

have lost the ability to perceive any distinction between them; we only perceive the effect of the three processes, which effect we call the external object. But there is no reason why we should not see each process distinctly. The mind should be employed, first, in perceiving the external causes of sensations, then the internal motions, and then the reaction of the mind. When it has succeeded in perceiving the external causes of sensations by themselves, it will acquire the power of perceiving all fine material existences, all fine bodies and forms. When it can succeed in perceiving the internal motions by themselves, it will gain the control of all mental waves, not only in itself, but also in others, even before they have translated themselves into physical forces. When it is able to perceive the mental reaction by itself, it will acquire the knowledge of everything—as every sensible object and every thought is the result of this reaction. Then you will have seen the very foundations of your mind, and it will be under your perfect control. Different powers will come to you, but if you yield to the temptation to get pleasure by exercising them, the road to your further progress will be barred. Such is the evil of running after enjoyments. But if you are strong enough to resist the temptation to use these miraculous powers, you will reach the goal at last, the complete suppression of the waves in the ocean of mind; then the glory of the soul, untrammelled by the distractions of the mind or the motions of the body, will shine in its full effulgence.

Among many examples of meditation that are suggested for exercise are the following: Think of a space in your heart, and in the midst of that space think that a flame is burning. Think of that flame as your own soul, that inside that flame is another space full of light, and that that is the soul of your soul, God. Meditate upon that in the heart.

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As the first six stages will bring all the unconscious movements within the body into the field of consciousness, so the completion of the seventh stage will also bring all the superconscious faculties of the mind, together with a knowledge of their functions and operations, into the region of consciousness. The three-fold division of mind such as we have just described—the unconscious, the conscious, and the superconscious—will then disappear, for the mind will have become a conscious unity, where lines of division like these cannot be drawn. The last stage consisted simply in putting into practice the superconscious powers thus made conscious.

At present, every attempt to go beyond human reason is impossible, yet it is beyond this circle of reason that lies all that humanity holds most dear. All these questions—whether there is an immortal soul, whether it has lived before in other bodies, whether there is a God, whether there is any supreme intelligence guiding this universe—are beyond the field of reason. If reason is the highest faculty of man, then the mental attitude of the Agnostic is the only one that can be de-