

of the inquirer, the true scientist, the untrammelled thinker. The interference of prejudice and predilection means bondage and until the higher mind has shaken off these fetters, it is not free; it works in chains, it sees in blinkers. This is as true of the materialist refusing to consider spiritualism and occultism as it is of the religionist refusing to consider Science. Freedom is the first requisite of full working power, the freedom of the higher from the lower. The mind must be free from the body if it is to be purified from the grossness which clogs its motions, the heart must be free from the obsessions of the body if love and high aspiration are to increase, the reason must be free from the heart and the lower mind if it is to reflect perfectly, — for the heart can inspire, it cannot think, it is a vehicle of direct knowledge coloured by emotion, not of ratiocination. By [a] similar process if there is anything higher than the reason it can only be set free to work by the stillness of the whole mind not excluding the reflective faculties. This is a conclusion from analogy, indeed, and not entirely binding until confirmed by experience and observation. But we have given reason in past articles for supposing that there is a higher force than the logical reason — and the experience and observation of Yoga confirm the inference from analogy that the stillness of the mind is the first requisite for discovering, distinguishing and perfecting the action of this higher element in the psychology of man.

The stillness of the mind is prepared by the process of concentration. In the science of Rajayoga after the heart has been stilled and the mind prepared, the next step is to subjugate the body by means of *asan* or the fixed and motionless seat. The aim of this fixity is twofold, first the stillness of the body and secondly the forgetfulness of the body. When one can sit still and utterly forget the body for a long period of time, then the *asan* is said to have been mastered. In ordinary concentration when the body is only comparatively still it is not noticed, but there is an undercurrent of physical consciousness which may surge up at any moment into the upper current of thought and disturb it. The Yogin seeks to make the forgetfulness perfect. In the higher processes of concentration this forgetfulness reaches such a point