

yoga and is technically known as resolution of speech into the will. If difficulty is experienced at the outset in thus inhibiting speech, the neophyte should mentally repeat without intermission the sacred syllable OM and thus shut out all other thoughts and their expressions.

After practice has perfected the habit of keeping them out of the mind, the resolution to exclude them vanishes as being needless. There remains then the consciousness of external reality attended by a more or less distinct consciousness of the Ego as apprehending it. For with the disappearance of desires and resolutions and their verbal accompaniments, attention comes naturally to be focussed on the Ego and the mental processes that are felt to belong to it. The Yogin finds it easy and helpful at this stage to conceive the Ego as enthroned in the back of the head and enjoying a comprehensive outlook of the finer mental processes that still continue and of which the afferent nerve-system is regarded as the seat. Here too sustained and strenuous practice is needed for perfection. And when it is attained, all sense impressions bring to the fore the consciousness of the knower—the Ego, and of its cognising activity. An attempt has to be made now to keep the attention chained to the apperception so that the perceptions that furnish the occasions for it may recede always to the background. The consequent decline in cerebral activity has its counterpart in the feeling that the Ego descends, as it were, to the region of the thorax or has its seat all over the space between it and the brain. Success in this process of concentration completes the second stage of Jñāna-yoga which is technically called the absorption of the Will in the cognising Ego. The Yogin may associate the process at first with the mental repetition of some suitable word (preferably unbroken nasal *m* of OM) though he has to give up this linguistic aid as he advances.

The next step is marked by the disappearance of perceptual consciousness, so that the ego-sense has complete and uninterrupted possession of the field. The Ego is then felt to illuminate or reveal boundless space from its home of light in the region of the heart. There is, of course, no delusion about its nature as an immaterial and, therefore, dimensionless entity, and all that the feeling imparts is that there is no longer any obstacle to its capacity for apprehension as there was so long as the Ego was particularised or limited by the nature of its experience. Still the idea that it radiates light in all directions and reveals whatever may be in them, is foreign to it, suggestive as the idea is of measure and location. And so the Yogin should give up this adventitious feature as he advances and contemplates