

MANTRA-JNANA YOGA CLASSES

Lesson No 1.

I. Opening form.

- A. OM ADI SANTEE
- B. Opening words.

II. Introduction to course.

- A. Importance of understanding the philosophy.
 - 1. Fundamental to Jnana.
- B. Notes not to be taken first week but attend the spoken word.
 - 1. Different values of the "Word" as heard and as seen.
- C. Keys under pledge of secrecy
 - 1. All of the principles the student is free to use or express at his discretion.
 - 2. Power of a key not like a mechanical agent but dependent upon interrelations of Consciousness.

III. The purpose of Yoga; LIBERATION FROM BONDAGE? Mastery over misery.

- A. Life on this plane of Consciousness is essentially one of pain.
 - 1. Wide prevalence of physical illness.
 - 2. Emotional suffering, loss of loved ones, etc.
 - 3. Social illness.
 - a. Poverty.
 - b. War and other inhumanities.
 - c. Conflict even forced by law and encouraged in education
 - (1) Citizenship not given to those who eschew the principle of violence.
 - 4. Present development in arts and sciences has not helped toward the solution of this problem of misery, for:
 - a. Crime has increased.
 - b. Restlessness; leisure largely employed in meaningless and nervous activity.
 - c. Increase of nervous diseases.
 - d. Increase of heart trouble, suggested as due largely to inhibitions. (Mayo, S.N.L. July 19/30)
 - e. Tremendous growth of mental diseases
 - (1) Half of hospital beds. 63 per 100,000 in 1886, 635 in 1970.
 - (2) Price paid for our civilization (Dr. W.A. White, SNL)
 - (3) Suicide rate risen from 4.9 to 19.7 per 100,000 in 70 years. (Dr. Haven Emerson, SNL 5/10/30)
 - f. Spiritual bankruptcy involved in world war.
- B. The Cause of suffering: THE TAKING THAT TO BE REAL WHICH IS UNREAL
 - 1.

(Discussion of diet)

Mantra-Jnana-Yoga. (Short Series)

Lesson Two.

I. Opening Form.

II. Questions and drill of Key I.

III. Discussion of Logos (Wisdom) and Eros (Love).

- A. Truthfulness to be practiced by him who would know Truth.
 - 1. First eliminate deliberate untruthfulness.
 - 2. Skill required to be thoroughly truthful.
 - 3. Does not mean that one must speak all he knows.
 - a. Secrets must be guarded by means that do not involve untruths
- B. Desire to be transformed into radiant love.
 - 1. This is the great creative principle.

IV. Discussion of constitution of man.

- A. Relation of seven-fold and four-fold divisions.
- B. The three Upadhis and the three natures of man
- C. The Subtle Body vs. the Linga Sharira.
 - 1. Student should not try to force separation of Subtle Body.
 - a. When the time is ripe this will come with inner aid.
 - 2. Liberation in Metaphysical sense to not be confused with freeing subtle body.
 - a. LIBERATION is breaking the bondage of Consciousness to Form. (Maya).

V. Discussion of the Breath.

- A. Great Breath.
 - 1. Absolute motion or Consciousness.
- B. The principle of periodicity.
 - 1. All motion periodic and therefore circular.
- C. Involutionary breath.
 - 1. Hamsa.
- D. Evolutionary Breath.
 - 2. Soham.

VI. Technique of Key II.

- A. Preliminary reading from a Scripture.

VII. Discussion of symbolism of Six-pointed Star.

VIII. Key for meditation.

- A. I am Atman.
- B. Atman is identical with Brahman.
- C. I am Brahman.

XI. Closing Form.

MANTRA JNANA YOGA
Lesson Three

(Short Series)

- I. Opening Form.
- II. Questions and drill of Keys I and II.
- III. Discussion of the meaning of the Path.
 - A. The road that leads from Consciousness centered in square to Consciousness centered in Triangle.
 - B. The Path and the Bridge fundamentally the same.
- IV. Key No III.
The first of the Path Keys.
- V. The cultivation of Selflessness.
 - A. Natural egoism of man and altruism of woman.
 1. Neither one fundamentally superior.
 - B. Movement toward selflessness typically different for man and woman.
 1. Man to overcome egoistic self-assertivism.
 - a. This the reason why superficially Sages and Saints do not seem positive as compared to typical masculine.
 2. Woman to transcend particularistic altruism which is merely another form of selfishness.
 - a. Typical woman's love of service is simply satisfying her nature.
 - b. (1) Effect is often smothering on object of service.
 - b. Must learn not to rob object of service of necessary experience
 - (1) Discomfort often necessary to strengthen the fiber of soul.
 - C. Cultivation of interest in welfare of others.
 1. This is welfare from the standpoint of the need of the soul, not merely of body or emotions.
- VI. Key No. IV. (Key for healing others) *Love*
 - A. "I surround you with Peace, *Light* and Health"
 1. "Health" meaning the harmonious adjustment of all parts.
- VII. Discussion of principle of Desire.
 - A. Secret of successful use lies in power of Renunciation.
- VIII. Key V. For handling problems of action, environment, etc.

*"I surround you with vital radiant
health-giving force" Review
image sphere of pale golden light
around patient*

Key Five.

1. For all problems of adverse environment, pests, adverse human relationships, inhibitions of circumstance.

Key: After use of positive form three times, chant Om three times;
repeat: "I send you Light which will transform all your
tribulations"

Speak as from the level of the Self to the personality as the child.

Repeat for five minutes then drop the matter from consciousness for eight hours or more.

2. For problem of action as securing business, getting employment, collection of debts, solving of technical problem, etc.

Key: After preliminaries repeat:

"I send you strength and wisdom to resolve your problem".

I connect you with the wisdom & power that will solve your problem

Speak from level of Self to personality as child.

Put forth best outer endeavor for the direct handling of the problem.

3. For invoking of beneficent force such as Protection, Peace, Joy Harmony, Purity, Light, etc.

fill

Key: "I surround this place (or such and such person) with Protection, (Light, Peace, etc.)"

4. For the helping of another in the midst of difficulties which belong to environment rather than to his vehicles.

Name the person.

Key: (1) "I open the way to employment for you".

(2) "I send you the Light which will transform your tribulations"

(3) "I send you the strength, Wisdom and Light which will clear the Path to your heart's desire".

5. For one who has passed on.

surround

Key: Name person: "I send you Light to guide and Protection to guard you through the middle worlds"

Mantra-Jnana Yoga.

Lesson III.

- I. Opening form.
- II. Questions from the class.
- III. Questioning of the class on previous work and on readings in Yoga.
- IV. Review of drill.
- V. Outline of general discussion of Chakras and Kundalini.
 - A. Discussion of the outer breath as a principle of action and the dangers involved.
 - B. Show how action may be from above or from below and the dangers of the latter
 - C. This Key makes use of breath in a subtle sense.
- VI. Discussion of significance of the heart center (Anahata).
 - A. Christ center of body. (Krishna)
 - B. Significance of the six-pointed star.
- VII. Teaching of Key II.
 - A. Discussion of significance of technique.
Read portion of sacred writings before use of Key.
- VIII. Closing words and blessing.

Mantra-Jnana Yoga!

Lesson Four.

- I. Opening form.
- II. Questions from the class.
- III. Questioning of the class on previous work and on readings in Yoga.
- IV. Review of Keys I and II.
- V. Discussion of seven-fold Constitution of man, and the three Upadhis.
 - A. Discussion of independent functioning in Subtle Body.
 1. Warning against independent action in Linga Sarira.
- VI. Discussion of significance of Illumination and Liberation.
- VII. The moral qualities necessary for unfoldment of Cosmic Consciousness
- VIII. Technique of Key No III.
- IX. Closing words and blessing.

Balinger
Phicke

MANTRA-JNANA YOGA CLASSES

Lesson No. One.

I. Opening form.

- A. "How is everybody", etc.
- B. "Om Adā Santee".
- C. Repeated words.

II. Introduction of course.

- A. The importance of being well grounded in the philosophy.
- B. Not to take notes first week but give attention to the idea without being troubled about remembering.
 - 1. The spoken word is a better vehicle for carrying the substantial aspect of the Idea than written word.
 - a. Student should not, however, be content with "vibrations" alone.
 - 2. Written word is better for accurate presentation of the Idea, and for impressing of it on memory.
- CC. After first week students may take notes on all save the technique of Keys.
 - 1. The Keys are under pledge and are effective only so long as that pledge is respected.
 - a. Keys are not merely objective mechanical agents.
 - b. They are given from Consciousness and have power because of being over-shadowed by the point of Consciousness from which they are given.
 - (1) Hence effective only under the conditions on which they are projected.
 - 2. Any of the principles taught the student may convey to others.
 - a. Anything that the student understands and realizes as true he may give as his own knowledge.
 - b. Otherwise it should be given as something he has heard of read.
 - property-
 - c. There is no copyright or personal copyright on truth.
- D. Subsidiary study in the book "Yoga".
 - 1. Students are expected to study sections assigned and be prepared to answer questions.

III. The purpose of Yoga: The Liberation from or Mastery over misery.

- A. Life on this plane of Consciousness is essentially one of pain.
 - 1. Wide prevalence of physical illness.
 - 2. Emotional suffering, loss of loved ones etc.
 - 3. Social illness,
 - a. Poverty.
 - b. War and other inhumanities.
 - c. Conflict, even forced by law and encouraged in education.
 - 4. Present development in arts and sciences has not helped toward the solution of this problem of misery for:
 - a. Crime has increased.
 - b. Restlessness, leisure largely employed in meaningless and nervous activity.
 - c. Increase of nervous diseases.
 - d. Increase of heart trouble, suggested as due largely to inhibitions (Maya, Science news letter July 19/30)
 - e. Tremendous growth of mental disease.
 - (1) Half hospital beds. 63 per 100,000 in 1880 and 635 per 100,000 in 1970
 - (2) Price paid for our civilization. (Dr. W.A. White) Science News Letter

- (3) Suicide rate risen from 4.9 to 19.7 per 100,000 in 70 years. (Dr. Haven Emerson, SNL 5/10/30)
- f. Spiritual bankruptcy involved in world war.
- B. The Cause of suffering: The taking that to be real which is unreal. (Materialism)
1. We always identify ourselves with that which we believe to be real.
 - a. Hence if the latter is limited we take on limitation.
 2. This may be called false ideation or lack of Discrimination.
 3. Illustrated by the state of hypnosis and dream states.
- C. Principle by which suffering is eliminated.
1. True discrimination between the Real and the unreal.
 2. Identification of oneself and one's desire with the Real.
- D.33. This is known as entering the Path.
- D. Practical means for the elimination of suffering.
1. Partly this is accomplished through the individual himself partly by the help of a liberated soul.
 2. The individual strives for true knowledge and lives the life implied to the best of his ability.
 3. The liberated soul plants the seed of Liberation in the Soul-soil which the individual has prepared and protects the early growth of the plant.
- IV. This course consists of two aspects:
- A. The teaching of a philosophy which leads to the discrimination between the Real and the unreal. (Jnana)
1. The student should put forth every reasonable effort to master this philosophy and live it.
- B. The planting of a seed which will grow to Liberation if nourished by the student. (Mantra)
1. This seed consists of the Keys. (Secret work)
- V. Rationale of principle of Mantra on which the Keys are based.
- ~~The Word~~ as the Manifestation of Consciousness.
1. Thus the universe is the word of God, Brahma, Ishvara.
- B. The Word as inducing corresponding state in Consciousness.
1. Thus the Mantram first purifies the mind and plants the Seed of purified Consciousness.
- VI. Illustration of the Way to Liberation being like a Path journeyed over by the soul.
- A. This Path is the Middle Way of balance.
1. Important to practice common sense.
- B. This Path must be entered and impulse of travel set up while in physical incarnation.
1. Hence importance of keeping mind and body in sound condition.
 2. Principle instrument is the mind, but care of the body helps.
- VII. Importance of viewing the body as a conscious instrument or servant.
- A. The body is my servant, I am not it.
1. By identifying myself with the body I become servant to it instead of Master.
- B. All matter is Conscious hence also is the body.
1. Hence he who recognizes his lordship over the body can command it by appealing to its intelligence.
 - a. Illustration of matter moved at distance by the spoken word.

- b. Training of this latent consciousness by touch and spoken word.
- C. Division of body into twenty parts.
 - 1. This bears a correspondence to the positive and negative aspects of the ten senses.
 - a. These sense may abide in their centers or go outward.
 - (1) These are the positive and negative aspects.
- D. Training of the twenty servants.

VIII. Student to make an offering in the form of some sacrifice of a negative habit.

- A. The student to decide himself what this offering shall be.
- B. He who would know the greater Life must offer up the lesser life.

IX. Closing words and blessing.

MANTRA-JNANA YOGA CLASSES

Lesson No Two.

I. Opening Form.

II. Questions from the class.

- A. Students to make a point of writing down questions so that they will not be forgotten.

III. Questioning the class on previous work and on "Yoga". (First half hour)

IV. Drill of the twenty parts.

V. Principle on which the Keys are based: "The World as a Projection from Consciousness".

- A. Radical contrast with familiar theological and scientific view.
- B. Occult principle: In Consciousness lies the First Cause of the Universe
 1. Psychological basis of this view.
 - a. The only significant world is a Known World.
 - b. We know nothing which does not exist for Consciousness.
 - c. Actual constructions in the world of human affairs proceed from the idea to the external fact.
 2. Macrocosmical statement of Occult Philosophy.
 - a. Primal cause the First Logos, unmanifested
 - b. Manifested world derivative.
 - c. Illustration of the cinematograph.
- C. Implication that man as conscious being has causal power over his world.
 1. He has produced the world which he experiences.
 - a. Thus that which is negative in it he has produced.
 2. He can change that world by use of the same principle by which he produced it.
- D. Causal instrument in terms of Consciousness is Ideation.
 1. Viewed objectively this has the appearance of energy or Force.
 2. The Idea is Lord over its energetic aspect.
- E. This mode of procedure is the Principle of the Royal Yoga.

VI. Teaching of the technique of Key No. One.

- A. Important to keep idea that "I, Atman, am Lord", and regard the nature as objective.

VII. The nature of man. (In the sense of that which may be negative)

- A. Division of this nature into five aspects.
 1. The physical body. (Including physical conditions)
 2. Manas and Indriyas, including the emotional nature.
 3. Vital principle. (Mukhya Prana - Prana, Apana, Vyana, Samana, Udana)
 4. Subtle nature (Psychic in lower sense)
 5. Moral nature.
- B. Highly important that negative conditions be thrown from within outward.
 1. Better physical disease than mental and moral unbalance.
 - a. Many forms of so-called mental and spiritual healing suppress and throw into subtle nature outer negative conditions.
 2. Action of these keys from within outward.
 - a. They speed up the course of nature.

b. Some diseases from fear and imagination.

(1) These quickly destroyed.

c. Some from past lives.

(1) In this case the clearing out will be first on the inner nature.

C. High importance of over-coming negative moral conditions.

1. Discussion of action of Anger, hatred, envy, fear, etc. on the subtle body.

III. Discussion of difference between dynamic and static energy.

A. Through constant invocation of the Lord (The Self) the student keeps himself immersed in stream of dynamic energy.

B. Illustration of the stream and the pool.

IX. Daily drill of student for fourteen days and final review of exercises.

X. Closing words and blessing.

OM SANTEE

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- B. The planting of a seed which will grow to Liberation if nourished by the student. (Mantra)
 1. This seed consists of the Keys. (Secret work)

V. Rationale of principle of Mantra on which the Keys are based. The Word as the Manifestation of Consciousness.

1. Thus the universe is the word of God, Brahma, Ishvara.
- B. The Word as inducing corresponding state in Consciousness.
 1. Thus the Mantram first purifies the mind and plants the Seed of purified Consciousness.

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- B. This Path must be entered and impulse of travel set up while in physical incarnation.
 1. Hence importance of keeping mind and body in sound condition.
 2. Principle instrument is the mind, but care of the body helps.

VII. Importance of viewing the body as a conscious instrument or servant.

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 1. By identifying myself with the body I become servant to it instead of Master.
- B. All matter is Conscious hence also is the body.
 1. Hence he who recognizes his lordship over the body can command it by appealing to its intelligence.
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- b. Training of this latent consciousness by touch and spoken word.
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VIII. Student to make an offering in the form of some sacrifice of a negative habit.

- A. The student to decide himself what this offering shall be.
- B. He who would know the greater Life must offer up the lesser life.

IX. Closing words and blessing.

MANJUNANA YOGA CLASSES

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I. Opening Form.

II. Questions from the class.

A. Students to make a point of writing down questions so that they will not be forgotten.

III. Questioning the class on previous work and on "Yoga".
(First half hour)

IV. Drill of the twenty parts.

V. Principle on which the Keys are based: "The World as a Projection from Consciousness".

A. Radical contrast with familiar theological and scientific view.

B. Occult principle: In Consciousness lies the First Cause of the Universe

1. Psychological basis of this view.

a. The only significant world is a Known World.

b. We know nothing which does not exist for Consciousness.

c. Actual constructions in the world of human affairs proceed from the idea to the external fact.

2. Macrocosmical statement of Occult Philosophy.

a. primal cause the First Logos, unmanifested

b. Manifested world derivative.

c. Illustration of the cinematograph.

C. Implication that man as conscious being has causal power over his world.

1. He has produced the world which he experiences.

a. Thus that which is negative in it he has produced.

2. He can change that world by use of the same principle by which he produced it.

D. Causal instrument in terms of Consciousness is Ideation.

1. Viewed objectively this has the appearance of energy or Force.—

2. The Idea is Lord over its energetic aspect.

E. This mode of procedure is the Principle of the Royal Yoga.

VI. Teaching of the technique of Key No. One.

A. Important to keep idea that "I, Atman, am Lord", and regard the nature as objective.

The "Wholeness" is the ideal archetypal form for every individual carried with the soul
VII. The nature of man. (In the sense of that which may be negative)

A. Division of this nature into five aspects.

1. The physical body. (Including physical conditions)

2. Manas and Indriyas, including the emotional nature.

3. Vital principle (Mukhya Prana - Prana, Apana, Vyana, Samana, Udana)

4. Subtle nature (Psychic in lower sense)

5. Moral nature.

B. Highly important that negative conditions be thrown from within outward.

1. Better physical disease than mental and moral unbalance.

a. Many forms of so-called mental and spiritual healing suppress and throw into subtle nature outer negative conditions.

2. Action of these keys from within outward.

a. They speed up the course of nature.

Controlled by
correct
Ideation.

- b. Some diseases from fear and imagination.
 - (1) These quickly destroyed.
- c. Some from past lives.
 - (1) In this case the clearing out will be first on the inner nature.
- C. High importance of over-coming negative moral conditions.
 - 1. Discussion of action of Anger, hatred, envy, fear, etc. on the subtle body.
- Viii. Discussion of difference between dynamic and static energy.
 - A. Through constant invocation of the Lord (The Self) the student keeps himself immersed in stream of dynamic energy.
 - B. Illustration of the stream and the pool.
- IX. Daily drill of student for fourteen days and final review of exercises.
- X. Closing words and blessing.

OM SANTEE

Mantra-Jnana Yoga.

Lesson III.

I. Opening Form.

II. Questions from class.

III. Questioning of class on previous work and readings of "Yoga".

IV. Discussion of Key No. One second form.

A. Division of man's nature into five aspects.

1. Moral determination.
2. Subtle nature.
3. Vital principle
4. Manas and the Indriyas.
5. Physical nature.

B. Highly important that negative conditions be thrown from within outward.

1. Better physical disease than mental and moral unbalance.
 - a. Many forms of so-called mental and spiritual healing suppress and throw into subtle nature outer negative conditions.
2. Action of these keys is from within outward.
 - a. They remove barriers to the fulfilling of the archatypal plan.
 - b. Some diseases from fear and imagination.
 - (1) These quickly destroyed.
 - c. Some from past lives.
 - (1) In this case the clearing out will be first in the inner nature.

C. High importance of over-coming negative moral conditions.

1. Discussion of anger, hatred, envy, fear, etc. on subtle body.

V. Discussion of the seven-fold constitution of man, and three Upadhis.

A. Discussion of functioning in subtle body.

1. Warning against action in linga sarira.

VI. Significance of Illumination and Liberation.

VII. Closing form.

Mantra-Jnana Yoga

Lesson Four.

I. Opening Form.

II. Questions from the class.

III. Questioning of class on previous work and on readings in "Yoga".

IV. Discussion of Kundalini and the Chakras.

- A. Kundalini is really universal Life or Cosmic Electricity.
 - 1. Macrocosmic form symbolized by the Great Serpent or Dragon.
 - 2. Microcosmic form the aspect ~~xxxxxxxx~~ present in man.
 - a. Active life or Prana in man.
 - b. Potential or quiescent life serving as focal point.
 - (1) This is Kundalini
 - (2) Situated in Muladhara.
 - c. Develop analogue of energy centered in nucleus of atom.
- B. In Laya Yoga this power used to arouse higher Consciousness.
 - 1. Maintained by Tantrikas that this is the only method possible in this age.
 - 2. The stand of Shankara strictly opposed to this position.
 - a. The present work follows Shankara on this point.
 - 3. While Kundalini can carry Sadhaka to states of bliss and ecstatic consciousness, it is questionable whether it can carry to full Jnana.
 - a. Attainment through Kundalini is really worship of the Goddess. (Kali)
 - b. It is not therefore adequate to transcend Maya.
 - 4. Higher Yoga requires subjugation of Kundalini not exaltation of it.
- C. Centers of action in body (Chakras)
 - 1. These are focal points for aspects of the seven suns of Fohat
 - 2. Each center has certain latent powers, and opens certain doors of consciousness.
 - 3. Lower centers are dangerous until higher centers are mastered
 - 4. Higher Yoga acts from the higher centers.
 - 5. Centers in brain are Master Chakras.

V. Jnana and Raja Yogas.

- A. Jnana may be regarded as philosophical while Raja is psychological in the highest sense.
 - 1. Jnana deals with thought itself. (Ideation)
 - 2. Raja deals with processes such as Concentration, etc.
 - a. Specific Raja techniques are all esoteric.
- B. The road to Raja is through the outer Jnana.
 - 1. By working with the higher aspects of thought one opens the way to higher discipline without use of body powers or Kundalini.

VI. Discussion of the seven Shaktis.

- A. Parashakti
- B. jnanashakti
- C. Iohohhashakti
- D. Kriyashakti
- E. Kundalinishakti.
- F. Mantrikashakti

Daivaprakriti (Logos)

VII. Technique of Key II.

- A. Importance of transforming the evolutionary breath into the involutionary breath.
- B. Use key regularly but not for protracted intervals.

VIII. (On alternate weeks give discussion of symbolism of six-pointed star and meaning of Mantrama)

IX. Closing Form.

Mantra-Jnana Yoga

Lesson Four.

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III. Questioning of class on previous work and on readings in "Yoga".

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 - 1. Macrocosmic form symbolized by the Great Serpent or Dragon.
 - 2. Microcosmic form the aspect ~~xxxxxxxxxx~~ present in man.
 - a. Active life or Prana in man.
 - b. Potential or quiescent life serving as focal point.
 - (1) This is Kundalini
 - (2) Situated in Muladhara.
 - c. Develop analogue of energy centered in nucleus of atom.
- B. In Laya Yoga this power used to arouse higher Consciousness.
 - 1. Maintained by Tantrikas that this is the only method possible in this age.
 - 2. The stand of Shankara strictly opposed to this position.
 - a. The present work follows Shankara on this point.
 - 3. While Kundalini can carry Sadhaka to states of bliss and ecstatic consciousness, it is questionable whether it can carry to full Jnana.
 - a. Attainment through Kundalini is really worship of the Goddess. (Kali)
 - b. It is not therefore adequate to transcend Maya.
 - 4. Higher Yoga requires subjugation of Kundalini not exaltation of it.
- C. Centers of action in body (Chakras)
 - 1. These are focal points for aspects of the seven suns of Fohat.
 - 2. Each center has certain latent powers, and opens certain doors of consciousness.
 - 3. Lower centers are dangerous until higher centers are mastered
 - 4. Higher Yoga acts from the higher centers.
 - 5. Centers in brain are Master Chakras.

V. Jnana and Raja Yogas.

- A. Jnana may be regarded as philosophical while Raja is psychological in the highest sense.
 - 1. Jnana deals with thought itself. (Ideation)
 - 2. Raja deals with processes such as Concentration, etc.
 - a. Specific Raja techniques are all esoteric.
- B. The road to Raja is through the outer Jnana.
 - 1. By working with the higher aspects of thought one opens the way to higher discipline without use of body postures or Kundalini.

VI. Discussion of the seven Shaktis.

- A. Parashakti
- B. Jnanashakti
- C. Ichohhashakti
- D. Kriyashakti
- E. Kundalinishakti.
- F. Mantrikashakti

Daivaprakriti (Logos)

VII. Technique of Key II.

- A. Importance of transforming the evolutionary breath into the involutionary breath.
- B. Use key regularly but not for protracted intervals.

VIII. (On alternate weeks give discussion of symbolism of six-pointed star and meaning of Mantrams)

IX. Closing Form.

MANTRA YOGA CLASS WORK

First Lesson

I. Object of Yoga training

- a. Mastery of the self.
- b. Realization of the SELF.
- c. Different types of Yoga discipline.
- d. Present discipline Mantra Yoga.
 1. Mouth to ear instruction.
 2. Sense of hearing corresponds to Akasha, highest exoteric Tatwa.

II. Importance of Discrimination or Common Sense.

- a. Avoid extremism and blind following.

III. Symbol of Life as an Ocean and the human body as a boat.

- A. Knowledge shallow at shore to vast deeps in far reaches
 - b. Surface disturbed by storms of emotion or in the ineffable quietude of Peace.
 - c. Goal a cone-shaped peak reaching from greatest depths to magnificent altitudes.
 1. Cone, being volcanic, unites the four elements.
 2. Appears as triangle symbolizing Sat, Chit, Ananda and all other Trinities.
- B. Boat must be built strongly and be free from leaks to meet storms of surface and to dive safely to depths.
 1. Importance of purification of the body.
 - (a) Yoga uses vital electricity.
 - (1) Impurity corresponds to resistance
 - (2) Excess carbon to short circuits.

IV. Physical preparation.

- a. Morning hot water (body temperature)
- b. Orange, almond-honey breakfast.
 1. Smokers; coffee etc. drinkers; normal.
- c. Salt-water treatment of eyes and nose.
 1. Once daily for normal; twice for weak eyes or catarrh
- d. Constipation remedy. (Raw milk, black pepper, 98 degrees)

V. False story of the twenty servants. (Point out place of housekeeper)

A. Illustrates:

- a. Servants dependant on energising of M^{rs}l. Jones.
- b. Housekeeper must be on job if servants are to function properly.
- c. Neither Mr. nor Mrs. Jones performed and of the actual work.

VI. Four-fold division of principles of Man.

- a. Does not deny seven or ten-fold division.
- b. Four-fold all that is significant for average humanity.

- c. Correspondence of principles to characters in story

VII. Drill of twenty servants.

- a. Naming and touching appeal to latent intelligence of part involved.
- b. Matter not dead but more or less intelligent, hence possibility of control by superior intelligence.
 - 1. Illustration of controlling matter at distance.
- c. Drill serves purpose of training lesser intelligences.
- d. Produces automatic control of mind without great effort to concentrate.
 - 1. Mind both immovable and motile.
 - (a) Immovable mind abides with the Ego, and is superior to speech.
 - (b) Motile or lower mind commanded by speech, hence power of mantram
 - (1) Illustrate by control orator or salesman exerts over peoples minds.

VIII. Two kinds of disease.

- A
 - a. Mental or Psychological. (Anger, hate, fear, envy, worry irritability etc)
 - 1. Caused by wrong thinking, lovelessness and bad life habits.
 - 2. Special discussion of effects of anger, hate, fear and envy on the inner vehicle being prepared.
 - b. Psycho-physiological (Most diseases)
 - 1. Caused by wrong life habits.
- B. Control of these diseases ~~xxxxx~~
 - a. By correcting diet and life-habits
 - b. By use of Key No 1.

Constipation exercise

MANTRA YOGA CLASS WORK

Second Lesson

I. Review of work and questioning on work given in first lesson.

- a. Bodily purification
- b. Drill naming and touching twenty parts.
- c. The four principles *(Illustrate power of mantra)*

II. Reasons why pledge of secrecy should be carefully kept and why no notes should be taken.

- a. Pledge not kept, power lost and may not be regained for many incarnations.
- b. Notes taken may be lost and others see them.
- c. Mantra yogi instruction must be learned thru ear thus using Akasha tatwa.

III. Key No. 1.

- a. Purpose (control mind and body and self-healing)
- b. Division into parts - Charging and relaxing.
- c. Explanation of the terminology of the mantram.
- d. Position of eyes and explanation
- e. Drill twenty parts
- f. Illustration of turning on and off lights.

IV. Dynamic and static energy.

- a. Static energy is local energy, limited in supply like storage battery. Negative
- b. Dynamic energy is universal energy, unlimited supply. Positive.
 1. Located in medulla, seat of soul energy in physical body.
 2. Dynamic energy a subtle form of electricity.
 - (a) Medulla wrapped by nerves like amature
 - (b) Earth cuts magnetic field of sun, hence unlimited supply of energy.
 - (c) Voltage high, amperage built up by use.
- c. Static energy easily exhausted, hence work and treating done through it leads to exhaustion.
- d. No exhausting of supply of dynamic energy, hence charge and keep charged at all times.
- e. Heart works in conjunction with medulla - part of nadis are nerves and part blood vessels.
 1. Exercise for replenishing battery.

V. Explanation of mantram - illustration of automobile.

- a. Mantram must invoke a meaning in the consciousness of operator to be effective, hence the terminology used.
- b. Faith not necessary; may reserve judgement and observe what happens.
- c. Use mantram as a positive command, not as a supplication You are the Lord.
- d. Dynamic energy often aroused unconsciously as in anger
 1. Illustration of cat and dog.
 2. The power of an orator or a natural commander.
- e. This technique makes conscious use of power possible.
- f. Keep charged at all times while active - discontinue the habit of acting on static energy. Important as this

*Discrim vayas or vital air
prana, apas, khamana, Vyana, udana*

places activity on the level of the SELF

1. Show correspondence with Karma Yoga principle of action "as and for the SELF".
- g. Relax when not engaged.

VI. Memory exercise. Fingers, charge, rotation, bending.

VII. Throat Exercise. For speakers, singers and negative condition.

- a. Special for negative condition, work throat back and forth charging throat, stomach and abdomen.

VIII. Two kinds of impulses, motor and sensory.

- a. Sensory nerves carry awareness of stimuli to brain or some plexus. ~~Brain~~ Communicating halls to sensory consciousness
- b. Motor nerves control action or reaction. Instruments of power expression
- c. Body without soul or dynamic energy has no power to function. Nothing can make it function.
- d. All parts of the body our possessions, our servants. We are not they. We are the rulers who stand apart.

XI. Daily drill with keys. Fourteen days charging and relaxing touching all parts

- a. Morning and evening drill.
- b. We pledge ourselves that we will do this the rest of our lives.
- c. Through regular charging we keep ourselves acting from the level of the soul and so gradually push back the veil of maya.

XII. Use of key for specific troubles of body or emotional nature.

- a. Charge only parts necessary, do not arouse others.
- b. Importance of treatment of negative psychological states.
- c. Three kinds of headache
- d. General applications of key to bodily conditions.

XI. Review class on daily exercises required to date.

MANTRA YOGA CLASS WORK

Lesson Three

I. Questions from class on Lesson two. (15 min)

II. Questioning of class on Lessons One and Two including review.

a. Special reference to following.

1. Charging 20 parts for psychological diseases
2. Constipation exercise.
3. Eye trouble.
4. Memory exercise.
5. Three kinds of headache.
6. Throat exercise.

III. Preliminary discussion of Key 2.

a. Control of Life Energy or Prana, and two Optic nerves.

1. Discussion of function of heart

Physically drives blood through body and principle agent for circulation of prana

Four ounces of blood per beat, 18 lbs per min

12 tons per day.

Life limited by strength of heart. Slow

action long life

Psychically seat of the emotions

Intuitive (Christ center of body or Krishna)

2. Heart chakra (Anahata) symbolized by double triangle or six-pointed star.

Divided heart makes six-pointed star.

Six star union of upward and downward tendencies

Masculine-feminine

Blue up, white down

White not Divine triangle since not single pointed color.

Father come down to create the Son

Seat of egotism, hope, anxiety, doubt, remorse conceit, etc

Seat also of devotion on higher aspect.

IV. Teaching of Key 2.

a. Knocking on Anahata

1. Serves to fix attention and arouse center

May knock mentally ultimately

Seven corresponds to seven sheaths of nature.

Eliminates idea of intrusion.

b. Hands and breathing

1. Importance of breathing naturally

c. Position of eyes and visualization.

d. Mantram

Importance

Meaning

(Silent as vocal intention without knowledge of right and wrong may involve wrong action. S D III p 451)

e. Use not over 10 or 12 min.

f. Effects.

1. Purifies and strengthens heart physically

2. Purifies psychically

3. Ultimately makes possible leaving the physical and moving in the subtle body.

Akasha bridge between nerve cells and mind.

Treatment of diseases with foods.

Asthma three glasses cranberry jelly daily (p 57)
Diabetes, Brights Disease, hot raw milk, black pepper
no starch, no sweets, eat fruits with acid, vegetables
with no starch or sugar
General purification Leek Soup

Fasting not recommended

Purification diet

Yogi breakfast
Raw fruits at noon
Three cooked vegetables at night

Do not mix raw and cooked food.
Do not mix fruit and vegetables.
Avoid white. flour, white sugar and white of eggs.

As general diet practice reduce use of meats

Preferably use fowl and fish

Salt used should be cooked into food rather than added afterward

Do not be fanatical, but break dependence on all gustatory habits
This is most important.

Full purification would call for pure air and clean psychic
environment. Impossible in city.

Our duty to do the best we can under circumstances and
help lift our environment.

Keys 1, 4, 5 and Absolute key will work without a high
degree of purification.

Other keys always have a purifying effect.

For advanced use of higher keys high degree of purification
necessary also proper environment.

Breathing exercises p 18

Importance of overcoming dependence on sensuous pleasures.

MANTRA YOGA CLASS WORK

Lesson Four

I. Questions from class on lesson three.

II. Questioning class on use of Keys ^{one} ~~two~~ and ^{two} ~~three~~ including review.
Drill

III. Key No. three.

- a. For the opening of God-Consciousness, Superconsciousness etc.
- b. Control of lower nature and purification of heart necessary.

1. Self-control - reaching out through senses for pleasure must be controlled

(a) Outer sense sacrificed to inner sense.

(b) Monkey mind stilled.

2. Truthfulness - He who would know Truth must express and live Truth to the best of ability.

(a) To lie is to murder Truth

(1) Illustration from Talbut Mundy's book "OM"

3. Disinterested love for all

(a) Difference between true impersonal love and personal desire.

(b) Love radiant light which shines upon all alike
No favorites.

4. ~~(c)~~ Unselfishness

(1) Must become a benevolent, impersonal force in nature

5. Consistent and persistent use of Key No. 1 develops these qualities.

c. Technique of Key Three

Knocking

2. Position of hands.

(A) Significance- actual and symbolic.

3. Mantram - interpretation of O and B

4. Visualization.

5. Listening and sounds heard

IV. Key for the inner lights.

a. Techniques.

b. Purpose and warning against becoming intrigued.

Explanation of Chart

MANTRA YOGA CLASSES

Lesson Five.

I. Questions from the class on Key No 3.

II. Drill and questions on Key No. 1, followed by review of keys 2,3.

III. General discussion of Kundalini and the Chakras

A. Seven-fold division applies also to energies or powers.

1. Microcosm perfect reflection of Macrocosm

a. Hence presence of all cosmic powers in man

B. Powers have centers of operation, called Chakras.

1. These are subtle centers in the subtle vehicle of man.

a. They correspond to certain parts of the spine and skull, certain locations in body and certain plexi but not identical.

	Body	Spine	Plexus	Tattwa
Muladhara---	Rectum	Coccygeal	Sacro-coccygeal	Prithivi
Svadhishthana-	Perinaeum	Lumbar Sacral	Sacral	Apas
Manipura	Navel	Lumbar	Solar plexus	Tejas
Anahata	Heart	Dorsal	Cardiac	Vayu
Vishuddha	Throat	Cervical	Cervical plexus	Akasha
Ajna	Between eyebrows		Optic	Mahat
Sahasrara	Top of head		Cerebrum	Adi

C. From these centers vital energies distributed to body thru Nadis

1. Nadis gross and Yoga Nadis

a. Gross Nadis nerves, veins and arteries

b. Yoga Nadis subtle vehicles of vital energy.

(1) Chief importance for Yoga discipline

(2) Purification essential.

2. Ida, Pingala and Shushumna most important

a. Ida and Pingala sympathetic nerves on each side spine

(1) Correspond to moon and sun

(2) Ida left nostril, pingala right.

b. Shushumna is spinal cord

(1) Hollow tube in center is path of rising Kundalini

(2) Synthesis of all polarity.

c. These three "rivers" meet at Muladhara, Manipura and Ajna.

(3) Hence these three centers are critical points

D. Vital energy descends; probably by vagus nerve, to Muladhara which serves as reservoir. *Importance of conservation of Energy*

1. It is the power aspect of consciousness (Siva) and is called the Goddess of Shakti Kundala

2. Descent is effected by subtle aspect of law of gravity

a. Hence significance of yogis going to mountains

(1) Illustrate with experience of aviators who fly high.

3. In unregenerate man principle outlet through Svadhishtana which governs sex.
 - a. If this center restrained but force not otherwise directed upward tends toward physiological and psychological destructive effect.
 - b. On other hand with usual use of sex cannot carry Kundalini past this point regardless of technique.
4. On the physiological side all yogi discipline centers in the raising of Kundalini first to Ajna and thence to Sahasrara where union is effected with Shiva producing realization and liberation
5. Kundalini not same as sex, sex merely first door.
 - a. In reality a spiritual force.
 - b. Not dependent on sex organs.

E. Raising of Kundalini to Ajna requires purification and continence.

1. When raised to head sex activity dangerous.

IV. Key 6. Controlling Divine Power, Kundalini, Creative Principle.

A. Technique

1. Not over 10 or 12 min.
2. Use for purification and control of sex.

B. Dangerous techniques.

1. Breath through left and right nostrils.
2. Sex vacuum.
3. Tongue, teeth breathing.

V. CC Signs of Kundalini

1. Heat, ant crawling, lights, body twitching, seven steps of ladder.

D. When raised to brain control by key No. 8.

V. Key 7. For development of Solar Power and control of negative moon power

- A. This Key guards against psychism, purifies and strengthens center.
- B. Technique.

VI. Key 8 Higher Yogi Unfoldment.

- A. Greatest of all the keys
 1. Excellent for meditation.
 2. Directs Kundalini raised to head
 3. General purification of centers.
- B. Technique.

VII. Key No 9. Key to the MosaiC Law.

- A. Powerful key for raising vibratory rates.
- B. Gives extraordinary magical control.
- C. Guard against selfish use.
- D. Use sparingly at first.
- E. Technique in three forms.

VIII. Absolute Key For emergencies.

- A. Do not use for chronic conditions as will produce severe shock.

MANTRA-JNANA YOGA CLASSES

Lesson V.

Opening Form.

II. Questions from Class.

III. Questions asked of class.

IV. Continuation of discussion of Seven Principles.

- A. Subtle body etc.
- B. After death states.
- C. Mediumship and shells.
- D. Reincarnation.

V. Key for helping others.

VI. Discussion of first key in relation to external conditions.

A. Those out of work have opportunity for study.

1. Story of the man who studied down to his last quarter.

VII. Principle of compensation.

VIII. Closing Form.

Mantra-Jnana Yoga

Lesson V.

I. Opening form.

II. Questions from class.

III. Questions asked class on "Yoga" and work.

IV. Discussion of Jnana Yoga.

A. To be understood in two senses.

1. Spiritual Knowledge which is itself Liberation.

a. There can be no technique or method as this is the state of renunciation of all action.

2. Intellectual knowledge employed as an agent of Yoga.

a. The essence of this work is Discrimination between the Real and the Unreal.

b. As all misery is due to ignorance, therefore only knowledge is competent to free man.

c. The instrument of action is the actual developed domain of consciousness on this plane.

(1) It is not an effort to gain results through playing upon the sub-conscious as is done in the lower Yogas

B. Through Jnana Realization may be attained without awakening Kundalini.

1. Kundalini as Maha-shakti must be transcended.

a. She carries to certain states of Smadhi but resists full Liberation.

2. The student must acquire control over her, but need not arouse her

C. Muntra may be used to open the door to Jnana.

V. Discussion of how to use the power of Desire.

VI. Technique of Key V. (See attached page)

VII. *Principle of Compensation*

VIII. Closing form.

Points for discussion in Lesson V.

1. Control ~~farx~~ of negative emotional states in relation to the building of Subtle Body.
2. Four prerequisites of Cosmic Consciousness.
3. Discussion of the three Upadhis.
4. The importance of altruism as a means of freeing the self.
5. Fourth Key for healing others.

MANTRA YOGA CLASS

Lesson Six.

I. Questions on Keys 1, 2 & 3 by class.

II Questioning class on Key 1 and drill of Key 1.

III Questioning and drill on Keys 2, and 3.

IV. Key 4: How to come into the super-conscious state and heal other people.

A. Essential fact is that operator moves from the level of the OM, or the plane of the SELF.

1. This guards against interference with karma of others
2. Healing from personal level may involve such interference

B. Technique

1. Rinsing with water
2. Body in any convenient position
3. Charge 20 parts, recharge negative parts
4. Chant OM 3 times
5. Faith unnecessary
6. Distance no ~~xxxxx~~ barrier.
7. Unnecessary that one should feel anything
8. Mental picture of patient seen as well
 - a. Or name of patient.
9. Affirmation.
10. Treat 3-5 min. as frequent as necessary for acute cases, not oftener than once in 8 hrs. for chronic.
11. So long as stationary can treat many persons with one charging, otherwise charge again.
12. Can be used on animals and plants.

C. Candle exercise for eyes.

V. Key 5. For the realization of material wishes.

A. Importance of action from level of SELF.

1. Effected thru OM.
2. Desire contrary to LAW over-ruled, hence protection.

B. Technique

Charge and chant OM.

1. Name intelligence addressed and speak in first person.
 - a. The "I" in me is the "I" in thee.
2. Put mantram in rythm and hold mind on it.
3. All demands must be just. (Renounce desire)
4. Applications (Law of Compensation)
 - a. Sale of property. (Visualize square jaw)
 - b. Securing job. (Visualize boss)
 - c. Increase in salary.
 - d. Collection of money due.
 - e. Ellection of candidate. (Visualize and say people voting for me)
 - f. Getting rid of undesirable persons.
 - g. Meeting of persons you desire to meet.
 - h. Overcoming opposition to your plans.
 - i. Removing improper influence of others.
 - j. Lifting fog, stopping rain, bringing rain, warmth, coolness etc.
 - k. Handling traffic and parking.
 - l. Removing pests from vegetation
 - m. Controlling animals

2. Lesson six

- n. Obsessions Key five for driving away and key 4 for healing.
- o. Freeing earth bound(Name person "Lord God, I will free your soul")
- p. May invent a number of uses along this line.

5. Illustration of importance of OM. (Man who drove himself out of a house with the pests.)

VI. The most important thing of all is to learn to use the OM as a perpetual life companion.

VII. Return of money to all not satisfied.

ask for demonstrations

Estelle Heron

THE HISTORY OF THE CITY OF NEW YORK

BY JACOB LEVINSKY

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Mantra-Jnana Yoga.

Class Form.

I. OM ADI SANTEE

II. O Atman, Spirit, Eternal Consciousness, the exercises which Thou unfoldest within me I will not reveal to any other until the Illumination of Thy Light has found its abode within me.

III. The primacy of Consciousness to the Field of Consciousness.

A. From which follows both the logical and dynamic priority of Ideation to Substance.

1. Ideation the Center of the Circle, Substance the Circumference.

a. Through interaction movement may be from Circum. to Center and lesser Keys are based upon this principle.
(1) This will not force the higher doors of understanding.

b. Higher Keys move from Center to Circum.

IV. Theoretical survey of Chakras but discouragement of centering thought in these centers save Ajna in a subsidiary sense.

A. Think in terms of modes of Consciousness as possessing causal priority rather than the objective substantial concomitant, such as Chakras.

V. Ideation in its dynamic aspect carries Will.

A. Hence it is, "Ideas rule the world". K?H?

B. Conceive Energy simply as the kinetic aspect of the Idea.

1. Thought tends toward motor expression.

VI. Think of the Universe as a central Projection from Consciousness.

A. Hence, it follows, that molding and reforming of the Universe resting upon any particular center of Consciousness is possible to the Self-Conscious Self.

Outline of keys and principle on which they are based.

1. The Ground-principle is that Consciousness or the Logos, universal or individual, is the active cause behind all particularized states of Consciousness.
2. It follows, therefore, that the power to mold external or experienced conditions lies in this Central Consciousness.
3. Individual man is in reality identical with this central Consciousness.
4. Therefore, he has potentially the power to mold the conditions in which he individually moves.
5. Because man has been caught in the delusion of limitation he fails to use this potential/ power.
6. This is the cause of all suffering or limitation in whatever sense.
7. By realization of his own true nature and identity he comes into active use of the power which is his by right of his innate divinity.
8. How can man step into or attain this Realization is the great practical question.
9. Toward the attainment of this end there are various processes designed to destroy the delusion of limitation which work toward the ultimate effect of producing an awakening, as from an hypnotic sleep.
10. In Mantra or the occult power of sound there lies a means of peculiar ~~magical~~ power in effecting this end.
11. The Keys taught are such chosen instruments of proven efficacy.
12. Through the Keys some measure of the power and understanding of the man of Realization is attained even by the most immature student provided he follows the principles as taught.
13. The extent to which the student may attain through the Keys is limited by himself alone.
14. The Keys fall into two groups:
 - (a) Those designed to remove external restriction and limitation in every sense.
 - (b) Those designed toward the awakening of subjective Realization
15. First group. Of these there are three Keys as follows:
 - (a) Key No. 1 for the mastery of all negative conditions affecting the individual through his vehicles. This includes:
 1. The physical body (all physical disease)
 2. The emotional nature.
 3. The mind.
 4. The subtle nature.
 5. The moral nature.

- (b) Key No. 2 for the rendering of help to others in the same field that key No. 1 serves the individual.
- (c) Key No. 3 for the handling of external or environmental problems for the individual or for others.

16. Second Group: These Keys are two in number.

(a) Key no 4 For the awakening of the Consciousness of the Heart.

(b) Key No. 5: The Key to the Path of Self-Knowledge.

17. The basis of action in these Keys is from Above down, and does not involve any dangerous technique based upon body powers or the physical breath.

Notes on "No Charging" Principle.

1. The economic principle of barter and trade and price -fixing may properly be applied to material or other services which are based upon powers acquired by external effort alone.
2. Spiritual service which includes the teaching of metaphysics can never be evaluated in terms of material coin and is at once lowered when a price is placed upon it.
3. The right to a spiritual service is not determined by the power to pay in the material sense but by the need and yearning of the soul.
4. It is not right that any earnest student should be ~~denied~~ denied such spiritual service because of his economic condition.
5. The law of Compensation is universal in its application on the planes of relative Being, but in connection with spiritual service it must be performed as an act of spontaneity to be effective.
6. He who would make a spiritual service available to himself must meet the law of Compensation justly, but this does not mean that he is required to do more than he can.
7. It is important that he who gives to make the work materially possible should give his heart with his offering for in so-doing he prepares the soil of the Heart for the growth of Liberated Consciousness.
8. The classes are open to all students who really seek whether they have generally done so wisely or not. It is not for those who put forth no honest effort of striving.
9. Those who at the end of the course feel that they have ~~found~~ *discovered* real value will be given opportunity to co-operate in the work.
10. ~~Those who at the end of the course feel that they have found real value will be given opportunity to co-operate in the work.~~

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MANTRA-JNANA YOGA

Outline of Key-instruction.

Lesson I.

I. Opening words: "How is everyone?". Repeated three times.

A. Answer: "We are Peaceful".

II. Om Adi Santee (Three times)

III. Opening words including pledge, repeated by students.

IV. Statement of the problem.

A. Samsara a state of Consciousness wandering in a forest of confusion.

1. Analysis of conditions in our present civilization.

a. It is a material, not a spiritual civilization.

(1) Unprecedented material and mechanical facility so far as known to history.

b. Unstable.

(1) Rapid changes in governments.

(2) Modes of life changed by inventions.

(3) Breaking up of sociological habits.

(4) Marvels of science leading to judgment that anything is possible, a breakdown of discrimination.

c. Has increased discontent and unhappiness.

(1) Restlessness, leisure largely employed in meaningless activity.

(2) Appalling increase of crime.

(3) Increase of nervous diseases.

(4) Heart trouble. Suggestion as due largely to inhibitions. (Look up Science-News Letter for July 19) Maye

(5) Tremendous growth of mental disease. (Dr. William A. White)

(a) Half of hospital beds mental cases and growing more rapidly than all other diseases together.

(b) 63 per 100,000 in 1880; will be 635 per 100,000 in 1970. 950,000 in 1970.

(c) Mind trouble a price paid for our civilization.

(Dr. White)

(6) (a) Suicide rate risen from 4.9 to 19.7 per 100,000

in 70 years. (Dr. Haven Emerson, in S.N.L. 9/10/30)

d. Spiritual bankruptcy of occidental culture implied by the World War.

2. Individual pain through death-loss, sickness, age, and the unsolved life-problem.

B. Cause of world-pain is man centering himself on the periphery of his Being.

1. State analogous to one of self-induced hypnosis.

a. Development of the analogy of hypnotism.

(Alternative: illustration of common human consciousness by the parable of the prodigal son)

V. Solution of the Problem.

A. Man can find enduring contentment through realization of Yoga.

1. Yoga means realization of identity with the center rather than the periphery of Being.

a. This the union with the Beloved of the Sufi; the realization of identity with Parabrahma of the Jnana.

- (1) Illustration of experience at high altitude of sense of identity with heart of Universe.
- b. This means living on the plane of causes rather than effects.
- (2) This gives completion where normally man feels incomplete.
- B. Many forms and phases of Yoga-technique.
 - a. These serve to meet the needs of human consciousness where it is and carry it on towards Yoga-realization.
 - B. Pragmatic value of techniques. The technique is not Yoga but a means to Yoga justified by its efficacy.
 3. This course Mantra-Jnana Yoga.
 - a. Liberation is Spiritual Knowledge, hence Jnana.
 - B. Mantra as a means of carrying Consciousness to Jnana.
 - (1) Outline of theory of Mantra.
- VI. The importance of the student's following the Middle Way or the Path of Balance; Common Sense.
- VII. Development of the figure that Life is an Ocean which must be crossed by the Jivatman.
- VIII. The duty of taking care of the vehicle of the Jivatman until the sea of Samsara is crossed.
- IX. Physical preparation of the body.
 - a. Body not a primary instrument, but negative conditions afford practical barriers to the freeing of consciousness.
 - b. Warm water; Yogi breakfast; salt-water; milk and pepper.
- X. The offering up of some negative attachment.
- XI. Some illustrative story to introduce the notion of the body as a servant of the real man.
- XII. Drill in the twenty parts of the body and development of idea that all matter is living and conscious.
 - A. Hence this drill serves to awaken to activity the latent consciousness of the body organism.
- XIII
 - Discussion of psychological and psycho-physiological diseases.
 - A. Emphasis of the importance of overcoming anger, hatred, fear and envy.
- XIV. Constipation exercise.
- XV. Closing words.

I am Krishna, the One Self that abides in all things.
 I am the Light which brings forth the universe.
 I am the Will which permeates all Being.
 I am the Intelligence which guides all Life.
 I am the Wisdom of the Sage and the Compassion of the Saint.
 I am never-dying Peace and ineffable, boundless Bliss.
 I am Eternity.
 Peace, Peace, Peace.
- XVI. Blessing.

O Atman, Eternal, Changeless and Indivisible Spirit, the Light of undying Consciousness, awaken Thou within me.

O Atman, awaken within me as Conscious Intelligence.

O Atman, awaken within me as Radiant Love.

O Atman, awaken as Conscious Will.

O Atman, through Thy Power I command my will.

O Atman, Eternal Consciousness, the methods which Thou unfoldest within me I will not reveal to any other until the Illumination of Thy Light has found its abode within me.

O Atman, these exercises I will perform faithfully, both morning and evening to the best of my ability.

O Atman, awake Thou within me!

Awake am I to know no death!

Awake am I to know no death!

Awake am I to know no death!

Through Eternity; throughout Eternity; throughout Eternity.

Santee; Santee; Santee.