

# THE FOURTEENTH LESSON.

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## THE YOGI PATH OF ATTAINMENT.

The student who has carefully acquainted himself with the fundamental principles of the Yogi Philosophy, as set forth in these lessons, will readily see that anyone who grasps and accepts these teachings, and makes them a part of his everyday life, will naturally live a very different life from one to whom this present earth-life is all, and who believes that death extinguishes individuality, and that there is no future life or lives. It will also lead one to live his life rather differently from the person who believes that we are but creatures of a rather capricious Providence, having but little responsibility of our own, and that our "salvation" depends upon a perfunctory "belief" in certain teachings, and a set form of attendance at certain forms of religious worship. Remember, now, please, that the Yogi Philosophy has no fault to find with *any* form of religion—it teaches that *all* forms of religion are good, and each has its particular place to fill—each fills the need of humanity in some of its stages. It believes that no matter what form of worship is followed—no matter what conception of Deity is held—that every man really worships the

One Great Intelligence, which we know under many names, and that the varying forms of such worship are immaterial, the motive behind each being the real test to be applied.

But the Yogi Philosophy, and, in fact, the teachings of all occultists, to whatever race they may belong, or what particular creed may be favored by them, hold that man is a responsible being, that he really makes his own conditions and bestows his own rewards and punishments, as a natural consequence of his acts. It also teaches that man cannot escape his own good, and that though he may slip backward a hundred times, still will he always make some little progress, and in the end will conquer his material nature, and then move steadily forward to the great goal. It teaches that we are all God's children, no matter what form of worship we may favor—that there are none of God's children destined to be utterly cut off or damned. It teaches that we are punished *by* our sins instead of *for* them, and that the law of cause and effect brings its inevitable result. It emphasizes the teachings that "as we sow so shall we reap," and shows just how and why we reap what we have sown. It shows how our lower desires and passions will weigh us down, and surround us with environments that will cause us to outlive them, and make us so thoroughly sick and tired of them that the soul will, eventually, recoil in horror from its past life of material grossness, and in so doing will receive an impetus in the right direction. It shows us that we have the Spirit

always with us, anxious and willing to give us help and guidance, and that, through the Spirit, we are always in close connection with the source of all life and power.

Men are of varying temperaments, and the course that will best suit one will not be adapted to the requirements of another. One will seek progress and development in one direction, and another in a different way, and a third by a still different course. The Yogi Philosophy teaches that the way that seems to appeal the most to a man's general temperament and disposition is the one best adapted to his use at the present time. They divide the Path of Attainment into three paths leading up to the great main road. They call these three paths, (1) Raja Yoga; (2) Karma Yoga; (3) Gnani Yoga; each of these forms of Yoga being a path leading to the Great Road, and each being traveled by those who may prefer it—but all lead to the same place. In this lesson we will give a brief description of each of the three paths, which together are known to the Yogis as "The Threefold Path."

Some of the teachers treat what is known as "Bhakti Yoga" as if it were a separate path, but we prefer thinking of it as being an incident of each of the three paths, as "Bhakti Yoga" is really what we might call the "religious" form of Yoga, teaching the love and worship of God, according to how he appears to us through the colored glasses of our own particular creed. We fail to see how one may follow any of the several Yoga paths without being

filled with love and reverence for the great Centre of all Life—the Absolute—God—by whatever name we know it. The term “Bhakti Yoga” really means the “way of devotion.” Let us trust that all our students, no matter which of the three paths they may elect to follow, will carry with them the devotion inculcated in the “Bhakti Yoga” of the particular religious body with which they are affiliated, and not feel that the “Threefold Path” calls for their renouncing that which has been dear to them from childhood. On the contrary, we think that a careful study of the Yogi Philosophy will awaken a new interest in religion, and cause many to understand much that they formerly but blindly “believed,” and will cause them to develop a deeper religious spirit, rather than a lesser one.

“Raja Yoga” is devoted to the development of the latent powers in Man—the gaining of the control of the mental faculties by the Will—the attainment of the mastery of the lower self—the development of the mind to the end that the soul may be aided in its unfoldment. It teaches as its first step the care and control of the body, as taught in “Hatha Yoga,” holding that the body should be rendered an efficient instrument, and under good control, before the best results may be attained along mental and psychic lines. Much that the Western World has been attracted to in late years under the name of “Mental Science” and similar terms, really comes under the head of “Raja Yoga.” This form of Yoga recognizes the wonderful power

of the trained mind and will, and the marvelous results that may be gained by the training of the same, and its application by concentration, and intelligent direction. It teaches that not only may the mind be directed outward, influencing outside objects and things, but that it may also be turned inward, and concentrated upon the particular subject before us, to the end that much hidden knowledge may be unfolded and uncovered. Many of the great inventors are really practicing “Raja Yoga” unconsciously, in this inward application of it, while many leaders in the world of affairs are making use of its outward, concentrated application in their management of affairs.

But the follower of the “Raja Yoga” path is not content alone with the attainment of powers for either of the above uses. He seeks still greater heights, and manages by the same, or similar processes, to turn the searchlight of concentrated mind into his own nature, thus bringing to light many hidden secrets of the soul. Much of the Yogi Philosophy has really been brought to light in this way. The practice of “Raja Yoga” is eminently practical, and is in the nature of the study and practice of chemistry—it proves itself as the student takes each step. It does not deal in vague theories, but teaches experiments and facts from first to last. We hope to be able to give to our students, in the near future, a practical work on the subject of “Hatha Yoga,” for which work there seems to be a great need in the Western world, which seems to be waiting to

be told "how" to do those things which have been stated to be possible by numerous writers who had grasped the theory but had not acquainted themselves with the practice accompanying the theory.

"Karma Yoga" is the "Yoga" of Work. It is the path followed by those who delight in their work—who take a keen interest in "doing things" with head or hand—those who believe in work "for work's sake." "Karma" is the Sanscrit word applied to the "Law of Spiritual Cause and Effect," of which we have spoken in a preceding lesson. "Karma Yoga" teaches how one may go through life working—and taking an interest in action—without being influenced by selfish consideration, which might create a fresh chain of cause and effect which would bind him to objects and things, and thus retard his spiritual progress. It teaches "work for work's sake" rather than from a desire for results. Strange as this may seem to many of our Western readers, it is a fact that many of the men of the Western world who have accomplished much, have really been possessed of this idea, without realizing it and have really worked for the joy of the action and creative effort, and have really cared but little for the fruit of their labors. Some of them say that they "have worked because they could not help it," rather than from the mere desire for material gain. The follower of "Karma Yoga," seems to himself, at times, as if he were not the real worker, but that his mind and body were doing the work, and he,—himself—were standing off and

watching himself work or act. There are lower and higher phases of "Karma Yoga", which cannot be explained here, as each branch of Yoga is a great subject in itself.

"Gnani Yoga" is the "Yoga" of Wisdom. It is followed by those of a scientific, intellectual type, who are desirous of reasoning out, proving, experimenting, and classifying the occult knowledge. It is the path of the scholar. Its follower is strongly attracted toward metaphysics. Examples of the idea of "Gnani Yogi"—apparently widely differing examples—are to be seen in the great philosophers of ancient and modern times, and in the other extreme, those who have a strong tendency toward metaphysical teachings. As a matter of fact, nearly all students of the Yogi Philosophy are more or less attracted to "Gnani Yoga", even though they be said to be following one of the other of the three paths. These lessons, for instance, are a part of the "Gnani Yoga" work, although they are combined with other forms of Yoga. Many Yogis combine in themselves the attributes of the followers of several forms of Yoga, although their natural tendencies cause them to favor one of the paths more than the others.

Of the three forms of Yoga, the second, or "Karma Yoga" is perhaps the easiest one to follow, for the student. It requires less study, and less practice—less of the research of "Gnani Yoga", and less of the training of "Raja Yoga." The Karma Yogi simply tries to lead a good life, doing his work to

the best of his ability, without being carried away with the hope of reward—he grows into a realization of the truth regarding his nature, and is content to gradually unfold, like a rose, from life to life, until he reaches a high stage of attainment. He does not long for unusual powers, and consequently does not endeavor to develop them. He does not long for the solution of the great problems of nature and life, but is content to live on, one day at a time, knowing and trusting that all will be well with him—and it will. Many of the “New Thought” people of America, are really Karma Yogis. The Raja Yogi, on the contrary, feels a desire to develop his latent powers and to make researches into his own mind. He wishes to manifest hidden powers and faculties, and feels a keen longing to experiment along these lines. He is intensely interested in psychology and “psychic phenomena”, and all occult phenomena and teachings along similar lines. He is able to accomplish much by determined effort, and often manifests wonderful results by means of the concentrated will and mind. The Gnani Yogi’s chief pleasure consists in metaphysical reasoning, or subtle intellectual research. He is the philosopher; scholar; preacher; teacher; student; and often goes to extreme lengths in following his favorite line of work, losing sight of the other sides of the subject.

The man best calculated to make general advancement along occult lines is the one who avoids running to extremes in any one of the branches of

the subject, but who, while in the main following his own inclinations toward certain forms of “Yoga”, still keeps up a general acquaintance with the several phases of the great philosophy. In the end, man must develop on all his many sides, and why not keep in touch with all sides while we journey along. By following this course we avoid one-sidedness; fanaticism; narrowness; short-sightedness, and bigotry.

Yogi students may be divided into three general classes: (1) Those who have made considerable progress along the same lines, in past incarnations, and who have awakened to consciousness in the present life with the strongest tendencies toward occultism and similar subjects. These people learn rapidly and are conscious of the fact that they are but relearning some lesson learned in the past. They grasp occult truths intuitively and find in such studies food for the hunger of the soul. These souls are, of course, in various stages of development. Some have but an elementary acquaintance with the subject, their knowledge in the past incarnation having been but slight; others have progressed further, and are able to go much further in their present work than those who are less developed; still others are quite highly developed, and lack but little of having reached the “conscious” stage of incarnation, that is, the state of being able to awaken to a conscious knowledge of past lives. The last mentioned sub-class are apt to be regarded as “queer” by their associates, particularly in early

life—they appear “old” and “strange” to their companions. They feel as if they were strangers in a strange land, but sooner or later are sure to be brought into contact with others, or made acquainted with teachings, which will enable them to take up their studies again.

(2) Those who awaken to a conscious knowledge, to a greater or lesser degree, of their past lives, and what they have learned there. Such people are comparatively rare, and yet there are far more of them than is generally supposed, for these people are not apt to bestow their confidence upon chance acquaintances, and generally regard their knowledge and memory of the past as something sacred. These people go through the world, sowing a little seed here, and a little there, which seed falling on fertile ground bears fruit in the future incarnations of those who receive them.

(3) Those who have heard some occult truths in past incarnations—some words of wisdom, knowledge or advice dropped by some of those who have advanced further along the path. In their mental soil, if rich, they let these seed-thoughts sink deep into them, and in the next life the plant appears. These people are possessed of an unrest, which makes them dissatisfied with the current explanations of things, and which causes them to search here and there for the truth, which they intuitively know is to be found somewhere. They are often led to run after false prophets, and from one teacher to another, gaining a little truth here, having an error

corrected there. Sooner or later they find an anchorage, and in their rest they lay up stores of knowledge, which (after being digested in the period of soul-rest in the Astral World) will be of great value to them in their next incarnation.

It will be readily recognized that it is practically impossible to give detailed directions suited for the varying needs of these different students. All that can be done (outside of personal instruction from some competent teacher) is to give words of general advice and encouragement. But do not let this discourage you. Remember this—*it is a great occult truth*—when the student is ready the teacher appears—the way will be opened to you step by step, and as each new spiritual need comes into existence, the means to satisfy it will be on the way. It may come from without—it may come from within—but come it *will*. Do not let discouragement creep over you because you seem to be surrounded by the most unfavorable environments, with no one near to whom you can talk of these great truths that are unfolding before your mental vision. This isolation is probably just what you need in order to make you self-reliant and to cure you of that desire to lean upon some other soul. We have these lessons to learn—and many others—and the way that seems hardest for us to travel is very often the one laid out for us, in order that we may learn the needed lesson well and “for good.”

It follows that one who has grasped the fundamental ideas of this philosophy will begin to find

Fear dropping from him—for when he realizes just what he is, how can he fear? There being nothing that is able to really hurt him, why should he fear? Worry, of course, follows after Fear, and when Fear goes, many other minor mental faults follow after it. Envy, Jealousy and Hate — Malice, Uncharitableness and Condemnation—cannot exist in the mind of one who “understands”. Faith and Trust in the Spirit, and that from which the Spirit comes, must be manifest to the awakened soul. Such a one naturally recognizes the Spirit’s guidance, and unhesitatingly follows it, with fear—without doubt. Such a one cannot help being Kind—to him the outside world of people seem to be as little children (many of them like babes unborn) and he deals with them charitably, not condemning them in his heart, for he knows them for what they are. Such a one performs the work which is set before him, knowing that such work, be it humble or exalted, has been brought to him by his own acts and desires, or his needs—and that it is all right in any event, and is but the stepping-stone to greater things. Such a one does not fear Life—does not fear Death—both seem as but differing manifestations of the same thing—one as good as the other.

The student who expects to make progress, must make his philosophy a part of his every day life. He must carry it around with him always. This does not mean that he should thrust his views and opinions upon others—in fact, that is expressly contrary to occult teachings, for no one has the right

to force opinions upon others, and it is contrary to natural growth and freedom of the individual soul. But the student should be able to carry with him an abiding sense of the reality and truth of his philosophy. He need not be afraid to take it with him *anywhere*, for it fits into all phases of life. If one cannot take it with him to work, something is wrong with either the philosophy or the work, or the individual. And it will help us to work better—to do more earnest work—for we know that the work is necessary for the development of some part of us—otherwise it would not be set before us—and no matter how disagreeable the task, we may be able to sing with joy when we realize just what we are and what great things are before us. The slave chained to the galley—if he have peace in his soul and the knowledge in his mind—is far less to be pitied than the king on his throne who lacks these things. We must not shirk our tasks, not run away from our destiny—for we cannot really get rid of them except by performing them. And these very disagreeable things are really strengthening our character, if we are learning our lesson aright. And then, remember “even these things shall pass away.”

One of the greatest hindrances to the progress of the student into the higher stages of occultism, particularly the phenomenal phases, is the lack of self-control. When one wishes to be placed in possession of power, which, if carelessly used or misused, may result in the hurt of oneself or others,

it is the greatest importance that such a one should have attained the mastery of self—the control of the emotional side of his nature. Imagine a man possessed of high occult powers losing his temper and flying into a rage, sending forth vibrations of Hate and Anger intensified by the increased force of his developed powers. Such exhibitions, in a man who has attained occult powers, would be very harmful to him, as they would, perhaps, be manifested upon a plane where such things have an exaggerated effect. A man whose investigations lead him on to the Astral Plane, should beware of such a loss of self-control, as a failing of this kind might be fatal to him. But, so nicely is the world of the higher forces balanced that a man of violent temper, or one who lacks self-control, can make but little progress in occult practices — this being a needed check. So one of the first things to be accomplished by the student who wishes to advance is the mastery of his emotional nature and the acquirement of self-control.

A certain amount of courage of the higher sort is also needed, for one experiences some strange sights and happenings on the astral plane, and those who wish to travel there must have learned to master fear. One also needs calmness and poise. When we remember that worry and kindred emotions cause vibrations around us, it may readily be seen that such conditions of mind are not conducive to psychical research—in fact the best results cannot be obtained when these things are present.

The occultist who wishes to attain great powers must first purge himself of selfish grasping for these things for the gratification of his own base ends, for the pursuit of occult powers with this desire will bring only pain and disappointment and the one who attempts to prostitute psychic power for base ends will bring upon himself a whirlwind of undesirable results. Such forces, when misused, react as a boomerang upon the sender. The true occultist is filled with love and brotherly feeling for his fellow men, and endeavors to aid them instead of to beat them down in their progress.

Of all the numerous books written for the purpose of throwing light on the path of the student of occultism, we know of none better fitted for the purpose than that wonderful little book called "Light on the Path", written down by "M. C.", at the instigation of some intelligences far above the ordinary. It is veiled in the poetic style common to the Orientals, and at first glance may seem paradoxical. But it is full of the choicest bits of occult wisdom, for those who are able to read it. It must be read "between the lines", and it has a peculiarity that will become apparent to any one who may read it carefully. That is, it will give you as much truth as you are able to grasp to-day; and tomorrow when you pick it up it will give you more, from the same lines. Look at it a year from now, and new truths will burst upon you—and so on, and on. It contains statements of truth so wonderfully stated—and yet half-concealed—that as you advance in

spiritual discernment—and are ready for greater truths each day—you will find that in this book veil after veil will be lifted from before the truth, until you are fairly dazzled. It is also remarkable as a book which will give consolation to those in trouble or sorrow. Its words (even though they be but half-understood) will ring in the ears of its readers, and like a beautiful melody will soothe and comfort and rest those who hear it. We advise all of our students to read this little book often and with care. They will find that it will describe various spiritual experiences through which they will pass, and will prepare them for the next stage. Many of our students have asked us to write a little book in the way of an elementary explanation of “Light on the Path”—perhaps the Spirit may lead us to do so at some time in the future—perhaps not.

It is not without a feeling of something like sadness that we write these concluding lines. When we wrote our First Lesson, we bade our students be seated for a course of talks—plain and simple—upon a great subject. Our aim was to present these great truths in a plain, practical simple manner, so that many would take an interest in them, and be led toward higher presentations of the truth. We have felt that love and encouragement, which is so necessary for a teacher, and have been assured of the sympathy of the Class from the first. But, on looking over our work it seems that we have said so little—have left unsaid so much—and yet we have done the best we could, considering the small space

at our disposal and the immense field to be covered. We feel that we have really only begun, and yet it is now time to say “good-bye”. Perhaps we have made some points a little clear to a few who have been perplexed—perhaps we have opened a door to those who were seeking entrance to the temple—who knows? If we have done even a little for only one person, our time has been well spent.

At some future time we may feel called upon to pass on to you a higher and more advanced presentation of this great subject—that is a matter which depends much upon your own desires—if you need us you will find us ready and willing to join you in the study of the great truths of the Yogi Philosophy. But, before you take the next step onward, be sure that you understand these elementary lessons thoroughly. Go over and over them, until your mind has fully grasped the principles. You will find new features presenting themselves with each reading. As your minds unfold, you will find new truths awaiting you even in the same pages that you have read and re-read several times. This, not because of any special merit in our work (for this work is crude, very crude, to our idea), but because of the inherent truth of the philosophy itself, which renders any thing written upon it to be filled with subject for thought and earnest consideration.

Good-bye dear students. We thank you for your kindness in listening to us during the term of this Class. We have felt your sympathy and love, as

many of you must have felt ours. We feel sure that as you read these lines—filled with our earnest thoughts of kinship to you—you will feel our nearness to you in the Spirit—will be conscious of that warm hand-clasp which we extend to you across the miles that separate us in the flesh.

Remember these words, from "*Light on the Path*": "When the disciple is ready to learn, then he is accepted, acknowledged, recognized. It must be so, for he has lit his lamp and it cannot be hidden."

Therefore, we say "Peace be with You."

#### FIRST LESSON—MANTRAM.

A mantram is a word, phrase, or verse used by the Eastern people in order to concentrate upon an idea and to let it sink deep into the mind. It is similiar to the "statements," or "affirmations," used by the Mental Scientists and others of the Western world.

The mantram for the month is a verse from a Western poet, Mr. Orr:

"Lord of a thousand worlds am I,  
And I reign since time began;  
And night and day, in cyclic sway,  
Shall pass while their deeds I scan.  
Yet time shall cease, ere I find release,  
For I am the Soul of Man."

Commit this verse to memory, and repeat it often, letting the mind dwell upon the idea of immortality expressed so strongly, remembering always that YOU are the "I" referred to.

#### SECOND LESSON—MANTRAM.

"I AM MASTER OF MYSELF." Commit these words to memory, and repeat them often, letting the mind dwell upon the thoughts given in our Meditation for this month. Remember always that the "I" is the highest part of you that has been awakened into consciousness, and should, to a great extent be master of the animal nature from which you have emerged.

#### THIRD LESSON—MANTRAM.

The mantram for the month is the first verse of Cardinal Newman's hymn, "Lead, Kindly Light," which contains the

deepest spiritual truth, but which is only imperfectly understood by the majority of the thousands who sing it. We trust that what we have said of Spirit will help you better to comprehend the hidden beauties of this grand old hymn:

“Lead, kindly Light, amid the encircling gloom  
 Lead thou me on.  
 The night is dark, and I am far from home;  
 Lead thou me on.  
 Keep thou my feet; I do not ask to see  
 The distant scene; one step enough for me.  
 Lead thou me on.”

#### FOURTH LESSON—MANTRAM.

The mantram for the month is: “I RADIATE THOUGHT WAVES OF THE KIND I DESIRE TO RECEIVE FROM OTHERS.” This mantram conveys a mighty occult truth, and, if conscientiously repeated and lived up to, will enable you to make rapid progress in development and attainment. Give and you will receive—measure for measure—kind for kind—color for color. Your thought waves extend far beyond the visible aura, and affect others, and draw to you the thoughts of others corresponding in character and quality with those sent out by you. Thought is a living force—use it wisely.

#### FIFTH LESSON—MANTRAM AND MEDITATION.

The mantram for the month is: “Thought is a Living Force—I will use it wisely and well!”

Our subject for Meditation this month is our responsibility in the matter of adding to the world’s thought. When we think that we are constantly adding to the supply of the world’s thought, and also realize the enormous quantity of undeveloped thought which is being poured out from the minds of persons of a low order of development, we are led to a realization of our duty in the matter of helping to elevate and purify the volume of thought. We should guard ourselves against indulging in un-

worthy thoughts, and should try to radiate thoughts of help, comfort, cheer, and uplifting to our fellow-beings. Each of us can do his share of this work, and the help of each is needed. Send out thought-forms of help and love to your brothers and sisters—both in general and in particular. If you know of a struggling soul, send to it thoughts of comfort and encouragement. If you know of any in distress, send them thoughts of strength and help. Send forth your best helpful thought to the world. It may reach some fellow-being at a critical moment. When in distress yourself, there is no better way of receiving the help of strong thought of others than to send forth hopeful thoughts to others who may be likewise distressed. We can help each other in this way, and will thus open up channels of communication which will be helpful to all. Misuse not the power of thought. Let this be your rule and standard: *Send no thought to another that you would not care to attract to yourself.* Peace be with you.

#### SIXTH LESSON—MANTRAM AND MEDITATION.

“Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters, it must have lost the power to wound.”

These words are capable of a number of meanings, each adapted to the wants of different people in various stages of development. They have their psychic meaning, their intellectual meaning, and their spiritual meaning. We take for our Meditation this month one of the many meanings. Let us take it into the Silence with us. Our eyes must be incapable of the tears of wounded pride; unkind criticisms; unmerited abuse; unfriendly remarks; the little annoyances of everyday life; the failures and disappointments of everyday existence before we can see clearly the great spiritual truths. Let us endeavor to rise, by degrees, above these incidents of personality, and strive to realize our individuality—the I Am—which is above the annoyances of personality, and to learn that these things cannot hurt the Real Self, and that they will be washed from the sands

of time by the ocean of eternity. Likewise our ear must lose its sensitiveness to the unpleasant incidents of the personality (above alluded to as causing tears) before it can hear the truth clearly and free from the jarring noises of the outward strife of personality. One must grow to be able to hear these things and yet smile, secure in the knowledge of his soul and his powers, and destiny. Before the voice can speak to those high in the order of life and spiritual intelligence, it must have long since forgotten how to wound others by unkind words, petty spite, unworthy speech. The advanced man does not hesitate to speak the truth even when it is not pleasant, if it seems right to do so, but he speaks in the tone of a loving brother, who does not criticise, but merely feels the other's pain and wishes to remove its cause. Such a one has risen above the desire to "talk back"—to "cut" another by unkind and spiteful remarks, or to "get even" by saying, in effect: "You're another." These things must be cast aside like a worn-out cloak—the advanced man needs them not. Take these thoughts with you into the Silence, and let the truth sink into your mind, that it may take root, grow, blossom and bear fruit.

#### **SEVENTH LESSON—MANTRAM AND MEDITATION.**

**"I Absorb from the Universal Supply of Energy, a sufficient Supply of Prana to Invigorate my Body—to Endow it with Health, Strength, Activity, Energy and Vitality."**

The above Mantram and the following subjects for Meditation are designed to build up the physical body, in order to render it a more perfect instrument for the expression of life. Our previous Mantrams and Meditations have been designed for mental and spiritual development, but we realize that many are burdened by bodies manifesting inharmony and lack of perfect health, and we think it advisable to follow up this month's lesson Prana and Human Magnetism, with a Mantram and Meditation along the lines just mentioned.

Let the student place himself in a comfortable position, and after composing his mind, let him repeat the Mantram over a number of times until he experiences that peculiar rhythm and

thrill that comes from such practice. Then let him concentrate upon the idea of the great supply of Pranic Energy in the Universe. The entire Universe is filled with this great Force—this great Life Principle—whereby all forms of motion, force and energy are made possible. Let him realize that he is free to draw upon it at will—that it is HIS OWN to use for the building up of the body—the Temple of the Spirit—and let him fear not to demand his own. Let him call for what is his, feeling certain that his just call will be answered. Let him breathe slowly, according to the instructions regarding the Rhythmic Breath (Science of Breath, pages 53-54) and mentally picture the inflow of Prana with each inward breath, and the expelling of worn out and impure matter with each outward breath. Let him picture himself as being filled with health, strength and vitality—full of energy and life—bright and happy.

If tired or fatigued during the day, let him stop for a moment and inhale a few deep breaths, carrying the mental picture of the inflowing Prana, and the casting out of diseased matter through the breath. He will find that he experiences an immediate feeling of increased strength and vitality. This Prana may be sent to any part of the body which seems to call for help and strength, and a little practice will enable the student to have such control that he can plainly feel the tingling sensation accompanying the passage of the Prana to the afflicted or tired part of the body. If one is lying down, the passing of the hands over one's body from the head downward with an occasional resting of the hands over the Solar Plexus, will be found beneficial and soothing. The hands may be easily charged with Prana by extending them loosely at full length and gently swinging them to and fro, and occasionally making a motion as if one was sprinkling water on something by throwing it off from the finger tips. A tingling sensation will be felt in the fingers and the whole hand will be so charged with Prana that it will relieve pain in other parts of the body, and in the bodies of others, if you desire to help them. Carry the thought of Health, Strength, Activity, Energy and Vitality into the Silence with you.

**EIGHTH LESSON—MANTRAM AND MEDITATION.**

"I am passing through this stage of existence making the best use of Head, Heart and Hand."

Each one of us here has his own work to do. We are here for a purpose, and until we fall in with the law and work out the tasks set before us, we will have these tasks constantly and repeatedly put before us until they are accomplished. The purpose of the accomplishment of these tasks is experience and growth, and, unpleasant as our tasks may seem, they have a most direct bearing upon our future growth and life. When we fall in with the workings of the law, and see and feel what is behind it, we cease to rebel and beat our heads against the wall. In opening up ourselves to the workings of the Spirit and being willing to work out our own salvation and accomplish our world's tasks, we really take the first step toward emancipation from the unpleasant tasks. When we cease to allow our work to be unpleasant to us, we find ourselves working into better things, as the lesson has been learned. Each person has placed before him just the work in the world best suited to his growth at that particular time—his wants have been consulted, and just the right thing allotted to him. There is no chance about this—it is the inexorable workings of the great law. And the only true philosophy consists in making up one's mind to do the work set before him to the best of his ability. As long as he shirks it, he will be kept to the task—when he begins to take a pleasure in doing it right, other things open up before him. To hate and fear a thing is to tie that thing to you. When you see it in its right relation—after your spiritual eyes are opened—then you begin to be freed from it.

And in going through Life—in doing our work in the world—we must make the best possible use of the three great gifts of the Spirit—the Head; the Heart; and the Hand. The Head (representing the intellectual part of our nature) must be given the opportunity to grow—it must be furnished the food upon which it thrives—it must not be cramped and starved—it must be used, as exercise strengthens and develops it. We must develop our minds, and not be afraid of thinking thoughts. The Mind must

be kept free. The Heart (representing the love nature in its best sense) must be employed and must not be starved, chained or chided. We are not speaking of the lower forms of animal passion, miscalled Love, but of that higher thing belonging to the human race, which is a promise of greater things to come in the evolution of the race. It is that which begets sympathy, compassion, tenderness and kindness. It must not be allowed to sink to maudlin sentiment, but must be used in connection with the Head. It must reach out to embrace all Life in its enfolding embrace, and to feel that sense of kinship with all living things, which marks the man or woman of spiritual development. The Hand (representing the manifestation of physical creation and work) must be trained to do the work set before it the best it knows how. It must learn to do things well, and to feel that all work is noble and not degrading. It is the symbol of physical creation, and must be respected and honored. The man or woman of spiritual development goes through the world making the best use of Head, Heart and Hand.

**NINTH LESSON—MANTRAM AND MEDITATION.**

The Mantram for the month is "I.A.M."

When you say "I AM" you assert the reality of your existence—not the mere reality of the physical existence, which is but temporary and relative—but your real existence in the Spirit, which is not temporary or relative, but is eternal and absolute. You are asserting the reality of the Ego—the "I." The real "I" is not the body, but is the Spirit principle which is manifesting in body and mind. The real "I" is independent of the body, which is but a vehicle for its expression—it is indestructible and eternal. It cannot die nor become annihilated. It may change the form of its expression, or the vehicle of manifestation—but it is always the same "I"—a bit of the great ocean of Spirit—a spiritual atom manifesting in your present consciousness along the lines of spiritual unfoldment. Do not think of your soul as a thing apart from you, for YOU are the soul, and all the rest is transitory and changeable. Picture yourself in your mind as an entity apart from, and independent of, the body, which is but your shell—realize

that it is possible for you to leave the body, and still be YOU. During a part of your period of meditation mentally ignore the body entirely, and you will find that you will gradually awaken to a sense of the independent existence of your soul—YOURSELF—and come to a consciousness of your real nature.

The student should endeavor to give a few moments each day to silent meditation, finding as quiet a place as possible, and then lying or sitting in an easy position, relaxing every muscle of the body and calming the mind. Then when the proper conditions are observed he will experience that peculiar sensation of calmness and quiet which will indicate that he is "entering the silence." Then he should dwell upon the subject given for meditation, repeating the Mantram in order to impress the meaning upon his mind. At such times he will receive more or less inspiration from his Spiritual Mind, and will feel stronger and freer all day.

The Mantram for this month, if clearly understood and impressed upon the consciousness, will give to the student an air of quiet dignity and calm manifestation of power which will have its effect upon people with whom he comes in contact. It will surround him with a thought aura of strength and power. It will enable him to cast off fear and to look the world of men and women calmly in the eyes, knowing that he is an eternal soul, and that naught can really harm him. A full realization of "I AM" will cause fear to fade away, for why should the Spirit fear anything?—nothing can harm it. We urge the cultivation of this state of consciousness upon our students. It will lift you above the petty worries, hates, fears, and jealousies of the lower mental states, and will cause you to be men and women "of the Spirit" in reality. You will find that the result will be felt by those with whom you come in contact. There is an undefinable aura surrounding these people of the "I AM" consciousness which causes them to be respected by the world around them.

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