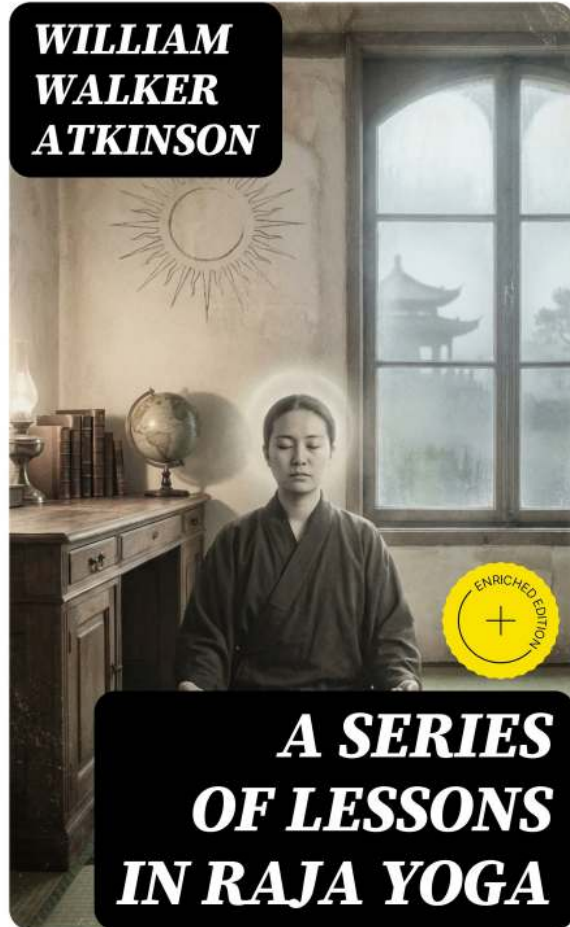


***WILLIAM
WALKER
ATKINSON***



***A SERIES
OF LESSONS
IN RAJA YOGA***

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OF LESSONS
IN RAJA YOGA**

William Walker Atkinson

A Series of Lessons in Raja Yoga

Enriched edition.

Introduction, Studies and Commentaries by Hannah Mead

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Introduction

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This book stakes its claim on the simple but demanding proposition that mastery of the world begins with mastery of the mind. *A Series of Lessons in Raja Yoga* by William Walker Atkinson is an instructional work in spiritual philosophy and practical self-cultivation. Written in the early twentieth century within the orbit of the American New Thought movement, it introduces principles of Raja Yoga for a general audience. Its arena is not a fictional landscape but the reader's own attention and conduct, where exercises, reflections, and steady observation form the ground of progress. The result is a manual that treats inner life as a disciplined, teachable craft.

Readers encounter a sequence of lessons that build methodically, each reinforcing earlier insights while opening a fresh path for practice. The voice is direct and confident yet broadly invitational, favoring clear, organized exposition over ornament. Atkinson balances philosophical assertions with concrete instructions, encouraging readers to test principles through experience rather than accept them on authority. The tone is earnest and pragmatic, emphasizing effort, patience, and continuity of application. Without demanding specialized background, the text nonetheless expects seriousness of purpose, offering a course of study that is as much training of character as cultivation of mental technique.

At the center of the book lies a sustained meditation on attention, concentration, and will. Atkinson frames the mind as an instrument that can be understood, tuned, and governed, and he connects this work to ethical steadiness and practical usefulness. Habit, suggestion, and the shaping power of intention become tools for reordering thought and action. Self-knowledge is presented not as a distant ideal but as a sequence of attainable adjustments in focus and response. The practical aim is inner poise—an equilibrium that allows one to meet circumstances without being driven by them—and the lessons repeatedly return to this theme of composure through conscious discipline.

While the emphasis is practical, the argument ranges across broad questions about the mind's scope, the layering of mental processes, and the disciplined cultivation of subtle capacities. These discussions are framed as extensions of the same foundational work of self-control rather than departures into speculation for its own sake. Throughout, the text links expansive ideas to ordinary conduct, suggesting that reliability, sincerity, and perseverance are the primary gateways to deeper insight. By aligning higher aspirations with everyday responsibilities, Atkinson keeps the path grounded, inviting learners to test ideals against the steady friction of daily life.

Situated in the early twentieth century, the book reflects a moment when Western readers sought systematic introductions to yogic philosophy without extensive technical apparatus. Its genre is pedagogical rather than scholastic, and it reinterprets traditional concepts in a plain, methodical idiom. The lessons are framed for householders

and professionals as much as for seekers, stressing applicability amid work, family, and civic obligations. This historical context explains the book's blend of metaphysical reach and practical counsel: it is engineered to serve as a bridge—clear, organized, and portable—between venerable ideas and the everyday pressures of a modernizing world.

For contemporary readers, the book retains value as both historical artifact and living practice manual. Its focus on attention and deliberate habit-building resonates in an era of distraction, and its call to sustained, conscientious effort provides a counterweight to quick-fix promises. Parallels can be drawn with present-day mindfulness and behavior-change frameworks, though the text maintains a distinctly spiritual orientation. Rather than offering scientific claims, it supplies a coherent discipline for cultivating steadiness, clarity, and purpose. Readers looking for durable mental hygiene, ethical orientation, and anchored agency will find a concise, structured approach that remains applicable.

Approaching this work is best done patiently, lesson by lesson, allowing time for application and reflection to reinforce understanding. Read in sequence, the course invites the formation of habits that outlast the page, linking study to measurable changes in attention, conduct, and outlook. It can sit alongside broader explorations of yoga and philosophy, yet it also stands on its own as a guide to self-mastery. Atkinson's contribution endures because it insists that aspiration must become practice. In a crowded, hurried age, this insistence offers a calm, disciplined countercurrent—a structured way of realizing, in small daily acts, the sovereignty of a trained mind.

Synopsis

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A Series of Lessons in Raja Yoga, issued in the early twentieth century, presents William Walker Atkinson's interpretation of the classical "royal path" of mental discipline. Writing for Western readers and often publishing under the name Yogi Ramacharaka, Atkinson frames Raja Yoga as a practical curriculum rather than an esoteric creed. The book sequences short lessons that define terms, set aims, and assign simple practices, promising increased self-mastery, clarity, and poise. Without dwelling on ritual or asceticism, it links yoga's psychology to contemporary "mental science," arguing that training attention and will can reshape character and experience while aligning the practitioner with a deeper Self.

Early chapters separate the permanent inner witness from the changeful instruments of personality. Atkinson distinguishes the observing Self from the composite "mind-stuff" of sensations, emotions, and ideas, urging students to recognize identity with the former and stewardship over the latter. He outlines several planes or modes of mentation—habitual or subconscious, ordinary waking, and higher or superconscious—each obeying consistent laws. The argument stresses that thoughts are not the thinker, and that the mental currents can be quieted, directed, and refined. Exercises in self-observation and quiet sitting cultivate detachment, preparing readers to manage their "mental tools" rather than be driven by them.

Attention becomes the keystone of the method. The work presents attention as the channel through which will acts upon mind, and it offers graded drills to strengthen voluntary concentration. Related chapters treat perception, memory, imagination, and reason as trainable faculties, showing how habit determines their quality and output. Atkinson proposes that repetition, visualization, and orderly association improve recall and invention, while deliberate questioning clarifies judgment. The lessons advocate constructive autosuggestion as a way to install noble tendencies, and they urge readers to replace unwholesome images with chosen ideals. Through disciplined practice, scattered energies are gathered, and character gradually conforms to chosen aims.

The book links vitality and mentality through the concept of prana, presented as a universal life-energy related to breath and directed by mind. Rather than emphasize bodily feats, it treats breath-control as supportive of steadiness, receptivity, and concentration. Atkinson also discusses the notion of thought vibration and personal atmosphere, suggesting that mental states exert influence and respond to suggestion. While noting accounts of unusual perceptions or impressions, he counsels restraint and moral purpose, warning that curiosity and vanity dissipate power. The practical emphasis remains on serenity, steadiness, and ethical control rather than sensational pursuits.

As concentration matures, the lessons shift toward meditation and higher awareness. Atkinson describes a progression from fixing the mind on a single idea, to sustained contemplation, to moments of quiet intuition that

illuminate problems without strain. The approach is adaptive and nonsectarian, encouraging brief, regular sittings and the cultivation of an inner center available amid daily activity. Rather than map technical stages in scholastic detail, the book outlines simple attitudes—calm persistence, nonattachment, and receptivity—that allow deeper faculties to operate. These practices, he claims, harmonize intellect and feeling, offering insight that guides conduct as reliably as discursive reasoning.

Practical chapters translate inner training into conduct. Readers are urged to examine motives, govern impulses, and define a personal ideal that can be steadily embodied. Methods for breaking undesirable habits, installing new routines, and keeping resolutions are treated as exercises in applied will. The text links serenity with efficiency, arguing that poise conserves energy for purposeful action. Ethical considerations pervade the program: thoughts and deeds should be harmless, truthful, and serviceable, because character radiates influence. Success is reframed as mastery of oneself and useful work in one's sphere, not mere acquisition—an outcome attributed to persistent, intelligent direction of attention and desire.

Beyond its period idiom, *A Series of Lessons in Raja Yoga* remains notable for bridging classical yoga psychology with early self-help and Western metaphysics. Its pedagogic sequence, accessible language, and emphasis on experiment over dogma helped introduce many readers to meditation, concentration, and the disciplined use of imagination. Some formulations reflect the era's New Thought synthesis, yet the core message—that mind can be

trained, that a witnessing Self can guide it, and that ethical steadiness magnifies influence—continues to resonate. The book endures as a gateway text, inviting students to test principles that promise clarity, composure, and constructive agency.

Historical Context

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Published in Chicago in 1905 by the Yogi Publication Society, *A Series of Lessons in Raja Yoga* appeared under the byline "Yogi Ramacharaka," a body of work widely attributed to American New Thought writer William Walker Atkinson (1862–1932). The Progressive Era United States supplied its immediate setting: rapidly urbanizing cities, expanding print culture, and a growing public appetite for comparative religion. Chicago, already a hub for popular publishing, had hosted the 1893 World's Parliament of Religions, where Swami Vivekananda introduced broad American audiences to Hindu philosophy and Raja Yoga. That event decisively shaped subsequent American readings of yoga as a disciplined, psychological practice.

Interest in Asian religions at the turn of the century was nourished by the Theosophical Society, founded in New York in 1875 by Helena P. Blavatsky and Henry S. Olcott and later headquartered in Adyar, India. Theosophical lectures, journals, and study lodges popularized Sanskrit terms, karma, and reincarnation among English-speaking audiences. While Theosophy emphasized a universal wisdom tradition, it also encouraged eclectic blends of esotericism, occultism, and science. Such currents circulated through American periodicals and bookstores, including in Chicago, and prepared a readership ready to accept yoga not only as devotional practice but as a system of mental training and latent powers.

The book also emerged from the New Thought movement, a loose network of "mind cure" churches, lecturers, and publishers active from the late nineteenth century into the 1910s. New Thought promoted mental healing, affirmative thinking, and practical spirituality allied to self-help. Atkinson was a prolific figure in this milieu, writing numerous manuals on willpower, concentration, and "mental science." Magazines such as *Nautilus* and small presses disseminated these ideas widely. Framing yoga as an accessible discipline of attention and suggestion fit New Thought's promise of individual improvement, and the lessons' moral tone resonated with contemporary emphases on character, efficiency, and personal responsibility.

Contemporary psychology furnished another framework. William James's *Principles of Psychology* (1890) popularized attention, habit, and the stream of consciousness, while Pierre Janet and others advanced theories of the subconscious. Hypnotism and suggestion, associated with the Nancy and Salpêtrière schools, entered popular discourse, as did psychical research after 1882. Bestselling works like Thomson Jay Hudson's *The Law of Psychic Phenomena* (1893) described "objective" and "subjective" minds and mental influence. *A Series of Lessons in Raja Yoga* adopts this vocabulary—speaking of will, concentration, and mental planes—positioning yoga as compatible with contemporary scientific and quasi-scientific accounts of mind and its putative powers.

Chicago's print economy and the rise of mail-order education shaped the work's format. Cheap paper, rail distribution, and national advertising enabled small firms to

sell self-improvement courses across the country. The Yogi Publication Society specialized in inexpensive occult and "practical psychology" titles, often issued as serial lessons and later bound volumes. This pedagogy mirrored popular correspondence schools and lyceum traditions of self-culture. By arranging yoga as a graded curriculum with exercises and reviews, the book aligned with early twentieth-century patterns of adult education that promised systematic progress without institutional enrollment, reinforcing the notion that disciplined reading and practice could transform everyday life.

Issues of representation accompanied this popularization. The Ramacharaka books adopted an Indian voice and teacherly persona, yet bibliographic research has attributed their authorship to William Walker Atkinson, an American New Thought writer in Chicago, rather than to a South Asian guru. At the same time, authenticated Indian sources were entering English: Max Müller's Sacred Books of the East series (1879–1910) translated foundational texts, and Edwin Arnold's widely read poems on the Buddha and the Gita shaped perceptions. *A Series of Lessons in Raja Yoga* reflects this mixed environment, combining references to "ancient teachings" with paraphrase and adaptation for Western readers used to concise manuals.

Developments in India also framed American understandings. Under the British Raj, reformist movements and teachers presented Hindu philosophies to global audiences. Swami Vivekananda, a disciple of Ramakrishna, founded the Ramakrishna Mission in 1897 and published *Raja Yoga* in 1896, interpreting Patanjali's aphorisms

through the lens of modern psychology and universalism. His lectures and book circulated widely in the United States. *A Series of Lessons in Raja Yoga* follows this emphasis on mental concentration and ethical preparation while minimizing ritual and sectarianism. That presentation accorded with American Protestant-inflected ideals of self-discipline and moral uplift that valued interior transformation over ceremonial observance.

Taken together, these forces—occult revival, New Thought optimism, pragmatic psychology, and mail-order pedagogy—shaped a book that recast Raja Yoga as a practical science of mind suited to early twentieth-century American readers. The work's confident tone, systematic lessons, and appeals to experience reflect Progressive Era faith in education and self-improvement. Its adoption of an Indian persona and selective presentation of sources reveal the period's Orientalist filters and commercial strategies. As a result, *A Series of Lessons in Raja Yoga* both advanced public awareness of yoga and exemplified how transnational ideas were reframed to fit contemporary expectations of utility, rationality, and personal mastery.

A SERIES OF LESSONS IN RAJA YOGA

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By YOGI RAMACHARAKA[1]

Author of "Fourteen Lessons in Yogi Philosophy and Oriental Occultism"

"Advanced Course in Yogi Philosophy, etc."; "Hatha Yoga"; "Psychic Healing"; "Science of Breath." etc.

1906

"When the soul sees itself as a Center surrounded by its circumference—when the Sun knows that it is a Sun, surrounded by its whirling planets—then is it ready for the Wisdom and Power of the Masters."

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The lessons which compose this volume, originally appeared in the shape of monthly lessons, the first of which was issued in October, 1905, and the twelfth in September, 1906. These lessons met with a hearty and generous response from the public, and the present volume is issued in response to the demand for the lessons in a permanent and durable form. There have been no changes made in the text.

The publishers take the liberty to call the attention of the reader to the great amount of information condensed within

the space given to each lesson. Students have told us that they have found it necessary to read and study each lesson carefully, in order to absorb the varied information contained within its pages. They have also stated that they have found it advisable to re-read the lessons several times, allowing an interval between each reading and that at each re-reading they would discover information that had escaped them during the course of the previous study. This has been repeated to us so often that we feel justified in mentioning it, that other readers might avail themselves of the same course and plan of study.

Following his usual custom, the writer of the lessons has declined to write a preface for this book, claiming that the lessons speak for themselves, and that those for whom they are intended will receive the message contained within them, without any prefatory talk.

THE YOGI PUBLICATION SOCIETY.

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THE "I."

In India, the Candidates for Initiation into the science of "Raja Yoga[2]," when they apply to the Yogi Masters[3] for instruction, are given a series of lessons designed to enlighten them regarding the nature of the Real Self, and to instruct them in the secret knowledge whereby they may develop the consciousness and realization of the real "I" within them. They are shown how they may cast aside the erroneous or imperfect knowledge regarding their real identity.

Until the Candidate masters this instruction, or at least until the truth becomes fixed in his consciousness, further instruction is denied him, for it is held that until he has awakened to a conscious realization of his Actual Identity, he is not able to understand the source of his power, and,

moreover, is not able to *feel* within him the power of the Will, which power underlies the entire teachings of "Raja Yoga."

The Yogi Masters are not satisfied if the Candidate forms merely a clear intellectual conception of this Actual Identity, but they insist that he must *feel* the truth of the same—must become *aware* of the Real Self—must enter into a consciousness in which the realization becomes a part of his everyday self—in which the realizing consciousness becomes the prevailing idea in his mind, around which his entire thoughts and actions revolve.

To some Candidates, this realization comes like a lightning flash the moment the attention is directed toward it, while in other cases the Candidates find it necessary to follow a rigorous course of training before they acquire the realization in consciousness.

The Yogi Masters teach that there are two degrees of this awakening consciousness of the Real Self. The first, which they call "the Consciousness of the 'I'," is the full consciousness of *real* existence that comes to the Candidate, and which causes him to *know* that he is a real entity having a life not depending upon the body—life that will go on in spite of the destruction of the body—*real* life, in fact. The second degree, which they call "the Consciousness of the 'I AM'," is the consciousness of one's identity with the Universal Life, and his relationship to, and "in-touchness" with all life, expressed and unexpressed. These two degrees of consciousness come in time to all who seek "The Path." To some it comes suddenly; to others it dawns gradually; to

many it comes assisted by the exercises and practical work of "Raja Yoga."

The first lesson of the Yogi Masters to the Candidates, leading up to the first degree, above mentioned, is as follows: That the Supreme Intelligence of the Universe—the Absolute—has manifested the being that we call Man—the highest manifestation on this planet. The Absolute has manifested an infinitude of forms of life in the Universe, including distant worlds, suns, planets, etc., many of these forms being unknown to us on this planet, and being impossible of conception by the mind of the ordinary man. But these lessons have nothing to do with that part of the philosophy which deals with these myriad forms of life, for our time will be taken up with the unfoldment in the mind of man of his true nature and power. Before man attempts to solve the secrets of the Universe without, he should master the Universe within—the Kingdom of the Self. When he has accomplished this, then he may, and should, go forth to gain the outer knowledge as a Master demanding its secrets, rather than as a slave begging for the crumbs from the table of knowledge. The first knowledge for the Candidate is the knowledge of the Self.

Man, the highest manifestation of the Absolute, as far as this planet is concerned, is a wonderfully organized being—although the average man understands but little of his real nature. He comprises within his physical, mental and spiritual make-up both the highest and the lowest, as we have shown in our previous lessons (the "Fourteen Lessons" and the "Advanced Course"). In his bones he manifests almost in the form of mineral life, in fact, in his bones, body

and blood mineral substances actually exist. The physical life of the body resembles the life of the plant. Many of the physical desires and emotions are akin to those of the lower animals, and in the undeveloped man these desires and emotions predominate and overpower the higher nature, which latter is scarcely in evidence. Then Man has a set of mental characteristics that are his own, and which are not possessed by the lower animals (See "Fourteen Lessons"). And in addition to the mental faculties common to all men, or rather, that are in evidence in a greater or lesser degree among all men, there are still higher faculties latent within Man, which when manifested and expressed render Man more than ordinary Man. The unfoldment of these latent faculties is possible to all who have reached the proper stage of development, and the desire and hunger of the student for this instruction is caused by the pressure of these unfolding latent faculties, crying to be born into consciousness. Then there is that wonderful thing, the Will, which is but faintly understood by those ignorant of the Yogi Philosophy—the Power of the Ego—its birthright from the Absolute.

But while these mental and physical things *belong* to Man, they are *not* the Man himself. Before the Man is able to master, control, and direct the things belonging to him—his tools and instruments—he must awaken to a realization of Himself. He must be able to distinguish between the "I" and the "Not I." And this is the first task before the Candidate.

That which is the Real Self of Man is the Divine Spark sent forth from the Sacred Flame. It is the Child of the Divine Parent. It is Immortal—Eternal—Indestructible—

Invincible. It possesses within itself Power, Wisdom, and Reality. But like the infant that contains within itself the sometime Man, the mind of Man is unaware of its latent and potential qualities, and does not know itself. As it awakens and unfolds into the knowledge of its real nature, it manifests its qualities, and realizes what the Absolute has given it. When the Real Self begins to awaken, it sets aside from itself those things which are but appendages to it, but which it, in its half-waking state, had regarded as its Self. Setting aside first this, and then that, it finally discards all of the "Not I," leaving the Real Self free and delivered from its bondage to its appendages. Then it returns to the discarded appendages, and makes use of them.

In considering the question: "What is the Real Self?" let us first stop to examine what man usually means when he says "I."

The lower animals do not possess this "I" sense. They are conscious of the outer world; of their own desires and animal cravings and feelings. But their consciousness has not reached the Self-conscious stage. They are not able to think of themselves as separate entities, and to reflect upon their thoughts. They are not possessed of a consciousness of the Divine Spark—the Ego—the Real Self. The Divine Spark is hidden in the lower forms of life—even in the lower forms of human life—by many sheaths that shut out its light. But, nevertheless, it is there, always. It sleeps within the mind of the savage—then, as he unfolds, it begins to throw out its light. In you, the Candidate, it is fighting hard to have its beams pierce through the material coverings. When the Real Self begins to arouse itself from its sleep, its

dreams vanish from it, and it begins to see the world as it is, and to recognize itself in Reality and not as the distorted thing of its dreams.

The savage and barbarian are scarcely conscious of the "I." They are but a little above the animal in point of consciousness, and their "I" is almost entirely a matter of the consciousness of the wants of the body; the satisfaction of the appetites; the gratification of the passions; the securing of personal comfort; the expression of lust, savage power, etc. In the savage the lower part of the Instinctive Mind is the seat of the "I." (See "Fourteen Lessons" for explanation of the several mental planes of man.) If the savage could analyze his thoughts he would say that the "I" was the physical body, the said body having certain "feelings," "wants" and "desires." The "I" of such a man is a physical "I," the body representing its form and substance. Not only is this true of the savage, but even among so-called "civilized" men of to-day we find many in this stage. They have developed powers of thinking and reasoning, but they do not "live in their minds" as do some of their brothers. They use their thinking powers for the gratification of their bodily desires and cravings, and really live on the plane of the Instinctive Mind. Such a person may speak of "my mind," or "my soul," not from a high position where he looks upon these things from the standpoint of a Master who realizes his Real Self, but from below, from the point-of-view of the man who lives on the plane of the Instinctive Mind and who sees above *himself* the higher attributes. To such people the body is the "I." Their "I" is bound up with the senses, and that which comes to them through the senses.

Of course, as Man advances in "culture" and "civilization," his senses become educated, and are satisfied only with more refined things, while the less cultivated man is perfectly satisfied with the more material and gross sense gratifications. Much that we call "cultivation" and "culture" is naught but a cultivation of a more refined form of sense gratification, instead of a real advance in consciousness and unfoldment. It is true that the advanced student and Master is possessed of highly developed senses, often far surpassing those of the ordinary man, but in such cases the senses have been cultivated under the mastery of the Will, and are made servants of the Ego instead of things hindering the progress of the soul—they are made servants instead of masters.

As Man advances in the scale, he begins to have a somewhat higher conception of the "I." He begins to use his mind and reason, and he passes on to the Mental Plane—his mind begins to manifest upon the plane of Intellect. He finds that there is something within him that is higher than the body. He finds that his mind seems more *real* to him than does the physical part of him, and in times of deep thought and study he is able almost to forget the existence of the body.

In this second stage, Man soon becomes perplexed. He finds problems that demand an answer, but as soon as he thinks he has answered them the problems present themselves in a new phase, and he is called upon to "explain his explanation." The mind, even although not controlled and directed by the Will, has a wonderful range, but, nevertheless, Man finds himself traveling around and

yogi characterized by spiritual knowledge or insight.

8 A Sanskrit term often translated as 'illusion' in Hindu philosophy; Maya commonly denotes the apparent or deceptive nature of the phenomenal world, though specific interpretations vary among Indian schools of thought.

9 A Sanskrit word meaning 'breath' or 'vital energy' used in Yoga and Ayurveda to denote the universal life-force that animates living beings and circulates through the body and environment.

10 A Sanskrit term rendered here as 'Mind-substance' referring to the mental matrix or storehouse of impressions and consciousness in Yogic literature; in classical yoga texts chitta is the field in which thoughts (vrittis) arise.

11 A Sanskrit word usually translated as 'ether' or 'space' and regarded in classical Indian cosmology as the subtlest elemental principle underlying matter; the chapter equates Akasa with the Western idea of the 'ether'.

12 A term here used for the path of knowledge (often spelled Jnana Yoga), a stream of Indian spiritual practice focused on discriminative wisdom and metaphysical inquiry rather than primarily meditative or ritual techniques.

13 A phrase cited in the text describing a teaching that equates the individual 'I' with the Absolute; the chapter critiques this metaphysical assertion as a position found in some Oriental and Western interpretations.

14 A classical Yogic practice meaning withdrawal of the senses from external objects to turn the awareness inward; it is commonly listed as one limb of the eightfold (ashtanga) yoga system.

15 A Latin phrase meaning "to stretch toward," cited here as the etymological source of the English word "attention."

16 A Sanskrit word meaning a disciple or pupil in Indian spiritual traditions, used to denote a student bound to a teacher for instruction and initiation.

17 A Sanskrit term for a spiritual teacher or guide in Indian religious and philosophical traditions, commonly used to denote someone who provides instruction and mentorship.

18 Refers to Jean-Eugène Robert-Houdin (1805–1871), a 19th-century French conjurer often regarded as a pioneer of modern stage magic and noted for mental training and memory exercises he used with students.

19 Louis Agassiz (1807–1873) was a Swiss-American naturalist and geologist known for fieldwork and teaching methods that emphasized careful, detailed observation of specimens.

20 A pre-Socratic Greek philosopher (c. 500–428 BCE) who introduced the notion of Nous (Mind) as a organizing principle and is often quoted in discussions of perception and cognition.

21 Used in the text as a technical term for an unconscious or rudimentary form of 'feeling'; historically applied by some 19th-century writers to denote primitive sensation attributed to particles or matter rather than to organisms.

22 Presented in the chapter as the unconscious 'Will' or inclination of particles; in older scientific/philosophical usage

tropesis refers to instinctive or directional responses attributed to matter or simple life-forms.

23 Ernst Haeckel (1834–1919) was a German biologist and philosopher known for popularizing Darwinian evolution in Germany and for ideas about recapitulation and the continuity of life, often invoked in late-19th-century discussions of primitive sensation in matter.

24 Elmer E. Gates (c.1859–1923) was an American inventor and experimental psychologist who wrote on education and mental processes; he is here cited for views attributing much mental activity to unconscious processes.

25 Sir Oliver Lodge (1851–1940) was a British physicist and writer who contributed to electromagnetic theory and later wrote on psychical research; the chapter quotes his metaphor about submerged and surface mental processes.

26 Dr. Richard Maurice Bucke (1837–1902) was a Canadian psychiatrist who published *Cosmic Consciousness* (1901), a study of mystical experiences that popularized the term and described cases including Walt Whitman.

27 A term popularized by Maurice Bucke to describe a reported mystical state of perceiving the unity or oneness of life and a transcendent awareness, often discussed in early 20th-century studies of religious experience.

28 Practitioners or teachers of yoga and related spiritual disciplines in Indian traditions; in the chapter the term is used for adepts who report inner experiences and higher states of consciousness.

29 Prana is a Sanskrit term used in Indian philosophy and yoga for the vital life-energy or breath that animates living

beings; it is often translated as life-force and treated as a fundamental energetic principle in Hindu and yogic texts.

30 A Yogi is a practitioner of yoga in the Indian spiritual tradition, typically someone engaged in disciplined practices (meditation, ethical discipline, etc.) aimed at higher states of consciousness; the term can denote both a student and an advanced spiritual practitioner.

31 Sir William Hamilton (1788–1856) was a Scottish metaphysician and logician of the 19th century; note that some popular anecdotes about sudden mathematical discoveries while walking are more commonly associated with William Rowan Hamilton (1805–1865), an Irish mathematician, so authors sometimes conflate the two.

32 Marcellin Berthelot (1827–1907) was a prominent French chemist known for work in synthetic organic chemistry and thermochemistry; he is often cited in accounts of scientific insight and inspiration.

33 *Light on the Path* is a short esoteric guidebook first published in the 1880s by Mabel Collins and widely circulated in Theosophical and occult circles as a manual of spiritual precepts and inner practice.

34 'Daemon' here refers to the ancient Greek concept of a daimon (daemon) — a guiding or intermediary spirit associated with inspiration or a personal genius, as discussed by writers such as Plutarch and later cited by Goethe; it is not the Christian notion of a devil.

35 SUB-CONSCIOUSING. is the lesson's coined term (also explained in the text) meaning the deliberate use or directing of the subconscious part of the mind under orders