY (p.119,121)

Here a word of warning against the indiscriminate practice of published Indian Yoga breathing is essential. With a teacher to guide and protect, the path of Yoga breath control is rendered safe, but without one it is a path of great danger. As an Indian Yogi adept once told me while we sat together in a shady grove, "The ancient masters who knew the different effects of different breathings tell us that through the breath we may make ourselves as powerful as gods equally as we may go down into insanity, incurable diseases and sudden death. You will then understand that where the rewards are so much greater, the dangers are no less great."

Dr. Brunton's Suggested Exercises (p.121 et.seq.)

"The exercise which is given here is a safe one and may be practised without fear. It is the only Yoga exercise of this kind which may safely be practised without the supervision of a teacher, while it is so simple that no one can fail to do it rightly. But persons who suffer with heart disease should never practise any form of breathing exercise whatever.

The exercise consists in slowing down the rhythm of breath to a point below the normal rate. The precise point cannot be prescribed as it varies with different persons, partly according to varying lung capacities and partly according to different degrees of nervous sensibility. The average healthy person breathes approximately fifteen times each minute. Nevertheless, the full reduction should not be made straight away. It is always better to introduce such changes gradually and not violently.

1. Begin by exhaling very slowly
2. Then inhale gently.
3. Hold the breath momentarily.
4. Breathe out again.

Practice this with full attention and with eyes closed.

It is important that the student should pour all his consciousness into his breathing until he seems to live in it for the time being.

This exercise is to be practised by beginners for five minutes. NO LONGER.. Advanced students may extend the time successively to ten, fifteen and twenty minutes as they progress.

None should go beyond the last time-limit.

A slow, regular and quiet effort alone is called for; there should be no straining and no violent deep breathing as that would defeat the student's aim..... if he feels the slightest discomfort or gasping for breath at any moment, he should stop at once and realize that he is practising wrongly.

The power of this single exercise over the mind can scarcely be appreciated by those who have never practised it. It restores a harmonious rhythm to the human machine. It can transform an agonised heart into a heart at peace with the world." (p.124)

And what is the next step further along this Secret Path? Dr. Brunton tells the aspirant to revert to the question and search attitude which, you will remember, was part of the meditation exercise. This time, however, "his interrogation is addressed, not to the body, desires or thoughts, but to the mysterious darkness which environs his mind. (Ch.VII)

Who am I?

Who is this being who dwells within this body?

Let him address these silent questions to himself, slowly, intently and with utter concentration of soul. Then let him wait a few minutes, meditating quietly and without effort upon the questions.

Thereafter, let him make a silent humble request, a half prayer, if he wishes, directed to the OVERSELF in the very centre of his being, TO REVEAL ITS EXISTENCE TO HIM.

Having made the request.... let him pause and wait expectantly... there should be a profound humility in his soul when asking for the divine revelation to come to him.

Humility is the first step on the Secret Path, it will also be the last.

During this pause which follows his silent request, he should suspend his thoughts as far as he can by adopting an attitude of "listening in" for a response. After waiting two or three minutes, he may repeat his request and then pause again. After the second waiting period of three or four minutes, he may repeat it for a third time. Then he should wait, patiently and expectantly, for a period of about five minutes, his body still, his breathing slow and quiet, his mind becalmed. This ends his meditation.

The key to a correct understanding of this stage is in remembering that it is the subconscious reaction to your conscious effort which is now all important. Do not strain, do not overdo; give the Overself some credit for intelligence of its own, for action of its own.

Patience is important. Henceforth the student must watch carefully for the confirmatory signs that he is upon the right way. (p.132) .. They come quietly, so quietly that he is likely to dismiss them as useless fantasies, meaningless thoughts or unimportant imaginings. This would be a great error.

The overself's voice is first heard like a soft breath, and he must pay full heed to it. The gentle stirrings within the heart must receive his full and undivided attention, and he must look upon them with respect and veneration.. for these quiet monitors are but heralds of a dynamic force which is yet to come and which will transfuse and interpenetrate his body with heavenly power." (p.133)

At this point the editor of these pages would like to stress several points with which he knows Dr.Branton is in agreement:- Each aspirant is at his own point of spiritual evolution; to one the spiritual search and ascent may be easy, to another difficult. DO NOT discuss your spiritual experiences with all and sundry, they are sacred between yourself and the Overself.

Do not continually pull the seedling of your new spiritual life up by the roots to see how it is growing! This kills an ordinary plant, it will do the same to your spiritual growth. Do NOT be impatient; growth of all kinds is slow; and

lastly, do NOT expect miracles!

Should any psychic phenomena be experienced do NOT stress its value. Such phenomena is interesting, but counts for little or nothing where spiritual life is concerned. You will have sufficient to claim your attention and engross you as it is!

On p.140 we read, "Fixing your attention upon the question, 'Who am I?' and attempting to pursue its solution with all the ardour you can command, a time will come one day, during your half-hour practice of mental quiet, when you will be so deeply engrossed in this effort as to be largely unmindful of what is around you. This condition of intense reverie provides you with the appropriate state wherein the great event of self-revelation can take place.. As concentration deepens, the external world is slowly forgotten. The mental chambers become empty of every thought save the dominant expectancy of a response from the inner self... At this stage you will cease all striving, you will not try to achieve anything, but rather allow something to be achieved in you; you will let go of the arguing intellect and yield to faith, to holy expectancy, to sublime trust, For henceforth whatever will be done is to be done by the divine action and not your own. You question things no longer, but submit, QUESTIONLESS, to that which is to appeal to your inmost being." (p.143)

"As we pass into the inmost centre of our mind, we arrive at a state where thought itself stops still, and where there seems at first to be nothing except the blissful consciousness of Being, the sublime repose in Infinite existence. This is the self that we really are, THE OVERSELF." (p.151)

"Whoever has patiently practised the exercises in meditation prescribed in this book and has hereby won through to the inner contact with his divine self, will no longer need to repeat these exercises in the identical manner which he has hitherto followed. The minute analysis of self which has been the burden of his oft repeated efforts becomes unnecessary and is eventually replaced by a more or less swift indrawing of the mind, which occurs soon after the student has put

himself in silence and composed his thoughts. That is to say, once having arrived at the strong inner conviction that body emotion and intellect are not himself, he need no longer repeat the technique of self analysis in meditation. He need only practice the breathing exercise which has been given, and then place his mind in the half question, half prayer condition which is described in the preceding chapter. (p.155)

The ripening of the soul for this profound experience of union with the Overself takes place gradually, as does the ripening of fruit. But once the growth is complete, then union overwhelms the soul with sudden downpouring and man is really born anew. (p.161)

The Overself makes no demand of man other than that he open his inner eyes and perceive its existence. Yet the day of that vision is the most sacred day of his whole life for on that day he stands on the edge of eternity. (p.161)

Find yourself - your OVERSELF, and you will begin to find the meaning of life and begin to unveil the mystery of the universe. (p.163). The Overself is the true being, the divine inhabitant of this body, the Silent Witness within the breast of man (p.165)... Knowledge of self is the absolute and all essential basis for knowledge of the Truth. Our first and foremost thought is of self in the sense of "I". Trace this thought down to its source, and when you have found THAT in which it arises, you will have found

The Overself, Truth, Wisdom, God. " (p.166)

After having followed Dr. Brunton this far some of you may quite well ask, "But will this inner analysis unfit us for practical work?" Quite a sensible and legitimate question. To this Dr. Brunton replies (p.192) "Our lives must find the golden mean. We must dwell awhile in mental quiet each day without losing the capacity for practical work. We must put a proper balance upon the mystical and material elements of our nature, diverse and incompatible as they apparently are. Whoever will follow the Secret Path which has been outlined

here will find this balance without strain. For it will come naturally of its own accord. The light found during our practice of mental quiet will then shine through our actions when we go out to mingle freely with the crowd... Let him not renounce his work and flee from the haunts of men, but let him renounce his former attitude to work. That which was previously done for selfish benefit alone, is henceforth to be done also in the spirit of serving humanity. This is practical spirituality. (p.200).... The spiritual life can be made intensely practical in its application, indeed, properly understood, it is the best possible basis for practical existence. For we must learn to manage our thoughts rightly, because thought is the unseen guide to all our actions. (p.201)

Not only that "but the practice of this technique will infallibly obliterate fear, depression and materiality from the mind. You must refer inwards to the Overself until the habit becomes first thought, second nature and sixth sense."(p.210)

As all who have followed our previous course are aware, there is an unwritten law, in the spiritual world that those who receive freely should, in turn, freely give. After we have received all the benefits which the Overself bestows on us, what is our duty towards our fellow seekers?"

Once more Dr. Brunton has the ready answer and with this we will end the present Lesson about the "Secret Path":-

"Each of us who practises this secret inner way can become a disseminator of the true light, can change himself and thus become fit to change others. . for everywhere there is the divine life; shall we betray it by denying its deathless existence or shame it by despising its sublime monitions?" (p.221)

LESSON THREE

THE QUEST OF THE OVERSELF -- PART I

By the time you reach this third Lesson, you will have begun to realize the truth of the old Tibetan saying "If ye tread the Secret Path, ye shall find the shortest way". We all realize that nothing worth while is ever done without hard work! But when the hard work is done the best way, then the labour is shortened.

If your periods of mental quiet and inward-looking (aided by the simple breathing exercises) have been faithfully practised, you may have already begun to find the answer to the question

"Who am I?"

You may also have had the first inkling of the fact that an inner life can be built up which will enable you to live in "constant communication with the spiritual realm whilst pursuing normal activity" as Dr. Brunton says on P. 8 of the "Quest of the Overself" which is the next book we are about to put into your hands.

You will, perhaps ask, "What happened to him after he finished the Secret Path?" What other studies did he pursue?" Let him answer that question himself. In his preface you will read, "It is perhaps nothing less than the logical fitness of things that I should have carried my Indian quest of spiritual truth a stage further and gone into the wild region and long horizons of the stupendous Himalayas themselves.... I went into utter solitude, living alone with nothing else for company than the wild beasts of the massive forests... I let my body and mind slip into the most quiescent state it seemed possible to obtain. I wanted, in the words of the psalmist to

"Be still and Know that I am God." (p.21)

Not only did he go into seclusion, essential to his purpose at that time, but he also re-visited the old Maharishi and became the pupil of various other very advanced sages and teachers in order to gain to the higher reaches of the Teaching.

After the publication of "The Secret Path" there was a demand for another book. People asked one question after another. "I soon discovered" he said, "that different readers repeatedly seemed to encounter the same problems and this to such an extent that I soon began to realize that there certainly was a very real need for a larger work giving a more exhaustive treatment of the subject." (p.8)

As the editors of this course, we should at this point, like to point out to you that, from now on, the matter with which we are dealing will become rather "heavier" than you may be accustomed to. However, when you enrolled, we had for our endeavour the idea of giving you only the best. Our earlier Lessons were as arithmetic to higher calculus. As in your school classes you progressed onwards in your lessons, so you will progress onward in these courses. Do not be discouraged if the reading matter is of a different calibre. Were you not capable of assimilating their contents we would not be sending them to you.

Returning to the matter of the "Secret Path", Dr. Brunton explains, "Quite a number of points in the practice had been deliberately omitted in order that beginners should not be confused as to the main issues... I wished rather to lead men to the discovery of The Teacher and Guide Within themselves, the all-powerful Overself, and so make men the disciples, not of any person or object outside, but of the True Supernal Spirit which resides in their own hearts. (p.8-9)

This new book is divided into two parts, the first is entitled "The Analyses" and the second "The Practices". In it is analysed the Physical Self; the Emotional Self; and the Intellectual Self and you will find that "the Overself is primarily man's essential being, the all important residue which is left when he succeeds in banishing the thought of his identification with the physical body and the intellect; the emphasis placed upon the word THOUGHT in this sentence

should be noted." (p.135)

"The Quest of the Overself" will help you to know yourself. The portrait of that Self may be unfamiliar to you but if you heed it sufficiently you will find that the soul is knowable. As modern a writer as Sir James Jeans said, "Science has given man control over nature before he gained control over himself" (p.26.) Self knowledge is the supreme science because "it is through its ever-present agency alone" that you are able to continue with your everyday life.

It is not an easy task to condense into a few pages the essence of so much spiritual research but "in the present work it is intended to reach a rarer type of mind and the standard taken is consequently higher, and therefore the necessity of surrendering the ego to the Overself is underlined; this alone is the true doctrine of immortality. when peace of mind and concentration of thought have been gained then only will one be fit and ready to embark on the quest of the Ultimate Truth" (p.24)

The "question" technique is used in the analyses. It goes a little further than in the previous book but is along the same lines.

ANALYSIS OF THE PHYSICAL SELF

During your 'quiet' period ask yourself:-

1. Am I the body?
2. Who or what is the self which is itself aware of possessing the body?
3. In sleep the insentient body never declares that it is the "I". Why?
4. Is the consciousness of man separable from the fleshy body during his lifetime?
5. Does not the soul abstract itself from the body and return in deep sleep to its high home in a non-material world of being?

"Other thoughts of a like nature will occur to one's mind when engaged in this novel form of spiritual self analysis and one may pursue them all to their logical conclusion...i.e.although we persuade ourselves by habit that we are the body, self examination shows that this is not true...The answer is now clear. The real "I" has permitted part of itself to associate with the body and vivify it and therefore the sense of "I" quite naturally continues with the body" (p.46)

The truth is always attainable by the wonderful power of reflection.

"We are NOT Transient Flesh. " (p.47)

ANALYSIS OF THE EMOTIONAL SELF

1. Am "I" emotion?
2. Am I the loves, angers, desires, passions, fears and joys which frequently move me?
3. Does the fact of the awareness of my emotions mean that they constitute myself?
4. Is not the existence of someone-who-feels one thing whilst self-awareness is quite another?
5. Compare the pictures projected on a white cinema screen with the constant flickering of various emotions. The white screen being the "I" which is aware of them" (p.49)

"The question will be asked, "Is this intellectual self-analysis to be repeated day by day in precisely the same form? By no means. The student should not make every day's meditation analysis a mere duplicate of that which went before; he should above all strive to be creative and original in his arguments, to contribute new points of view to the process of self-examination which he is conducting." (p.50)

ANALYSIS OF THE INTELLECTUAL SELF

1. Am I the thinking intellect?
"Properly used this question may be solved by turning reflection in upon itself, for it becomes in time one's password to salvation, because in thought we move closer to the stuff of reality." You have now dissected the body and the emotional nature. What did it yield? No trace of yourself! If you dissolve your flesh then you become mind. Therefore, as here exists a relation "between mind and its contents which must now be unveiled" you are told to
2. "Track back the ego still further struggling to discriminate between it and the veils that cover the real "I" consciousness, rendering the mind analytically Self Aware and observable to introspection. Thus turning to the last great division of man's nature, his intellect." (p.51)
3. Can the intellect penetrate into regions closed to it?
4. Can it assist you to enter the ultimate and fundamental consciousness?
5. Does it conceal an unknown potency of perception?
No problem is so obscure but that the light of persistent concentration upon it cannot ultimately illuminate it or find some way to dissolve it altogether.

The problem of Man's Self can also yield to persistent concentration of the Mind upon it - and does yield. (p.53)

"Such analytical reflections as the foregoing not only provide genuine evidence of the spiritual nature of the ego, but indeed offer a way which will conduct the reflective mind to the realization of its hidden identity.... mind stuff is really a medium, the intermediate link between self and the material body, and thus through the latter with the material world.

It is this central position between both spheres which constitutes its importance and shows the value of obtaining

Complete Control Over It!

This kind of thought will assist you to arrive at the frontiers of the Overself." (p.53)

"It is in the joining of mind stilling and mind sharpening methods that the right qualities for the discovery of truth become unfolded.

The system provided here aims at combining both." (p.54)

RECAPITULATION EXERCISES ON THE THREE ANALYSES

When you began your quest you could not turn your thought inward upon itself immediately, but now that you have seen the value of such analysis you should carry the "seed" of the idea with you during the day. Remember. -

First thought had to be detached from the body to view its bodily life as something outside.

Then it had to turn on the emotional nature and view that also as something apart from itself.

Lastly it has faced itself and learned to look upon the multitude of thought as something objective. (p.57)

Time and Eternity is our next problem! "It may seem strange to suggest that one's hunt for self should have anything to do with this problem but it will seem less so when it is remembered that every observation of the outside world is made IN time and that every reflection which passes through one's mind is likewise conditioned by its temporality.(p.60)

"If you enter into an interior relationship with time what do you realize?
That you live forever in the present.

The PAST is but remembrance!

The FUTURE is anticipation!

The PRESENT moment is pre-eminent because of its REALITY.

Past and future, when analysed, are therefore seen to be manifestations of the present time, resting entirely upon it and possessing no independent existence of their own. (p.60).

T H E P R E S E N T A L O N E I S R E A L T I M E (p.61)

Do you realize that the REAL YOU, that which is behind the intellect, is not moving at all? On the contrary, it rests immovably anchored in eternity.

E T E R N I T Y I S H E R E N O W - N O T I N S O M E F A R - O F F F U T U R E . (p.63)

LESSON FOUR

THE QUEST OF THE OVERSELF -- PART II

We now come to Part II of "The Quest of the Overself" entitled "The Practices" in which Dr. Brunton deals, in turn, with the culture of Finer Feelings; mental Mastery; the Path of Self Enquiry; the Mysteries of the Breath; the Eye as the Heart, and which has separate chapters on the Overself and the Quest.

Since we have yet another book to include in this Lesson, "The Inner Reality", we are obliged to condense rather more than we wish, but those of you who care to follow these teachings still further can procure the books themselves from either your own library or "Light House". They are worth the devotion of your time and study.

Under the heading of "The Spiritual Culture of the Finer Feelings" it is recognised that "to not a few technical mental methods will make less appeal than those which touch the feelings... Religion particularly is a matter of feeling and reaches its culmination in religious mysticism... Worship attains its greatest value when it gives a re-orientation of the worshipper's thoughts from his own personality to that of another belonging to a lofty spiritual order and is greatest when directed to

THE INFINITE POWER WHICH WE NAME GOD (p.83)

Exercises for Devotional Persons

1. Take the figure of our Lord and meditate upon it as a real existence.
2. Revering the picture, throw the full force of your aspiration towards Him so that all other thoughts are excluded.
3. "See" Him so clearly that for the time He appears to be a

materialized figure.

4. Visualize situations and events until the latter become alive to you.
5. The mystical element of this practice really begins when Christ, if He is the chosen Guide, for instance - no longer appears to be external to you but within, when He is transcended as a person and becomes a presence... Then is born the Christ-Self, a pervading presence that is our true incorruptible inheritance. (p.83)
6. If, in these devotional contemplations and religious yearnings, tears begin to fill your eyes, they need not be denied expression... those who weep in their spiritual exile do not weep in vain.
7. The meditating mystic must learn not to tarry over-long in the realm of spiritual emotionalism, but rather to transcend it. For there is a higher realm yet to be attained, none other than that utter peace which passes understanding.

For those of you who are not naturally religious but are devotional... a certain culture of aspiration is still required:-

1. Direct your yearnings towards the idea and ideal of Truth which appeals to you. Although the Mind is thus made the principle instrument of attainment in this work, it needs an inter force behind it that shall move it towards success. (p.84)
2. It is a good time to begin aspiring, if you have not learnt to do so before, when the deep despairs which follow the harder blows of fate create a melancholy sense of the transitoriness and hollowness of existence.
3. A third form of emotional development may be attempted through delight in scenes of natural beauty or works of art, in listening to beautiful music. The Overself is the most secret part of man's nature and the blissfulness which we find in the contemplation of

Nature or good Art is interested in the nature of that other self." (p.85)

We next take up the practice of Mental Mastery (p.91). We all realize how we are inclined to move "irresponsibly from one thought to another" and to let our minds run where they will. But do we realize that we are responsible for our thoughts and these thoughts in turn, reach upon the whole of our material lives?

A very ancient book, the "Dhammapada" part of the Buddhist canonical Scriptures says:-

"All that we are is the result of what we have thought: it is founded on our thoughts and made up of our thoughts." (Note: New Version, Buddhist Society, London).

We must gain control over these scattered thoughts and establish our mastery over them. If you are dissatisfied with your life, "no practice could be more important than that of thought control." (p.92). Therefore we impress on you, once again, the need to continue regularly with that period of mental quiet we advocated in our previous lesson, "to withdraw from ordinary personal activities and be alone with one's thoughts." (p.92)

Dawn, mid-day and dusk are, as you already know, the best times for this quiet period, but each one must fix up his time to suit himself. However, "whatever the time chosen, there are two days in every month which possess a special role in this system. A definite effort MUST be made not merely to keep on with the practice but to devote a longer period to it. Such days are when the sun and moon come into conjunction and opposition i.e.

The New and Full Moon Nights.

On such occasions spiritual forces are released upon the world and the

aspirant must take advantage of them, for he needs all the help he can get and these forces constitute a kind of grace.

The spiritual potency of these two phases of sun and moon was recognized by almost all ancient seers and sages." (p.94)

Aids to previous Exercises for Mental Mastery.

1. Bathe completely or at least wash face and hands up to the elbows before beginning meditation. This establishes correct conditions for magnetic purity.
2. Establish a posture least likely to distract your mind from the task in hand. A low chair, or a stool 15 inches high, are as good as any seat. Cross your ankles and place your hands one above the other with the palms upward. Assume the same position every time.
3. If possible lock your door to prevent sudden intrusion.
4. If you are fortunate enough to live in the country and have the opportunity, go to some sequestered spot or beside the bank of a stream, where the beauty of Nature will be a help to your spiritual aspirations.
5. It is well to keep the eyes closed in order to facilitate concentration and shut out distracting external impressions." (p.94-95)

Space does not allow that we go into this important and fascinating practice as much as we would wish. But after you have practised the art of mental quiet and concentration, the next stage is that of contemplation. It might be as well to explain the difference between them: -

"Concentration consists in stopping the ever-changing habitual wandering of the intellect, and in keeping it steadily directed to a single line of travel, by entering deeply into a special thought.

Contemplation requires the practiser to drop the object or idea or mental image from his attention at the very height of his exercise, without dropping the mood of fixed, unwavering attention which has been engendered.

If this be properly done - and it is no easy matter - the stilled mind remains in a state of vacuum for the briefest of periods... In this plane the mind merges into a state of dazzling peace, illumination, understanding, freedom and desirelessness... At a plane just below that of final attainment, all the different paths of meditation and contemplation merge and unite. The closer they approach to that plane, the more they tend to become alike.(p.96)

Patience, plus indifference to repeated failures, is essential to obtain final success." (p.97)

"The things that will help you most on this path are free - guidance, courage, faith, work and patience and the REWARD which awaits for those who practise it is nothing less than THE DIVINE OVERSELF ITSELF!"(p.98)

Chapter X takes you further along the Path of Self Enquiry which you began in the "Secret Path". You must let the question "Who am I?" sink even deeper into your consciousness. Pin the "I" down and render it inert. Focus your attention upon the mysterious blankness behind it. Undertake your enquiry in a helpful, optimistic and confident mood and never forget the paramount importance of being humble.

HUMILITY IS THE FIRST STEP UPON ALL PATHS, ALSO THE LAST.

The constant question of self, the search for the "I"..... invites the Overself to take a more active hand in the play and itself do something to lead you onward." (p.105)

An entire chapter is given to the Mystery of Breath, although the advocated

breathing exercise is the same as that given in "The Secret Path". "The vital force imminent in breath and the mental force which activates the brain, arise from a common source. That source is the One life - current which permeates the Universe and, in each human being, becomes his Divine Self, his Overself. As a result of this close interrelation, changes in breathing produce changes in mind and vice versa." (p.108)

By this time you will have had many things to think over, but whatever you do, remember to keep up with the breath work! You will find you will progress faster if you become an adept in the art of breathing calmly and with intelligence.

Remember! "The mind will be brought into a condition closely harmonized with the breathing. Thoughts will spontaneously become fewer as breaths become fewer too. A general impression of inner calm and serene poise will gradually make itself felt." (p.111)

"If at any time during the day you are troubled by moods of undue melancholy or inordinate anger, of extreme irritability or ungovernable passion, of uncontrollable nervousness or oppressive fear, you need only practise this slow rhythmmed breathing exercise wherever you may be and it should have an immediate and beneficial effect in pacifying the nerves and harmoniously readjusting your outlook." (p.112)

In the seven pages devoted to this subject you will find much of extreme value towards helping you to live your life and contact finer forces even as you will in the two chapters entitled "The Mystery of the Eye" and "The Mystery of the Heart".

How many times have you used the expression "That person has a shifty eye? or "So and So must have a guilty conscience he refuses to meet my eye?" No less a person than the late Lord Leverhulme said, "To applicants seeking employment my first attention is given to the eye."

Nature has not set the eyes in a position higher in the physical body than those of other specialized sense-channels for nothing.... Behind the eyes the discerning may read the general trends of thought and emotions of their possessor....and that which lies within the brain or the heart in unperceived secrecy may become involuntarily manifest through the eyes." (p.113)

"There is a definite radiation from the human eye (p.117)... it is the sense channel which is most closely in touch with the mind. The eye exercise which is given in the book has been known and practised since long ago by Tibetan lamas, Indian Yogis, Chinese sooth-sayers and priests of ancient Egypt. But it is not for beginners and we do not advise you to attempt it.

Remember:- "Truth is attainable.
The mind can be conquered.
Opposition of hindering environments is opportunity.
to overcome them.
Constant effort to find the soul-light will, eventually,
call forth its Grace." (p.108)

You will be asking:- "But where is this Overself of which you speak so emphatically?" "Scientifically stated, the divine atom of the Overself is situated in the right ventricle of the heart, more than an inch to the right of the body's median line.

This atom is the minutest of all in the physical body and yet strangely the most powerful because it condenses, concentrates and mirrors the creative power behind the Universe.... this unseen atom is the true spiritual heart and to distinguish it from the physical heart we will spell its name with a capital initial letter from now on.

A very ancient and secret treatise, "The Chandogya Upanishad" describes it like this, "This is my soul in the inmost heart, smaller than a grain of rice, or of barley, or of mustard seed, or of millet, or of a grain of millet's kernel;

this is my soul in the innermost heart, greater than the earth, greater than the atmosphere, greater than the heaven, greater than these worlds."(p.124)

This strange interior path, leading to the abode of the Overself, the Heart - cannot be fully explained in so short a lesson. We will, however, stress a few particular points which will guide you towards a better comprehension of the subject and which, we hope, will lead you towards studying the matter at leisure, and more thoroughly, in the "Quest of the Overself".

There is always a subtle and secret movement in progress between the Heart and the head, between the Overself and the intellect. The incessant thought-flow in the head is backed by the consciousness from the Heart,

The brain is but the seat of reflected consciousness, a reflection which has been derived from the true centre, the Heart.

If the ego-thought resides in the brain, it is nevertheless not completely isolated there. There is a line of communication with the Heart, the line along which the Overself sends its life and light for the support of the ego.

When we reach the frontiers of the intellect and find we can proceed no further, we have only to reverse the process, to shift the centre of conscious activity from the seat of the intellect to the seat of the Overself.

The ~~current~~ of consciousness ought to be sifted down from the brain to its primal seat, the HEART! (p.127)

Exercises on the Heart. (p.128-129)

When the gazing exercise has been concluded successfully, the consciousness will have been withdrawn through the eyes from the external world into the head; at this point the following practice may be added:-

1. You should offer up the personal self-will as a sacrifice to divinity. Then gently and gradually draw the conscious abstracted attention away from the head, introverting it still further, but in a downward direction until it is brought and settled in the region of the Overself-atom, a little to the right side of the heart.
2. The mental energy must be brought down, and buried in the breast. At first there will be a tender melting feeling in the depths of the heart, a faint-breath-like sacred presence that will increasingly suffuse you. When it comes it should not be ignored or its significance overlooked.
3. After sufficient trials and lengthy experience the consciousness will be found to settle by degrees of its own accord in a single point and to remain fixed there. This point will "catch" the attention in a soft grip, a sensation of captivity which will be relished as one of the most delightful imaginable.
4. As the consciousness touches this point it must, by holding unshakenly to the Overself-quest, and by a little inward pressure, try to open it. Muhammad said, "True prayer is that which is performed with the heart open."
5. Later, when the Heart, has been found, you may experience a kind of warmth in its region. You may also, by interior sight perceive a fiery golden light glowing in the same spot.
6. In this manner you will be brought into initiatory experience of the Overself through a descent of, consciousness from the brain into the Heart.
7. Your indrawn consciousness should now occupy itself solely

with itself, remote from the reports of exterior things.

8. From then on you must say, "I shall attempt nothing further and whatever experience the soul needs must now come entirely of its own accord. I shall be merely a waiting, passive and receptive agent. This personal life and this self-will are offered in surrender to the Higher Power.
9. There should be no purpose, no desire, no effort - even for spiritual attainment, You must take literally the truth of these words,

"Be still and Know that I am God."

After you have practised the exercises on the Heart you will, if you are successful, have a feeling that you are being uprooted from your everyday life. You will have many a struggle with yourself, but the day will arrive when you will surrender utterly and say, "Not mine, but Thy will be done." You will become a vessel, emptied of self, waiting for the divine influx to come when and how it will. You must wait in patience, for a response out of the stillness. You must no longer seek the self by means of intellectual exertions.

You Must let the Self seek You! (p.130)

You need make no outward show of self-renunciation... in order to arrive at this point of self-surrender. It is not objects and people you are asked to give up but the personal sense which keeps you enslaved to them.

This Secret Path should easily become the forerunner of outer achievement, the more dynamic because it is inspired. Its object is not to withdraw you into monastic idleness but to help you to work more effectively in your own sphere of usefulness. (p.142)

"A Man who depends on the Overself will never be betrayed." (p.144) "When men will give themselves ungrudgingly to the divine Overself - the divine Overself will give itself ungrudgingly to them." (p.166)

LESSON FIVE

THE INNER REALITY

"The Inner Reality" is the next key we put into your hands. You will find in this fourth book of Dr. Brunton's yet another signpost for those who can find no peaceful answer to the hectic strain of today's existence! It points the same direction as always - "neither to the East nor to the West, but entirely inwards." (p.15)

These are difficult and un-nerving times. Nobody knows where the next few months may lead, therefore the more we can become steady in our own centre of being, the better for ourselves and our fellow-men. Many are returning to religion as a means of salvation but you will realize that the man "who builds a quiet church inside his own self" has won through to a valued prize.

"The Inner Reality" has chapters entitled "What is God?", "A Sane Religion", "The Mysteries of the Kingdom of Heaven", "The Seven Beatitudes", "Practical Help in Yoga", "Psycho-Spiritual Self Analysis", "The Question of Asceticism" three chapters dealing with the scriptures of the Yogis, taking up in turn renunciation, revelation and realization. And the last chapters deal with the "Errors of the Spiritual Seeker", "The Gospel according to St. John", and "The Mystery of Jesus" and are well worth your study and attention, since they expound new and interesting points of view.

No doubt you have your own idea of God, almost every person has, from the parson to the scientist but "when the scientist finds Truth, it will be the same Truth that the seer and the sage have also found, because

There is Only One Ultimate Truth!

What will the scientist discover about this question of God? ... that the Creator is something which is beyond form, a Force if you wish. Hence God must be an Infinite Force." (page 22)

If you pursue this scientific quest of Truth and find the Ultimate Force which must exist as the root of everything, you are verifying the oldest teachings in the world ... declaring that God, The Sun and Light are synonymous.

The Bible says that the first creation was Light and after that came all other forms. Light is the element in the material universe which is nearest to Divinity.

The Upanishads state that "in the beginning Brahma (the Creator) made Light and out of Light he made all other forms."

The Babylonian Tablets repeat the same statement.

The Druids worshipped the sun, because they regarded it as the Father of all their life.

The Ancient Egyptians regarded light as the most spiritual of all things (p.24)

To mystics and ascetics the ultimate aim in their spiritual practices is to "find the vision of God as Light" (p.25) but on the quest upon which YOU have started ... "another path is sooner or later found to open up, and that is the Esoteric Path - a path which leads to the Ultimate Reality, to Absolute Truth. In that Path is neither Light nor Darkness, nor experiences, because you then learn to transcend time. YOU MUST find the Eternal which has no beginning and no ending.

That out of which God Himself draws his own substance. You will then

merge with God into the Ultimate Reality. (p.30)

If some of you find these ideas too cold and unhelpful, do not feel troubled! It is one of the truisms of the Quest that "everything which helps you wherever you stand is good for you! That is why the man who knows the Truth has no quarrel with anyone. He knows that everyone finds that amount of Truth which his experiences of life have brought him to and he sees just what he should at that stage." However, if as your interest in this Path has already shown, you want to discover Truth you must "look inward to find the sacred atom in the heart - the spiritual self within", then you will discover your inner self and you can look outwards again and you will find the sun, in other words the Universal Self." (p.30)

Why are so many people unaware of the fact that the Infinite Spirit is everywhere? "The first and most obvious reason is that they have sunk so deeply into their bodies and intellects that they have lost the habit of remembering what they really are, and where they really belong. (p.38)

Let your desires come to rest in the Overself, where they will cease to trouble you "simply because there is so much inner peace that they will fall back baffled and quieted...here is a calm that is unbroken and eternal and not dependent upon the state of your finances or upon the state of world peace, but only on the Eternal Reality which is ever present within yourself." (p.89)

In these grim times such a treatment is worth pondering and acting upon!

After all, what is present reality but an idea? "Live in the eternal Now: live on the pin-point of a moment...this will mean that you will live in the empty ground of your own innermost being, where all is void, That is your real home....back of the mind in the stillness of the Witness Self and they who find it...know what it means to be inwardly calm whilst outwardly active..

there is no more important boon than this - the attainment of true felicity... the void within the divine atom of the heart is literally filled with stillness, utter peace. This hidden threshold of the Overself reveals itself by the extraordinary quietness which the mind feels when approaching it during meditation. (p.93)

How can we expect the world to be at peace when we have no little peace within ourselves? "Men who have never turned inwards have lost understanding of their relationship with the divine soul. The only radical cure for this outer noise is to find inner silence. Once people learn to find inner peace we shall surely have OUTWARD PEACE AND ELIMINATE SENSELESS WARS.

It will come as a perfect and natural result and it is the only way we shall ever find peace!

The dreams men have of lasting eternal peace will never materialize UNTIL they find it within themselves." (p.100)

This may sound like a tall order, especially with most of the world in near-turmoil. But all things have to have a beginning, don't they? Therefore begin with yourself! If you can attain peace within your inner world then there will be one less piece of turmoil in the outer world! But remember to find the time! "If you cannot find time for the divine, how can the divine find time for you? (p.102)

"This is not merely a matter of becoming fussy about the condition of your soul, but of getting a clearer insight into what you really are; the sages in Asia realise that you have not only to make a living but you also have to make a life... the world is your monastery and the struggles of daily life are the monastic discipline...the man who is wise can make the worldly life his hermitage and worldly activities his means of liberation." (p.145)

You will have noticed that the matter of asceticism comes into question

in "The Inner Reality" and as the problem of sexual intercourse on the spiritual quest may have entered your mind that which Dr. Brunton has to say on the matter will be of interest to you.

"We need a little common sense, and an understanding of why the restriction of celibacy and chastity has been advocated for beginners on the spiritual path. The sex impulse is the most dynamic in human nature, and therefore, because it is so far-reaching, some measure of self-control is necessary even in ordinary human existence. In the case of a spiritual aspirant who wants to bring his mind under complete control a still greater measure is necessary.

First because such a powerful force in human nature needs to be guided.

Second, because man needs a certain amount of strength of will to overcome the mind, to control his thoughts, to practise concentration.

Third, to give him more control over his whole make up, for if he controlled sex he is more likely to control the lesser emotions....

But what of people who live in the world...who have to live a normal life like other people? Such people are either married or sooner or later will want to get married. Is there then no hope for them? Is the spiritual path to be trod to success only by monks or nuns? (p.150)

Wisdom and common sense are no less called for in the sphere of sexual relations than in any other, perhaps more, whether one has spiritual aspirations or not. There is a strong predisposition in this generation - and especially in the younger generation - to let the sex force run away with it, to wallow in sexual thoughts, impulses and acts. Such a condition of affairs, when spread widely enough, can only have deplorable effects. The misdirection of vital energies brings its own penalties. The hazards of sexual licence are sins against our bodies.

The man who lives a depraved life therefore, renders himself unfit for this path.

The middle path is best! The path of sane recognition of sex as a natural function and of the necessity of controlling the impulsive urges which it automatically and blindly brings about at recurring intervals in the physical body." (p.151)...Many men find a wife for the body but forget to find a wife for the mind. A wife should mate a man's soul as well as his flesh. Seek a middle course between asceticism, which is so frequently a failure, and hedonism, which is so often a disaster... it is best for most of us to live normal lives, to stay in our places and work, but to relax mentally and emotionally whenever we feel the need." (p.148-149)

Be Still and Know That I am God.

LESSON SIX

THE HIDDEN TEACHING BEYOND YOGA - PART I

If you look back to Lesson IV in your Course on Yogism you will find that we told you, "Never doubt you have within you ALL the strength and talent necessary to overcome every difficulty."

As you tread this very ancient Path, from Ignorance to Knowledge, you will need this strength because the ascent will become more difficult from now on. You will need courage because you will find yourself face to face with newer and harder problems than you have yet met.

The next book of Paul Brunton's that we are putting into your hands is "The Hidden Teaching Beyond Yoga". In the Appendix this paragraph occurs:-

"The very occurrence in man of the desire to know, the need to understand, indicates that ignorance is there. Unless he introduces the element of courageous questioning into his everyday conceptions he cannot hope to learn more about their validity.... The sages say that doubts are extremely valuable, provided we are induced to overcome and solve them by persevering search which carries us eventually to a higher level of understanding....The higher philosophy says, Welcome doubt fearlessly as being the first step to certainty.

Doubt and you will be saved!

But it says this only to the seeker after the highest truth! " (p.156)

Following our custom in earlier lessons in the Course, we are listing the chapter headings for you, so that you will have an idea of the ground along which we are endeavouring to lead you. "The Hidden Teaching Beyond Yoga" deals with the teaching beyond Yoga; The Ultimate Path; The Religious and Mystic Grades; The Hidden Philosophy of India; the Philosophical Discipline; The Worship of

Words; The Search After Truth; The Revelation of Relativity; From Thing to Thought; The Secret of Space and Time; The Magic of the Mind; The Downfall of Materialism; with an epilogue on the Philosophic Life and a most important Appendix entitled "Some Misconceptions Cleared up."

Before we go any further we want you to ask yourself:-

"What am I?"

"What is the meaning of the world and experience?"

"What is the object of existence?"

If the answers to these important questions were known to mankind they would do more than anything to make enduring peace descend on our troubled earth. (p.7)

We are all too apt to be mentally lazy in our search for Truth but it is our inescapable duty, troubled by the world as it is today, to persist in searching for the answers to these questions.

"All our acts are sprayed up by the hidden fountain of mind and when men learn to think rightly they will act accordingly and not before" (p.7)

"From the standpoint of Philosophy, which you are now about to be asked to consider and study, there are seven new and transforming features in our era which are most remarkable, but few of us have given thought to them:-

1. Due to mechanical transport the world has shrunk and has drawn together, enabling the teaching of the East to be heard in the West.
2. The raising of political status and the economic standard of living has made

the world less parochial.

3. Compulsory education has flowed with an increasing strength throughout the world.
4. The invention of the telephone, wireless, telegraph and cinema have made possible a global interchange of facts, thoughts and ideas and succeeded in altering and expanding the time-sense of most people.
5. Science has affected the mind of today and Reason has triumphed over blind faith. Everyman who faithfully follows its discoveries has had to make a fresh appraisal of all existence, including his own.
6. With more free time and leisure more students are turning their minds towards higher things.
7. After a war people become desperate and feel that life is without purpose and many seek out some faith or theory that will help to guide their lives." (p.8-12)

The features we have listed indicate that the time is ripe to disclose a doctrine which.. does not contradict the findings of science, but actually draws support from them and it is advisable for the wisdom to emerge from its hiding place in the minds of a small number of Asiatics and become accessible to a wider if still limited circle."(p.14)

You, because of your interest, will, if you persevere, be included in this circle, as are all genuine seekers.

"No other all-comprehensive culture can fit so well into the recently expanded space-sense of mankind", says Dr. Brunton, "with this treatise, therefore I rise, with my readers, part of the way to such a Higher Way. The Ascension will demand much from them, but it will give more, for it will, when completed in a

further volume (The Wisdom of the Overself) finally solve all such problems, remove their deepest doubts and furnish them with an impregnable rock-like support throughout life.

The Scientist may find the further clues he needs for progress towards the self disclosure of reality.

The devotee of religion, who wishes to worship the living God, may discover the secret mainspring of his own faith.

The mystic may learn to rise from his blissful thoughts of God, which is but an image, to the thought-less and image-less God as He really is.

The Philosopher may here meet with an attitude of mind which is finally infallible and can dispose of all criticism.

This culture is time-conquering because it arises out of the ever-enduring reality within which the universe is embraced. (p.14)

Remembering the statement that you will need all your strength as you tread this Path, you will find the reading attendant on the learning about this new culture will be harder than that needed for the earlier books. "It needs sustained and concentrated attention, demands keen thinking and propounds tough problems.... the stretch of the basic doctrines in the earlier books did not go far enough." (Appendix)

"The seeker begins with faith but he must end with knowledge." When Dr. Brunton returned to India on his last visit, which covered ten years, he realized that the realms of asceticism and meditation were not enough. It was not sufficient just to perfect yourself in indifference to worldly attractions, and in the control of a restless mind. Meditation on oneself was a necessary pursuit "but it did not constitute the entire activity which life was constant-

ly asking of man (p.16).

The question put forward by the Maharishi and found in old Sanskrit books, 'Who am I?' was not sufficient, although needful in its own place as a milestone on the way to wise self-mastery.

The formula for use by those on a higher level should be lifted to the scientific impersonal enquiry into the nature of the ultimate 'I'.

What am I?

This question is followed up by that which enquires
What is the Meaning of the world?

Unless you have a healthy, active participation in the world's affairs you will never know if you are living in a realm of sterilized self-hallucination or not.

Meditation apart from experience is empty.

Experience apart from meditation is tumult." (p.19)

Living in the world represents opportunities for the spiritual seeker to test the strength of his ideas, but an integral culture is needed, which can be rounded by reason and can survive the best of every experience. Therefore you must enquire deeply into the real nature of the external world, uniting the resulting knowledge with mystical perception.

"The mystic who started with wonderment about himself would be forced to finish with wonderment at the universe... for if we endeavour totally to withdraw from external sense-activity, we not only withdraw from the universe but from our conscious self.... this means that not only are we part of the world but the world of sense impression is a part of us!

Truth can only be won by a comprehensible analysis of the Whole which

necessarily includes world-analysis and individual analysis." (p.21)

It is now time for you to seek the realization of the final knowledge which the old Sanskrit books tell you deal with the higher mysteries of Yoga.

What are these higher mysteries?

They represent the difference between knowing something and feeling it (p.30). Meditation gives a feeling of having reached truth but it does not give irrefutable knowledge of truth. "Intellect and reason must now be called in to establish that which feeling glimpsed - then - your whole being will be harmonized, your outlook firmly established and your inner peace welded into an unbroken and unbreakable element." (p.30)

Among those old Sanskrit texts are three books which deal with what is known as the Ultimate Path and can bring you to the realization of ultimate truth, which they call the

Yoga of Discernment

whose final stage is the

Yoga of the Uncontradictable (p.36)

The first of these books is probably familiar to many of you, the famous classic 'The Bhagavad Gita' of which several translations are available, the second is "scarcely known, much neglected and rarely read" and is called 'Ashtavakra Samhita (the song of the sage Ashtavakra) it is around three thousand years old and is the mysterious book from which the great sage of the last century Ramakrishna, instructed the famous Vivekananda. The third book is a very small one entitled 'The Mandukya Upanishad' (The Secret Doctrine of the Sage Mandukya) together with a supplement 'Gaudapada's Karika' (the concise stanzas of Gaudapada)

The old seer who introduced these books to Dr. Brunton said, "These works contain the master key to those higher mysteries beyond Yoga....knowing these

neglected systems you will need to know no others" (p.37)

We give you the titles of these books, the contents of which are little understood by most Orientalists, let alone by Western people because there may be some among you who will care to buy them and try to thrash out the truth from their pages.

In the chapter headed the "Ultimate Path" you will find a useful and helpful survey of the relation between this hidden doctrine and the more popular but inferior yogas. There are "three progressive degrees through which we rise to wider awareness:-

The most elementary group is devoted entirely to physical exercises in concentration. As it is recognized that a sickly body disturbs the mind...these exercises are frequently given as a preliminary step to those who know sufficient to start in a higher degree. (p.39)

You who are taking the Yogism Course are already familiar with the Hatha Yoga exercises.

The Second Group "includes various exercises in meditation... these meditative reveries must, in the next step, be converted into permanent understanding." And with the profits in self-preparation gained from the business of these earlier methods you will climb to

The Third Step - the Yoga of philosophical discernment.

This is the highest group of the Yoga family; it is finally super-mystical but initially purely intellectual and rational.

It is the Hidden Doctrine!" (p.40)

At this point with your concentrated and disciplined feeling and thought, you must sharpen your reason and apply your intelligence to a guided philosophical consideration of the meaning and nature of the whole world and life. (p.40)

When you come to the next volume after this "The Wisdom of the Over-self" the "missing doctrines and the yoga of the uncontradictable" will be given. What is given in the "Hidden Teaching Beyond Yoga" constitutes part of the yoga and will prepare you for the highly advanced study with which your rational quest may come to close. (p.45)

You will find, in the chapter on "Religious and Mystic Grades" that "no man may jump the high hurdle between simple religion and subtle philosophy," it is beyond his powers. "Life is a growth not a leap. (p.57)

Religion and mysticism make an appeal to emotional faith and emotional experience but "neither makes an appeal to the criterion of highest truth" (p.67). "Whatever truth they contain is but the symbolic translation of subtle philosophical tenets."

In this new search you will find it needful to put aside certain hours for study and reflection, but when you have found a way to fit in the time you will find your reward.

The aspiring and ambitious will always find a way!

From now on you must endeavour to rule out

All assumptions.

All surrender to sentiment

All dogmas.

All dreams of the unseen and unknown

All blind faith,

(p.79)

You will never be able to interpret life satisfactorily if you continue

to study fancies instead of facts! Therefore try to learn something about science because science is the beginning of the Philosophy of Truth.

1. Enquire into every phase of total universal existence!
2. Push on until you get the fullest explanation of things about you.
3. You must take within your scope of examination such diverse matters as
Business Marriage Drudgery Rivers
Industry Maternity Plants Mountains
Warfare Dreams Animals.

They all belong to universal existence.

It must be remembered that every enquiry is made with the mind, therefore

"Philosophy seeks to discover

1. Why the Mind wants to know all these things.
2. Why it takes up the quest of the Truth.
3. What is its own nature.
4. What are the limits of its capacity to know Truth.
5. How it comes to know the world.
6. What, in short, is the ultimate truth of all truths that we already know,

Philosophy demands truth in its entirety, not half or quarter truths.

It values the contributions of the departments of facts or faith and indeed all others, but escapes from their restricted specialism and refuses to limit its enquiry." (p.80)

You will find no dullness on this stimulating adventure! On the contrary, it is so engrossing that "when its full practical bearing appears on the horizon of study the episodes of your every day personal lives will be

seen against a perspective of growing grandeur. " (p.81)

"The hidden teaching of India endeavoured to lead men to detect the essential meaning of human life to help them to gain insight into the real structure of the universe and to point out the grand sum of absolute truth shining on the horizon of all existence. " (p.85)

There are now English translations available through the School of such Sanskrit texts. These include the Upanishads, the Bhagavad Gita (already mentioned) the Commentaries of Shankara (whom we mentioned as Shankaracharya in our first lesson) Vivekachudamani (the Crest Jewel of Wisdom) the Brahma Sutras and many others.

There are, naturally, progressive stages of development through which you will have to pass. The great Shankara said, "The orders of mankind (corresponding to the three powers of Comprehension) are three in number..... endowed with three grades of understanding i.e. low, middle, high....."

The earlier custodians of the Wisdom did not mind whether the aspirant belonged to any special religion, but it was imperative that he should be psychologically fit.

As a student you should examine yourself "at leisure in a strictly objective manner and on a basis of strictest honesty." (p.93)

Find out whether you are swayed by:-

Harmful instincts	Well known prejudices	Unknown bias
Hidden fears	Foolish hopes	Unjust attitudes
Moods of the moment	Powerful hallucinations	Deep-seated illusions.

(p.93)

You will discover what you really are!

The revelation may be very unpleasant, shaming and enlightening, but if you are made of the right stuff you will discipline yourself and gradually change your mental approach to life.

"Knock down the idols with feet of clay!
Find out what forces are acting in the mind!
What is affecting your reasoning outlook!
Ruthlessly unmask your hidden motives by searching criticism!
Dig out your mental weeds and bring them out into the light of
consciousness!" (p.94)

Humble yourself and admit your character!

As soon as you have the courage to recognize your faults you will begin to make progress for you will have a healthier mind. "Before you can study philosophy with profit you must study a little psychology." (p.95)

Recognition of your faults is the only way in which you can fit yourself for the mastery of the hidden philosophy. (p.96)

You may often feel very discouraged over your progress, but when you do, remember the useful old Chinese proverb

A ten thousand mile journey starts with the first step!

The hours that you give to philosophic discipline and study will not be wasted for, as religion advocates the good life, philosophy advocates the best life. Do not let defeatist moods get you down! They will blow over but the determination to carry on with the quest must remain." (p.100) It all boils down to these six words

A struggle in life against YOURSELF!

Yet it is the only struggle which is worth while.

Your must be prepared to give yourself!

The weapons with which to wage this fight against deep-rooted habits and modes of thought are

Right reflection!

Deep Analysis!

Constant enquiry!

Add to this yet another weapon - a settled attitude of inner detachment from both the unpleasant episodes of life and the pleasant attractions. As Dr. Brunton wisely and pithily remarks; "Every tear becomes a tutor! "

While casting off the invisible chains which bind you, you do not have to cast off "the routine of family obligations! You can work and play as others do BUT deep down in your heart you will begin to realize that all these things are transitory and unabiding" (p.105) You just form a different estimate of them from the common one. Duty will motivate you more than desire.

Take care, however, of letting your search for truth "slay all the poetry of your soul, to the neglect of the finer nuances of art and Nature... the zest for accurate measurement by the logical mind need not displace the appreciation of charm and atmosphere by the sensitive heart; there is plenty of room in life for both." (p.106)

LESSON SEVEN

THE HIDDEN TEACHING BEYOND YOGA - PART II

Again we return to the technique of meditation.

There are three points to emphasize especially if you are to pursue the philosophic quest:-

1. Regulate the thoughts and master attention.
Then concentrate fully in any required direction...The Mind must move only where the Will directs it... This will ultimately help to burn away through the hardest intellectual problems.
2. Seek equipose! A calm, steady and even disposition of mind which will withstand shocks.
Permanent equilibrium can be established only by completing a course in philosophic discipline! Indian sages call this level-headedness. We prefer to call it inner peace. (p.107)
3. The last point to be noted is the unfoldment of reverie.
This is of profound importance and the highest value when, in the more advanced stages, you attempt to gain the final fruits of your philosophic efforts, the Realization of Ultimate Truth!

Every philosopher must possess these three qualities of concentrativeness, calmness and reverie. In these respects he will be a mystic, but most mystics are not philosophers. Mysticism may now be viewed as a disciplinary stage through which the would be philosopher must pass if he finds, as most do, that he lacks such qualifications." (p.108)

The old Eastern teachers had a method of imparting their instructions

by constant repetition. They made it a point to reiterate again and again certain points they wanted their pupils to remember, with this in mind we repeat, once more, that

"Only when meditation is correctly practised is it likely to be useful for this or any other quest."(p.110) And remember, also, that at every stage you must suppress emotions and sentiments whenever they come into conflict with reason. "Emotion unchecked by reason is one of the great betrayers of mankind."

Every emotion becomes potentially dangerous when it takes upon itself the task of guiding reason instead of letting reason guide it. You must from now on

"Think truthfully and courageously enforce a strict self-discipline."(p.111)

While you are taking time off for study, do your best to train yourself to disregard your emotional likes and dislikes! Endeavour to free yourself from inherited misrepresentations of the truth:

Emotion may have the upper hand for the moment, but, in the end

Reason should be the ruler!

You need not destroy sentiment and feeling, but you must guide and control them - therein lies the difference!

Demand complete candour from yourself!

And as you courageously analyse yourself you will discover that your mind will become more peaceful. "You will begin to live as a better and wiser human being" (p.114) The most difficult of all tasks in this struggle is that of learning to

Give up the Ego!

You will discover that every time your ego interferes with your discipline of thought that "its truth-value is distorted."

How often do you use expressions such as these?

"This must be true because I believe it."

"I do not believe this so it must be wrong."

"This does not interest me so I will dismiss it."

If you want to be "initiated into genuine philosophy you must begin by throwing out such merely egoistic standpoints." (p.116)

Do you remember that Jesus said, "Except ye become as little children ye shall in no wise enter the Kingdom of Heaven?"

"This means the childlike mind and not the childish mind You must walk humbly in these philosophical precincts. (p.117)

In the chapter "The Worship of Words" you will find that yet another analysis is expected from you. Yet another control! This time

You have to examine the manner in which you use ordinary words!

Most people speak before they think. The reverse must be the rule!

Think before you speak!

Try to be accurate in your use of language. "Language - the choice of words and the structure of sentences - may markedly help or hinder the philosophic quest, and that is why the philosopher must be tremendously careful, more careful about its use than any others. (p.127).

Careless use of words by the ordinary man, is one thing but it becomes utterly unpardonable by the philosopher.

For instance, take the cheap prevalent use of the word "lousy"! When using the expression "This film is lousy" it is a complete misstatement. Animals and soldiers at war can be lousy, but NOT a roll of celluloid!! Therefore, be on your guard for "expressions which give a status to meaningless nonsense"! (p.133)

Perhaps you may consider such an admonition as pedantic or prissy but, "this verbal dissection is part of the essential equipment for ascertaining truth" (p.132)

Try it! To your surprise you will find yourself becoming mentally uneasy and very linguistically uncomfortable and self-conscious to begin with. But after a while this verbal ghost-laying will become interesting, as well as helpful to your progress. At this point you will find that Dr. Brunton gives you a word of encouragement. On page 146 you will read, "There should be no misunderstanding of the function of linguistic analysis. It is not meant that speech should exist only for the purpose of conveying facts. It is not meant that all metaphysical language, all the beauties of poetry, all the relaxations of humour, and all imaginative work should be neither expressed nor appreciated.

The light and often grossly exaggerated touches which humour gives to conversation, the colourful patches which the reading of novels gives to leisure, are not to be rejected in disdain...what is really meant is, you ought not to forget the fact that it is nonsense and that you may not utter or think a single meaningless word during the philosophical quest without losing your right direction. (p.46)

"The subtleties of language may be shaped into a master-key which unlocks many gates of the mysteries of thought and being. (p.148)

In the chapter The Search After Truth we run across our old friends

"questioning" and "doubt" again. "The student on the philosophic quest must entirely discard

Blind Faith
Easy following of
tradition.

Unquestioning acceptance
Submission to the rule of
large numbers. (p.154)

To the average person they may be useful, but they are useless in the search after Truth. You must try and introduce the "element of courageous questioning into your everyday conceptions and in this way learn more about their validity. These conceptions may be right, but they may also be wrong. It is up to your own judgement to discover their perpetual infallibility!

Do Not Believe in Belief (p.156) Why? Because belief and reason are not good road companions!

What is Truth?

We are going to give you a very simple definition which has most profound implications. Engrave it deeply on your heart.

TRUTH is that which is beyond all contradiction and free from all doubt; which is indeed beyond the very possibility of contradiction and doubt; beyond the changes and alteration of time and vicissitude; for ever one and the same, unalterable and unaltering; universal and therefore independent of all human ideation." (p.158)

"What about intuition?" you may be asking by this time. "Are we to discard this also, along with unchecked belief? Not necessarily. It all depends, like mysticism, on how it is used. There are pseudo-intuitions and authentic-intuitions and only "the few who have undergone the philosophic discipline are capable of making a distinction. (p.167)

Beautiful poetry, inspiring music , "discovery of outstanding technicological inventions and useful scientific laws have sometimes come to birth intuitively during moments of relaxation or reverie. (p.167)

But such happenings are relatively few and the instances when a person's intuition have been founded on emotional bias have been so numerous that the intuitionist's ground must, as a general rule be considered unsafe for beginners if unconfirmed by other criterions.

"It is one of the functions of philosophic discipline to act as a corrective to mystic and intuitive experience." (p.173)

"The ancient Indian sages once stood in certain aspects where the scientists stand today, but they did not hesitate to push their enquiry into a wilderness where all familiar landmarks were lost.

They devaluated the personal factor and never stopped until the last letter of the last word of human thought had been completely spelt out. They discovered there are two different kinds of thinking, which might be termed the Lower and Higher states of Reasoning.

First:- the power of analytical judgement is applied to the external world in an effort to distinguish what is substantially real from merely apparent.

Second;- thought must critically return to itself and unhesitatingly examine its own nature.

This can only be successfully achieved if success in Yoga has previously been achieved.....the task is immense. (p.173)

By this time you will have realized that the student who has had the determination and understanding to follow the teaching so far will have risen above

"The primitive consolation of religion.
The unsubstantial conjectures of imagination.
The blissful dreams of mysticism.
The self-deceptions of logic.
The profound slumber of verbalism.

And will be face to face with
The Revelation of Relativity." (p.177)

Albert Einstein's Theory of Relativity opened up a new pathway for the thinkers of today and Eddington and Whitehead followed his scientific doctrines into the realms of philosophical psychology and philosophical logic. But, and this may astound many of you, "Only in the ancient Asiatic thought is the path of analysis, which they have begun to travel, been followed to its fullest extent." (p.179)

You will realize that such a deep and ponderous subject cannot be discussed fully in a few pages of a course such as this. As Dr. Brunton says, "It is impossible for the mind to present to itself, in any adequate imagery, the idea of how Relativity strangely affects the mass of our material universe. We must be content to know, without knowing how." (p.180)

Since Einstein, Eddington and Whitehead are beyond the comprehension of many non-scientists he has endeavoured to clarify their ideas under the headings of The Tricks of Time, The Doctrine of Standpoints and Man's Expanding Space-Time Sense. He ends up this chapter saying, "We are following a suggestive and exploratory trail which has led us back through the things of time and space to man himself, partly to his mind and particularly to the sensations which he forms of the world without. It is the next task to investigate their precise nature, as well as to ascertain how much of what we see is dependent on the mind. (p.206)

In the chapter "From Thing to Thought" we have to consider the "Mystery of the relation between the things of our experience the senses and the mind." Everything is a "product of two ingredients - the mental and the material." (p.207)

What do we really know of this world?

And in what manner?

To get our answers we must become, in turn, a physicist, a physiologist and psychologist. We must search our field of awareness" We must

Analyse our sense of hearing.

Must look into the function of seeing.

Analyse the impressions we gain from touching.

We must ask ourselves:-

"What would our relation be to the material world if the nerve paths and brain centres were impaired?"

"We may know many things but the only things we know for certain are the conditions of our consciousness....i.e. our sensations and nothing else."(p.219). We must grasp that point.

"We never know the panoramic world in itself. We see the world only through the immovable spectacles of the sense-reports which we receive concerning it. We cannot bring it under direct observation. What we directly observe is - our mental reaction to it i.e. ourselves! Without ever being conscious of this certain and simple truth we live day and night in no other world than that whose form is figured for us through what is termed sensation." (P.220)

We need more Truth!

"It is hard to believe that we are aware of thoughts of external things only....when all these years we have fondly believed we were aware of

the things themselves! It will be hard to let go of the familiar outlook that of materialism. But it can be done if we give a little time and much thought to it.

Instructed and Concentrated Thinking Can Work Miracles (p.228)

In the last three chapters "The Secret of Time and Space" "The Magic of the Mind" and "The Downfall of Materialism" an enquiry is made into the nature of human experience of the external world,(p.230) and we learn that "The World as an idea exists for some mind or it cannot exist at all"(p.265)

And that his study of the "relation between the world and man between matter and mind....will end in the discovery that the entire panorama of the world is a mental construction.

It will destroy materialism root and branch and will lead to the infinite reality whose knowledge is TRUTH" (p.313)

"We know things exist because we originally know them mentally.

Mind is the Final Ground."(p.276)

LESSON EIGHT

THE WISDOM OF THE OVERSELF - PART I

We now turn to "The Wisdom of the Overself", the last book to be discussed in this Course, in which we have endeavoured to point out to you the Path leading up from Ignorance to Knowledge.

This book, with that of "The Hidden Teaching Beyond Yoga" puts before you a sincere attempt to explain the meaning of existence. This teaching has, for many centuries, been given to Asiatics in their own language, but, for the first time, it is now written down in English.

There will be much in these pages that is strange and unfamiliar but do not let it depress, or discourage you if you are unable to understand the teaching in its entirety. Much of it will be within your comprehension. Even your "faith and interest alone will suffice to bear good fruit...Even you who feel you have neither the external conditions nor the internal inclination to undertake such a quest may feel heartened merely to know that

The Overself IS

That life is significant

That righteous conduct is worth while."(p.8)

In its seventeen chapters and an enlightening Preface "The Wisdom of the Overself" takes up:- The Meaning of Mentalism, The Birth of the Universe Studies in Dreams, The Metaphysics of Sleep, The Secret of the "I", The Scorpion of Death, The Immortal Overself, The Shadows of Evil and Suffering, The War and the World, The World Mind, The Unveiling of Reality, Initiation into Mystical Experience, The Yoga of the Discerning Mind, the Mystical Phenomena of Meditation, and lastly, Some Fruits of Philosophy.

Each of these chapters is so packed with valuable and enlightening

material that it will be almost impossible to give you the full import of their contents in so confined a space as a lesson in a course, but we will do our best. Those of you who are fired to follow the teaching more fully can always obtain and read the books themselves. To the others of you, we hope these Lessons will always remain a beacon light, pointing the direction to the country of the Universal Mind.

We are now about to take up the subject of Mentalism.

1. What does Mentalism teach?

"It seeks to get home to people the difference between Mind and Brain, between an untouchable essence and a touchable thing; between an invisible principle and a visible lump of bone-covered flesh."(p.8c)

When we perceive anything only through the senses, we only perceive partially and incompletely. Our eyes, ears, hands, tongues and noses have not the final say in experience.

"To know the world as it really is, we have to expand our Field of awareness to a higher dimension....Mentalism demonstrates that our experience of the whole world is NOTHING BUT OUR THOUGHTS OF IT."(p.12) And these thoughts are always on the move, they exist and vanish, are replaced by others which may be similar and because of this make us believe in smooth continuity.

"A law of movement rules everything, material and mental.

The reality of the World lies in its restlessness...

the vaunted stability and solidity which the senses place before us are mere appearances....there is never a moment when the perpetual world-vibration pauses, never a fraction of a moment when the oscillation of atomic energy comes to rest. What science has discovered with instruments Ancient sages discovered more than 2,000 years ago!(p.13)

But atoms are not the last word.

Mind is the source of Energy!

"Energy will be found... to be an attribute of mind; something possessed by the mind...not the feeble thing which is all we humans usually know of the mind and which is but a shadow, but the Reality which casts the Shadow. THE UNIVERSAL MIND BEHIND OUR LITTLE MINDS."(p.15)

We must realize this great truth that "Mind is a non-material essence, is the ultimate being out of which both energy and matter have been born.(p.16)

2. How did Mentalism get its name?

Mentalism derives its name from its fundamental principle that Mind is

The Only Reality.
The Only Substance.
The Only Existence.

things being our ideas and ideas finding their support in our mind.

3. What is Mentalism?

MENTALISM IS THE DOCTRINE THAT THERE IS NOTHING BUT MIND. (p.16)

- a. All things in human experience, without any exception are wholly and entirely mental things, and are not merely mental copies of material things.
- b. This entire panorama of universal existence is nothing but a mental experience and not merely a mental represent-

ation of a separate material existence.

- c. We arrive at such conclusions not only by a straight-line sequence of reasoned thinking but also by a re-orientation of consciousness during advanced mystical meditation.(p.17)

The Materialist will say "Mentalism will blot out the entire existence of the Universe before it could appear in the perceiving mind....because there would be no human mind to think of it."

The Orthodox Religious critic will object. "Human beings had yet to be created by God and so no human observer could have observed the event of creation, nor the period of planetary preparation which followed it. (p.17). To these Statements Mentalism replies:-

"Something unifies all shifting items of experience.

There is no self-sustained reality, no independent existence, apart from the Mind."

"To think of the World at all pre-supposes the simultaneous existence of a thinking mind."(p.17)

You will now begin to realize that "a world which is not an object of consciousness has yet to be found...We must recognise a relation between the world and the individual and the world and a Universal Mind. (p.19) If you remember that thousands of small cells exist in your own larger body you will understand the statement that many mental operations owe their existence to the single larger Mind.

What shall we call this supreme mind? Such a nebulous term as God must first be defined before it can be used... and a definition which will be

satisfactory to all is almost impossible to find. Therefore we will use a self-explanatory term.-- The World Mind -- which will indicate the universal Intelligence, or put poetically, the Soul of Nature. (p.22)

The question arises "Can things be thoughts?" On page 24 we find an answer:-

The World-Mind possesses the power to send forth its imagination, to project its thought constructions, and to fill its own seeming void with countless thoughts of things in such a way that they are apprehended by all mankind."

Each one of YOU receives these ideas through YOUR own mental operations!

If you liken Mind to Soil you will realize how varied your mental experiences can be!

Soil produces grass, plants, trees, vegetables, fruits and cereals!

Mind may wear as many disguises as your thoughts!

On p. 25. Dr. Brunton issues a word of warning when he states:-

"It would be a gross error to mistake mentalism as committing itself to the doctrine of the world's non-existence.

The mere affirmation that the world is a form of thought definitely implies that as thought - but not as an independent material entity - it must certainly exist.

The student must fully and clearly understand that when it is said that matter, as such, is meaningless and non-existent, we

do NOT also say that the form of existence which passes itself off as external is meaningless and non-existent."

When people first hear of mentalism they are inclined to oppose it because it is so unfamiliar, also because they are so taken up in favour of materialism. They "do not like mentalism because it rocks their sense of reality like an earthquake."(p.26) But even the materialists say "This is the universe as we define it and observe it" (P.26) So putting forward their IDEAS of it. If they understood what they were doing they would realize they were -

- giving their assent to mentalism!

There is a very very ancient book, the Maiti Upanishad, written by a sage who lived thousands of years ago. He wrote a sentence of six words which bears out the fact of Mentalism:-

"The World is just one's Thought."(p.36)

At this point several questions may come up to be answered:-

When did the world begin?

Whence did it come?

How did it arise? (p.26)

1. The hidden teaching explains that the Universe is an endless affair. There is no moment at which it has not existed. There will be no moment when it will not continue to exist.

2. It did not arise by a sudden act of Creation.

It arose by a gradual process of manifestation.

Because it is a VAST THOUGHT and not a VAST THING it was brought into being

by the World-Mind Out of Itself, out of its own mental substance, not out of any foreign stuff such as matter.

3. The World-Mind does not need to "create" the universe out of nothing when it can bring it to birth out of its own self.

As a mental principle it does this by projecting the world as its idea.

THE WORLD IS ITS SELF PROJECTION (p.26-29)

How did the universe come to assume the character which it possesses?

This, too, is answered by the doctrine of mentalism. The World-Mind is imminent throughout the universe. The universe has arisen out of its constructive meditations but it has arisen in orderly self-determined fashion, shaped by its own memorized mental impression of a former state of active existence. (p.29)

At this point the law of cause and effect "Karma", comes into the picture for we read:- "the ceaseless procession of images, picturing forth suns and stars, lands and seas and all things visible emanate from the World-Mind under a divine immutable mysterious KARMIC law" (p.29)

We are inclined to think that the Law of Karma applies only to human beings. On the contrary, Karma applies to the Universe and Nations as well - It is a two-fold law, one being general and the other special.

First: Whether it is a planet or a protoplasm it has to inherit the characteristics of its own previous existence and adjust effect to cause.

Second:- It applies to individuals who have attained self-consciousness...The World Mind makes the universe by constructively thinking it, but it does not force its thoughts. The thoughts arise of their own accord under

a strict Karmic and evolutionary law.

All Karmic forces and thought-form carry on their activities, intertwine, inter-act and evolve of their own accord in the presence of the World Mind, just as plants grow of their own accord in the presence of sunlight, But it is to that very presence that they owe their own existence. (p.29)

And how about individuals? Is their relation to the World Mind and Karma the same as that of the Universe? Yes!

"One and the Same World Mind refracts itself into Millions
of entities -

each different from all the others. They also come into existence by the power of Karma. As the ripples of Karma flow across the lake of the World Mind they move through both the universe and the individual at the same instant." (P.34)

But while the World Mind manifests both in the individual and the world at the same moment, the individual is the centre round which the world revolves!

The hidden meeting-point of the World Mind within each one of us, is the OVERSELF!

As you already know, this is situated in the heart centre.

The heart is the focal point where the World Mind, through the Overself, affects the personality. (p.35)

Space will not permit us to go fully into this fascinating and complex problem, but we ask you to remember that:-

"Mind is its own Seer and Seen
Self and Not Self
Experiencer and the Thing Experienced.
This is Insight!

THERE IS NOTHING IN THE WORLD BUT MIND!
This is mentalism! (p.45)

And what of dreams? Have they any place in the scheme of things? They have. Our wakeful life is very similar to that of an iceberg, of which only the peak is above water. The greater part is below the surface!

If we want to understand the workings of our mind we must investigate its actions during sleep and dreams!

"Dream is an entry into the first hinterland of the Mind." (p.45)

We have all kinds of dreams, some absurd, some rational, some harmonious and others nightmares. Some may be:-

1. An accurate perception of some event happening at a distance ... a genuine clairvoyant vision.
2. Others deal with things, persons and events which cannot be traced to our waking lives. They often leave extremely vivid after images and their memory is hard to shake off, even after years have passed... These dreams are either actual transcripts or vague reminiscences of former happenings. Their roots are deep in earlier incarnation and they revive events which happened then!
3. There are rare dreams which are most important because they originate from an altogether loftier level of mind. Dreams of this superior character will bear good fruit after the dreamer awakes.

4. Sometimes one who has learned to live in the Overself appears to a friend student or follower to exalt, warn, guide or encourage, invariably in a clear vision at the moments preceding death." (p.49)

However, "whatever be the parentage of a particular dream, all dreams are born of the image-making Power of Mind." (p.54).

"The wakeful and dream experiences are two different standpoints from which One and the same Mind views its projected images, as if they were external to itself.

In waking experiences they are its own refashioned echoes of the World Mind thinking in it.

In dream experiences they are entirely its own original productions."
(p.58)

The chapter, "The Metaphysics of Sleep" tells us that the mind not only expresses itself through wakefulness and dreams but also in a third state "wherein sleep attains its profoundest intensity and when consciousness completely vanishesthis state of deep dreamless slumber we will call by the simple term "sleep".
(p.62)

It is not usually known, but the profound torpor of mind which characterizes sleep "is a gateway to the increase of worth-while knowledge" (page 62). Many profound problems have been solved and profound inspirations have been received in sleep for it is this deeper layer of mind beneath the threshold of conscious thinking which is the

THE SECRET SOURCE

of all those glorious artistic inspirations, all those recaptured missing links of knowledge and all those intuitive decisions which triumph over perplexing situations..... We cannot limit the use of the term "mind" only to its particular phase of "consciousness" alone.

Mind is More than Consciousness
as we know it. We must recognise that there are two types of awareness.

One is the everyday kind with which we are familiar.

The other is recondite, mysterious and utterly unfamiliar. The mind in sleep has a kind of consciousness of its own." (p.64.)

What is Consciousness?

It is the sum total of the changing series of sense, impressions, perceptions, thoughts, feelings, intuitions, ideas and memories.

It is...

A Knowing. (p.65).

The great error of all materialism ... is to confuse mind with consciousness. For the consequence of treating them as convertible terms and failing to make a careful distinction between them is that they then have to make mind a result of material activities instead of prior to them. (p.67)

Mind is the general raw material of all our particular thoughts. All thoughts are virtual in mind but actual in consciousness. (p.68)

This brings us to the next question of:- What is the Source of Intuition and Inspiration?

Usually they arise in moments of repose or reveries and are the result of the workings of the deeper layer of mind. Have you not often had the experience of suddenly, remembering - in a flash - a fact which has eluded you?

"Sudden intuition and spontaneous inspiration often receive similar results from the workings of this deeper mind."(p.70), And we would do well to

heed them. Real intuition is "an unexpected voice and usually comes just at the precise moment when it is really needed, not merely when it is asked for" (P.71).

Likewise the inspiration of the artist, the poet or the inventor arises in the same mysterious manner; their technique is only a net which they must throw out into the sea of the mysterious consciousness of the deeper mind. The pearls that result from this action are the works of art, the inspired poems and the results of modern inventive geniuses that we see all round us today.

LESSON NINE

THE WISDOM OF THE OVERSELF - PART II

Now that we have discussed the three states of waking, dreaming and sleeping, there is yet a fourth state to tell you about, the fourth state which the "hidden teaching holds up, as a goal worth working for" (p.75)

Those who have meditated successfully on the three previous states will "arrive eventually at the significance of the mysterious fourth state, which is the undisturbed and unbroken awareness of MIND-ESSENCE" (p.75)

"We must realize truth about life whilst yet in the flesh, if it is to be truth and not a substitute: this is why neither dream nor sleep will suffice to provide the conditions adequate for such realization.

The Spirit of Heaven must descend to earth and enter through the door of the body and be a welcome guest whilst we are fully awake, not whilst we are dreaming or asleep.

The transcendental fourth view takes all the other three states into its wide scope and therefore embraces the whole of life. He alone who can attain it may rightly call himself a philosopher and none else. But such a view must not be mistaken for a merely intellectualist one; on the contrary, it is a profoundly
MYSTICAL INSIGHT. (p.76)

In chapter VI we return again to the vexed question of the "I". The first of our thoughts is "I" ... the only self man believes in today is his body

Consequently the original "I" thought becomes converted into "I am the body.." but because he takes the body for what it is not, he ends by deceiving himself about the things outside and around the body... and hence the arisal of a triple error:- the world, the body and the "I" are all regarded as non-mental! (p.79)

As a person YOU are, what every other thing is.

In "The Secret Path" and "The Quest of the Overself" you will have already found the truth that the sense of "I" does not ultimately reside in the fleshy body. You must get away from the narrow personal 'me' to the wider, more inviting and more inspiring 'I'. The final and most important member of the 'I' family is this unseen and unknown one.

The ordinary "I" is A thought!

The ultimate "I" is pure THOUGHT! (p.87)

This inner "I" is the Witness self, the Overself!

In these Lessons we have learned a lot about living our lives and, latterly about dreams and sleep and have found that mentalism helped to give us the key to a correct understanding of this world.

Can it also "secure us a correct and rational understanding of the next?" (p.91)

"What will death do to a man's body?

What will it do to his thinking self?

Does he become a "spirit?"

Certain ancient mystic texts and a definite tradition about death, in the hidden teaching, help explain the matter in a manner appealing to reason. (p.91).

For those of you who wish to read one of the most important of these texts we would suggest procuring a copy of "The Tibetan Book of the Dead", translated from the Tibetan (with a splendid commentary and foot notes) by Prof. Evans-Wentz and the late lama Zamdup. You should be able to obtain a copy from either Luzac or John Watkins, whose addresses we have already given you.

These ancient sages tell us that the passing out should be quite peaceful.

Dying itself may be compared with the squeezing of a saturated fruit for its juice. The dying person feels an intense pressure which begins in both feet and moves slowly up the whole body, leaving the limbs heavy, cold and numb. This affects the breathing, the flow of blood, the sight and hearing. When the final crisis is completed the sensation of being ultimately identified with most of the body then disappears and centres within the heart itself.

If a strong emotional thought of some other person dominates the mind at this moment, this will be telepathically and automatically communicated.

This is just as wonderful a mental power as clairvoyance." (p.91)

"A sense of utter helplessness next overwhelms the dying person... a terrible loneliness creeps over him. This part of death descends on his desire-filled, possession-grasping nature like a shower of cold water.

The last thoughts of a dying person contribute to the complex group of

factors which determine what FORM HIS NEXT INCARNATION WILL TAKE (p.92)

When the pangs are over, and especially after the final beating of the heart, the "dead" person passes into a state of clairvoyant vision. He will receive flashing glimpses of his own past life. The past return... in a web of sharply focused pictures (p.92)

What happens next?

A Living Being, which although he does not know it has already impertably observed the death of his bodily being, a hidden "I" which has always observed the surface "I", something within him yet something that he has not hitherto recognized as himself will now touch his consciousness, this being none other than his

OWN MAJESTIC OVERSELF.

For the first time he sees himself not only as others see him but as the impersonal power of Karma sees him

He is made to ask himself the question

WHAT HAVE I DONE WITH THIS GIFT OF LIFE?

Then the ebbing tide of consciousness turns all existence into what he now understands as being

the texture of a dream....

He has a chance to see the world's materiality for the fundamental

illusion it was ... If he can realize this and hold to this realization right to the very end, he may definitely gain a spiritual profit which will show itself IN THE FOLLOWING INCARNATION.

When the revelations are at an end he falls into a welcome, dreamless sleep, an utter rest of all his being within simple unconsciousness.

Only now is the transition of death really complete.

An epoch of the individual's life is at an end! (p.93)

Why should anyone fear death?

There is absolutely no necessity for the mind to cease its own existence when an object of its consciousness, like the body, ceases to exist... The philosophic student knows that the world exists inside his consciousness and consequently knows that

it is not lost at death.

It will come into spatial manifestation once more when consciousness becomes active again.... this knowledge victoriously triumphs over death!

THE MIND IS IMMORTAL! (p.94)

What are we after death?

When the short period of post-mortem blankness terminates, consciousness slowly revives - until the man finds himself once again as he formerly was... he is a living self-centred creature surrounded by an external world...but its space is not physical but mental....the so-called next world is

A FORM OF CONSCIOUSNESS - NOT A PLACE!

The newly awakened spirit first becomes aware of a succession of thoughts and hence, of time. Later it becomes aware of space and the sensations of what may be called the spirit body and then the awareness of other forms, other creatures and objects enters its field. But

do not think of this in the gross way!

It must be repeated that

all this is mentally constructed!

There is really no such thing as "astral matter" from the ultimate standpoint anymore than there is such a thing as earthly matter, both being only forms taken by consciousness. We get a glimpse of

what will happen to us after death

every time we are plunged in profound sleep" (p.95) "However, there are important changes; the condition is much more prolonged and also, the incoherence and illogical disorder which mark so many dreams are not to be found here... The world in which the disincarnate spirit finds itself, though an imagined one... is as vivid to it as the one it has just left behind... but it pertains solely to the spirit's own person.

The spirit has begun its momentous return journey to the Great Aloneness of God! " (p.96)

It is not possible in such a short space, to enter into a description of the various states through which the spirit passes, nor is it possible to give in detail a genuinely scientific account of everything that happens to an individual spirit... each spirit will have its own private world, just as each dreamer may be said to have his own too... but

"The Master Key to understanding the PSYCHOLOGICAL EXPERIENCE OF DEATH is to keep in view its identity with dream or sleep!

MIND IS IMMORTAL!" (p.101)

One question above all, will be asked by many readers:-

"Is it possible to communicate with spirits either through home seances or through sitting with professional mediums?"

The answer is that "under ABNORMAL conditions we may succeed in doing so. But in most cases it is unlikely that the communicants will be the spirits of those whom we believe them to be.

Both sitter and medium are usually ignorant of the working of the deeper layers of their own minds, an ignorance which often causes them to ascribe to a spirit words which emanate from themselves alone! !

The most serious drawback is that there exists a sort of no-man's land, a psychologically criminal belt which surrounds this earth and contains the most degraded creatures, devoid alike of conscience and truth.
STRANGE EVIL ENTITIES WALK THESE BORDERLANDS OF THE DEAD. Nature has very sensibly put a curtain between us and the afterworlds and whoever meddles imprudently with it does so at his peril. That lying and malignant spirits lurk behind this curtain is a fact admitted even by spiritualists themselves.

Spiritualism has rendered great service to mankind.....but it is a field of research which should be left to a few carefully selected mediums and a few prudent investigators who are sufficiently trained in scientific methods

and yoga technique to work competently and safely in such a deceptive and dangerous field." (p.99-100)

What is the interval between incarnations?

There is no fixed interval between re-incarnations. The individual Karma, modified by the evolutionary Karma of the planet, decides its length in each case. Consequently a man might be reborn after one year or after a thousand years. But a new body cannot be taken until the flesh has totally turned to dust. It is a wise hygiene which cremates rather than buries."(p.110)

REMEMBER

"No grave has yet been dug that can hold a man.
It can only hold his discarded decaying flesh, nothing more.
It is only our lesser part that can vanish.
The Higher one survives for ever.

He whose body is eaten by worms or burnt by fire remains untouched and unharmed. His personality returns as surely as tomorrow's sun, whilst his essence has neither gone nor come:-

IT IS !

Because the "I" owes nothing to the body for its own existence, but draws its life from that higher individuality which lies above it unchanged and unaffected by both birth and death.

THE OVERSELF" (p.112-115)

Turning from the subject of death to that of Evil and suffering. You may quite well ask "why the Overself permits the sin of moral evil to exist in its offspring, the person? Why does the World-Mind allow the suffering of physical pain to mar its universe?"(p.124)

You are perfectly justified in posing such a question. From the days of Job, up to the present time, it has been difficult for people to "reconcile the contradiction of the presence of evil and suffering with the presence of a benign and peaceful God." Frankly we are sometimes likely to forget that there is "much that is truly good, beautiful and useful in nature, life and man. The Assertion that all life is suffering is an exaggerated one. For we cannot form an idea of suffering except in relation to its opposite, which is happiness.

The two must exist simultaneously." (p.125)

If you turn to Genesis you will find this sentence "And the Lord God said, Behold the man.....is to know good and evil." Every finite thing had to be given a certain amount of free play within the world scheme... the Overself had to leave us free to pursue paths of wickedness rather than compel us to pursue paths of righteousness.....the cosmic evolution could not be so fixed and so fore-ordained that there would be no room in it for individual initiative. (p.126)

EVIL DOING IS THE PRICE OF FREEDOM!

It is part of a divine manifestation, and because it is free within certain limits it has also been free to deform this manifestation, which is what all of us have done at some time or other.....but when the ego comes to self-knowledge and feels its pristine peaceful oneness with others the strife ends.
(p.127)

Evil is born as soon as you dissociate yourself from the Overself!

You may not realize a very important fact that in every desire you run after

Possessions
Wealth
Love
Fame

you are seeking the satisfaction, which, in the end, you will find only in the Overself! For its attainment confers a wealth which can never be lost and a love which lasts for ever. (p.127)

The conflict between good and evil goes on all the time, like a battle between two states

Evil		Goodness
Strife	versus	Unity
Selfishness		Harmony
Ignorance		Wisdom

At certain critical transition periods of evolutionary Karma it becomes openly magnified in scope and historically momentous in importance.

The World War II, in fact, marked a tremendous evolutionary turning point for millions of human beings.

Evil is:- A lack of proper comprehension.
A too distant wandering from true being.
An inadequate grasp of life.

Philosophy:- bears a message of hope and bids us have the conviction that in every evil there exists the cancer of its own self-destruction. (p.129)

We must always try to bear in mind that "evil thoughts arise only on

the mind's surface.....Mind's celestial nature itself remains unchanged, undefiled by such thoughts" (p.132) And we will feel a good deal happier if we realize that "time makes our minds old and our wisdom mellow. Life needs plenty of time to effect its high but hidden purpose. Therefore it needs rebirths and plenty of time to make man what he ought to be (p.132)

All apparent evil is not real evil... A man may be suffering what is really good for him, as though it were really bad for him...all experience tends to educate the intelligence and discipline the emotions. Consequently if suffering brings man back to the blessed life that transcends it, its existence is justified. (p.135)

The coils of Karma which entwine themselves around the wrong-doer are primarily there as a natural consequence of his own acts, not as a fiat, of punishment.

Time is educating and developing him to perceive the right!

When he has the humility to face the responsibility for his own past errors, he may see how many of his troubles were self-carved. Where he cannot trace the cause to his present personality, he must needs believe it to lie in his previous ones.

Pain and suffering come to us principally through the operations of Karma. (p.135)

However, "the dark Karma of sin and suffering.... is too heavy to be carried alone.... we need help.... we need to look elsewhere than to our own resources. We must look for effective help to a higher power...most of us reach a stage, one day, where we have to call in the help of our Overself.

Such help manifests itself as Grace.

The intellectual highbrows regard grace as having no metaphysical merit!
The rationalists laugh at it.
The atheists scorn it!

This is their error!

What is Grace? It is a descent of the Overself into the underself's zone of awareness.

It is a visitation of power as unexpected and unpredictable as it is welcome and gratifying.

It is an unseen hand stretched from the world-darkness amid which we grope with unsteady feet.

It is the Voice of the Overself speaking suddenly out of the Cosmic Silence with which we are surrounded.

Grace is a mystical energy
Grace is a cosmic Will.

As such it can produce results in fields of human thought, and can perform miracles under its own unknown laws." (p.140)

Grace manifests itself in two ways:-

First in a sense of dissatisfaction and insufficiency with the exterior life alone.

Second in a yearning for inner reality. The seeker begins to feel that something lies hidden within himself of which he must come into conscious possession.

and that without it he will suffer the miseries of privation and frustration.

The grace often comes as a climax of an emotional struggle... sometimes as as vision of mystic light. The vision is momentary and may not be repeated.

Although the glimpse occupies but an instant in time, its consequences will work themselves out during the ensuing weeks and months, sometimes during years. Once the grace has been granted THE ASPIRANT'S ROAD TAKES A TURN FOR THE BETTER. It opens up for him a perspective of possibilities hitherto unglimped." (p.141)

"At its mystical touch
The memory of bygone sin is banished.
The agony of present suffering is softened.
The ugliest past slips away.
The bitterest resentment dies down.
The hurts of frustrated craving dissolve.
The weak are sustained.
The afflicted consoled. (p.142)

This touch of grace can be felt only after the aspirant has been humbled, chastened and made lowly... the gracious current of a stronger power than his own must be introduced into his inner life; and no sincere and sustained cry that goes out during a crisis into the seeming void goes unheard by the Over-self" (p.144)

You cannot afford to omit grace from your scheme of things, nor need you scorn the need of prayer.

So long as we are imperfect so long may we find it necessary to pray.

But a prayer which is merely a petition to a supernatural Being to remove self-earned afflictions from the petitioner can bring no other result than the psychological comfort it gives him. Repentance and reparation are the all important factors which can make a prayer successful." (p.145)

The topic of suffering and evil next take us to the vast suffering of war! In the chapter on The War and the World you will come across this striking and poignant sentence:-

The world war which preceded the destruction of Atlantis was similar in essence and importance to the world crisis through which humanity is passing since the opening of this century.

Both represent struggles between the good and evil forces COLOSSAL CONFLICTS AND FOR THE MASTERY OF THE INTERNAL AND EXTERNAL LIFE OF MANKIND." (p.149)

The forces of darkness are making a titanic effort to enslave the bodies and dominate the minds of the entire human race.

These powers have made their final stand against the dawning both of higher general intellectual enlightenment and of diviner ideas on our spiritual horizon, a dawning which has become historically and Karmically due.

The powers which make for

Darkness
Ignorance
Evil

and the powers which move us towards

Light
Wisdom
Goodwill

are fighting their age-old battle anew!
EVERYONE MUST TAKE HIS SIDE IN THIS SACRED STRUGGLE!
Nobody can be neutral without deceiving himself.
THIS IS A WAR IN THE HEAVENS." (p.151)

"Humanity is standing at the crossroads of its existence, both socially and morally, but philosophy believes that it will find its way out... a new world will be born. This is an event which none can avert... we must bring our minds and morals abreast of the tremendous happenings which are shaking the world." (p.154)

"Co-operation is a vital need of the coming age

It should extend

Between classes.
Within the same nation.
Between the nations themselves.
Between the five continental groups of the planet.

If unity cannot be found outwardly it CAN be found inwardly.

Mentally we can all agree to differ.
Morally we can all try to feel for and with one another."
(p.157-8).

If therefore, we wish to think truly of ourself we must think of it in terms of the whole.
Even war has it usefulness in that it is an awakener

"It unveils pretences and shows things up as they are." (p.161)
Mankind has been forced, willy nilly by turmoil and devastation of war, to face up to the fact of the ever-existence of death and to reflect on its meaning.

Such reflection automatically sets their feet on the quest of the Overself." (p.164)

LESSON TEN

THE WISDOM OF THE OVERSELF - PART III

Provided you have come to the sincere conviction that this ultimate ever-present and all-pervading principle behind and beyond the universe is sheer mind.... you will be lead to ask:-

"Can I come into a personal relation with this transcendental reality?

Can I transform the theoretical understanding which has so far been gained, into a practical and conscious realization? (p.208)

The answer is Yes. The full answer is to be found in Dr. Brunton's chapters on "Initiation into Mystical Experience" and "The Yoga of the Discerning Mind."

In "The Hidden Teaching Beyond Yoga" he helped you to trace the available sources of knowledge through logic, pseudo-intuition, intuition and mystical experience.

By now you will have learned to:-

Redirect:- your thinking
your practical activity
your emotions and feelings.

Through these endeavours you are learning to "push on with your work

until you come out on the other side of the hill where there is full enlightenment, and not to stop halfway where there is only twilight. (p.221)

Under the sub-title of "The Unfoldment of Intuition" we read:- The student who has come thus far will be prepared to receive the higher forms of meditation which constitute part of the Yoga of Philosophic Discernment..... but he will come still better prepared.... if he has previously unfolded some degree of intuitive sensibility.

To achieve this there are seven points to be kept in mind:-

"1. The willingness and the frequency with which the student concentrates on the source, the Overself, and the belief that the intuitions are already existent with him.

2. Concentration to the fullest on the problem, or question, in point and waiting for the voicing of the answer.

3. After an act of concentration to assist the intuitive answer from the hidden to the open level of consciousness by, paradoxically, relaxing his attention from the subject.... if he does this the answer which he seeks may come unexpectedly, in a sudden flash.

4. The next phase is to pick up the subject again and ruminate upon it, questioningly, just prior to falling asleep at night.

5. The fifth factor, which must enter into the student's calculation is that an intuition when it comes, is as fragile as is the memory of a dream. A thought emotion will first be lightly felt within, but it will leave almost as quickly as it came. Therefore it must be caught on the wing and he must learn to obey it.

6. Do not be impatient. If the student is too premature in seizing what is thought to be the answer he merely gets a pseudo-intuition or a mixed answer of a genuine half-intuition interfused with an emotion or prejudice.

7. Check every alleged intuition by the widest use of intelligence, of which reason is the most important and, where possible, by Experience and Authority. This is an outstanding rule!

The student must frankly recognize that although intuition will always function perfectly, his receptivity to it may not. That though it will always be faultless his understanding of it may not. There is no guarantee that the appeal within will always be answered.

The self-made Karmic factor always has something to say!

The unfoldment of intuition constitutes a valuable preliminary accomplishment which renders easier and quicker the unfoldment of insight." (p.222-227)

The next chapter "The Yoga of the Discerning Mind" gives very detailed instructions on ultra mystic exercises and seven meditations covering eighteen pages of close print. Much as we would like to copy them fully for you, you will realize that as these lessons are only a resumé of Dr. Brunton's books, we have not enough space to do so.

We will, however, explain them to you and feel sure that the abridged details will be of great help, containing as they will the kernel.

A Meditation on the Sun.

The course of higher practises is usually begun with a preparatory exercise.... which is particularly valuable to beginner, because it helps to purify their self-centred attitude and to bring about a descent of grace from the Overself.... the practice is extremely simple but do NOT underestimate its value.

Theoretically it is a recognition of a man's fundamental oneness with Nature, his kinship with the Cosmos, his sharing of common life.

Practically it is a communion with Nature at her most significant, symbolic and glorious point, the sun.

For light is nothing less than the first energy created by the World-Mind!

Begin by resolving to arise from sleep before daybreak in time to watch the sky's transformation from the darkness of night. The Mystery Schools of Initiation required students to be found in the midst of this exercise when the sun was half-risen.

If you cannot manage daybreak, due to the high-pressure of modern life, then practise this meditation at sunset. But whoever undertakes this exercise MUST repeat it, daily, until he completes annual solar cycle, if he wishes to obtain full results.

First:- sit in an unobserved place, outdoors or indoors, facing directly EAST in the morning, or directly WEST in the evening. If indoors take up a position at a window where you can see the sun or, in grey climes, where the sun should be. Do NOT use the cross-legged Yoga posture.

Sit in the style depicted in ancient Egyptian statues, resting on a seat, the legs uncrossed and slightly apart, the hands unfolded and resting on the thighs just above the knees. Fix your gaze on the sun, or the coloured sky. Concentrate your whole attention on what you are witnessing.

Second:- Try to move with the outspreading or waning light until you embrace the whole planet along with it. Picture yourself as a purely mental disembodied being, as a formless consciousness, mentally dissociated from the physical body; strive all the time to identify yourself sympathetically with the life of all beings, plant, animal or human. Reverently hold the thought of being part of the GRAND BOUNDLESS WHOLE. Try to realize that your own existence is inter-connected, by a beginningless and endless web, with all existences around you.

Have devotion and heartfelt feeling.

After ten to twenty minutes you may feel something of this relationship as a loving response. Then cease trying to absorb support from the World-Mind and try to pass it out, compassionately and share its grace with others.

See them in imagination, suffused with its warm light and sublime peace.

Direct your efforts with love, towards

Those who are near and dear to you.
Special people you would like to help.
Mankind in the mass.
Individuals who are hostile to you.

Close the exercise with a very short prayer, silent and personal, to the Overself, if you wish to do so. In the Dawn ask for strength, light, truth, understanding, inspiration and material help. At Eventide ask for peace, calm, freedom, unselfishness and opportunity to render service.

This meditation occupies a unique place in the Hidden Teaching. It is one which the greatest sage will not disdain to follow.

A meditation on the Past.

In this exercise you will start out on a strange journey. You must set out to visit the person you used to be in events you earlier experienced.

Practise it at night, just before sleep. If this is inconvenient, immediately after waking up in the morning. Go to bed, stretch your legs fully out and direct your consciousness to the Past.

Review the chief events of the day, starting from that moment and work backwards, from one experience, thought and feeling to another, till you return to the moment of first awakening.

Do not stop there, try to recall your dreams of the previous night. Stop only when you picture yourself settled in bed the night before.

See your own body and actions as though they are someone else's: stand aside and view yourself as a thing apart.

The philosophic purpose of this exercise is to awaken the student to the consciousness of the hidden observer.

You will become aware that there is something in you which is other than the events themselves.

THE WITNESS

You will find an indefinable peace and indescribable detachment proclaim to you that something unearthly dwells within and about you.

A Meditation on the Future.

The moments prior to sleep are very important. They contain latent powers to transform your mental, moral and physical existence in an effective manner.

When settled in bed, begin this exercise by suggesting some leading ideas and anticipating some leading activities of the following day.

Visualize yourself possessed of specific, desirable, mental and moral qualities and putting them into action.

Imagine the manner in which you should react to meetings with other people.

Visualize yourself, once more, as a detached spectator.

It is perfectly possible for every student to call in the aid of a Higher Force for his own satisfactory self-improvement. This exercise is invaluable as it will help you to remain unaffected when unduly suggestive or unconsciously hypnotic influence is being exerted upon you.

It will tend to shift your centre of spiritual gravitation and overcome your emotional vacillations, your physical passions and your intellectual illusions.

A Meditation on the Timeless Self.

Although this exercise is not done in solitude and at the same time every day, it is to be deliberately inserted into the external life of routine activity and because of its informal character it derives a special philosophic value.

At odd moments of the day, during waiting periods, when you find yourself free for a few minutes:-
Abruptly reject the thoughts or desires which engage you.
Calmly suppress all personal reference and put yourself in the position of having woken from a dream.
Stand aside from what is happening round you and become quite aloof.

Remember that, behind all your thoughts, the consciousness which observes them is static and unmoved.

Endeavour to identify yourself with this consciousness and dis-identify yourself from the accustomed one.

The intensity with which you abruptly let yourself slip out of the world time is important. The ultimate aim is to arrive at the extreme acme of forgetfulness, to let your time - existence be swallowed up by the time-less one. Gently and gradually you will realize that you are no longer imprisoned by the body, that an inexpressible spaciousness of being is now yours. The planetary scene will seem like a shadow show. The People in it like actors. You will find in yourself the wonderful confirmation, the glorious fact of the

TIMELESS SOUL.

A mere three or four minutes will suffice for this exercise and

need not interfere with your duties.

A Meditation on Dream.

The condition which lies between sleeping and waking is not only extremely interesting, but also extremely important, because it is very receptive to suggestion.

This infinitesimal intermediate point, on the verge of sleep, offers a unique opportunity for the practice of concentration.

Settle yourself for the night, and direct your thoughts into the future, seeking first to imprint powerfully upon your consciousness the suggestion that your dreams shall rationalize themselves and then picture yourself passing through definite experience during dream.

Pre-determine to introduce order and unity into them.

Aspire to see yourself waking up in sleep to be aware that you are dreaming.

Keep your mind utterly intent and let no other idea enter it.

Keep a record of your most vivid dreams.

On awakening lie quite still, inwardly attentive, allowing no other thought to break your concentration than that of the last moment of dream.

Success will be quicker if you are convinced of the truth of Mentalism.

The control of dream life may lead to wide results.

The practical value lies in the transformation of sleeping hours into conscious ones, when useful mental work may be done for yourself and useful spiritual work done for others.

A Meditation on Sleep.

At the unexpected end of dream and when wakefulness has just run its course, there is for the briefest moment a transitional condition of the mind when it is aware of nothing but itself. This dark drowsy period between the end of wakeful consciousness and the beginning of its transformation is a wonderful one. Being the line where waking consciousness meets sleeping consciousness it is on a plane different from both.

Like the previous exercise, this is to be practised at night, just before sleeping.

Keep the attention from straying so acutely that the bed, the room and the body become dulled to the point of obliteration.

Try to overcome all-round loss of consciousness, to conquer the overpowering swoon which comes with sleep.

Keep your awareness while your body and thinking faculty are completely at rest.

What can exist between gross wakefulness and the coming of sleep? It is the critical moment when through advanced Yoga practice it is possible to enter into

THE LIGHT ITSELF.

If you succeed in seizing and keeping hold of this "neutral point" you may pass into pure MIND and retain it as a mere glimmer of utter emptiness through the night.

One moment you will be in the ordinary wakeful state and the next in the transcendental one.

The consequence will be you will find yourself experiencing intermittent flashes of this transcendence through all the coming day's activities.

A Meditation on the Serpent's Path.

One does not usually realize it, but there is a gap between each and every one of our thoughts which is covered over by the personal thought, which creates a screen of sheer illusion that hides the reality of pure Mind out of which all thoughts emerge.

As this interval between the fall of one idea and the rise of the next does not exist for our ordinary consciousness the student has to create one by practising a formal exercise.

It bears the peculiar traditional name of

The Path of the Serpent

because it seeks to make the attention glide like a snake into reality by watching for and seizing the intervening state between ideas.

Make your thoughts examine themselves, to trace back their own ancestry.

As each image springs up, as each new thought presents itself, dissolve it promptly.

Seek to get your consciousness back to its primal pure state and keep it there.

Dis-identify yourself from ideas as they arise, let them find no foothold.

Endeavour to comprehend the important mystical truth that thinking, as an activity, is only a habit, but that the MIND which makes it possible is ever present.

Endeavour to insert your consciousness through the gap between.

one thought and the next, and the time will come when the mind will sink deeper and deeper into itself. When you are so fortunate as to attain this glimpse of what undifferentiated thought means, exert yourself unwaveringly not to let it get away. The aim is self-reflectively to isolate Mind.

Thought is that hidden ultimate element whose activity we know as consciousness, whose manifestation we experience as thoughts and whose existence contains the world-idea's own existence, whereas a THOUGHT is something which the Mind creates or has for itself and perceives in itself.

The stages of deepening achievement in this meditation are:-

First: outward consciousness begins to dissolve until the world becomes a mere shadow and finally vanishes altogether.

Second: the sense of personality becomes abbreviated and fainter and likewise vanishes.

Third: you reach the profoundest stage when a formless, nameless limitless

Timeless Existence alone remains"

(Meditation excerpts cover from p.p. 229-247)

If during your efforts at meditation "you perceive some of those clairvoyant visions, or experience some of those mystical trances of occult phenomena, with which the annals of Yoga and mysticism are filled, they are only passing accompaniments of meditation and do not mean that those to whom they happen are more mystically advanced or ethically superior to the others to whom they do not happen. Whether they happen or not is only of quite secondary or even of

NO IMPORTANCE UPON THIS PHILOSOPHIC QUEST!

They will manifest, or fail to do so, according to the individual Karma or character of each student. Pursue your own inner course without

trying to confuse it with another's." (p.247-48)

Before we close this Course we would like to stress several important points:-

1. Let it never be forgotten that
The Overself is the real teacher in the heart!
It is the final bestower of insight.
It is the benign mediator of grace to the imploring ego.
It is NOT a theoretical presence but a living one,
with whom the aspirant can commune. (p.252)
2. Phenomena will always wear off when a well advanced stage is reached.
3. The Mystic is concerned with his personal feelings about God.
The Philosopher is chiefly concerned with God.
4. You are here to live. Yoga is here only to help you to live.
5. Action is an essential part of this quest of the Overself.
6. Knowledge, meditation and self-abnegating work constitute the holy trinity which can lead you to Enlightenment.
7. Man will assuredly pursue the supreme value, the good not only because there is no other way to free himself, from his endless troubles, but because he must.

All that is evil and bestial in him will slowly be burnt out whereas all that is benign and angelic will slowly be developed.

He will not have to live forever after death with what is foolish and sinful in his being, but with what is wisest and noblest. Only the worst in

his nature shall die, as it ought to. Only the best shall live, as it ought to live.

This is the true immortality and this is the only one which awaits you!

PEACE TO ALL WHO READ THESE LINES." (covering p.p. 254-271)