

of the body. I know it is more difficult because man being primarily a creature of mental Prakriti identifies himself with the movements of his mind and cannot at once dissociate himself and stand free from the swirl and eddies of the mind whirlpool. It is comparatively easy for him to put a control on his body, at least on a certain part of its movements; it is less easy but still very possible after a struggle to put a mental control on his vital impulsions and desires; but to sit like the Tantric Yogi on the river, above the whirlpool of his thoughts, is less facile. Nevertheless, it can be done; all developed mental men, those who get beyond the average, have in one way or other or at least at certain times and for certain purposes to separate the two parts of the mind, the active part which is a factory of thoughts and the quiet masterful part which is at once a Witness and a Will, observing them, judging, rejecting, eliminating, accepting, ordering corrections and changes, the Master in the House of Mind, capable of self-empire, *sāmrājya*.

The Yogi goes still farther; he is not only a master there, but even while in mind in a way, he gets out of it as it were, and stands above or quite back from it and free. For him the image of the factory of thoughts is no longer quite valid; for he sees that thoughts come from outside, from the universal Mind or universal Nature, sometimes formed and distinct, sometimes unformed and then they are given shape somewhere in us.

The principal business of our mind is either a response of acceptance or a refusal to these thought-waves (as also vital waves, subtle physical energy waves) or this giving personal-mental form to thought-stuff (or vital movements) from the enviroing Nature-Force.

The possibilities of the mental being are not limited, it can be the free Witness and Master in its own house. A progressive freedom and mastery over one's mind is perfectly within the possibilities of anyone who has faith and will to undertake it.

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The first step is a quiet mind—silence is a further step, but quietude must be there; and by a quiet mind I mean a mental consciousness within which sees thoughts arrive to it and move about but does not itself feel that it is thinking or identifying itself with the thoughts or call them its own. Thoughts, mental movements may pass through it as wayfarers appear and pass from elsewhere through a silent country—the quiet mind observes them or does not care to observe them, but, in either case, does not become active or lose its quietude. Silence is more than quietude; it can be gained by banishing thought altogether from the inner mind keeping it voiceless or quite outside; but more easily it is established by a descent from above—one feels it coming down, entering and occupying