

For instance, try to feel the hand to the exclusion of other parts of the body. Along with this practice, it is better to have a little play of the imagination. For instance, the mind should be made to think of one point in the heart. That is very difficult; an easier way is to imagine the heart to be full of light, or to think of the brain as full of light.

SOME RESULTS OF PRACTICE.

Such is the power of good that even the least done will bring a great amount of benefit. It will not hurt anyone, but will benefit everyone. First of all it will tone down nervous excitement, bring calmness, enable us to see things more clearly. The temperament will be better and the health will be better. Defects in the voice will be changed. This will be among the first of the many effects that will come. Those who practise hard will get many other signs. Sometimes little specks of light will be seen floating and becoming bigger and bigger, and when these things come, know that you are progressing very fast. As the organization becomes finer and finer, at first you will notice that the least thing will throw you out of balance. One bit of food more or less will disturb the whole system, until you get perfect control, and then you will be able to eat whatever you like. You will find that when you are beginning to concentrate, the dropping of a pin will seem like a thunderbolt going through your brain. The organs get finer and the perceptions get finer. Give up all argumentation and other distractions. It only throws the mind off its balance and disturbs it. Give up all vain talk. Read only those books which have been written by persons who have had realization.

DHYANA.

The seventh stage is called Dhyana, or meditation. The meditative state is the highest state of existence. So long as there is desire, no real happiness can come. It is only the contemplative study of objects that brings us permanent enjoyment. The animal has its happiness in the senses, the man in his intellect, the perfected man in spiritual contemplation, or what, in other words, has sometimes been described as intuitive or illuminated vision. It is only to the soul that has attained to this contemplative state that the world has really become beautiful. To him who desires nothing, and who does not mix himself up with them, the manifold changes of nature are one panorama of beauty and sublimity.

The following ideas have to be understood in this stage. We hear a sound. First, there is the external vibration; second, the nerve motion that carries it to the brain; third, the reaction of the mind, along with which flashes the knowledge of the object which was the external cause of these different changes from the ethereal vibrations to the mental reaction. Now, these three processes, which are quite distinct, have been mixed up in such a fashion that they seem quite indistinct. In fact, we