

THE
COMPARISON
OF
ANIMAL MAGNETISM
OR
HYPNOTISM
WITH THE
YOGA SYSTEM
OF
THE HINDUS.

BY
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THEIR PROPHYLACTIC OR PREVENTIVE TREATMENT."

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PREFACE.

THE aim of this book is to supply the want long felt by the educated public who entertains liberal views regarding the so-called mysterious influences—*Mantras* and their allied forms.

I have, however, enlarged the scope of the subject to a great extent than it was originally intended, from a scientific point of view, mainly basing my arguments on scientific authorities.

A careful reader will I believe easily understand the subject treated of in this book and make a practical use of it in great many instances.

Let me also mention that I cannot in the least profess to state that I have treated the subject in an exhaustive manner. This book I believe is the first book of its kind ever

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PREFACE.

published. However, I have read the mere statements of several authors, mentioning that the powers of Animal Magnetism and Yoga System exactly correspond with each other.

In rendering the Yoga System of the Hindus to correspond with Animal Magnetism, I have omitted certain unnecessary accounts or rather minute details which are described in the Yoga System. But let this not be considered as incorrect or imperfect representation. I have spared no pains in dealing carefully with the main principles along with the important points of the system. Thus showing the fundamental relationship that subsists between the two systems.

The several suggestions and methods which are proposed and spoken of in this book, regarding the various points, I trust, may encourage the reader for further advanced researches in a proper direction

PREFACE.

I should express my thanks to Mr. F. H. M. CORBET, who has been kind enough to look over the first portion of my manuscript.

I am greatly indebted to Mr. EDWIN T. HOOLE who has rendered great assistance in passing this work through the press.

In conclusion, I should take this opportunity to express my deep obligation to Barrister E. W. SENATHA RAJA, to whose keen eye and accurate knowledge I am indebted to the correction of several errors of vital importance.

C. T.



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INTRODUCTORY.

THIS book will be very useful to those who are well versed in the psychical sciences. I expect to satisfy every one who has studied thoroughly Animal Magnetism and Yoga System in all its bearings. Those who have studied both the systems from a scientific point of view will, I believe, gladly accept my views.

However I can safely and boldly lay them before any one who entertains liberal views regarding the various points under consideration and ask him to draw his own conclusions, although the subject is a fresh one to him from the similarity shewn between the two systems in this book.

I trust the reader will be open to conviction and will not in any way determine to disbelieve or reject because he has already believed and cherished a certain faith or idea with respect to the influence and the consequent powers and phenomena. Such false impressions may have been infused from his infancy, or latterly by the teachings of his varied teachers and instructors. It is my duty to request the reader to lay aside all the prejudiced notions and pre-formed opinions regarding the subject he is about to enter

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on, and gather from the thoughts expressed in this book, examining them with a scientific eye from a broad and liberal standpoint.

Surely it may be said that those who have studied well and investigated both the systems, and those who are really open to conviction, and those who are sincere in their researches, will without the least shadow of doubt, admit that Yoga System and Animal Magnetism are one and the same in kind although not in degree. Such is the particular attempt made in this book.

Indeed many of my statements will appear incredible to several of my readers, for they are not ordinary circumstances; yet I should earnestly request such readers to investigate the subject for themselves at least to some extent—with the necessary assistance, before they form an opinion against them. It is always easy to reject a statement, or view of a subject, but it is difficult to prove it. However let it not be understood that we should in every case accept a statement, nor reject it. They must necessarily be varied according to the evidences and other supporting circumstances. But it is a sin to discard and disbelieve a statement, simply because it runs against one's pre-formed opinion or faith regarding such a subject.

I have been dealing more carefully with the general principles throughout the whole book, but I have not ventured to enter into minute details, which will enlarge the book to a very great size. As it is mostly intended for advanced students in psychical science I trust it would be quite sufficient and more satisfactory to such readers than to load their memory with too many facts and similitudes.

As regards my knowledge of the subject I may say that although my experience is not very extensive, yet I have carefully studied the subject theoretically, with as many experiments both personally by auto-hypnotism, as well as from trained "subjects."

I must acknowledge my indebtedness for much of the materials I have gathered to the various authors among the Eastern and Western nations, who have extensively cultivated the science in all its branches, and have devoted several years to its study and practice; whose names I have mentioned in several places in the course of this book. Considerable researches with a keen and liberal mind into the teachings of both the systems have led me to the conclusions I have drawn in the body of this book.

I should take the opportunity to mention here that I was myself a staunch disbeliever in every form of extraordinary actions proclaimed to have been performed and witnessed both by the ancients

and moderns. But it was after reasonable investigations, practice, and close study of both the systems, I was driven to the conclusion that the powers, although they are extraordinary or superhuman, are yet possible with man ; and most of the recorded supernatural events in authenticated books are facts.

It would be interesting to note the subject with which Animal Magnetism is usually confounded. The well-known department of jugglery is commonly mistaken for the powers of Animal Magnetism. Therefore great skill and knowledge of both the systems are essential to distinguish one from the other in certain cases. They sometimes resemble each other with remarkable similarity that unless a person possesses an extensive knowledge of these systems and examines them closely and freely, he is often apt to be deceived or deluded by skilful practitioners of jugglery.

Let not the followers of the various religions hesitate or shrink back to accept my views on the subjects treated of in this book, with the idea or in the belief that they might tend to upset the faith in their respective religions. For although it appears that many of the so-called supernatural acts could be performed by the principles of natural laws, yet *divine miracles* may be independent of such natura

influences. And it must be clearly understood that I do not here mean to identify any of the extraordinary powers and phenomena described in this book with *divine miracles*; because their mode of action, the knowledge of the parties concerned in as performers, the circumstances under which they were performed, the notions that they carried then, and a great many other conditions should be considered and discussed separately, which may drive perhaps one from the other far and wide.

I wish to impress on the mind of every reader, that on the one hand I am exclusively confined to the actual experiments and experience of scientific men of modern times; and most of them are medical men whose testimony cannot easily be doubted; while on the other, I hold up the recorded events of a similar nature of the past times, and lay both of them in the presence of impartial judges.

Although the various explanations usually given by men of the present day for the numerous powers and phenomena that come under the title of Animal Magnetism or Hypnotism are not very satisfactory and subject to controversy, yet they seem to justify the fact that they are all governed by certain principles of natural law. When that particular principle or special influence concerned in the pro-

ductions of extraordinary powers, is well-understood, it will, in all probability, lead to the discoveries and inventions of a most astonishing character. However the weight of evidence daily increases to prove that all the extraordinary powers are based on natural laws, and they could be accounted for on scientific principles.

Now let me turn towards that branch of oriental writings which is known as "mythology." It is, undoubtedly in all probability, a great stumbling block to the superficial or general readers, to arrive at or to understand the intrinsic meaning of such histories. In a few words it may be summed up in accordance with the enlightened views and strong conviction of the learned Hindus of the present day who embrace Hinduism, that the so-called mythology is only a "**figurative description**" composed of Allegories, Metaphors, Similies and such like figures. This style was possibly adopted in ancient days by those Oriental scholars in order to impress philosophic truths in the minds of the lay public, specially in relation to religious views.

The fashion of expressing spiritual truths in historical garbs has been prevalent among most of the ancient sages. I believe, it is no wonder to suppose why they should have adopted such a course. The reason is obvious, when we think for a moment,

why Jesus Christ found it advisable to teach sublime truths to the common people, by such kind of stories which are known as "parables." The same reason applies to the former. Again, idolatry for instance, according to Indian authorities, is simply a convenient form of worship which is devised by certain Hindu sages, so as to suit the mass of the people, for practical purposes. But in fact intended to conceive of a Supreme Spiritual Being who has no material form in reality.

Therefore the so-called mythology of the Hindus may be defined as a treatise of such histories which are intended to convey sublime truths of moral, philosophical and spiritual interest—when their esoteric meaning is expounded. They are devised as a favourable method so as to suit and teach the lay public—which always formed the largest number of the population at all times, and among all nations.

However, let it not be supposed that the secret or the intrinsic truth is entirely reserved from the public. It has been faithfully explained to a few initiated individuals who have had sufficient knowledge to grasp such profound truths. Consequently the intrinsic truth had a small circulation, while the literal disguised or the unreal one had a wide circulation.

Hence the general readers, who look to the literal meaning of such treatise as mythology, understand it as fabulous; for it is explained to them as such by their ordinary or common teachers. But it must be remembered, according to the enlightened views of those who embrace Hinduism, that when the real spiritual laws, the philosophical truths and the moral principles, indicated by the so-called mythology, are expounded by a competent man, who is versed in the Indian philosophies, their religious histories, doctrines, rites and the like; it will possibly be considered as the magnificent show of the profound erudition of the ancient Hindu sages—when such is viewed from the standpoint of modern moral, philosophic and scientific views, in relation to that department of science which is known as Theology.

I had to deal so much on the so-called mythology; for persons in the majority of cases fail to distinguish it from real miraculous events, and other actual histories. Again, Puranas, for instance, as it is believed, generally consists of actual histories mixed up with mythology. Such can readily be distinguished by a learned and unprejudiced Hindu.

Another great obstruction to arrive at the truth of certain circumstances, is their (Hindus) fashion of adopting hyperbolical style in deifying human beings;

and their ambiguous and mystical expressions, such will surely mislead any ordinary reader to run into skepticism.

Again, many are the contrivances devised by the ancient Hindus, to bring the various sciences into practical use. Astronomy is a favourite subject which may be mentioned as an example in point. The admirable methods adopted, or rather devised by the ancient Hindu sages to bring the various astronomical calculations within the reach of ordinary men—mostly unintelligent and not well educated—are quite sufficient to give us an idea of their intellectual powers and their mode of wisely expressing scientific principles and truths, in order to suit the lay public. I am glad to record here, that according to the rules enjoined by the ancient Hindu Scholars in astronomy, the Ephemeris in current use among the Hindus can be easily calculated and made up by a mere school boy who knows a little of Arithmetic but does not understand anything of Astronomy: as such is the case mostly even now among them. The different daily longitudinal and latitudinal positions of the various planets in the different signs and *Natchetras* or constellations, the various daily positions of the moon, the prediction of eclipses with the detailed description of their magnitudes or phases, visible in differ-

ent parts of the world, and a host of other kindred phenomena are described in detail in the Hindu Ephemeris by several such ignorant calculators at present with notable accuracy ; simply, by following certain rules laid out by the ancients some hundreds of years ago. [These rules were framed many years ago, and were to be subjected to slight corrections from time to time—which were not made by the successors. Hence arose, a slight difference from that of the modern scientific European calculations.] Although their respective methods of calculations, their formulæ, their expressions, and their principles are apparently remote from each other as from pole to pole, yet the conclusions or results arrived at by both the European and Indian systems are nearly alike. So I boldly state that Yoga System similarly corresponds with Animal Magnetism ; although they apparently differ widely from each other.

Any one who has studied both the European and Indian systems of Astronomy together with their methods of calculations will, I, dare say, bear testimony to the facts I have just referred to.

Again, there is another important point to be considered in this connection. It was customary among the ancient Hindus to express scientific and literary matters into poems. There they had to

compress a great number of thoughts into the smallest possible number of words as such was highly appreciated in those days, whether it was because the art of printing was not in existence at the time, or merely to facilitate committing them to memory is an unsettled question. However, most likely it may have been for these two-fold reasons. Consequently, the art of making poems naturally led to poetical licence, poetical expressions, its peculiar style, and obscurity, such were however misunderstood for the most part, by their successors ; who differed from each other in a great many points of vital importance, although both the disagreeing parties had the same *Sutra i. e.* poem or stanza by the same author as their authority. Just as we find in the idea of image worship of the Roman Catholics—in which they widely differ from the Protestants.

Therefore, as a matter of course subsequently the original thoughts of the ancient authors, who are known as *Rishies*, have been greatly modified, misrepresented and mis-interpreted by the interference of a large number of commentators and translators that seem to have handled them from time to time.

Hence, we, men of the present day are drawn very far away from the ideas and thoughts of the original authors, especially on this sort of subject of an

abstruse nature. So we should endeavour to sweep away, or strip off all the coverings and misunderstandings that veil sublime truths of a scientific nature, and give rise to much fuss and ado among thousands of persons, till we arrive at the root of those real principles or influence which stand as the foundation of numberless supernatural events that are said to have occurred both in ancient and modern days.

The Hindus may not be alarmed at my mode of treating the subject of Yoga. I have gently divested all the coverings and colors which thickly veiled the grand truths of Yoga System from the eye of the learned public. It was usual with the ancient Hindu Scholars to put forward scientific truths in a disguised form, so as to suit the masses for practical purposes.

Yoga is indeed purely a psychical science. It is a well-known fact that psychical science is an abstruse subject, and no doubt it is a mystical one. Therefore it must necessarily go beyond the reach of ordinary or superficial thinkers. Hence Yoga System cannot be comprehended by superficial or general readers;—especially when it is mis-interpreted and mis-represented—having been clad with various coverings, in

combination with mystical expressions, and spiritual significations.

It is necessary therefore to make the subject as plain as possible, denuding all the coverings, in order that any intelligent mind can easily grasp the main principles of Yoga, on which the numerous extraordinary powers described in the Yoga System chiefly depend.

I have tried here to get at the root of every branch of the Yoga System, with their technicalities from a general point of view, and have shown their identity with those of Animal Magnetism or Hypnotism.

One could not reasonably expect to throw a scientific light on the Yoga System as it stands at present, submerged as it is in religions and spiritual worlds of theories, and it would be an impossibility to lay hold of the fundamental principles were it not for the laborious researches of modern investigators.

It would naturally in its present state meet with three kinds of treatments—First, its believers will accept it as divine and as a special grace to them, and a way to salvation shown by the Almighty Being. Second, others on the contrary, will disbelieve the whole subject as a fabrication or an idler's chat of no sense or value, and they will look upon it as a plan devised by some shrewd founder

to deceive the uncivilized and illiterate men in olden days, and one by no means fit to be studied or cultivated by men of modern scientific and literary attainments any more than a pastime or novel. Then the third class of men are skeptics who neither accept nor reject the various ideas proposed, but pay no attention nor care even a straw for anything stated of it. They are under the conviction that it is useless and foolish to devote any time to it.

Now, I believe, when the subject is considered from the mode I have treated it, all these three classes of men will cast off their old and prejudiced notions about this abstruse subject, to sink into oblivion, and embrace the modern enlightened views regarding it and acknowledge Yoga System as a divine science superior to all the other known sciences extant. This has been confirmed by the approach of the well-established science of Animal Magnetism or Hypnotism, bearing a close relationship to Yoga.

A careful study of Animal Magnetism in all its branches together with its allied sciences, undoubtedly throws a flood of light on the Yoga System. It leads a person as if with a bright torch through the thick mist which envelopes this old system of the Hindus. It really reveals to an intelligent thinker the secrets of so many mysteries de-

scribed regarding *māntras*. It points out the main principles of Yoga on which elaborate treatises have been written by numerous Hindu scholars in ancient times. Yet, I am glad to remark in this connection that not only does such investigation lead to the comprehension of the past mysteries, but it strongly indicates a future advancement in a direction to an unknown land of a wonderful nature. Such will indeed contribute much to the good and welfare of mankind, on the face of this earth which is full of imperfections and mysteries.

There are ample grounds to believe that most powerful and excellent practitioners of Yoga are living in certain peaks of the Hymalayas, similar to the ancient Hindu Sages who are known as *Rishies*. However we are in want of sufficient evidence to suppose that they either help or come in contact with the worldly men. Many of the Hindus strongly believe that even the very ancient *Rishies* are still in existence and their place of abode is said to be the Hymalayas. They are said to favour humanity.

Next important fact to be distinctly remembered is that my object in view at present, as it is evident from the topic of my subject, that I am absolutely confined to show the identity of Animal Magnetism with Yoga System. But the pleasant task of proving the reality and possibilities of the powers and

phenomena of Animal Magnetism or those of Yoga System are however far from my subject in hand. Hence I have not endeavoured much to prove and establish the reality of the feats described by the two systems by practical means except by way of inference. Besides, my present mode of treatment of the subject requires a certain number of actual extraordinary phenomena or occurrences which have been demonstrated and acknowledged as facts by various scientific men of modern days. Such a satisfaction I have given in this book. Again there is no reason to disbelieve similar circumstances recorded as having had occurred in ancient days.

Here I must not pass off without adding once more that it is essentially necessary that one should have a knowledge of the two systems, if possible, to understand my present mode of treatment of the two subjects. For which I should advise the reader to consult the numerous treatises written by learned men of the East and West, where they have clearly proved beyond all doubt the reality of them both practically and theoretically, all the powers and phenomena which I have now quoted for my purpose.

I must further add for the benefit of the reader that he will not thoroughly comprehend the secrets of this abstruse subject by simple reading alone unless

he practically experience at least some glimpses of its powers on himself or produced by him on others. Of these ideas I have repeatedly suggested in several places in the body of this book.

Considerable allowance should be made for my manner of treating the subject, dealing as it does with the two systems of such a vast apparent difference. The comprehensive style of expression I have adopted is one to which great attention should be paid in order to grasp my views regarding the numerous intricate methods existing between the two systems, I was obliged to use it partly to limit the space and partly to curtail the various accompaniments. A superficial thinker cannot possibly agree with my views, unless he takes the trouble of diving deep into the subject. The exoteric rites and ceremonies prescribed by the Hindus to the practice of concentration, being connected with religious faith, will not I dare say, permit an ordinary thinker to accept the views explained in this book.

However let it be remembered that the accessory methods are not altogether useless nor harmful though in a great many cases they are unnecessary and in some cases expensive. Again very often they are inconvenient. Above all, a deception to the intelligent and faithful followers as well as to the well

read and scientific persons who embrace the Yoga System in the very shape it is presented to them.

In comparing the two systems it must be borne in mind that I have not tried to show all their minute details, but have given a fair description of the two, in a concise manner, which I hope will be quite sufficient for an intelligent thinker to grasp the main principles existing between the two systems.

Further I must impress in the mind of the reader that the various forms of *Mantras*, *Pujas*, and other accessories with their accompaniments can by no means be cleared off so as to get to their true principles unless he casts out superstition, custom, habit and other inclinations, which are not infrequently the great stumbling block to the path of truth, and views the subject with a scientific and unbiased eye. Again, another important point is that I am dealing mostly with the intrinsic merits, ideas, and motives of the original Hindu authors by the processes of inductive, and in some cases by deductive reasonings from the standpoint of modern scientific views regarding the points under consideration. Hence it should be the duty of the reader to adopt my method of following the thoughts of the authors and to draw inferences from them which serve as the fundamental principles of numerous forms and

varieties of objective and subjective phenomena of the Yoga System.

For all these let the reader lead the principles of Animal Magnetism as the shining sun in order to illuminate wherever there is darkness or obscurity, and give a clear sight of the subject.


C. Thamo Tharam Pillay.

August, 1895.



THE COMPARISON OF ANIMAL MAGNETISM with the YOGA SYSTEM.

INTRODUCTION.

 BELIEVE it will be useful to give a brief explanation of the terms I have selected to denote the subject-matter of my essay: **Animal Magnetism** is a term, which, I find to be the most comprehensive to include the different varieties and forms of the so called "occult" (as it is generally styled by the unscientific), science found among the Western nations; in which a peculiar **nervous condition** and consciousness, produced very often by **concentration** of the mind, and rarely of spontaneous origin, **stand** as the basis of all extraordinary powers and phenomena. The chief of them are :—Hypnotism, Suggestion, Phantasy, Fascination, Thought-reading or Thought-

transference, Clairvoyance or Second-sight, many forms of Spiritualism, Psychography, Telepathy and the like.

Mesmerism is an unscientific term used to indicate Animal Magnetism.

Yoga System is a convenient term adopted to convey a very wide and extensive signification, in which I include the innumerable forms and varieties of divisions and subdivisions of the so called occult science found among the Eastern nations, in which besides a few rare cases of spontaneous origin, Dhyana, that is, meditation or concentration of the mind with numerous accessories, lie at the bottom, as the substratum of all powers and phenomena. Among several, the following may be mentioned as the chief classes namely :—Śarīda, Kriya, Yoga, Jnana, again the various Mantras, all forms of Pujas, Ashtakarma, Ashtasitty, the Dhyana of the Buddhist with all its accessory forms and classifications, Ashtasthambana, &c., &c., &c.

Again it must be remembered that Yoga is also commonly applied by some sects with a limited sense to indicate a similar practice, specially connected with religious belief, where also meditation or concentration of the mind is the main principle, which is particularly recommended as the path for the liberation of souls from births and union

with the Deity. But, as atheistical Hindu sects, like Jains and Buddhists, also practised Yoga, which they preferred to call Dhyana, their object could not possibly have been union with the Deity, in whom they did not believe. But it cannot be denied that the practices of all these people have had some common element in them. It is to that common element with all its accessory forms and varieties, the divisions and subdivisions, found in the practices of so many different sects and denominations I apply the term "Yoga System," for want of a better and more comprehensive term. Therefore, it must be distinctly understood that, what is commonly known as "yoga" forms only one of the several such classifications which serve to form the whole system of the so called "occult science" (as it is generally called by the unscientific) found among the Orientals to which I give the name of "Yoga System." Sometimes, for the sake of brevity, I have been using the words Yoga and Yogi frequently in the body of this book instead of the art of concentration, and he who practises concentration, which is the main principle of the Yoga System as it is just now explained.

Hindus is another term of wider signification, by which I mean all the Oriental Scholars of the so called occult science, who acknowledged and practis-

ed the extraordinary powers, especially the authors of ancient days, irrespective of cast or creed; such as: Vedantes, Siddhantes, Buddhists of several schools, some orders of Mohammedans (who are not usually included with Hindus), the Jains, Maharatas, Pasupathas, Vamacharis, Sivas, Vaishnavas, and a host of other sects.



Animal Magnetism or Mesmerism and its Origin.

ANIMAL Magnetism is a scientific term used to designate a peculiar nervous condition in which the body and mind of an individual are influenced by a mysterious force, produced within himself, or emanated from another by the **power** of the **will**. Mesmerism is a name given to the phenomena of Animal Magnetism in honour of one of the earliest investigators among the Western nations, whose name was Friedrich Anton Mesmer, of Weil in Austria. He was born in 1733 and was educated at Vienna, where he took a degree in medicine. In the year 1766 Mesmer published a book on the influence of the planets on human beings, and about this time he also distinguished himself in curing diseases by touch and other methods known to magnetisers. He was soon looked upon with contempt by the medical authorities, and men of science treated him as a charlatan. He went over to Paris in 1778 where he created a great sensation by the marvellous curative effects of his methods, especially in nervous affections.

For a time, however, owing to opposition and ridicule of the men of science, Animal Magnetism or Mesmerism fell into disrepute, and it came to be regarded as a system of downright jugglery; and Mesmer himself was denounced by the medical faculty of Paris as a shallow empiric and impostor. He withdrew from Paris and went over to Switzerland where he died in 1815.

The Yoga System and its Origin.

THE Yoga System of the Hindus teaches superlatively the best modes of attaining superhuman powers. The great authority on Yoga is Patanjali's Yoga Sutra, the standard work of the Rishi called Patanjali who is believed by the Hindus to have lived some thousands of years ago. There is no doubt that the Yoga System of the Hindus is very ancient, for, reference is made to it in the Vedhas, and one of them treats specially on it and its allied forms.

The Hindu philosophers seem to have carefully studied and made deep and extensive investigations into the yoga phenomena, and reduced them to a perfect system. Its history of progress cannot be traced with exactness.

The principles of Animal Magnetism or Mesmerism.

THE main principles of Animal Magnetism or Mesmerism may be said to consist in concentration, that is, fixing the mind exclusively on any internal or external subject or object; for instance on a magnetic coin, or on any fixed point, or on any fixed object, or on a certain thought or idea, or on light, or on a polished crystal, or on the point of individuality, or on the crown of the head, or on the operator, and the like. Here I must not omit to point out the corresponding contrivances devised by the Hindus to help one's concentration of mind, which may be briefly stated as follows :—

1. The magnetic coin corresponds to some "Aksharas" drawn in the hand or on a piece of leaf or metal.
2. Any fixed point, corresponds to "Aksharas" with Mantras.
3. Any fixed object, stands for Yantra, Image, &c.
4. A certain thought or idea corresponds to meditation on a spirit, Deity, &c.
5. Light or polished crystal, corresponds to looking at or meditating on the brightness of the sun.

6. The point of individuality is recommended by both, the Hindu Yogis and Western Magnetisers.

7. The crown of the head is recommended by both the systems alike. The Hindus maintain that through the crown of the head the soul can ascend to union with the Deity who is said to reside there unknown to man.

8. The meditation on the operator corresponds to thinking on one's "Guru" or on any sage who is said to have attained liberation or absorption.

The principles of the Yoga System.

THE fundamental principle of the Yoga System consists in Dhyana, which means meditation. Dhyana is a comprehensive term which may denote various forms and degrees of concentration of mind.

The Hindus have devised various methods of attaining the various stages of concentration.

The Yoga System would seem to be bound up with religious philosophy and clothed in religious garb. Most of its rules and ceremonies, from the point of view of modern magnetisers, are very necessary to facilitate the practice of concentration to an illiterate practitioner. The rules enjoin the prac-

tioner to be very cautious, clean, neat, obedient to his "Guru," calm and gentle, true in word and deed; still, with more regulations which are very necessary to the practice of Animal Magnetism too.

The Yoga System is divided into numerous forms and varieties by various oriental scholars. Among others, some of the Hindu Sects, notably the Saiva Siddhanta sect, divide the stages of spiritual advancement into four, viz. Saridá, Kriyá, Yóga, and Jnána. Sarida and Kriya serve as preliminary steps to the practice of genuine Yoga. They include all the minor easy methods, which consist mostly of Mantras, in order to prepare, or rather to develop the brain to stand the practice of **higher** and **difficult** processes.

The primary methods devised by the Hindus, to practise concentration or Yogá are Pujas and Mantras, whose nature I shall presently describe.

Pujas.

PUJA is a peculiar performance which is usually accompanied with **purity** and Mantras, and it is generally performed on an object, such as an Image Yantra, &c., placed before the practitioner. The Mantras are repeated a certain number of times

with special attention and reverence; and at the close of each repetition of Mantras, which are more in the shape of prayers and praises, usually a flower is thrown on the object placed before him. Practically speaking this performance serves as a preliminary to the practise of Mantras in the advanced stages. Hence this might be said as the commencing process to the practice of Yoga, or in the modern expression, meditation or concentration.

There are different forms of Pujas accompanied with various Mantras; each form of Puja with its Mantra is intended to be a particular Image or Yantra, sometimes adapted to serve a special intention of the performer. All the Pujas with their Mantras should be done by the performer with **ardent desire** and **strong faith** on the object or subject described or desired by him. This sort of performance should be continued for several days and months, devoting a short time, weekly, bi-weekly, or daily. All these steps clearly show that they are intended to train the mind to the practice of concentration; but sometimes, perchance, in the meantime, the desired effect may be realised, which is usually attributed to the influence of the object on which this is performed.

Mantras.

MANTRA is a syllable, or a word, or a phrase, or a sentence, selected to convey some mystic meaning, or to refer to the name of the Deity or of a Spirit; for example "Om" or "Oum" is supposed to be equivalent to or to signify the Trinity Brama, Vishnu and Siva. Again "Am" denotes Siva; "U" Vishno. "Hrim" the Sun, "Larm" the God of the Earth, "Mam" the mind, "Dham" the tongue, Nam the nose, Pam the ear, and so on. Generally Mantras which lead to the concentration of mind on the divinity are formed of syllables terminating with the sound of the letter "M" as Tam, Lam, Dam, Oum and the like. Each syllable is supposed to convey a divine signification, the practitioner is particularly cautioned to be very pious, chaste, holy, and true. The restrictions imposed on the practitioners of Mantras exactly correspond with the necessary qualities required in the practitioners of Animal Magnetism. It is evident that Hindu sages have taught the Mantras to be sacred and have declared them to be of divine origin, most probably in order to infuse reverence and faith into the minds of practitioners' qualities which are also indispensable to the practice of Animal Magnetism.

It is enjoined that **Mantras** should be repeated some **thousands** of times, an hour or two **daily** being devoted for its practice, the time and number of repetitions being increased gradually. The practitioner should be seated in a lonely place undisturbed. The **QUIET** and **DEAD** of night is recommended for the repetition of **Mantras**.

In the repetition of **Mantras** one thinks or dwells in the mind on one word or syllable over and over some **thousands** of times for **hours** together to the exclusion of any other thought, which is the same thing as directing the attention of a wavering mind on **one subject or object alone**, as in the case of the practice of Animal Magnetism. Hence, it is evident that **Mantras** were purposely intended to facilitate the process of concentration of thought. As regards the adoption of words or syllables terminating in "**M**," I may mention that the repeated utterances of the sound "**M**" produces a peculiar inspiration and expiration of the breath that tends to suppress it gradually, which is indispensable to the advancement of Yoga. The first step of advanced Yoga is the suppression of breath by the **POWER** of the **WILL**.

It has been observed by modern magnetisers that spontaneous suppression of breath in the process of Magnetism tends rapidly to make the

subject to pass into deeper magnetic conditions which are accompanied with wonderful phenomena and powers. But the moderns do not dare to leave their subjects more than a few minutes in that stage, fearing the loss of life. Hindu Yogis care very little for worldly pleasures or for existence itself and they devote all their **life** and **soul** to the attainment of that very stage of Yoga, for they believe that such a death in such an attempt will be rewarded with heavenly blessings. Many believers in Hinduism resort to jungles, deserts, caves and the like, where they are said to sit abstracted and breathless for hundreds of years.

Ashtanga Yoga.

THE following is known as Ashtanga or the Yoga accompanied by eight appropriate means to facilitate the concentration of mind.

1st. **Yama**—the meditator should refrain from all passions and keep his mind calm and passive as by abstinence, refraining from killing lives, speaking the truth, showing no covetousness, subduing lust and abandoning all worldly pleasures.

2nd. **Niyama**—which includes the voluntary practice of religious ceremonies, at the commencement; such as penance, purity, &c., as well as

inquiry into physics, chemistry, anatomy, and other sciences.

3rd. **Asana**—that a Yogi should be seated in a certain posture while meditating. Nine different postures are enumerated. The last or the ninth one is named Sukha; which means any easy posture the Yogi desires. This last is, what is practised in Animal Magnetism at present.

4th. **Pranayama**—that means the Yogi should control the breath and gradually stop it until it becomes altogether suppressed. He should acquire the power by practising to inhale the breath by one nostril and exhale it by the other and suppress it altogether whenever he desires.

5th. **Pratyakara**—that a Yogi should restrain the senses from the appropriate organs of normal consciousness and he should acquire a control over them by the **will power**. This is practised in Animal Magnetism, but this power is there possessed only by the operator who affects the will of the subject.

6th. **Dharana**—means the steadying of the mind, as by fixing it on a concrete or abstract object or subject as, for instance, on a member of the body, especially on the forehead, the skull, the throat, the heart, or the navel. It is asserted by the Hindus that different sorts of powers and lights or luminous flames are seen by the Yogis according to

the part of the body towards which concentration is practised. This is observed in the profound magnetic sleep of modern clairvoyants too, though the differences of lights or luminous flames have not been properly ascertained. However, it has been announced by Reichenbach to be reddish and bluish flames.

7th. **Dhyana**—that a Yogi should be absorbed in contemplation and concentration of thought so abstracted and profound as to resemble a dead man, being unconscious of all worldly pleasures and pain. This is the chief condition in Animal Magnetism also, where concentration is the essential part.

8th. **Samadhi**—is that stage of intense meditation where the identity of the meditator himself is lost and immersed in thought. This stage is often accompanied by cessation of organic but normal functions, the Yogi himself to all appearance being in a state of catalepsy or trance. In this stage he is said to see God and enjoy His glory. This stage has also occurred in Animal Magnetism and the subjects state that they see their whole body or that of any others as if through a glass. It is known as Introvision. From these corresponding circumstances it is obvious that the Yoga System and Animal Magnetism are very closely allied and similar, differing only in degree but not in kind.

Animal Magnetism practised by two persons.

ANIMAL Magnetism is generally practised by two persons, the operator and the subject, the former magnetises and the latter is magnetised. In fact the subject is the chief person concerned in the art; it is in him all the powers and phenomena are manifested, the operator merely acting as a guide and assistant to the subject as he loses the normal state of actions and senses, and becomes absorbed in meditation endowed with abnormally and **unusually** clear and **refined** degrees of sensibility. In the practice of Animal Magnetism it is necessary to have the operator always present to guard against the dangers that might result when the subject passes into different magnetic conditions. The operator is observed to impart a small share of Odylic fluid, according to Reichenbach, when he magnetises.

Yoga is practised singly.

YOGA is generally practised singly in the advanced stages. At the commencement one is invariably **initiated** into the practice of it by a "Guru".

(corresponding to the operator) for several months or years. When the "Guru" finds his **disciple** fit to carry on the practice alone without his assistance, he leaves him alone to work out his own salvation (for it is his aim). Yoga might aptly correspond with "self-magnetism," "auto-magnetism," or "auto-hypnotism." The "Guru" and the disciple correspond to the operator and the subject in the process of Animal Magnetism. According to Yoga System the time required for perfection in ordinary cases is **twelve** years, however the time may vary more or less according to circumstances. The student does not fear death, as I have already remarked, for he believes that death resulting from the practice of Yoga is **sure** to lead him towards the desired direction of **salvation**.

The similarity of powers resulting from the practice of Animal Magnetism and Yoga.

THE effects and results of the practice of Animal Magnetism and Yoga respectively are much alike; with the difference, that the powers attained by the practice of Animal Magnetism at the present day are comparable only with the **minor** powers of the Yogis. It is not, I think, too bold an as-

section to say that modern Animal Magnetism is only in its **infancy** when compared with the Yoga System of the Hindus, so far as the attainment of powers are concerned. However, men of the present century in the West are on the path of progress, and it is to be believed that their advancement will be rapid. The peculiar forms of practices enjoined by the Hindu System are very difficult and tedious to the practitioner, and without a "Guru," are exceedingly dangerous. The time usually required to attain perfection is twelve years of constant practice. The powers attributed to those who have overcome all the difficulties and attained perfection are **marvellous**, and to ordinary minds they appear as **superhuman** or **supernatural**.

On the other hand, the processes generally followed in the West are very easy, though not altogether free from danger, and the powers attained are also **comparatively trifling**. Some instances of the powers attained by modern magnetisers will be given in the sequel with those of the Hindu Yogis; where the similarity is evident, though the difference is great, yet, it is only a matter of **degree** but not of **kind**.

For a considerable portion of the information given here on the subject of Animal Magnetism I am indebted to the works of the following authors:—

Baron. Von Reichenbach; Professor Gregory; Dr. J. B. Dods; Captain James Cook; J. B. Newman; Dr. Joseph Haddock; Captain Braid; J. Victor Wilson; J. P. F. Deleuze; Dr. Esdaile; Dr. R. Haidenhain; Dr. L. Tuckey; Dr. Carpenter and others.

The results of all the investigations and information given by men of the present century may be summarised in the following.

I am sorry the limited space at my disposal would not allow me to state anything more in detail than to enumerate the various results obtained by modern Magnetisers.

1st. That, one individual can **exercise** a certain influence on another, while both are **near** each other. This is a weak power allied to Vasea in the Yoga System.

2nd. That an individual can exercise the same influence, being placed at a **distance**, both with and without the knowledge of the subject. This corresponds to Vasea on a person who is unconscious of the power brought to bear upon him.

3rd. That an individual can **acquire** the **control** over the five senses of perception, over motion, memory, bodily functions, and volition of another, both in the conscious impressible state, and unconsciously in the magnetic sleep. Such control can be exer-

cised, both while the subject is **near** as well as at a **distance** either with or without his knowledge. This is known as Manopada in the Yoga System.

4th. That the magnetic sleep presents altogether a **different** condition of **mind** and **body** from the ordinary sleep. The following are some of the characteristic features: the complexion assumes a peculiar **shine**, the voice changes, the manner of speaking is peculiar, the consciousness is generally of an **exalted** nature, vastly differing from the normal consciousness; the personality somewhat changes, accompanied with extraordinary powers, of which the subject is utterly incapable in the normal condition. The powers vary according to the different degrees of advancement in this practice, in these stages the subject often possesses a prophetic character or a new and **high power** of perception and conception of things. He could see and describe objects or persons near as well as at a distance without the aid of external organs of perception; it is known as **clairvoyance**. In each case of profound vivid magnetic sleep, as it is reported by many observers, (if I am to express in the ordinary language), the subject becomes invested with a **prophetic** garb, and a species of **divine** knowledge seems to be conferred upon the subject. There is always an exaltation of intellec-

tual faculties, an unusual clearness of mind, a high tone of moral feeling, a spirituality in appearance, and an acute susceptibility to the thoughts of those around; these are the **prominent** characters of a clairvoyant. This corresponds with Jnanadrishti in the Yoga System; who, furthermore, professes to know and reveal **future** events in addition to the past and present events.

5th. That the subject passes into a certain stage of susceptibility, where he falls into a very high degree of sympathy with those he is placed in contact, thus he is enabled to **read** the **thoughts** of others. In advanced stages he could trace out all the past histories of the *en rapport* person. Some subjects acquire the power of revealing **future** events also. This corresponds with Dandra-padha in the Yoga System. It is successfully practised by several men in India at the present day, and it is common enough in the West, where, it is popularly known as thought-reading.

6th. That, one can attain the power of **introduction**, which means the power of perceiving, as if through a **glass**, and of describing his own bodily organs or those of others, and the various **morbid** conditions of organs in the human system. Muchmore, he acquires the power of diagnosing diseases, and of prescribing appropriate remedies for

them in certain cases. Of all these he will have **no notion** when he resumes his normal state. This phenomenon usually takes place in the advanced stage described under the 4th heading, on page 20. This corresponds with Samadhi in the Yoga System.

7th. That, one may fall or pass off into a condition known as **trance**. It is a stage in Animal Magnetism in which the pulsation and respiration of a human being apparently **ceases**, and all the symptoms of death are present. The approach and the duration of such an attack is often predicted by the subject, in the previous magnetic sleep. From this state it is often found difficult to bring back the subject to his normal condition. It is testified by many of the above mentioned authors that the subject takes a great delight in remaining in the state of trance for a **considerable** time. Many are said to witness most **happy** sceneries while in that stage.

This is, probably, the state aimed at by Siva Yogis, in which the soul is said to be in **communion** with the Supreme **essence**, the Siva *i. e.* the Deity.

8th. One may pass into Extasis with characteristic symptoms described under the 4th heading. In which he becomes partially dead and appears to see visions of heaven and hell. He

looks up with heavenly smiles, clasps his hands together as if in prayer and seems to see the heavenly glory. While, some passing to extasis utter most mysterious opinions, endowed with a high degree of knowledge and decision of which they are perfectly **incapable** when awake. Some of them utter cries of horror and seem to perceive people suffering tortures and terrible punishments, and to witness dreadful scenes in another world. It happens not infrequently that such subjects beg the operator to bring him back soon to the normal state. These are probably states of Karma Yoga.

9th. That, one may become unconscious or insensible to all pain, and prolonged **operations** may be performed on his body without his knowledge. This corresponds with Pratiakara in the Yoga System.

10th. It is a well known fact among magnetisers that one can cure or heal certain diseases by touch, manipulation or by inducing magnetic sleep. Diseases which succumb under this therapeutic agent are those of the ear, eye, and tongue; again all forms of rheumatism, and specially, **nervous** diseases, such as paralysis of all kinds, hysteric affections, epilepsy, neuralgia, all disorders of sensation, many forms of fever, &c. The cure

may be immediate or gradual but often permanent, whether the case be acute or chronic. It is acknowledged by several medical authorities as the **sovereign remedy** of all known remedies. This corresponds to Sthambana in the Yoga System.

11th. According to animal magnetism one may pass into sympathetic clairvoyance with another, which means that he attains the power of **conversing** by a sort of mental telepathy with persons who are many miles away. In such a **stage** one **can** command or request another to do certain acts as he desires the other to perform. This corresponds to a weak form of Prakamia in the Yoga System.

12th. That, one can transmit, impart or transfer the magnetic power and condition from one to another. This may be affected with or without losing one's **own** power. This corresponds to a form of initiation into secret or divine knowledge, known as Diksha, in which a power is **imparted** from the "Guru" to his disciple.

13th. That, one can exert his magnetic influence on all animals both of lower and higher orders. This corresponds with Uchadna of the Yoga System.

14th. That, one immediately acquires a peculiar advancement of intelligence with regard to a certain subject of study, on which he sometimes delivers

able lectures without any previous study or preparation. He does not usually appear to have any idea or notion of his lectures when he awakes. There are instances of such lectures on medicine, physiology, geology, astronomy and so forth, almost on every science. This corresponds with Eyrkaunar-venanadha in the Yoga System, a form of power in Isatva.

15th. That, one can attain a very refined degree of sensibility of perception, by which he is capable of **describing** the physical and other conditions of a person who may be at a great distance, by means of a fresh lock of hair, a piece of finger nail, or some article that has been used or handled by him; for it enables to establish a **communication** with him. This corresponds with Prakamya in the Yoga System.

16th. That many of the phenomena have occurred, and frequently do occur spontaneously in all ages and among all nations of the world. The Hindus also acknowledge such circumstances.

17th. That a large quantity of odyle or animal magnetic fluid emanates from animals, magnets, crystals, and certain trees. Odyle or psychic force is the substratum of all the so-called "occult" **phenomena** and **powers**.

18th. That one can acquire the power of seeing

through the earth, stone, wood, paper, or any other opaque body, and through water of any depth and describe things or articles in their proper conditions as requested.

This corresponds with Prapti in the Yoga System.

19th. That one can acquire a peculiar visual power in the profound magnetic sleep, by means of which he is able to **observe** at will, things however distant, near or hidden. The organ of sight is not in any particular part of the body, for one can see sometimes through the forehead, or crown of the head, or nape of the neck, or throat, or abdomen, or navel, or penis, or the soles of the feet, and sometimes through the whole body. This exactly corresponds to the power of Jnanadrishti in the Yoga System.

20th. The practitioner becomes extremely susceptible to **infectious** poisons; diseases can readily attack him, and they can be transferred from one to another by a process in Animal Magnetism. These, too, are in accordance with the Yoga System, and hence the strong recommendation made to the Yogis to live **far** from the **haunts** of man.

The foregoing are the chief effects and results in the practice of Animal Magnetism produced by practitioners in the West at the present day. Almost all the powers and phenomena **exactly**

agree with those of the Hindu Yogis ; though some differ from each other greatly in degree, but not in kind. However, I should not pass over without stating that all the authors I have consulted do not agree in all the phenomena or powers above described ; again, there is much difference of opinion as to the **cause** which bring them about, and as to the manifestations themselves. To each manifestation, experimented and **experienced** by the moderns, I have suitably stated equivalent terms, which are **found** to have been used in relation to the Yoga System of the Hindus, to indicate the same or similar manifestation. I hope this will be one of the best arguments to induce the reader to accept my views.

The Powers attained by the practice of Yoga.

YOGA Sutra of Patanjali is the standard work on Yoga System among the Hindus, whose author was the famous Rishi Patanjali, as it is already noticed. However, several others, too, have treated the subject most elaborately.

The following men are said to have attained perfection in Yoga, and some of them have written works on various subjects in which they have touched on topics of the Yoga System also. Most of

them seem to have devoted their time to the practice of Yoga, and have written excellent **treatises** on the Yoga System, and its superhuman powers. The most eminent Yogis among the Hindus are the following :— Angirasa, Visvamisra, Bharadvaja, Buddha, Vasishtha, Adhtri, Goutama, Patanjali, Kapila, Jamathagni, Kasipa, Pulatya, Valmiki, Parasara, Narada, Veyāsa, Saneka, Sukha, Durvasa, Satyanatha, Salokanatha, Adinatha, Anadinatha, Budhaghosa, Agastia and hundreds of others. These men lived in different parts of India, some married and had issues, and some led a life of celibacy. If a rational thinker should examine their lives with an impartial eye, after making every reasonable allowance to poetical exaggerations, he would naturally come to the conclusion that these men **really** exercised extraordinary powers and performed many astonishing **feats**, thus **attracting** the attention and reverence of the contemporary kings, nobles, and learned men, and indeed of the people with whom they lived.

Although I have classed all these men under one **division**, yet each **distinguished** himself by some particular feat, though exercising the powers of Yoga in general. Thus, some are famous for **curing** diseases of all kinds; some for **raising** the dead, some for **burning** animals alive by the **odylic** flame,

some for **petrifying** organic beings, some for **controlling wild** animals, others have excelled in **medicine** in all its branches, others in the art of **flying**, others, again, were able to dwell under **water**, to live in **fire**, and the like.

In Animal Magnetism, also it has been found by experienced practitioners, that certain individuals are better fitted than others to **perform** certain feats or to **manifest** certain powers. These differences depend mainly on the constitutional diathesis.

The histories of the Yogis, above named, together with **incidents** of their **supernatural** powers have come down to us, having been written by different authors, in different ages, and from different places; this **concurrence** of testimony **firmly** goes to prove that the extraordinary events narrated **actually** took place. Incredible as these feats appear to be at first sight, yet we are **constrained** to give our serious consideration to the evidence before us, on seeing that the powers of Yoga System exactly correspond with those of Animal Magnetism in kind though not in degree. It is true that most of the Yogic powers are far superior in degree, in fact the difference is so great that the similarity cannot be conceived by a prejudiced mind. But surely this cannot induce disbelief in them, in reality animal magnetism points to a higher development, not yet arrived at in the West.

Thought-reading and clairvoyance are admitted facts by many Western psychologists and men of science of the present day. These two feats stand highest in order in the psychological achievements of modern Europe and America.

Hindu sages some thousands of years ago **affirmed** the possibility of exercising these two powers, as **parts** of a system, according to which it is very **reasonable** to believe that all the remaining powers also might be exercised in course of time. These two only have been discovered as facts by students in the West, at the **present** day, but having so far received **independent** testimony of the **truth** of a **part** of the teaching of the Ancient Hindus, we are not justified in rejecting the **remainder** as impossible statements, simply because we have not yet experimentally ascertained their truth in the highest development.

When I **establish** the identity of Animal Magnetism with the Yoga System, I trust that it will do incalculable good to the Hindus, who believing that Yoga is an inspiration and not a **science**, perform so many **needless** ceremonies in consequence of their faith in the divine nature of the Yogic powers. On the other hand it may be of great service to those who investigate the subject as a science. Above all it throws a flood of light on the **mysteries of miracles**.

The powers of the Yoga System.

THE powers exercised under the Yoga System are numerous, but the chief and the highest in order are **eight** in number known as Ashta Siddhi, they are as follows:—

I. Anima. The power of reducing one's bulk to the size of an atom, probably, that is, to the sight of the practitioner or subject **himself**. A phenomenon of phantasy or suggestion in Animal Magnetism, if the reduction in size is apparent to all it is by universal Magnetism.

II. Mahima. The power of increasing one's bulk without limits; probably, that is, to the sight of the subject himself, a phenomenon of phantasy in Animal Magnetism, when the increase in size is apparent to all, it is by universal Magnetism.

III. Laghima. The power of rendering oneself light, counteracting and overcoming gravitation. This floating state remains undiscovered in the West.

IV. Garima. The power of increasing one's own weight and rendering himself heavier. That becoming abnormally attracted to the earth, as if from unusual heaviness; a state known in Animal Magnetism.

V. Prapti. The power of attaining, reaching or passing to any spot or place as the Yogi desires. This corresponds to clairvoyance and thought-reading in Animal Magnetism.

VI. Prakamya. The power of overcoming natural obstacles and travelling to any distance and anywhere, both **with** and **without** the body, in order to accomplish one's desires. Travelling, thus, without the body may be classed under sympathetic clairvoyance in Animal Magnetism, but, with the body, remains undiscovered in the West.

VII. Isatva. The power of commanding nature, both animate and inanimate. This is a form of **supreme** power over **all** that **occupy** the universe; it remains undiscovered in the West, and it is far from being compatible with the present state of knowledge.

VIII. Vasitva. The power of enchanting all beings, of changing the course of nature, of assuming the form of any being with its usual nature, and of **accomplishing** anything and everything according to one's desires. This may be described as perfection in universal Magnetism, the highest development of Animal Magnetism, it remains **un-attained** in the West.

These powers are again subdivided into numerous classes with terms for each particular phe-

nomenon. A few of them only need be mentioned here, namely:—

1. Mayasampradha. The art of making a town, a lake, an ocean, a desert, a tiger, the dead, gold, silver, &c., appear before the sight of one or more persons when there is nothing, in reality, of the kind within the sight. This is a phenomenon of phantasy or suggestion in Animal Magnetism. The power over a large number of persons has not yet been discovered in the West, but they can be exercised over **one** or **two** only at present,

2. Dhatuvasampradha. The art of making a body to change into another, as an elephant into a tiger, a bird into a giant or tree, and the like. This is a phenomenon of phantasy in Animal Magnetism. It can be affected by the Westerns at present in the case of one or two persons, or in the case of the operator himself, but the **power** to affect a large number of persons remains undiscovered.

3. Yoginejāla. The art of making the dead visible, as if animated and in the flesh. This is a phenomenon of suggestion or phantasy in Animal Magnetism, it is performed in the West, in the case of persons, individually.

4. Maghasammogana. The art of producing sleep and insensibility on one who is wide awake.

This is a phenomenon produced in Animal Magnetism by suggestion.

5. Manopadha. The art of enchanting the mental faculties of another and controlling him as one desires. This phenomenon is known as a **magnetised** state of **suggestion**, or phantasy in Animal Magnetism.

6. Dhantrapadha. The art of revealing the thoughts and ideas that pass or have passed through the mind of another. This phenomenon is known as thought-reading or thought-transference in Animal Magnetism.

7. Kundikamadha. The art of regaining youth when one has become old. This remains undiscovered in the West.

8. Jnanadrishti. The art of seeing things and actions that are out of sight, however distant, near, or hidden. This phenomenon is known as clairvoyance or second-sight in Animal Magnetism.

9. Paduky. The art of **flying** to any place at one's desire, especially over dry land. This remains undiscovered in the West. However, it is recorded, that individuals under certain conditions of ill-health, have been seen to rise spontaneously from the ground and remain unsupported in the air.

10. Malinedeva. The art of **flying** over water

or oceans. This has not yet been discovered by the process of Animal Magnetism.

11. Panapatra. The art of producing any **eat-able** articles out of an empty cup. This has not yet been discovered in the West.

12. Rasavadha. The art of transforming one **metal** into another. This has not yet been discovered to perfection; here and there men are said to do so.

13. Prakayapravesa. The art of entering into a **dead** body and **reanimating** it, giving life and strength. This power has not yet been discovered in the West.

14. Pipelavadha. The art of conversing with **lower animals** intelligibly. Remains undiscovered in the West.

15. Adhrishia. The art of making oneself invisible, or **disappearing** instantly from the presence of a crowd of people. This has not yet been discovered in its perfection, though it can be performed, so as to affect one or two persons only. But it might be easily performed by universal Magnetism, which is only an advanced state of Animal Magnetism affecting a large number of persons; it requires more researches and advancement of the science.

16. Pratiakara. The art of attaining a state in which the body becomes **insensible** to all kinds of pain. This is known in Animal Magnetism as the cataleptic state or insensibility to pain.

17. Pranayama. The art of suppressing and controlling the **breath** for any length of time and then reviving at will. This is practised in the West by certain auto-hypnotisers.

18. Akasapravesa. The art of flying up into the atmosphere and **vanishing** out of sight. This has not yet been fully discovered by the Westerns, but tendencies in this direction have been observed in the course of experiments in Animal Magnetism.

19. Akasagamana. The art of standing or walking **up** in the **air**. This has not yet been fully discovered, but tendencies of this kind, as I have already said, have been observed by many investigators into Animal Magnetism.

20. Agniprayoga. The art of lighting **fire** in the atmosphere, independently without a point of apparent ignition. Not known in Animal Magnetism.

The following eight manifestations are known as **Ashtakarma**. These are **minor** powers of the Yoga System, and they are exercised generally by Mantras, and intended to affect persons both conscious and unconscious of the **process** brought

to **bear** upon them. These are extensively practised at present by "spirit invokers" (as they are technically known) among the Hindus and Buddhists; though many pretend to know the art; yet a few only are believed to exercise these powers, and that too, only to a very limited degree. But on the other hand, modern investigators in the West perform acts of this kind with a high degree of proficiency.

21. Vasea. The art of **charming** another or biasing him to one's favour and obtaining his friendship. This is a phenomenon of Animal Magnetism, and is affected both in the semi-conscious and unconscious states.

22. Mogana. The art of exciting another to **voluptuous** desires. This is a phenomenon of suggestion in Animal Magnetism.

23. Sthambana. The art of depriving another of the power of will and obtaining perfect control over him, and the ability to **heal** all kinds of **diseases**. These are the phenomena of Animal Magnetism affected by suggestions and manipulations.

24. Uchadna. The art of inducing in another a hysteric condition and deranging the mental faculties. This is readily done by suggestion in Animal Magnetism.

25. Aharshna. The art of causing another to come to a certain spot, mysteriously affected, without his knowledge. This is affected in Animal Magnetism, strongly in semi-conscious suggestion, and weakly in unconscious suggestion.

26. Vituvashna. The art of exciting hatred and fighting between individuals. This is readily affected by semi-conscious and post-hypnotic suggestions in Animal Magnetism; but weakly by the unconscious suggestion.

27. Pathamai. The art of destroying the **attachment** of love and friendship among individuals. This is readily exhibited by semi-conscious and post-hypnotic suggestions in Animal Magnetism.

28. Marana. The art of depriving another of the **life**, and again **reanimating** him at pleasure. This power, it appears, can be practised in the process of Animal Magnetism, but it is never done. I have not seen a single report of such an experiment being made by modern investigators in the West, but very many instances are recorded to have occurred among the Hindus.

Among the ancient Hindus these powers of Ashtakarma were considered insignificant, and those who practised them were looked upon as mere **triflers** and **mean** persons. At present the science is dying away among the Hindus, and consequently

the practitioners are mostly ignorant pretenders. It is however advancing among the modern investigators of **Animal Magnetism**, in the West.

There is another class of powers specially connected with the control of nature.

They are also **eight** in number, namely:—

29. **Vausthambana**. The art of controlling air, wind, storm, &c. This has not yet been discovered in the West.

30. **Jalasthambana**. The art of controlling **water** such as condensing it, stopping the flow of a river, walking over an ocean, walking through an ocean, &c. This has not yet been discovered in the processes of **Animal Magnetism**.

31. **Agnisthambana**. The art of controlling and subduing the effects of **fire**. This has not yet been discovered, but here and there glimpses of such possibilities are observed in the processes of **Animal Magnetism**.

32. **Drististhambana**. The art of fascinating the eye, in order to counteract the evil eye, and further making it blind. This can be effected, it appears, by repeated suggestions in **Animal Magnetism**, but has never been found by experiment.

33. **Vakusthambana**. The art of controlling the organs connected with articulation and causing loss of speech. This is readily exhibited in a semi-con-

scious suggestion, but it has never been attempted to make the effects permanent, by modern investigators into Animal Magnetism.

34. Suklasthambana. The art of suppressing **seminal** fluid, thus arresting its secretion and accumulation. It is strongly recommended by all Hindu Yogis that this fluid and carnal appetite should be suppressed as much as possible, either by appropriate remedies or by this peculiar power of Yoga. A man who can affect this will thrive most successfully in the practice of Yoga. This can be effected by suggestions in Animal Magnetism. But the moderns have not yet been struck with the fact that it favours the advancement of Animal Magnetic stages.

35. Jananasthambana. The art of suppressing **generation**. This can, probably, be effected by suggestion in Animal Magnetism, but I have never read of it being tried by modern investigators.

36. Kadgasthambana. The art of charming swords and other **weapons** in order to escape their attack. It also signifies the art of counter-acting and resisting cuts and thrusts so that they may not injure the body. The first power can be explained by suggestion in Animal Magnetism induced on the person who uses such weapons; the other again is a development of tissues of the body

which makes it elastic like India-rubber so that weapons cannot inflict a wound. This is said to be developed by eating certain herbs and roots.

Most of these powers appear as **supernatural**, in the sense in which the terms are generally explained by religious teachers. But from the correlation and correspondence between the Yoga System and Animal Magnetism it can be inferred that all come under the category of **science**.

Before concluding with the powers of Yoga System, I am anxious to mention a class of powers of a **supreme** nature, which is generally attributed to men who have attained the **highest** perfection in the practice Yoga ; and they are said to be nearer or blended with God. These are subdivisions of Isatva and Vāsītva ; they are as follows:—

37. Dhanvīatanadhal. The act of enchanting and enslaving all **beings** to oneself. This power might easily be conceived as the perfection in universal Magnetism, in the process of Animal Magnetism.

38. Dhuyaudampenandhal. The art of acquiring an **imperishable** and **durable** body. This has not yet been discovered in the West.

39. Eyarkaunarvenandhal. The art of acquiring a natural intuitive understanding or self-knowledge of all things. This can be easily conceived as

perfection in Clairvoyance, in the process of Animal Magnetism.

40. Muttumunardhal. The power of knowing, and having a full knowledge of every **subject** as well as of **objects** of the world. This can be said to be the highest perfection in Clairvoyance, it corresponds to Omniscience.

41. Mudevelataludama. The endowment of unlimited supreme power and **command** over all **animate** and **inanimate** objects, overcoming every kind of obstacle. This is the perfection of Vasitva or universal Magnetism in the phenomena and powers of Animal Magnetism. It is similar to the Almighty Power.

Many more terms might be quoted in addition, but I think these are quite sufficient to show the nature of powers that can be attained by the practice of Yoga.

I have now brought forward a sufficient number of technical terms used in the Yoga System to denote the various powers, and have shown their identity with similar powers in Animal Magnetism which are admitted as facts by men of science of the present day. This **fact**, is perhaps, quite enough to make us accept that the rest of the powers affirmed as possible, by the ancient Hindus, must undoubtedly be **true**. Thus it is obvious that miracles can be

explained by natural laws, and the idea of **super-naturalism**, it is likely, might soon **vanish** away from the memory of scientific and literary men. Further it must be borne in mind, that the technical term used to denote each particular phenomenon or power, is in **itself**, probably, a sound and undeniable proof for the **existence** and **reality** of such powers and phenomena. The terms were not coined 200 or 300 years ago, but about 2000 or 3000 years ago, and were used from time immemorial at different places, and by various authors, independent of each other; just like the other words of the language. These words with many more, denoting similar phenomena, are found almost in all Indian languages.

Again reverting to the Hindus of the present day, I must truly say that I feel sorry for their ignorance of the real causation. For they are under the impression that the Yoga System is an independent inspiration and that the powers could be attained only by a special divine grace. But I am forced to believe that it is simply a separate science as Chemistry, Physics, Medicine, and the like.

THE EXPERIMENTS OF ANIMAL MAGNETISM
INDUCED ON PERSONS BY
MODERN PRACTITIONERS IN
THE WEST.

Examples of Suggestion.

“**M**R. W., an officer, was once magnetised by Dr. Darling. In about two minutes he succeeded to induce the magnetic state. Mr. W's muscular motions were controlled in every possible way. He was rendered unable to raise his hands, or to let them fall; he was made unable to move one, while he could not move the other; unable to sit down or rise up; or to take hold of or let go an object. One arm was deprived of sensation, again both arms, again the whole body. He was made to feel a knife burning hot, and the chair on which he sat equally so. When he started up, he was made to feel the floor so hot that he was compelled to hop about and wished to pull off his boots, which burnt him. He was made to feel the room intolerably warm, and actually perspired with the heat; after which he was made to feel it so cold, that in a minute or two he buttoned his coat and walked about, rubbing his hands. In about five minutes his hands were really chilled as if they were exposed to frost. He was made to forget his own

name, as well as that of Col. G. Browne, who was then present, and to imagine Col. Browne a total stranger. He was compelled for a time to give false answers to every question asked; and then was forced to give true answers to every question, in spite of every effort he made to do otherwise. He was told that he was on duty, at drill, and began to give the word of command, as if in the barrack yard. He was compelled to sing and whistle in spite of himself, to laugh immoderately, and then to feel sad, and even to weep, all in spite of his own will. He was told that a stick was a gun, and with it he shot and bagged a grouse, which he was made to see before him. He was told the pianoforte was a horse, and after feeling and closely examining it, he specified its points and defects and appraised its value. He tasted water precisely as was suggested to him, as lemonade, tea, wormwood, brandy gin, milk and the like. He was told that Dr. Darling's hand was a mirror, and in it he saw himself with a black face as Dr. Darling told him to do. He was made to look at his watch and then convinced that it pointed to a different hour from the true one. He was made to believe that watch to be a daguerreotype of Col. Browne, and again of a lady. Dr. Darling's empty hand

became a snuff-box from which he took a pinch which made him sneeze violently, and this passed into a most severe cough, as if he had inhaled snuff, which sensation was not removed for about half-an-hour. He was made to go to sleep in one minute, and in his sleep to be deaf to the loudest sounds. He was made to see in Dr. Darling's empty hand, a bank-note for £10, to read its numbers, to fold it up and put it in his pocket; and when afterwards asked he declared he had done so and was surprised not to find it there. He was rendered quite unable to jump over a handkerchief laid on the floor; and was compelled according to Dr. Darling's command and in spite of every effort, either to come down on it or on one or other side of it, or straddling across it. Again, he made him to take a gentleman for a lamp post, his watch for a turnip, the chain for a string; he told him that a gentleman was insulting him, when he demanded an apology... He caused him to see the great Nassau balloon ascending from the floor on which he was standing; and so on.

These are the phenomena of **suggestion** or **phantasy** in Animal Magnetism. Dr. Gregory adds, that "at this occasion about fifty persons were present, including Sir David Brewster, and

other men of science." (see 'Animal Magnetism' by Dr. Gregory, page 155.) It is noteworthy to point out, that the above described powers and phenomena serve as excellent examples to demonstrate the powers defined under "The powers of the Yoga System," in page 31; bearing figures I, II, III, IV, 1, 2, 3, 4, 5, 15, 16, 21, 22, 23, 24, 25, 26, 27, 28, 32, 33, &c.

I myself have found by experiments on numerous individuals, that all the above phenomena to be quite **true** and **correct**; but the magnetised subject often **suspects** when an idea is first suggested to him, however, after a close and careful examination, soon becomes quite convinced as if it was **real**. These are some of the phenomena **found** in the Yoga System **also**, as it is evident from the definitions and explanations of the various terms given in the foregoing pages; although each particular phenomenon is characterised by a particular term.

Now, I leave it to the reader to draw out the comparison, for himself, from the present **facts** with those that were explained in the preceding pages regarding the powers of the Yoga System. However, I may here, briefly say, that when a certain thing is suggested to a hypnotised or magnetised subject, howsoever it is **unreal** and

false, yet he cannot but actually believe and act accordingly. This may be effected both with and without the knowledge of the person on whom it is to be **manifested**. Yoga System plainly acknowledges such possibilities, as it is shewn by the terms which are used to **indicate** such phenomena. Again such unreal phenomena, in a religious point of view, are also known among the Hindus as *Màya*. Numberless instances of the above nature are **recorded** in the "Puras" and other histories of the Hindûs.

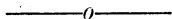
Example of Sympathetic Clairvoyance.

“**H**IR Walter C. Trevelyan, Baronet, having received a letter from a lady in London, in which the loss of a gold watch, supposed to have been stolen, was mentioned, sent the letter to Dr. Haddock to see whether Emma his clairvoyant could trace the watch. She very soon saw the lady and described her accurately. She also described minutely the house and furniture and said she saw the marks of the watch on a certain table. It had she said, a gold dial plate, gold figures and a gold chain with square links; in the letter it was simply called a gold watch, without any description. She said it had been taken by a

woman whom she described, not an habitual thief, who felt alarmed at what she had done, but still thought her mistress would not suspect her. She added, that she would be able to point out the writing of the thief. On this occasion, as is almost always the case with Emma, she spoke to the person seen, as if conversing with her, and was very angry with her. Sir W. Trevelyan sent this information and requested the writing of all the servants in the house to be sent. In answer the lady stated that Emma's description is exactly applicable to one of her two maids, but that her suspicion rested on the other. She also sent several pieces of writings, including that of both the maids. Emma instantly selected that of the girl she had described, became very angry and said 'You are thinking of pretending to find the watch, and restoring it, but you took it, you know you did.' Before Sir W. Trevelyan's letter containing this information, had reached the lady, he received another letter in which he was informed that the girl indicated as the thief by Emma had brought back the watch, saying that she had found it." Again Dr. Gregory, on whom I have great confidence, adds "I have seen in the possession of Sir Walter, all the letters which passed, and I considered the case as demonstrating the existence of sympathetic

clairvoyance at a great distance." (see his work on "Animal Magnetism" p. 184.)

This belongs to the powers of Ashtakarma, which is sometimes affected by a special process known as Anjena (a process allied to crystal vision) of the Yoga System. I **dare** say every Hindu mind will be filled with several **real** stories of this nature, perhaps some of the readers themselves might have been **personal** witnesses to such occurrences.



Magnetising a person at a distance when the party is unaware of the process brought to bear upon him, with an instance of clairvoyance.

ON a certain occasion, Mr. B. arranged with another gentleman, that at a certain hour, the latter should be present in the drawing-room of his Aunt, Miss C; with that lady and another, these three being all the inhabitants of the house, except servants. At the same hour Mr. B. in his own house, at a distance of 14 miles requested Mr. Lewis (who is a successful Magnetiser, and had never seen Miss C. nor any of her family, nor her house), to try to mesmerise that lady. Mr. Lewis proceeded to concentrate his thoughts on the subject, and

soon saw and described the house, its situation, the house-dog, the drawing room, and the persons in it, all quite accurately. But he saw in the room not only the three inhabitants of the house, but two other persons. While this was going on, two visitors had previously come into the room in Miss C's house, and Miss C, who was susceptible to mesmerism, just at the time when Lewis saw her, described her, and endeavoured to mesmerize her, who was so strongly affected, that she declared her nephew must be mesmerising her, and begged him not to do so."

First it is evident from this example that one can mesmerise or hypnotise another at a distance without his knowledge, corresponding to Uchadna and other powers of Ashtakarma; secondly, that one can manifest powers of clairvoyance by Self or Auto-Magnetism, corresponding to Jnanadrishti, a subdivision of the great power Prapti in the Yoga System; thirdly, it is a suitable example to show the usual **method adopted** by the Yogis in manifesting their extraordinary powers. Again, in addition to the above, I wish to state, that Mr. H. S. Thompson, in a letter to Dr. Elliotson, quoted by Mayo, (in his "Popular Superstitions and Mesmerism," p. 196), relates the case of a lady whom he magnetised, without any previous knowledge on her part, at a

distance of **thirty** miles. Reichenbach tells us that he has had several sensitive subjects who felt the influence of his passes at a distance of one hundred and fifty feet, and even in another room.

I believe these are quite sufficient to convince the reader of the truth of one of the possibilities of Prapti. Instances of this kind are common enough among the Hindus, and they require no more comment.

Conscious Clairvoyance.

“**S**IR T. Willshire took home with him a nest of boxes belonging to Major Buckley, and placed in the inner box a slip of paper, on which he had written a word. Some days later he brought back the boxes, sealed up in paper, and asked one of Major Buckley's clairvoyants to read the word. Major Buckley made passes over the boxes, when she said she saw the word ‘concert.’ Sir T. Willshire declared that she was right as to the first and last letters, but that the word was different. She persisted, when he told her that the word was ‘correct.’ But on opening the boxes, the word proved to be ‘concert.’ This is a remarkable case of clairvoyance. Had the clairvoyant read the word by thought-reading, she would have read in

accordance with the belief of Sir T. Willshire, who had either intended to write 'correct' or in the interval forgot that he had written 'concert,' but certainly believed the former to be the word." This case of conscious clairvoyance may be said to correspond with Jnanadrishti of the Yoga System, but it is exceedingly weak in power, although it is of the same kind. Here I should say that it is a very **insignificant** phenomenon, when compared with others; however, there are several traditional stories of this kind,—as certain persons were able to tell **exactly** what a stranger has in his closed fist or box; though they were unable to relate anything further, as the advanced men in Yogic powers would do. Such instances may correspond with the above experiment.

An Example of Extasis.

IN the work of M. Cahagnet, there is an account of a most remarkable clairvoyant, who could at pleasure, and with the permission and aid of her mesmeriser, pass into the highest state of extasis. in which she described herself as ineffably happy, enjoying converse with the whole spiritual world, and herself so entirely detached from the sublunary scene, that she not only had

no wish to return to it, but bitterly reproached M. Cahagnet for forcing her back to life. On one occasion, at her urgent request, he allowed her to enjoy that state longer than usual. But he took the precaution of placing another very lucid clairvoyant, a young lad, *en-rapport* with her, with strict orders to watch her closely. She seemed at first unconscious, but by degrees her body assumed an alarming aspect, became to all appearance as dead, that is, she was in a torpid trance, (like that of the Hindu Yogis) pulseless, cold, and devoid of respiration. The lad who kept his eye (the sight of clairvoyance) on her, at last exclaimed; "She is gone! I see her no longer!"

M. Cahagnet then, after much fruitless labour, and not until, as he informs us, he had prayed fervently to be enabled to restore her to life, succeeded in re-establishing warmth and respiration. The girl on waking overwhelmed him with reproaches for what he had just done, and could not be pacified till he succeeded in convincing her, she being a young woman of pious character and good feeling, that what she desired amounted to suicide and was a grievous crime, for which he would be held responsible.

Examples of this kind are by no means uncommon among the Hindu religious philosophies, Puranas, and

other histories, for it is to a similar state of existence, perhaps, almost all of them, aspire to, having been liberated from all births. Here, it is worth while to notice, that the joyous state of existence, as it is declared by the Hindus, far exceeds, I may say, that which is experienced by Mr. Cahagnet's Ecstatic or that of Emma ;— (she is another clairvoyant and Ecstatic of Dr. Haddock, who, also, is said to have passed to a similar state and enjoyed inexplicable joy and happiness; which, they or any one in this world, as they supposed, would never have otherwise experienced). There are cases recorded, where the Yogi is said to be in a hybernation or trance state with this material body in this world for hundreds of years ; enjoying, at the same time the heavenly happiness, (probably a superior state, although I believe, it is allied to that which is experienced by the above described Ecstatic); and again, at pleasure, surveying or observing any part of the world, or if it is desirable he reanimates himself to his normal state of existence. The last power and phenomenon were demonstrated by Col. Townsend on himself, to the satisfaction of many Doctors who were invited to be present at the occasion of his manifestation. This is a class of phenomena which belongs to the powers of Prapti and Prakamya; but it is also said to manifest itself to a class

of Yogis, who merely practise it, only to attain that joyous state of existence.

Thought-Reading.

I don't think anyone who has studied Animal Magnetism in all its bearings will doubt the possibility of Thought-reading, for it is almost an established fact of Animal Magnetism. As most of my readers will be aware of innumerable instances of this, I will not take up space to enumerate many, but will proceed to state the possible forms of Thought-reading.

The practitioner or the subject, being placed *en-rapport* with a person, can often describe, with the greatest accuracy, the thoughts that occupy the mind of that person. It may be of an absent friend, or his own house, or that of another, or his drawing-room, or in short, on any object, word, subject, or thought. All these things the practitioner perceives as they pass through the mind of the person *en-rapport*, and describes them with great minuteness and accuracy so as to excite his astonishment. Again, he goes on still further; for he not only perceives the present, but also the past thoughts of the person *en-rapport* with him.

He shares his **memory**, and **will** even mention facts long **forgotten**, which being subsequently recollected by the person *en-rapport*. Another peculiarity is that the experimenter sometimes happens, to contradict the sleeper (the subject or practitioner), as the incident has entirely **escaped** his memory, and persists in maintaining his own opinion until after further inquiries, made in order to convince himself; when, he not only finds him to be correct and right, but he himself is enabled to recall the facts. Before the sleeper attains the state of perceiving the thoughts, he often possesses the power of feeling whatever the person *en-rapport* or experimenter feels; as for instance, when the experimenter tastes sugar, the sleeper also tastes the same substance, and apparently eats the same quantity as the experimenter does; when the experimenter drinks brandy, the sleeper also equally drinks apparently the same quantity with the same number of gurglings. Again, when the experimenter is pricked, pinched, pulled, or cut the sleeper also feels the same nature of prick, pinch, pull, and cut, on the same spot, and at the same moment as the experimenter does. Again, when the experimenter smiles, laughs, cries, appears sad, contemplates or expresses an emotion, the sleeper also does the same act, at the same moment. In short, it may be said with certainty, the sleeper

appears as if he forms a part and parcel of the experimenter; and thus, he does all in all, both in action, and thought, as the experimenter himself; as long as he is in that highly sensitive condition, and being *en-rapport* with the experimenter.

It must be borne in mind that in all these cases the subject or practitioner is perfectly unconscious of himself and of the surroundings.

I shall now proceed to state an example of thought-transference, sympathy, &c., experimented and communicated by Rev. A. Gilmour, "a highly respected clergyman of Greenock and a well-known, able and highly accomplished gentleman;" to Dr. Gregory.—

"My dear Dr. Gregory.

"I had read a good deal about Mesmerism in the spring of 1843, but I had never seen any person put under its influence. The Rev. Mr. Townsend's works were my text-books upon the subject. The whole seemed to me to be a mystery, yet I felt that I was not warranted in rejecting the testimony of upright and honorable men, merely because I could not understand the subject in question. I resolved to make experiments for myself, following the directions of the Rev. Mr. Townsend. I asked one of my servants V. R., May 27, 1843, if she was willing to be mesmerised; she consented.

Her temperament is nervous, bilious, dark hair, and black eyes, pulse 80 and small, age 18, person thin and spare. I gazed steadily for about seven minutes upon the pupil of her right eye, directing her to look fixedly into mine. This I continued to do for about fourteen minutes, and was about to give it up, when she told me that she felt very strangely. I should have mentioned that she had never heard of mesmerism before this. On getting the hint that she felt very strangely, I persevered for ten minutes longer, when her eyes gently closed, and she was fast asleep. She appeared to be agitated; her hands and arms moved as if under the influence of irregular nervous twitches. Her head kept up a kind of rocking motion, and on being asked how she felt, answered "very funny." I made a few reverse passes, when she said that she felt very happy. I kept her in that state for about 45 minutes. I tried to effect her phrenological developments, but could not. I tickled her nose and upper lip with a feather, but she was quite insensible to it. I also tried to render the arm cataleptic, but could not. I then demesmerised her, when she knew nothing of all that had taken place. I tried her with the feather, but she shrunk from the slightest touch. This was my first successful trial.

"After this I mesmerised her every night. She

became more and more susceptible, and my power seemed to increase in proportion as it was exercised. At last I could throw her into the mesmeric sleep in 40 seconds. She is able to tell what I taste, such as soda, salt, sugar, milk, water, &c., though not in the same room with me.

“When my foot is pricked, or my hair pulled, or any part of my person pinched, she feels it and describes it, unerringly.”

To all this she was quite unconscious. So much for sympathy, thought-transference, the nature of the production of sleep and the like. These correspond to Dhantrapadha, or it may be said to be a weak power of Prapti.

It is high time for me to add, that in my experiments, I have found that the subject **not only** acquired the above-described **powers** of sympathy and the like, but in addition he was able to **read** the **thoughts** of me or of those persons *en-rapport* with **perfect accuracy**. Yet with some he expressed an antipathic feeling and to their **presence**, he strongly **objected**. Now let me proceed to quote some more powers and phenomena of her advanced state.

“August 7th.—I found her in a state of (a weak power of) clairvoyance. She went to my mother’s on being requested; described her cottage,

her personal appearance, and her dress, with perfect accuracy. When in this state I went into different rooms, leaving her in my study; and forming the strong wish that she should rise and come to me, she invariably did so. I also went into the garden, and on wishing her to come to me, she instantly did so, always proceeding in a direct line, slowly, but accurately. I observed that, as she came to me on such occasions, her two hands were slightly extended, and when they touched mine, it was with a sudden slight jerking motion, the same as when a needle touches the magnet." Her powers and phenomena of the most advanced state will be described later on, under the heading of "Examples of clairvoyance." Here I wish to point out, that, these correspond to the powers and phenomena of Ashtakarma in the Yoga System. Many stories of a similar nature, (latterly described), are met with among the Hindus; but mostly, I have heard, they are effected by persons, known as "spirit invokers," generally, in connection with some vile purpose.

Animal Magnetic Cures.

BLIND AND DEAF.

"**(1)** ON one occasion a lady from Massachusetts called upon Dr. Dods at the Western

Exchange. Her eyelids were so drawn down over her eyes that she could not see, and she could not talk. In twenty minutes she could both see and converse. When this blind and deaf lady came home, her female attendant stated to Pen Wood the proprietor of the Exchange, that her friend had not opened her eyes for three years, and for the last year had not uttered a syllable. The gentleman was quite surprised to hear and witness the fact." Dr. Dods's. "Electrical Psychology."

LAME.

"Lucy Ann Allen of Lynchburg, Virginia, lost the use of her limbs for eighteen years, it is said. She had neither walked a step for eighteen years, nor had she even been able to raise herself up from her pillow, so as to sit in her bed for more than 14 years. She was restored to health in fifty minutes." Dr. Dods's "Electrical psychology."

RHEUMATISM.

"Jeanne. M.—Aged 17, consulted Dr. Bernheim on August 3rd, 1887. She was brought to the hospital in a carriage, and into the consulting room, supported with difficulty, by two persons, being quite unable to stand alone. She was lymphatic, pale and thin, and had had an attack of hysteria brought on by chagrin some months before. Since May she had suffered from sub-acute rheumatism which had

gradually and steadily become worse. Dr. Bernheim found that both wrists were extremely painful but not swollen. The first joint of the fingers was greatly swollen and acutely painful on pressure. The left knee was slightly swollen and very tender. There was also pain below the right ankle and in the joints of the toes. The spine was tender on pressure. There was also amenorrhoea, leucorrhoea, and sleeplessness. The patient was hypnotised and fell into a sound sleep.

“On August 6th after two *seances*, she felt much better. She slept well, had good appetite, and had hardly any pain. The swelling of the joints had almost entirely disappeared, and there was only tenderness on pressure. She was again hypnotised, and the suggestion made that she should feel no more pain.

“On August, 8th she returned completely well and **cured of all symptoms**, was able to walk **perfectly** and without any pain and was altogether a changed person.” * Dr. Bernheim is a well known **personage** in the Medical world, I should think, his experience **alone** is **sound** enough to **convince** the reader regarding the truth of the **curative effect** of Animal Magnetism. (* See Psycho-therapeutics by Dr. C. L. Tuckey page 231.)

Treatment by transfer of

Dr. Luys. of Paris.

“**T**HE patient is directed to sit down and grasp the hands of a profoundly **hypnotised** subject, and Dr. Luys passes a heavy Magnetised bar of steel up and down both sitter's bodies, especially pressing on the cardiac and epigastiric areas.

“A shiver is seen to pass through the hypnotised subject's frame, and he begins to complain of suffering from the same symptoms as the patient has experienced. The doctor questions him as to the symptoms, and then assures him that they will be **cured** and not **return**—much in the same way as the hypnotiser deals with his patients. In the meantime the patient looks on and sees the **transferee** writhing in his pains, and imitating his voice, gait, gestures and demeanour generally. If he is an imaginative it is quite likely that he feels better from witnessing this vicarious suffering. When the doctor thinks that it is enough, he tells the subject to wake up and to feel no more **pain**, as a matter of fact he does not remember on waking what he had gone through in the somnambulic state, but away he goes feeling apparently none the **worse**, and gratified by a gratuity

from the patient whose disease he has shared. Dr. Luys contends that the subject not only shares the disease, but partakes of the **personality** of the patient, and demonstrates this by showing how a female sitter will assume a masculine voice and carriage when sitting for a male patient, and will complain of the **beard** being pulled if one approaches the face too closely. It is not a little surprising in this age of science to find a man of Dr. Luys's undoubted honesty and attainments seriously **upholding** practice of this kind. One is taken back to the time of Perkin and his metallic tractors to find a parallel for what is now taking place in Paris; and be it remembered that remarkable cures did follow the application of Perkin's instruments and of the wooden imitations which the physicians of Bath tested in their hospital practice." †

This process of Dr. Luys is entirely a new method even to me. I know of no such cases among the Hindus. However, I may say, that there are instances recorded, in which diseases have been **transferred** from one person to another in a **miraculous** manner—*i. e.*, the original sufferer was **cured** or **set free**, instantaneously, from the **malady**, while another, who was healthy, was

† "Psycho-therapeutics" p. 301, by C. L. Tuckey. M. D.

made to **take up** and **undergo** a similar suffering, running a natural course as the former would have had to **do**. Hence the method adopted by Dr. Luys might be said to be a **modified** form of that which is described just now. Perkin-tractors are another which deserve some comment, they were, in fact, used and served the purpose of Yantras of the Hindus, though the **materials** with which they were made, somewhat differed according to circumstances.

It is a well known fact that **hypnotism**, a phenomenon of Animal Magnetism, is advancing with rapid **strides**, as a well-recognised science, among most of the Medical Faculties both in the old and new worlds, and as an excellent **agent** for the **cure** of several diseases, specially those of **functional** and **nervous** origin; such as Hysteria; Chorea; Neuralgia; Epilepsy; some forms of Blindness, Deafness, and Dumbness; many forms of Paralysis, and Rheumatism; Insomania; Neurasthenia; Writers Cramp; some forms of Insanity; alcohol, opium, chloral, tobacco and other habits; Functional Dysmenorrhoea, and so forth. Several men have gained great reputation in **curing** diseases, by the processes of Animal Magnetism, in France, Germany, America, India, England, Italy, and other countries,

in the **modern times**, both of the past, and present generations. Among those of the past, who have excited a great sensation, in curing diseases by **touch, strong suggestions, and Manipulations**, (processes known in Animal Magnetism), the following men may be mentioned, such as James the exile king of England, Cardanus of Naples, Valentine Greatrakes of Ireland, Joseph Gasserner of Germany, a gardener of Levret, Francisco Bagnone of Italy, many of the Saints, and hundreds of others. Again, among those who have successfully practised the healing art, mostly by hypnotism, in the modern times, the following men have gained great **reputation**; such as Drs. Lièbeault, and Luys of France, Kingsbury and Arthur of England, Albert Moll of Germany, Felkin of Edinburgh, the celebrated Bernheim of the Faculty of Medicine at Nancy, Van Renterstrand and Van Eeden of Amsterdam, C. L. Tuckey of London, Wetterstand of Stockholm, Von Schrenk-Notzing of Munich, and the like; again professors. Delboeuf of Liege, Forel of Zurich, Beaunis and Charcot of France, Preyer and Max Dessoir of Berlin—these and hundreds of other learned doctors and professors, in every part of the world, **did practise and do practise with remarkable success.** Dr. Tuckey says “During the two

years 1888 and 1889, there appeared nearly 400 books, pamphlets and articles on hypnotism. A large proportion of these are written by medical men." So I believe the **reality** of the **curative** effect of Animal Magnetism is an established **fact**. Now what I want to **impress** on the mind of the reader is, that such a possibility has been, **already**, **affirmed** and **taught** in those supposed dark ages, by the learned Hindus long long ago by the processes of a mild form of Marana and Sthambana of the Yoga System. This can also be said to be a power of Prapti. Here I take the opportunity to point out that numberless instances of the so-called marvellous cures, of the above nature are recorded in almost all the Hindu records, Puranas, and other histories; even now it is extensively practised by the Hindus—the Tamils call it Parvai, Kalippu, Payoddal, and so forth. It must be remembered that all such cures were invariably said to have been performed, by the assistance of some superior, unseen, and intelligent **agency**. Not unlike the ignorant men who will readily suppose as such, even at the present day, if it is **confirmed** by the operator or performer also.

Example of Retrovision.

RETROVISION or the power of seeing far gone events is another startling phenome-

non of Animal Magnetism. William Denton the great Psychometric (a phenomenon of Animal Magnetism) researcher says, "The past lives, in the present, can be **read** as accurately as if the observer had been **present** at the time of its original existence; indeed, in some respects, more easily and more thoroughly than he could have **done then**; for he is able to observe it with more perfect **faculties**." Dr. Gregory says, "In point of fact, in Magnetic experiments with hair and with writings, past events are described every day as **vividly as present ones**, .. and this, too, where the action of sympathy with the operator or inquirer is excluded." (Letters on Animal Magnetism p. 235). Mr. Denton from his experiments and experience of **twenty-two** years says, "All forms life that have ever dwelt upon our globe can be **rescued** from the **oblivion** to which time had apparently consigned so many of them. We can **not only** learn the form of every animal, but its **habits**, with microscopic gaze and watch it more closely and accurately than naturalists can with the living animals **around them**. The history of man, during the thousand centuries in which he has been **emerging** from the brutal condition of our primitive ancestors, can be **read** most accurately in its minutest details."

Dr. Buchanan having been impressed with the results of his numerous experiments in Animal Magnetism, says, "If then, man in every act, leaves the impression or daguerreotype of his mental being upon the scenes of life, and subjects of his action, we are by this law furnished with a new **clew** to the **history** of our **race**,...and to obtain glimpses of unrecorded **ages** and **nations** whose early history is lost in **darkness**. The ancient manuscripts, paintings and other works of art ... are capable of being revealed to **psychometers** (or clairvoyants.)..."

Now, I shall quote **one**, out of **thousands** of instances, related by Mr. Denton, to illustrate my point at **issue**, which was experimented on his famous clairvoyant Mr. Sherman.

EARLY OCCUPANTS OF GREAT BRITAIN.

"**(1)** N the 2nd of August 1870," says Mr. Denton, "I requested Sherman to see, if possible, what the first inhabitants of Great Britain were like. After looking at the map of Europe (although at other occasions he usually had recourse to geogical specimens or some other article which had had some connection with the subject or object required to be described), for a minute or two, he closed his eyes and said,—'It seems as if I could see my old tracks, like a white line, where I

went to England once; I never noticed that before. I am there. It is very wild in one place where I am. There are great trees, and many shrubs, and a great many white rabbits. There have been people in England for a **long while**. It astonishes how long there have been people in this place. I see them when they look like **brutes**. They are all **brown**. They came from another country,—from France. They are very tall and very big all over. They have very long beards, and very high cheek-bones, Their mouths **stick out**, and their teeth meet slanting. Their hair is black, and they have black eyes. They **fish** more than any thing else. They live all round the coast. They don't fight as much as I should think they would. There is a better class of people in the middle of the island. they are very tall, but not as stout built. Their mouths do **not** stick out any more than ours; but they are of a **brown** color. These people have rounder heads than others, and their fore-heads are larger. They make cloth with small machines made of wood. They have no shuttles, but put the thread in between with their hands. Their houses are strongly built, of large timber.'

'I am going back now, I can see where

the first people came from, that were ever in Great Britain. They came from the South of Sweden on a **raft**. They were **drifted** here. They could not get ashore in their own country; and the waves swept them on: but it took them a long time. There were nine of them, two women. They had food on board. It seems as if they were going for pleasure on the water.'

'They are very large people; very tall. They landed on the coast of Yorkshire,' (I think even today, according to Johnston's "Ethnographic Map of Great Britain," the population of England is Scandinavians from the mouth of Humber, along the coast, to the Frith of Forth, which includes the coast of Yorkshire.) 'It took them a long while to land. The raft was large and strong, and they had cooking utensils on board. I see some fish in a pot. It looks like a good pot for such an early time,' " (see "Soul of things or Psychometric researches and discoveries," page 394, by W. Denton.)

Many more examples of this description can be quoted, which were experimented and experienced by **modern writers**.

Here also I wish to remind that such a power has been asserted as possible and taught in the Yoga System **long before now**. Where it is known as Jnanadrishti, which is a subdivision of Prakamia.

The Hindu Histories do not in any way lack behind in furnishing instances of **this** description. Instances are related, which were **seen miraculously**, not only with reference to the various events and circumstances of the past, but in addition, they claim another class of phenomena, which is the power of tracing the **previous births** of the **same individual** or that of **another**.

An Example of Prevision.

“**T**HERE lived an honest gentleman by the name of La de Cazotte in France. His faculty of **prevision** has astonished both the learned and the unlearned. Among other innumerable **predictions** the following is a remarkable one of undoubted truth and authenticity, and which cannot be accounted for by the theory of “**probability**” or “**chance**.”

One day while a company of Royalists were in joyous state; Cazotte said, ‘gentlemen, be satisfied, you will all see this great and sublime **revolution** which you so much desire. You know that I am inclined to prophesy; I repeat you will see it.’ He was answered by the common rejoinder, ‘one need not be a conjuror to see that.’

Cazotte. ‘Be it so, but perhaps one must be a little more than a conjuror for what remains for

me to tell you; Do you know what will be the consequence of this revolution;—what will be the **consequence** of all of you, and what will be the immediate result,—the well established effect,—the thoroughly recognised consequence to all of you who are here present?’

Royalists. ‘Ah!’ said Condorcet, with his insolvent and half-suppressed smile, ‘Let us hear, a philosopher is not sorry to encounter a prophet.’

C. ‘You Monsieur de Condorcet; you will yield up your last breath on the floor of **dungeon** you will die from **poison**, which you would take, in order to escape from execution,—from poison which the happiness of that time will oblige you to carry about your person.’ Among the Royalists, at first astonishment was most marked; but it was soon recollected that the good Cazotte is also liable to dreaming—though apparently awake: a healthy laughter is the consequence.

R. ‘What diable (devil) has put into your head this prison, and this poison, and these executioners.? What can all these have in common with philosophy and the **reign of reason.**?’

C. ‘This is exactly what I say to you; it is the name of philosophy,—of humanity,—of liberty,—it is under the **reign of reason**, that it will happen to you, thus to end your career;—and it

will indeed be the **reign of reason**; for then she will have her temples, and indeed, at that time there will be no other temples in France than the **temple of reason**.'

R. 'By my truth' said Chamfort with a sarcastic smile, 'you will not be one of the priests of those temples.'

C. 'I do not **hope** it; but you Monsieur de Chamfort will be **one**, and most worthy to be so; you will **open** your **veins** with twenty-two cuts of a **razor**, and yet you will not die till some months afterwards.'

R. They looked at each other and laughed again.

C. 'You Monsieur Vicq d'Azir, you will not open your own veins, but you will cause yourself to be **bled** six times in a day, during a paroxysm of Gout, in order to make more sure of your **end**, and will die in the night. You Monsieur de Nicolai, you will die upon the **scaffold**:—you Monsieur Bailly on the **scaffold**;—you Monsieur de Malesherles on the **scaffold**.'

R. 'Ah God be thanke'd, exclaimed Roucher, it seems, that Monsieur has no eyes but for the Academy—of it he has just made a terrible execution, and I thank Heaven.'

C. 'You! you also will die upon the **scaffold**.'

R. 'Oh, what an admirable guesser,' was uttered on all sides; 'he has sworn to **exterminate** us all.'

C. 'No! It is not I who have sworn it.'

R. 'But, shall we then be conquered by the Turks or the Tartars? Yet again...'

C. 'Not at all; I have already told you, you will then be governed only by **philosophy**,—only by **reason**. They who will thus treat you will be all **philosophers**;—will always have upon their lips the self same phrases which you have been putting forth for the last hour,—will repeat all **maxims**,—and will quote, as you have done the verses of Diderot and from La Pucelle...'

After some more predictions and conversations Chamfort asked Cazotte 'when will all this happen?'

C. 'Six years, will not pass over before all that I have said to you shall be accomplished.'

And added in the course of the conversation, when he was requested.

'La Harpe,' who was then present, (and who recorded this event in the "Posthumous Memoirs") 'shall become a Christian'...and so on.

Among other conversations and predictions, turning to the ladies (C. said). 'you Madam La Duchesse will be conducted to the **scaffold**,

you and many other ladies with you, in the cart of **executioner**, and your hands **tied** behind your **backs.**' " Thus, with few more predictions he closed his futurity. [I have added here C. for Cazotte and R. for the Royalists to the original, and arranged it in a conversation style in order to make it more clear, changing neither the thoughts nor the very words, but omitted a portion from want of space.] It is stated that not a single statement failed to take place exactly, in the manner predicted. (Dr. Dod's lectures on Electrical Psychology page 103.)

Professor Gregory says that "these predictions were uttered at a time when all in Paris looked forward with **confidence** to the **peaceful march** of **reform**, but these predictions excited a great **sensation**. "It was," he adds, "communicated by persons who were then and there **present**, to friends in England and became, the **topic** of conversation in the highest circles; while no one believed in its fulfillment as probable or even possible. It has often been published in the newspapers. All these predictions took place accurately to all its points as predicted to the astonishment of the public." He further states in another place, that, "by far the most remarkable, because the best attested instance in the modern

times, is the celebrated prediction of Cazotte, concerning the events of the 'Reign of Terror.' " I have quoted this to show that the power of prevision is **possible** with **man**. It is generally supposed to be an impossible act. It happens in ordinary individuals **spontaneously** as well as **artificially** under certain conditions of **consciousness** of the brain. It is true that failures are numerous, especially in the power of **prevision**. In fact very few practitioners predict with success at the **present** day by the process of Animal Magnetism, for they have not advanced to such a state of perfection. Yet startling facts of such circumstances do occur now and then. But the ancient Hindus have **asserted** the possibility of such a power some thousands of years ago in the Yoga System. Numberless instances of this nature are recorded by the Hindus, as having had **occurred**. This is a power of Isatva, or a **far higher** developed and, advanced state of clairvoyance. Such persons are greatly **honoured** and sometimes **worshipped** by the believers.

Intuitive Self-knowledge.

“IN 1843 Andrew Jackson Davis, the ponghkepee seer of America, was an apprentice to a shoemaker, he was **illiterate**, quiet and ignorant,

and it is said he had no knowledge of science whatever, his age was about twenty. He was once accidentally present to one of the lectures on Animal Magnetism; by chance he was **selected** for one of the parties on whom the operator was to try and send to sleep, all manipulations were, however, unavailing. But sometimes afterwards when his brain and nerves were in a more **impressible** state, a companion began to operate for amusement. Davis soon dropped off into a **slumber**, and subsequently became a thought-reader, clairvoyant, introvisionist, retrovisionist and the like. His power of **seeing** into the condition of the human **frame** so greatly increased, that he was continually consulted in **diseases** of all **kinds**. His fame spread widely among all classes, and he also put forth many **clever** opinions in **philosophy**. His faculty in his clairvoyant condition continued to advance that in an year or two afterwards, he was taken to New York, there an **immense** sensation was **created**. The learned of the city flocked around him, shorthand writers surrounded to report his admirable **lectures** delivered in the Magnetic Sleep, on Astronomy, Theology, Cosmology, Geology, Physiology, Medicine, &c.," in fact almost on every science.*

* "Mesmerism for beginners" by Capt. James Cook.

His lectures (popularly supposed, to be revelations or inspirations), were collected and composed into a book known as "Nature of divine revelation." This power was clearly stated by the ancient Hindus as it is **possible** with man by the power Yoga. Several instances of this kind are met with in the histories of the Hindus, though some are said to have **obtained** such powers after some sort of strong **devotion** on a defied-man, or on God, which is generally being excited by some **pressing** and **adventitious** circumstances; some are said to have started up from **sleep**, after **dreams** and **visions** of a marvellous character, endowed with extraordinary abilities on **literary** as well as on **scientific** subjects; yet, others have **attained** such powers by the laborious practices of Yoga. This is a power **allied** to Eyarkaunarvenanadhal, which is a subdivision of Isatva.

Examples of Clairvoyance.

THE NE of Dr. Gregory's experiments by the process of Animal Magnetism is as follows:—
 "After I have produced a deep mesmeric sleep, in Mr. D. a student of medicine, I found that he exhibited some forms of clairvoyance. Thus he often saw light flowing from my fingers, when my hand was held over his head, and his

eyes were close shut. He also saw, in the same position, lights from magnets, from a loadstone, and from many crystals. But the form in which clairvoyance was best developed in him, at least when I made these experiments, was that of visiting and describing distant places both known and unknown to him. Having observed that he spontaneously described places which he said were quite unknown to him, I first tried him by asking him to look at my house in Prince Street, he being then in the south side, of the town; and although at first he saw it but dimly, owing to a thick mist of which he complained much, by degrees he came to see and describe it very plainly. He had several times been in the house, and might, therefore, be able to recall it in a general way; but I found that he could describe in detail any room or part of a room, to which I directed his attention, and among these, some rooms that he had never seen. I next asked him to tell me whether he saw people in the room. Sometimes he did, at other times he saw no one was there and on some occasions, when he counted several persons, I found that, as near at the time could be ascertained, he was correct as to the number of visitors. I then desired him to look at a house, about two miles out of town, which he

did not know, and which I did not further describe. He found it, and said that it was of a peculiar form, describing especially the roof, which is unusual. He told me that he did so, because he saw it, as if it were from above. He said it stood in a garden, and had trees about it, but was not, at that time, able to see any person about it, or to see the interior. My next experiment was to ask him to visit Aix la Chapelle, which is quite unknown to him, but which I know well. My mind turned to the great place, is the Elisenbrunner; but to my surprise, he not only readily went to Aix, but he began to describe what he saw so clearly, that at once I recognised the boulevard or promenade outside the walls. This showed that he was not reading my present thoughts. When I asked him, how he knew that place he saw was that I named, he said, that an internal sense, like that which distinguishes right from wrong, told him, that the first place he saw was the right one; but on subsequent occasions, he added, that sometimes another place would appear first, but that the same intuitive knowledge told him that it was not the place wanted. I now requested him, to go to the great place, which, as I have stated, he accurately described, quite as accurately as I could have done. He also saw

people moving in the place or streets, but every time he saw different people. He noticed soldiers in various uniforms, and said that some wore cloth caps, others helmets, such as he had never seen, but which he described correctly (the Prussian helmets or pickel haben.) He observed that many men wore beards and moustaches, which amused him much, and he described several fashions of beard that he saw. Asked him to look for persons known to me naming them, and he found and described some of them, but not others. One gentleman whom I thought of as sitting in his own room, he saw walking on the boulevard with another, an additional proof that he was not reading my thoughts. This gentleman, he said, wears neither beard nor moustaches, which was true. He saw in an hotel, dinner going on at 2 p. m. and at our dinner hour, without questions being put in either case, he spoke of a saloon of the hotel as empty, and the tables uncovered. After trying him many times with Aix, I asked him to go to Cologne, and he soon told me that he saw it in a bird's-eye view, or as from a balloon, in which way I certainly never saw it, nor thought of it. He noticed the river, the bridge of boats, many spires, and one very large building, much higher than the rest. I

begged him to go near it, and he soon spoke of being in a street, where his attention was arrested by a fat, jolly-looking old boy, as he called him, standing in the doorway of his shop, without a hat and with an apron on. At my request he described the exterior of the large building, at one part, where he spoke of very tall windows, the shape of which, he drew, and the buttresses and pinnacles between them. As he was much struck with the great size of the building, I concluded it was the Dom, and that he first saw the outside of the choir, and eastward part. He afterwards noticed a projecting part (transept) very high, with his windows, and going at my request, to the west end, entered and saw many pillars and arches, and people kneeling on the floor; but whether within or without, he could not see the roof, which a mist concealed from him. In the street he saw people, and remarked many soldiers. I next asked him to visit Bonn, when he found it, and gave me a most perfect description of it, as seen from the heights to the west, from a point on which he declared he was looking at the town. I need not go into detail, but his descriptions of the situation of the town of the heights to the westward, of course of the river, and of the heights

on the east or right bank, were most graphic and accurate. In all these cases, he had the greatest pleasure in contemplating the new scenes, and particularly admired Bonn and the environs of Aix. But in every instance he called North, South, and East, West; telling me for example, that the Rhine ran southwards and that both Cologne and Bonn were on the East side, or what is actually the right bank of the river. I have no doubt he would have told me that the sun at noon were due north, had I tried him. He certainly persisted uniformly in the directions he gave for the position of places, and when I caused him to look, in his sleep, at Prince Street, from a distance, declared that the street looked to the north of Prince Street, making the necessary corrections, his local descriptions in these and in many other instances, which I cannot here detail, were not only correct but strikingly graphic, and I could never discover the slightest reason to suppose that he was reading my thoughts." *

Among several others, I know of, who have investigated the subject of clairvoyance. I have preferred to quote the above experiment of William Gregory, M. D., F. R. S. E., Professor of

* "Animal magnetism" p. 196. by Dr. Gregory.

Chemistry in the University of Edinburgh; as he is, to the best of my understanding, a confidential, unprejudiced and scientific writer.

In addition to the above example, I shall take the opportunity of quoting the experiment of the Rev. Gilmour. He states further, (the clergyman already alluded to), in the letter written to Dr. Gregory,—“without giving you a historical detail of my proceedings, I may here mention that on the 8th of March, 1844, one of our most intelligent physicians, his sister, two ladies, and one of our magistrates, dined with me, when we had a mesmeric *séance*. We requested her to visit the house of Mrs. P., one of the ladies present. This house was in Greenock, distant from my cottage about a mile and a quarter. She saw her servant in the kitchen, but said that another woman was with her. On being pressed to look earnestly at the woman, she said it was C. ——— M. ———. This Mrs. P. declared to be true. We then asked her to see if any person was in Mrs. P's parlour, when she said that Miss Laing was there, a young lady from Edinburgh, who was boarding with Mrs. P. at the time; that she was sitting on the sofa; that she was crying, and that a letter was in her hand. On the party breaking up, I walked into Greenock

with the ladies and gentlemen, in order to see if she was right about Miss L. It was true. Miss L. had received a letter by that evening's post from her father in Edinburgh, stating that her mother was not expected to live, and requesting her to come home by the first train in the morning.

"September 2nd.—I had made her follow the ship *Ellen* of Glasgow, Captain P., on a voyage from Glasgow to Ichaboe, which was towed down the Chyde with the ship *Chusan* on the 28th of August. She saw the *Chusan* lying becalmed the same evening, about seven miles down the river, but could nowhere see the *Ellen*. On being pressed to look out for her, she discovered her much further down, a small boat at her stern, and the Captain and a little man in the cabin taking their grog. A few days after, the pilot called when she said (on being mesmerised) that was the man who was in the cabin with Captain P. The pilot stated that the steamboat threw off the *Chusan* opposite the Clock Light-house; but that Captain P. had made them tow the *Ellen* eight or ten miles further down the frith. This harmonises with what she saw. On the 2nd September she saw the *Ellen* in full sail, the sea a little rough, Captain P. in bed, and the mate on quarter-

deck. She is sure the ship is past Irland, for there is no land to be seen a head of her ; but she cannot discover any more than one dog on board, there being two when the *Ellen* sailed. On Captain P.'s return from Ichaboe. I obtained the log of his voyage, which is still in my possession. The tittle dog had become so ill that it was thrown over board in the channel, and at the above date the *Ellen* was by observation 53.25 north latitude, 17.41 west longitude, which you will see carries her far beyond Ireland.

"December 25th.—J. S., Esq., spending the evening with me, was anxious to test her clairvoyance accurately. She visited, at his request, his breakfast parlour at home, said that his father was reading *Blackwood's Magazine*, in his easy chair by the fire; described the room with perfect accuracy, though, I need scarcely say, she had never been in it in her life; described the gasalier, and the number of burners lighted, and mentioned what Mrs. Scott was doing. Some of these statements, he felt perfectly sure, were incorrect ; but on going home, he found that she had been minutely accurate. On the same evening, he begged me, in writing, so that she might not hear the request, that I would send her along to our Provost's. On going into the room, she saw a great number

of young ladies; but though she had seen some of them before, she could not name them. On entering another room, she saw a great many little misses. On being pressed to look earnestly at them, and see if she knew any of them, she discovered. Mr. S's sisters, their governess, whom she named, and the Misses L. Mr. S. then told me that the Provost had a large party that evening upwards of sixty young ladies; that his sisters, their governess, and the Misses L., were to his certain knowledge there. I may also mention, that while this was going on, I heard a knock at my door. On the person being admitted by the housemaid I asked her to tell me if any one was there. She said, yes, a lady had been taken into the parlour. On being pressed to look well at her, and tell me who she was, she named her, I went out and found that all this was true.

“ I may also state, that during the summer, Dr. T.——— of K.———, Mrs. T.———, and her two daughters visited me, On the day that they left, I requested him to take notice of all that was doing in his house at 11 o'clock of that same night, and I would visit him, through my clairvoyant. I did so, and dispatched to the doctor, by the next mornin'g post, my questions and her answers, stating that the Doctor and Mrs. T. were

in a small parlour; that it was lighted by a gas yet from the mantel piece; that Mrs. T. was sitting at the table with a book before her; that she had a turban on her head; that she had a dress of an uncommon kind, which she described; that the Doctor was standing in the room; she described his dress; that one little Miss was in a small bed-room off the parlour, and that another little Miss was in bed with the servant in a room at the head of the stair. I may state that she had never been in K. in her life. By return post, the Doctor acknowledged the receipt of my letter; stated that Mrs. T. was dressed in the peculiar manner described, and that everything which I had stated was true; but she informed me that he was playing upon the flute, and expressed his unwillingness to believe in the possibility of any person telling what was doing at such a distance.

“These my dear Dr. Gregory, are only a few of the many strange and startling statements which I could make upon this subject...”*

I think these instances, which were related by a Reverend and a learned Doctor, as the results of their own experiments, are quite sufficient, amid the experiences and experiments of hundreds

* “Animal Magnetism” p. 211, by Dr. Gregory.

of others of recent days—confirming circumstances of the above nature,—to convince the reader of the reality of the power of clairvoyance. To these I wish to add as an outcome of my own experiments, with those of others, that the magnetised subject not only acquires the power of seeing distant objects and of describing them in minute details, with perfect accuracy; but, also he appears, in most cases, a different person altogether, as it is already described under the 4th heading in page 20.

Again when the (clairvoyant) is asked how he travels, he says that he passes with a swift motion, as if with a body, just as the thought travels; wherever he goes, in the clairvoyant condition, he supposes that he is present at that very place with this same or similar body; while his real material body does not move an inch from the place he sat. Either this may be an imagination of the clairvoyant himself, or there may be another subtle body in existence,—which is named as “astral body” by some theologians, “incorruptible body” by the Christians and “*sukma* body” by the Hindus,—which is said to be made up of subtle elements; but this is a separate question to be decided by further investigations. Moreover I may add that he passes out into the air, looks down upon the

city, sees the earth beneath him like a map. Slowly descends upon a spot and watches carefully; as we do with our normal eyes on things around us. All opaque bodies become transparent and hidden things are easily seen by him and further he readily passes through any material body without any difficulty whatever. I must not forget to mention that sometimes he feels tired of travelling and wishes to come back, sometimes he fears to go further than a certain spot in a certain place, sometimes he fears to go through or over water; or to some caves, or dungeons, and sometimes he declines to go to any place at all. These are more or less in accordance with our normal state of the mind and body in performing similar actions.

Again, as he develops himself and advances in the clairvoyant conditions, by gradual degrees he **acquires** the power of seeing **past** events, in addition to those of the **present** and some only probably, on account of the individual constitutional diathesis **show** positive proofs and probabilities of predicting **future** events also. For, glimmers of such powers have been observed with precision in recent days also, by actual artificial production of **profound magnetic sleep**. Dr. Gregory, with several others, says, that as past events

leave a tracing mark for the interpretation of their occurrences, future events also "cast a shadow" before they come to pass. The clairvoyant, perhaps, in the most highly susceptible and far advanced state, takes this opportunity, and traces out the coming events as he does the past. The power of foretelling future events is generally disbelieved even now, for many are the pretenders in the field. The fault lies not in the power, but in the person who pretends to possess such powers; so, this will not in any way go to disprove the reality of the power to a scientific investigator and a searcher after the truth.

Now let me direct my attention towards the Hindus, in connection with the subject in hand. As regards instances of such powers being brought into play I can safely state that there is not a single "purana" or history, perhaps, in existence among the Hindus which does not contain such occurrences more or less in abundance. Among the Tamils, this power is known as Janadrishti. It is a favourite subject with the Yogis, who very frequently have recourse to this miraculous process, in ascertaining the truth of various circumstances; as well as in knowing the past, present and future state of affairs. This con-

currence of circumstances; evidently shows that the phenomena really took place and the powers asserted are **quite true**. These powers, as I have already explained previously, come under the subdivisions of Prapti and Prakamya.

Levitation or Floating in the Air, &c.

PROFESSOR William A. Hammond, M. D. says in quoting instances related by Görres "the most credulous writer relating to supernatural qualities and performances of the saints is Görres ... The case of St. Thomas of Villanova, detailed by him (Görres), exhibits in a striking light on the nervous organisation of the levitants, and I therefore quote it in the present connection."

"St. Thomas of Villanova was the subject, it appears, of continual attacks of ecstasy, when preaching, praying, or saying mass. One day as he was preaching at Valladolid before the Emperor Charles V. on the washing of feet (not a bad subject for the Saints of those days), when he repeated the words of St. Peter: 'Lord dost thou wash my feet?' In explaining these he said:—'Thou Lord to me? Thou my God, the glory of the angles, the ornament of Heaven, the master of all creation! Thou to me.' As he pronounced these last words 'to me' he

stopped suddenly and became as immoveable as a marble statue."

"His eyes were raised towards heaven, his tears flowed, and he was unable to say another word. This often happened to him, and when he was seized while in the pulpit, the congregation waited a half hour, and more even, till he had come to himself. Priests and laity were equally anxious to hear him preach, for they know that in these conditions he spoke as an Angel from Heaven, and singularly touched those who heard him..." This is, evidently, a state of Yoga, according to the interpretation of the Hindus; but the time they occupied in remaining in this condition did vary, some are even said to have remained in this state for hundreds of years. Instances are related where Yogis who have passed off to a similar state when they awoke, or resumed their normal consciousness, found the places which they occupied to be entirely changed by the growths of numerous trees, and sometimes they saw then surrounded or covered by ant-hills, jungles, and sometimes, even by forests. The men that they met with were decedents of the fourth and fifth generations of his former friends or relatives. One of their important object in view is when they pass off to such a state, they try

to remain in that condition as long as they can. Hence, it is probable, they remain longer in that state, by the process of hybernations, but the moderns do neither try nor aspire to such a state of existence.

Again on another occasion the same individual (St. Thomas) exhibited a striking scene of levitation "on easter morning as he was walking in the corridors of the Archiepiscopal palace with his chaplain Bovello repeating his Breviary, at the words '*Et videntibus illis, elevatus est,*' he was seized with ecstasy and carried up from the ground, remaining suspended in the air from six o'clock in the morning until five in the evening. A great number of persons in and out of the house, came to see him in that state."

Dr. Hammond says "Görres cites several other examples not referred to by Calmet"—(he is another famous author who has given an account of numerous instances of men floating in the air in addition to other extraordinary circumstances, of whose examples I shall presently quote a few.)

"Thus Maria d' Agréda was often elevated above the ground in the communion or even when reading passages relating to the grandeur and

goodness of God. The music of the Church was equally sufficient to put her in this condition, which generally lasted about three hours. Margaret of Hungary was also raised from the earth after the annunciation. St. Agnes was one day found by a sister in her cell on her knees and raised several inches from the floor."

"Caeson of Heisterbach knew a priest, who every time he said mass, was lifted up a foot in the air, from the beginning of the service to the communion.

"St. Peter, of Alcantara, while saying his breviary on the high road, was elevated in the air in this position several feet above the earth was seen by many travellers, who waited till he had regained his senses in order that they might receive his blessing. On another occasion he was lifted up to a great height far above the trees.

"The blessed Gilles, while one day reading a passage relative to ecstasy, was lifted up above, the table. When found in this state by some of the brethren he was seized and pulled at with all their strength, but they could not get him down.

"On Ascension day Agnes of Bohemia, as related in an old manuscript, while walking in

the garden of the convent with her two sisters singing pious songs, was suddenly raised from the earth and carried without any visible help up to the clouds so that she disappeared from sight. Her sisters ceased their song, and filled with admiration fixed their eyes towards Heaven, and with tears waited for Agnes to return. At the end of an hour she re-appeared.

"The ecstatic paroxysm was sometimes so powerful with Dominic de Jesus Marie that he was raised up to the ceiling of his cell, where he remained without earthly support for a day and a night."

I have taken the particulars of these instances from "Spiritualism and Nervous Derangement" by Dr. W. A. Hammond, (M. D.)

It is evident from the above circumstances that most of these occurrences took place in the presence of a large number of men. We cannot think for a moment that so many holy and pious individuals have intentionally, deceived hundreds of eye-witnesses by some false means, and besides there were no probabilities or chances for them to have recourse to any unfair methods. Undoubtedly, they might have been ignorant of the cause, for that is a separate question altogether which requires extensive investigations and knowledge

of sciences; but as to the certainty of the occurrences of the phenomena and their attending circumstances, any reliable eyewitness or the testimony of an honest person himself on whom this is manifested is quite sufficient to convince a reasonable thinker, just as in the above instances, which, I dare say, are free from suspicion.

Still, I am anxious to quote a few more examples of a similar nature which are recorded by another authority.

Augustin Calmet has recorded numerous cases of levitation in his work "The Phantom World or the Philosophy of Spirits, Apparitions, &c." Edited with an introduction and notes by Rev. Henry Christmas.

I shall now proceed to mention a few of the instances stated by Calmet with regard to levitation. A nun named Seraphina, in whom the tendency to rise (to float in the air) was so great that six sisters could not hold her down. St. Christina was raised up after death (perhaps in trance), was restored to life, and who was from thence-forward so light that he could run with great swiftness. Father Dominic Carme Dechaux, who floated in the air, and who, while in this position, was so light that he

could be blown about like a soap bubble. Another remarkable case was that of St. Therasa. This noble lady was born in 1,515, from a very early age she was afflicted with frequent fits of fainting and violent pain at her heart, which sometimes deprived her of her senses; sharp pains were frequent through her whole frame, her tendons began to shrink up, and finally, in August 1,537. when she was in her twenty-third year, she fell into a dead or trance state which lasted four days. At one time she was thought to be dead, and her grave was actually dug...sometimes her whole body seemed as if her bones were disjoined in every part, and her head was in extreme disorder and pain. She was often seen floating in the air, supported by no material agency. It is said Bishop Ypres saw her thus lifted up. Rev. Alban Butler, Madden and several others have recorded her manifestations.

Again, briefly I may state, that the following individuals were seen lifted up from the ground, especially during their religious devotions, and their countenances appeared shining with a bright light at such occasion. They are:—St. Philip Neri, St. Ignatius Loyola, St. Abert of Sicily, B. Robert of Palentin, St. Cajetan. St. Francis of Assisium, in his life by

Chalippi, St. Philip Benitas, and others. With regard to the truth of these occurrences, Rev. Butler says, "many of the authors of these lives, persons of undoubted veracity, testify that they were eye-witnesses of these facts. Others were so careful and diligent writers that their authority cannot be questioned."

These may be said to be the minor phenomena of Laghima, Akasagamana, Akasapravesa and Paduky, which were already explained in the early part of this book. Thousands of instances of the above nature are recorded in the Hindu histories; particularly these being manifested in religious devotees, Sithas, Yogis and others. Moreover it is said, that some Yogis are so expert in the feat of flying that they very frequently had recourse to this means, in going fast to certain places, at their pleasure; such a state being brought about immediately by their own will. Again there are cases recorded in which individuals have been taken up altogether from this earth to Heaven (as it is supposed and recorded,) with this material body. Among the Tamils this is known as "Pachakuddudan Kailayam Sarthal" Such men were greatly honored and sometimes worshipped by the Hindus. Perhaps these persons might have suddenly risen up above the earth

and passed away from the sight of those person who were then present, as in the case of Agnes of Bohemia. They did not return, possibly they might have gone or drifted to some other unknown part or have fallen down in an Ocean or desert and died there.

Examples of Increasing and Diminishing Stature.

THIS is one of Mr. Home's favourite performances. Mr. Jencken who details the occurrence, says, "Mr. Home had by this time passed into a trance. After making several circuits and mesmerising us, he placed himself behind Mrs. ———, whom he magnetised. I have no space to describe the whole proceedings, though I have kept for my own satisfaction accurate notes of what passed. Remarkable was the breathing of Mr. Home on Mrs. ———'s spine, causing alternately a feeling of cold and then intense heat. Mrs. Home said, 'I am now going to grow taller,' and then the remarkable phenomenon of elongation was witnessed. The elongation repeated itself three times. The first time Mr. Home lengthened to about six feet nine inches. And then he shortened down below his normal height to about five feet. He then asked

me to hold his feet, which I did by planting my foot on his instep, while Mr. ——— held his head, the left hand being placed on his left shoulder. We carefully measured the extent of elongation against the wall; it showed eight inches. Mr. ——— who had been watching the extension at the waist, measured six inches elongation! Mr. ———, who stood behind Mr. Home barely reached up to his shoulders, though himself six feet high. Mr. Home had now seated himself. Again he said, 'I am going to be elongated.' (?) Daniel will be elongated thirty times during his life; this is the sixth time? Mrs. ——— who sat next to Mr. Home, placed her hand on his head and her foot on his feet. This held, the elongation nevertheless proceeded, measuring six inches. I repeat, Mr. Home was seated all the time and held by those present, anxious to verify this truly unaccountable phenomenon. By this time Mr. Home had awakened from his trance' "

On a previous occasion according to Mr. Jencken, Mr. Home perhaps magnetised those that were present, and told them what he was going to do, his body was lengthened to almost six feet nine inches. And again in the presence of Mr. and Mrs. S. C. Hall and Mr.

H. T. Humphreys, who was the reporter, Mr. Home was elonged to the extent of seven feet and contracted to less than five feet. The fact upon all these occasions the spectators were magnetised, and the phenomena are mere results of "suggestion," the explanation of which has engaged a good portion of my attention in the preceding parts of this book.

Dr. Hammond states on the authority of Gorres, "that the blessed Ida of Lourain, who lived in the convent of Rosenthai, was so filled with the desire to render herself acceptable to the Lord, that one night as she occupied a bed with a very devout nun, her intense longing so filled her soul that very soon all the members of her body began to swell and quickly assumed monstrous proportions. The skin of one of her legs burst, so great was the strain, and she even afterwards had the cicatrix. The poor man, her bed-fellow, did not know what to think of this enormous amplification of the saintly Ida, and her situation was rendered in addition, physically uncomfortable, for the swelling of Ida went on enlarging till she occupied all but a very narrow strip of the bed. Suddenly, however, things changed. Ida's body diminished little by little, till at last it was reduced to an extremely minute

size. This phenomenon was reproduced, as she was returning from the church with her friend."

These are excellent examples to demonstrate the phenomena of Anima and Mahima of the Yoga System. Instances of this sort are by no means rare among the Hindus. It is said that they increased their dimensions proportionately to the enormous size of mountains, which is known as Mahima; again diminished themselves to the size of minute atoms, then it is known as Anima. These are of course phenomena of Animal Magnetism and they can easily be effected by "suggestion," of whose nature I have already explained. I fully believe if Mr. Home, had desired to show much bigger than what he has done, he could do just as much as the Hindus.

Examples of Incombustibility.

INSTANCES of persons who appear to be "thermo-proof" are common enough. About the close of the seventeenth century an Englishman named Richardson created great astonishment by putting live coals into his mouth, pouring lead on his tongue and swallowing melted glass. I could easily multiply instances of a similar nature sufficient to fill up a volume, but let it be remembered that by the aid of legerdemain and chemi-

cals persons have performed extraordinary feats by meddling freely with fire, and heated substances, as iron, lead, copper, oil, &c., without suffering the slightest pain or injury so as to excite the admiration of the spectators. Such performances are far more common among the Indian jugglers too.

Now I wish to point out one which is perhaps another class of phenomena, and different from what I have just mentioned, Mr. Wallace* says. "But perhaps the best attested and most extraordinary phenomenon connected with Mr. Home's mediumship, is what is called the "fire test." In a state of trance he takes a glowing coal from the hottest part of a bright fire, and carries it round the room so that every one may see and feel that it is a real one. This testified by Mr. H. D. Jencken, Lord Lindsay, Lord Adare, Miss Douglas, Mr. S. C. Hall, and many others. But more strange still he can detect the same power in other persons or convey it to them. A lump of red hot coal was once placed on Mr. S. C. Hall's head in the presence of Lord Lindsay and other persons. Mrs. Hall, in a communication to the Earl of Dunravew (given in the '*spiritual Magazine*,' 1870 p. 178.) Says:—Mr. Hall was seated nearly opposite to where I sat and I saw Mr. Home after standing about half a

* "On Miracles and Modern Spiritualism," p. 159.

minute at the back of Mr. Hall's chair, deliberately placed the lump of burning coal on his head! I have often wondered that I was not frightened, but I was not; I had perfect faith that he would not be injured. Some one said, 'Is it not hot?' Mr. Hall answered, "warm, but not hot." Mr. Home had moved a little way, but returned, still in a trance; he smiled and seemed quite pleased, and then proceeded to draw up Mr. Hall's white hair over the red coal. The white hair had the appearance of silver thread over the red coal. Mr. Home drew the hair into a sort of pyramid, the coal still red showing beneath the hair.

"When taken off the head without in the slightest degree injuring it, or singeing the hair, others attempted to touch the coal and were burnt. Lord Lindsay and Miss Douglas have also had hot coals placed in their hands, and describe them as feeling rather cold than hot; though at the same time they burn any one else, and even scorch the face of the holder if approached too closely. The same witnesses also testify that Mr. Home has placed red-hot coals inside his waistcoat, and has put his face into the middle of the fire, his hair falling into the flames, yet not being in the least singed. The same power of resisting fire can be temporarily given to inanimate objects. Mr. H. Nisbet of Glasgow states

(*Human Nature, Feb. 1870*) that in his own house in Jan. 1870 Mr. Home placed a red-hot coal in the hands of a lady and a gentleman to whom it only felt warm; and then placed the same on a folded newspaper, burning a hole through eight layers of paper. He then took a fresh and blazing coal and laid it on the same newspaper, carrying it about the room for three minutes, when the paper was found this time not to have been the least burnt. Lord Lindsay further declares—and as one of the few noblemen who do real scientific work, his evidence must be of some value—that on eight occasions he has had hot coals placed on his own hand by Mr. Home without injury. Mr. W. H. Harrison (*Spiritualist, 15th March 1870*) saw him take a large coal which covered the palm of his hand and stood six or seven inches high. As he walked about the room it threw a ruddy glow on the walls, and when he came to the table with it, the heat was felt in the faces of all present. The coal was thus held for five minutes. These phenomena have now happened scores of times in the presence of scores of witnesses. They are facts of the reality of which there can be no doubt; and they are altogether inexplicable by the known laws of physiology and heat."

The following instance, which is quoted by Dr.

Drummond is another suitable example to the point under consideration :—" Among them (ecstatics and cataleptics) was a woman, or rather a girl, Marie Sonet, who, on account of her apparent incombustibility, was called the Salamander. We have seen what Mr, Home has done in the way of showing his ability to resist heat ; the Salamander was immeasurably his superior. Let us begin with a certificate which was published at the time :—

" We the undersigned, Francis Desvernays, priest, doctor of theology of the house and society of the Sorbonne ; Pierre Jourdan, licentiate of the Sorbonne, Canon of Bayeux ; Lord Edmund de Rumond, of Perth ; Louis Bazile Carre de Montgeron, Counsellor to the Parliament ; Armand Arouet, Treasurer of the Chamber of Accounts ; Alexandre Robert Boindin, Esquire ; [and five others ;] certify that we have this day, between the hours of eight and ten o'clock in the evening, seen Marie Sonet while in convulsion, her head on one stool and her feet on another, the said stools being entirely within a large fire-place and under the mantel-piece, so that her body was in the air above the fire, which burned with extreme violence, remaining in that position for thirty six minutes in four different times, (nine minutes each time) without the cloth in which she was wrapped (she was without other

clothes) being burned, although the flames sometimes extended above her—the witch appears to us to be quite supernatural.

Again, we certify that while we were signing the present certificate, the Sonet placed herself over the fire in the manner previously described, and remained there nine minutes, appearing to sleep above the brazier, which was very hot, having been replenished with fifteen large logs, and a faggot of kindling wood, during the last two hours and a quarter. In testimony of which, etc., [here followed the signatures of the above named persons.]

Numerous instances of a similar nature are recorded by the Hindus with a supernatural signification) some of the Hindu Yogies are said to sit in the blazing fire and practise Yoga without the slightest inconvenience. Again religious fire-dancers are very common among the Hindus,—they walk bare-footed over red hot coals especially prepared for the purpose of their religious devotion and display of this unusual phenomenon. They ascribe such a power of resisting the effects of fire to the gracious influence of the God whom they worship on that occasion.

Such phenomena are known as Agniprayoga, Agnisthanbana and the like.

It appears from the nature of the circumstances that attended the various cases which have been recorded by different writers among the Hindus that many persons, who manifested the power of resisting the lethal effects of heat, had been led into such performances accidentally : that is to say, they seem to have had no opportunity to make themselves fire-proof, or the others on whom such a phenomenon was exhibited. However I might safely add that they may be said to have had as much opportunities to prepare themselves, as Mr. Home may be supposed to have had, if there was any trickery practised in the Art.

Long Abstinence from Food.

EXAMPLES of long abstinence from food or prolonged fasting are common enough both in the old and modern times among the Eastern and Western nations. Dr. Hakewel States* “the strangest that I have met with of this kind, is the history of Eve Fliegen, out of Dutch translated into English, and printed, at London, 1,611 A.D., who, being born at Meurs, is said to have taken no kind of sustenance for the space of **fourteen years** together ; that is, from the year of her age, twenty-two to thirty-six, and from the years of our

* “ Wonders of the Little World.” p. 375.)

Lord 1,597 to 1,611; and this we have confirmed by the testimony of the Magistrates of the town of Meurs, as also by the minister who made trial of her in his house thirteen days together, by all the means he could devise, but could detect no impostures."

Let me proceed to mention briefly about some of those individuals who have lately excited the admiration of the neighbours and investigators, by abstaining from food of all kinds for a great length of time,

Sarah Jacob the well known "Welsh fasting girl," is said to have lived without food for a period of two years, two months and one week, *i. e.*, from 10th October 1867 to 17th October 1869.

Among others, Margaret Weiss is said to have abstained from all food and drink for **three years** in the mean time walking about, laughing, and talking like others of her age.

Schouckins states the case of Katharine Binder, of the Palatinate, who was closely watched by a clergyman, a statesman, and two doctors of medicine without the detection of fraud on her part. She is said to have taken no food for a period of nine years. Joan Balaam a native of the City of Constance acquired a great loathing for all kinds of meat and drink. The secretions and excretions appeared

to be arrested. This maid continued this fasting for a space of nearly three years, and then by degrees took to eating and drinking again.

A great many more instances to the same effect might be adduced, but the foregoing are sufficient to indicate the fact that belief in the possibility of such occurrences was quite general. As to the veracity of the statements of absolute abstinence, we may not be prepared to accept them as bare facts at present, for several reasons, and our experience of so many impostures might justify our doubts. Nevertheless, we cannot but acknowledge that the individuals in question had an extraordinary propensity or power to abstain from food for an unusual length of time partaking perhaps of a very small quantity of liquid food occasionally—a feat which ordinary individuals can by no means practise.

From the above circumstances we are led to infer that conditions favourable to practise abstinence do occur as a natural sequence. Of course it must be distinguished from that state of starvation. When nature yields an opportunity or condition to abstain from external nourishment, not allowing the system to sustain any serious or appreciable loss thereby, we may hope to bring about, at pleasure such a condition by artificial methods also. It is not out of our sphere of comprehension to believe, that

when the system has acquired a particular state in which neither waste nor repair takes place in the tissues ; it may possibly remain in that dormant state for a great length of time without undergoing any change whatever. It is no wonder to see that under such a condition the body would naturally demand no food from the outside world during the continuation of that state of the system.

Among the Yogies the practice of long continued abstinence is one of their essential accomplishments. In a state of Yoga they are said to live for hundreds of years without food or drink. Several isolated cases of prolonged fasting have been reported recently from time to time, by the strictest and most critical investigators. All these circumstances necessarily tend to prove the reality of the prolonged fasting of the Yogies, which is brought about by artificial measures.

Prolongation of Physical and Psychical, Hypnotic and Post-hypnotic Suggestions.

It has been frequently asked from me how long the hypnotic condition would continue, and how long after the post-hypnotic suggestions could take effect. The first question may be answered thus—that provided the subject is under the control of the operator, the hypnotic condition may be continued

for several hours or even days according to the will and pleasure of the operator. But it must be remembered that it is always dangerous and harmful to keep a subject in such a condition for more than an hour or two. To come to the second question:—Post-hypnotic suggestions, as they are technically known, are very strange and inexplicable phenomena. They do take effect even after some months. Dr. Tuckey says “I have made some experiments to test the length of time during which a suggestion of sensory illusion continues to act, and I have generally found that a night’s sleep puts an end to it. But this is not always the case. Mrs. S —— has on several occasions remained under the suggested delusion for several days. For instance, I once hypnotized her and told her that her favourite cat, a tabby, had a black tail, and that it would continue so for three days.

“On awaking she no sooner saw the animal than she described the change which she noticed had come over it, and she expressed a fear that it was ill; when at the end of three days it assumed its natural colour to her eyes, she expressed her relief at seeing it recovered.”

“A gentleman to whom I have sometimes suggested visual hallucinations, sticks to the assertion that a colour is what I have told him, but he does so

in a somewhat shame-faced manner, as one conscious that there is something not right about it. So one gets all grades of effect from complete sensory hallucination to merely increased credulity.' The writer further adds, that the effects of suggestion are not necessarily temporary and immediate, but may be caused to appear hours, days, and in some cases, months after the suggestion has been given. Professor Bernheim cites several instances of this prolonged or deferred actions, applied to the **physical** as well as to the **psychical** side.

Under the **physical heading** I may mention the production of **objective symptoms** by means of hypnotic suggestions ; such as blisters, burns, ecchymosis, alterations in the pulse, and temperature as well as the production of stigmata, vomiting, bleeding, &c., and, the various deferred physical actions may also be mentioned in this connection.

" Prof. Charcot and his pupils, at the Salpêtrière, have often, by means of **suggestion** produced the effects of burns upon the skin of hypnotized patients. Prof. Beaunis describes at some length the production of all the effects of a blister by mere suggestion in the hypnotic condition. Dr. Albert Bonjean relates numerous experiments in which he was able to obtain stigmata and blisters by suggestion alone without even touching the part affected."

“Professors Borru and Burot of Rochefort, succeeded in causing haemorrhage from the nose, by suggesting that it should take place in a young soldier of epileptic and hysterical constitution; they even fixed the hour when it should come on. On this same subject Dr. Mabilie, of the lunatic asylum at Lafond, produced instantaneously, by suggestion, haemorrhage from different parts of the body, exactly similar in character to the *Stigmata* of some mediaeval Saints.”

“The best modern example of the religious *Stigmatisée* is that of the Belgium nun Louise Latcan. The case was very fully investigated in 1869 by Dr. Lefebvre, professor at Louvain University, and other physicians, who came to the conclusion that the phenomenon was a genuine result of Auto-suggestion.”

“Professor Krafft Ebing in many of his subjects was able to produce blisters and haemorrhages and to effect marked alteration in temperature and in the character of the pulse and respiration by hypnotic suggestion. Dumontpallier succeeded in raising the local temperature several degrees.”

“Professor Beaunis notes a case in which, by hypnotic suggestion, he regulated the pulse of a patient. Before sleep there were 96 pulsations in a minute which during the sleep increased to 98.4.

He suggested a reduction, and it fell to 92.4. The pulse having again risen to 100.2, he suggested an acceleration, and it further rose, to 115.5. The slackening and quickening of the pulse in each instance followed immediately upon the hypnotic suggestion. He also succeeded in slightly raising the temperature of patients by suggesting an increase of warmth."

I have myself frequently succeeded in modifying the action of the heart by hypnotic suggestion; also succeeded in raising and lowering the temperature of the body from the normal to a notable extent. Such alterations could only be produced on certain subjects. Féré says that he has demonstrated that any part of the body of a hysterical patient may be made to change in volume by simple directed attention—thus showing what influence may be exerted by a simple phenomenon of ideation on the vaso-motor centers. Let it be remembered "several well-known physicians", says Dr. Tuckey, "speaking to me on the subject of hypnotic suggestion, have told me that they find simple *suggestion* is sufficient in their practice, *without hypnotism*; and have given several instances in which pseudo-paralysis and hysterical troubles generally have yielded to their well-timed assurances."

I believe the above examples are quite sufficient to illustrate the nature of objective or physical manifestations, which are produced by **hypnotic suggestion**. Some of the effects were produced in a short time and some later on from the time of **suggestion**. I have succeeded in inducing vomiting instantaneously in several cases. The sight, hearing and speech were suspended for a short time, although there was a possibility of prolonging that condition, I took every precaution to bring them back to the normal state within a limited time.

Now from all these circumstances it is evident that the physical condition of the body could be changed, and the change may be made to manifest itself sooner or later according to the will of the operator ; further such a condition could be made to continue in accordance with the will of the operator or it may be allowed to take its natural course. The Hindus represent similar phenomena in a different shape ; and they are generally said to be done with some malicious intention in order to injure a hated person. Various processes are described in the Hindu books treating on Ashtakarma for accomplishing similar feats.

It is commonly related in the Hindu traditional stories, that by means of “Mantras” the physical healthy condition of the constitution, could be altered,

and an unhealthy condition of the system could be induced ; and this is evident from the above-quoted examples, which are demonstrated by modern scientific investigators. It is said that they (the Hindus) induce on their enemies Rheumatism, Diarrhœa, Dysentery, Paralysis, Deafness, Dumbness, Blindness, Hysteria, and the like. They (the practitioners of mantras) suggest or affirm that within a certain number of days or sometimes months such a disease will occur to you, and so it very often happens.

The interval they usually fix is 3, 8, 15, and sometimes 21 days, or it may be 1, 3 or 6 months. Such is the nature of deferred suggestion among the Hindus.

These phenomena do no doubt come under the head of Ashtakarma the nature of which I have already explained. The Tamils call them in their colloquial and popular language as Aval, Saika, Sunia, &c.

Again curse which not unfrequently has taken effect in many cases may also be mentioned in this connection, and here too, "suggestion" is the secret. Among the Tamils it is known as Sapithal and it is greatly dreaded by the Hindus. The oaths (Ana) also may be noted down under this heading.

Let me turn to consider some of the phenomena under the heading of the **psychical side**, which are

experimented by modern scientific hypnotisers. Many extraordinary and, at the present time, inexplicable phenomena can be produced in subjects who attain the highest degrees of hypnotic conditions; they are purely of psychological interest and they open a wide field for the extensive investigation of the scientific savants of the present day. I shall quote two or three instances to illustrate the point in question.

Dr. Tuckey records an interesting case of his own experiments, which is as follows:—

“Mrs. H — is about thirty years of age, small, slight, and a blonde; she is highly nervous, and occasionally hysterical, but she enjoys good health, is intelligent, and active in her household duties. On the first occasion I tried to develop a ‘negative hallucination’, her husband was confined to the room with a bad cold, and was sitting by the fire in an arm chair a few feet from her. I hypnotised her and told her that on waking she would not see him, would not hear him if he spoke to her, and would not feel him if he touched her. All these were literally realized. She was apparently wideawake, and yet when I asked her where her husband was she said she didn’t know, but thought he had gone upstairs, and would be down very soon. He spoke to her calling her by name and asked her to get his medicine, to stir the fire, what there was for supper,

and a number of other questions. She gave not a sign of having heard; in fact, she evidently did not hear him, though she conversed with me intercurrently quite rationally. Mr. H. — then approached her, touched her hand, sat down beside her, and talked; but evidently for her he had ceased to exist, as she betrayed not the faintest consciousness of his presence. I then asked Mr. H. — to speak impersonally, and he said, ‘Mrs. H. — will now go to the table, take up the doctor’s gloves, and try them on’. She did not appear to hear, but in a few moments she got up, went to the table, and tried on my gloves—a thing she would never have thought of doing of her own indicative. I asked why she did this, and she replied, I don’t know; I thought I should like to.’ She was not aware that the impulse proceeded from another. When I blew on her eyes and said, ‘Mrs. H.—there is your husband close beside you, and you can see him now,’ she looked fixedly at his chair for a moment, and then said, ‘Yes, I see him now, but where was he a minute ago?’ adding, at first he looked small and indistinct, but now it is all right.”* (Adhrishia.)

Under this **psychical heading** let me mention another case which is quoted by Binet and Féré. “A soldier, a patient of Dr. Liebeault while in a

* “Psycho-Therapeutics.” 1891. by C. L. Tuckey, M. D., p. 289.

state of hypnotic somnambulism, was told that on a certain day in two months' time at 10 o'clock, A.M. he would come to Dr. Liebeault's consulting room, and would there see the President of the Republic, to whom he would make a profound obeisance. The President would then advance towards him, would address him in complimentary language, and confer upon him a decoration, which he himself would fasten to the recipient's button-hole. On the day appointed a considerable audience, consisting both of doctors and patients, was assembled, in the consulting room, and at 10 o'clock precisely the soldier appeared. As he entered his expression changed, he regarded the bookcase, and bowed low in its direction. He then advanced bowed to Dr. Liebeault, and stood at attention with a gratified smile on his face, and looking down at his button-hole. In a few moments he made another profound obeisance, muttered some words and walked away, much to the astonishment of those present who were ignorant of the meaning of this pantomime."

"Again Dr. Beaunis tells a similar story of a young woman whom, while she was in a profound hypnotic state, he assured that on the following New Year's Day she would see him enter her room, and would hear him say, '*Bon jour Mademoiselle*'. This suggestion was made in July, and on the following 1st

of January the woman wrote to the doctor, saying, that she could not understand how it was that he had entered her room that morning, had greeted her, and then walked out immediately. She also states that he was dressed in the same clothes she had seen him wear in the month of July."

Many more examples of this kind can be quoted. It is worthy of notice "that deferred suggestions," says Dr. Tuckey, "like nearly all suggestions given in the advanced stage of hypnotism, are almost invariably followed by Amnesia. The subject, when awakened, has no recollection whatever of the order received by him, nor will it recur to his consciousness until the moment for performance has arrived. If he is then questioned as to his motives for such an action, he will probably reply that he did it upon an unaccountable impulse which he could not withstand. In very rare cases indeed, there exists for some time beforehand an impression that at a certain hour a specified act must be done, or a specified word spoken. Occasionally, too, the hypnotic subject may recognise the impulse as having been dictated to him by a past suggestion; but generally, as I have said, it will be regarded as quite spontaneous, and not to be accounted for." I should not forget to mention that the subject may be made to recollect the hypnotic suggestion even after he has regained

his normal state of consciousness by a special suggestion made to that effect.

Similar sensory illusions are by no means uncommon among the Hindus. In the Puranas and other histories numerous instances are related. For example, it is said that a certain Rishé or sage appeared to a certain person, spoke to him and disappeared instantaneously. Even in traditional stories there are several instances of a similar nature. Although there are numerous such cases of spontaneous origin, *i. e.*, without a previous suggestion, yet in ancient histories of the Hindus we find that the Yogi predicts or suggests that he would visit a certain place at a certain day, and that such an individual should be ready to receive him. So the party sees him, talks with him at the appointed time and place; and then the Yogi disappears instantaneously. Again, it is also stated that when a man goes and asks a favour from a Yogi, he often suggests or promises that such a person or demi-god will come and see him on such a day and at such an hour and grant his wishes. Accordingly he (the petitioner) sees the demi-god precisely at the appointed hour, receives his blessing, gets the various favours he requires, and immediately the demi-god vanishes away. It is described in detail that in a miraculous manner such personages appear and then disappear to the

astonishment of the party with whom the interview has taken place. The Hindus regard such phenomena as supernatural and ascribe them to some supernatural agency.

But it is evident from the modern experiments, quoted above, that the secret lies with the Yogies, who suggest to the petitioner a certain phenomenon to appear. So it happens as if it is real,—as in the case of the soldier and the President, and Dr. Leibeault; as also in the case of Dr. Beaunis and the young woman.

Auto-suggestion, Self-mesmerism, Auto-hypnotism, or Yoga.

DR. Coste de Lagrave, Surgeon-Major in the French, Army, contributed an interesting paper to the International Congress on Auto-suggestion, and related several experiments he had made on himself during the last few years.

“By practice he acquired the power of being able to sleep at will, and of walking at a definite time. To effect this he only had to lie down, and fix his attention on sleep, and on the idea that he would awake after a certain number of minutes. In a short time he obtained such self-control that he could get five or six distinct sleeps, and as many distinct awakenings, in the course of an hour. He also

succeeded in producing dreams of the character he wished, and in evoking sensory delusions and hallucinations to such an extent that he became alarmed, lest the condition thus induced should become permanent. He was able to apply Auto-suggestion in a curative direction, and thus to relieve himself of colic, gastrodynia, and the like. He did this by closing his eyes, and concentrating his thoughts on the organ he wished to affect. In a quarter to half an hour he generally succeeded in getting rid of the pain. On one occasion when riding with troops, he suffered greatly from cold feet, and he tried the effect of Auto-suggestion. He closed his eyes, and induced a state of drowsiness, in which he directed his thoughts to his feet, which, he wished to become warm. In less than half an hour he was conscious of a feeling of warmth in them, and as long as he kept his attention fixed there they continued so; but very soon they became cold again when he allowed his thoughts to dwell on other things, showing, as he thinks, that the sensation of warmth depended on mental influence and mind concentration. In subsequent experiments he produced the desired result in a shorter time, and he found that the sensation of warmth was not merely subjective, for on removing his boots he felt the previously cold feet warm to touch, thus getting the

same effect as is nearly always demonstrable in ordinary hypnotic practice. He relates a curious experience of Auto-suggestion in nervous prostration. He had been invalided home from Tonkin for dysentery, and for a year had been so prostrated by weakness that he was unable to walk a mile in the course of a day. One night he suggested to himself increased muscular and nervous force, and ability to walk without fatigue. The next day he walked over six miles without difficulty " ' Psycho—Therapeutics,' p. 298.

Many of the Hindus, when they suffer from some chronic complaints, after having tried all available medical means to no purpose, resort to temples in order to get rid of the disease, by the special grace of the God whom they worship. Some cases of this nature have indeed proved very successful. In those instances where cures actually take place in a miraculous manner, the patient invariably sees a vision in a particular dreamy state, in which he frequently sees the God in person or some similar personage, who comes and affirms or suggests that the disease will be cured in so many days, and tells him not to be afraid. Then suddenly the supposed God disappears, the patient awakes, in a large number of cases immediately, and sees no body, but rejoices that the expected God has come and has

promised to relieve him of his suffering and he assures or suggests to himself with full hope that the disease will be cured as the God has promised, and consequently it gets cured as a result of indirect Auto-suggestion. The imagination was realized. I have heard these facts from several credible sources that have had personal experiences of similar circumstances; and their testimony can in no way be doubted. Such facts may be compared with the results obtained by experiments on the phenomena of Auto-suggestion by modern investigators of hypnotism.

It is said in books treating on Yoga that diseases will rarely affect a Yogi (perhaps on account of his precautions), and if at all it affects him he can immediately cure himself by his own power. Such a circumstance exactly corresponds to that, which has been experienced by Dr. Coste de Lagrave. Let me quote another example of self-mesmerism.

Among several other cases of voluntary suppression of breath and circulation, Colonel Townsend's case is the best authenticated one in the modern times. Dr. Newman, among others, says that this famous officer was able to suspend the action of both his heart and lungs (by auto-hypnotism) after which he becomes motionless, icy cold, and rigid; a glassy film, overspreading his eyes. As there was no breathing the glass held over his mouth

showed no apparent moisture. He lay actually in a state of temporary death in every respect. Though all consciousness had passed away, according to the most careful examination of medical men, yet the Colonel reanimated himself, when he closed his phenomena, to his normal state of life and strength. See "Fascination or Charming" by J. B. Newman, M. D.

This is probably a state of Kanmayoga in which the soul is said to unite with the Supreme Being. Perhaps in a similar state, the body, when developed by a peculiar process, may remain undecomposed for a great number of years; and it is one of the highest ambitions of the ascetic Yogies to attain to a similar stage. Instances of this kind are very frequently found recorded in the Hindu writings, and they are said to live or remain in such a torpid state of existence for hundreds of years without undergoing the various changes that would ensue in ordinary cases.

Properly speaking it is to a similar process of hypnotising the word Yoga is strictly applied. The Hindus commonly recognise it as a separate process altogether, and attribute it to a particular method which can only be attained by special divine grace. But now we are able to understand that no such special divine interference is essentially necessary

for the production of such a condition as Yoga ; for many persons of different creeds have recently produced on themselves the same conditions as of the Yoga, to which they have rightly given the names of auto-suggestion, self-mesmerism, auto-hypnotism, auto or self-magnetism, &c. Therefore we cannot be blamed for rejecting the idea that Yoga is due to a supernatural influence. Some persons believe that the secret of Yoga is far from the comprehension of ordinary individuals unless it be known through a Guru. But it can be boldly asserted with certainty that there can possibly be no such thing as secret in it, except **that secret of concentration or meditation**, in some form or other ; the nature of which I have clearly explained already. If any one should deny this statement it would be rational in his part to prove to the satisfaction of the sceptic investigator the performance of such powers which go beyond the reach of animal magnetism and its allied phenomena. In the meanwhile it can be strongly urged that the so-called Gurus of the modern times so far as we have heard and known, are mere pretenders and fuss-makers, and they possess no more power than a mere tyro in animal magnetism can be proud of. For we have not heard or seen in the present century, any peculiarly wonderful phenomenon exhibited by the

hundreds of the so-called Gurus who inhabit India and Ceylon with the populace.

Remarks.

Before I pass on to the other heading I wish to point out, in addition to what I have said, that I could have quoted many more instances of an extraordinary or miraculous nature of the same or similar type as described previously, with their detailed descriptions from the Hindu Puranas, histories and other records. But as they would take up too much space and as I thought their detailed descriptions would be unnecessary and cumbersome, I have adopted the plan of giving only an outline or brief sketch of the miraculous events which are in correspondence with the modern events of a miraculous nature.

Again I can also quote numerous instances in detail so as to suit the eight grand divisions of super-human powers which are described in the preceding pages—as Ashta Siddhi. Moreover, I can quote as many extraordinary events as to correspond with each and every one of the forty-one sub-divisions of super-human powers described in the early part of this book. But they would have enlarged this book to a much greater size than originally intended ; besides I do not consider such a multipli

city of examples is essentially necessary to a work of this kind. Further it must be understood that the description of events of a miraculous character is far more common in the Hindu records. I am perfectly sure that no one, who has had even a slight acquaintance with the Hindu writings will deny the fact that such events are very frequently described in most of them.

I have been frequently referring and mentioning facts from Puranas, histories and other records found among the Hindus. The reader must bear in minds that I have been dealing here with such writings of the Hindus which are considered and regarded with the greatest **reverence**, as **sacred**, by their respective believers; just as, the Holy Bible—the sacred religious history of the Christians, is respected by its believers.

It must be remembered that the style adopted by them is invariably a hyperbolic one; exaggerative mode of recording events has been the fashion of the ancient Hindus. Therefore the truth-seeker must be cautious in dealing with the main facts, divesting them of all coloring and figures. The only question which is commonly raised regarding these Hindu writings is whether these events were facts or not. Christians as a rule disbelieve such circumstances, although, sometimes they accept some parts of the

histories that go in accordance with the natural or usual course of circumstances, and disbelieve and reject the other inter-lying occurrences, because they appear to be supernatural and extraordinary. On the other hand most of the non-Christian Hindus strongly believe such extraordinary circumstances as facts, but they attribute them to some diabolical, spiritual or divine agency. This is a point of paramount importance which should be borne in mind by the reader, as it often forms an obstacle both to the believer and much more to the unbeliever, to arrive at the truth of the various supernatural circumstances which are described in detail by different writers. An intelligent reader must be wise enough to avoid all such agencies or delusions as to the cause of those events, in interpreting and understanding Hindu histories, invariably in all cases, so that he may be able to compare them with similar circumstances of the modern times; and in order to expedite such a comparison I have thought it advisable to state in detail the instances occurring in the modern days which are witnessed, or experienced, or experimented by learned men of the present day.

This is possibly a sure method of drawing the attention of both the believer and unbeliever and inducing them to contemplate on the relationship existing between the present and past recorded

events and other circumstances, however extraordinary or supernatural they may appear to be. Now I believe the reader is gently thrown on a space which is full of materials to work with and to infer great many things of a useful and superior nature.

SCIENTIFIC VIEWS.

I shall now endeavour to throw some scientific light on this abstruse subject. The opinion of scientific men on this subject deserves more attention than that of any others. Some of them who have investigated the matter more fully and closely acknowledge the existence of a certain peculiar **fluid** or **force** allied to electricity in the phenomena of Animal Magnetism.

This peculiar fluid or force and condition with its associated phenomena is known by various names, such as Electro-biology, Electro-psychology, Odylism, Psychic-force, Occult-force, Hypnotism, Etherealization, Astral-phenomena, Mesmerism, Animal Magnetism, Animal Electricity and the like. Among these Odylism seems to be the most convenient term. Let me proceed to explain the nature of "odyle" or psychic-force (a force, influence, fluid or whatever it is) which is the substratum of so many curious phenomena. Odyle may be said to be accumulated by chemical changes or by the altered metabolism of tissues in an animal frame as a resultant of the

various functions of a living organism. When such a substance is accumulated in the system by certain processes, it appears to promote the development of the body and especially of the **brain** in a particular manner and to render it highly susceptible, chiefly the **nervous system**. In such a particularly sensitive state of the nervous system, the nerves perhaps acquire the power of conveying to the sensorium the various **vibrations** and **impressions** (thoughts and sights, commonly known as thought-reading and clairvoyance) that come in contact with them, which are not felt by individuals possessing the ordinary or normal capability of the sensory nerves. However, there are many more mysterious points to be explained in this connection which deserve a patient consideration, and require further researches. I shall not venture to enter into those details at present, as the scientific world is groping in the dark for a reasonable solution of a great many forms and varieties of phenomena of psychological interest.

The odyle is exhaled not by the mouth alone but is given out by the whole system. The proportion of odyle that escapes through the body by exhalation and emanation may be increased or decreased according to the will of the practitioner, by a process acquired by practice. The constitution of certain

persons naturally give out more odyle than that of others, and they become better fitted to cure diseases by touch and manipulations. Valentine Greatrakes, Joseph Gassner, Aitken and many of the psychotheraputists are examples of such.

The scientific researches of Baron Von Reichenbach of Vienna, professor Gregory, Major Buckley, and of many others have proved that this fluid "odyle" is an emanation not only from human beings but more or less from the whole creation according to the nature of the species. The ancient Hindus also seem to have entertained the same belief as may be inferred from their recommending the Yogies to resort to the trunks of certain trees, to sit on certain stones, skins and the like. Electricians of the present day acknowledge that electricity fills the whole space of the universe, and is invariably found throughout the mineral, vegetable, and animal kingdoms. Electric batteries were formed purely of vegetable and animal substances. Likewise it is observed that odyle fills the whole space. It is luminous in character, and its color is observed to be bluish and sometimes reddish, yet it varies under different conditions. The word **halo** is used by some writers to signify such luminosity as we attribute to **odyle**. Tamils call it **Valecham, Oley, &c.**, which mean light; and it is one of the first and the most

important attainments of a Yogi. Its presence can be easily detected in the higher stages of the Animal Magnetic conditions. It is imponderable like heat, light, electricity, &c.

Reichenbach and many others have shewn by numerous experiments that odyle is a form of electric fluid, and wherever electricity is found there odyle also co-exists, as heat accompanies light. Therefore odyle is found in the vegetable, mineral and animal kingdoms, more or less in abundance according to the nature of the species and their absorbent powers. "With regard to its nature," says Dr. Gregory, (M.D.), Professor of Chemistry, "we know no more than we do of heat, light, electricity, galvanism, ferro-magnetism, chemical action, cohesion, gravitation, &c. We may call it a **force**, as we say of chemical action, gravitation, and magnetic attraction, or a **fluid** as we speak of the electric, galvanic, ferro-magnetic fluids and the like, or an imponderable, as we call heat, light, electricity and magnetism. It might essentially be a motion in the particles of matter, as heat and chemical action are supposed to be; or a motion in the particles of some subtle ether, as light is now considered; perhaps to be, even of the same ether, if such exists." It must be clearly understood that I have taken the liberty of using the word odyle simply for the sake of convenience; but what I really mean by the term is,

that which has been explained just now, in accordance with the views of Dr. Gregory. Odyle is equivalent to the compound word "psychic-force" which is frequently adopted by recent writers.

Now, who can explain how gravity acts? How electricity travels? How cohesion acts? How and why a magnet attracts iron alone? How electricity magnetises iron? and the like. When electricity is induced on a bar of steel it acquires the powers of a magnet, and is able to attract iron, to point to the North and South Magnetic poles, &c. Just, in a similar manner when a human body is odylified it renders the system highly susceptible and manifests peculiar phenomena, such as thought-reading, clairvoyance and the like. Here it is evident that the body undergoes some change; the nervous system acquires extreme sensitiveness in a particular way and the desired phenomena are manifested.

It would be impossible to discuss here more fully on this point; all that we know is, that certain facts occur and we cannot, from the constitution of our minds, avoid referring these to a **force** or **influence**, which, when the phenomena are carefully studied, is found not to be identical with any of the other influences or forces known at the present day, and must therefore have a new name in itself as **odyle** or **psychic-force**.

The experiments of Baron Von Reichenbach and others clearly shew that this odyle can be seen by sensitive or mesmerised persons to flow in large quantities from the tips of the fingers and the breath. In a still higher sensitive state it is observed that their whole body is entirely surrounded by a luminous flame. Many of the Roman Catholic Saints bear testimony to the fact that a glow of **light** surrounds their heads in a high devotional and divine state of existence. Even in the "Holy Bible" it is recorded that Moses, as well as Christ were encircled by a peculiar **light** (possibly this odylic light) at certain occasions, and in which they were **highly influenced** by the Supernatural **power**. It is also observed to flow freely from certain trees, crystals, metals, magnets and some other substances.

Psychic-Force or Odyle Promotes the Stages of Yoga.

WHEN Odyle is accumulated or increased in the human system, it perhaps greatly assists the rapid advancement of the Animal Magnetic stages. The ancient Hindu sages possibly, knowing the scientific causes of these phenomena, and laying them in their minds, simply recommended the Yogies to sit under certain trees, or on certain prepared stones, or on the skin of certain animals and to use certain medicinal

preparations, while they practise Yoga. Most likely these emanate large quantities of odyle. The *Sodhe* tree is said to be seen at nights enveloped by a luminous flame, and is considered sacred as the residence of God. The Yogies are strongly advised to resort to that tree for the practice of Yoga. Here it is evident that a large quantity of odyle emanates from it. Buddah attained the state of Nirvana by meditation or Yoga seated under a *Bodhe tree* (most probably this *Sodhe* tree). Again the *Soma* plant is another of this nature, its juice probably quickens the attainment of Yogic powers. It, acts perhaps, as a cerebral tonic and increases the psychic-force and renders the system peculiarly susceptible. It is regarded as a divine juice which would bring man into closer union with the Deity. The *Asoka* shrub, the *Kusa* grass, the *Durba* grass, *Arka* plant, *Thulase* plant, &c., also seem to contain odyle more or less in abundance according to the species. Some of these trees are also said to have a certain **luminosity** about them specially visible at nights. This corresponds to the odylic flame.

The Yogies are strongly recommended to be in constant contact with such trees, plants or grasses. All these trees probably emanate large quantities of odyle, and peculiarly develop the system in such a

way as to be a favourable condition for the practice and acquirement of superhuman powers. Now, turning to the animal kingdom, the **tiger skin**, according to Hindu authorities on Yoga, should be an inseparable companion to a Yogi or meditator. The constant contact and mutual companionship with **cows** and **sheep** are strenuously recommended. Here, I think, it would not be out of place to give my idea ; as to the preference given to the above animals by the ancient authors of Yoga System, in relation to modern views.

The tiger skin is used by the Yogies to sit upon while meditating, that is when practising Yoga. The tiger, as it is well-known, is a fierce animal and it must necessarily be endowed with strong Animal Magnetic power by nature in order to Magnetise, in some cases, animals for its prey ; this fact has been observed by several investigators, explorers, and travellers ; and numerous such instances are recorded. Hair is a non-conductor of electricity, and it is plain when a Yogi sits on the skin which is fully covered with hair, his share of electric fluid and perhaps also odylic fluid will not be conducted to the earth, but it will be **condensed** in the **body**—a condition which is necessary to the advancement of Yoga. Again the abundant Animal Magnetic influence or odyle of the animal condensed in the skin will be gradually

conducted to the individual who is sitting upon it. Hence the reason is obvious for recommending the use of tiger skin by Maya-Yogies to attain fierceness of power.

As regards the companionship of cows and sheep, I think the reason is this:—The ancient Hindus, it can be safely said, introduced and asserted many things with sufficient reasons for doing so. We find in all histories that generally cowherds and shepherds become more expert in Yogic powers. Usually their dreams are said to be correct and true regarding several circumstances and their nights are spent in weird visions. Among others the following famous men, as Kishtna, Dhaniya Gopala, David, Moses, Joseph, &c. may serve as examples, for they were once cowherds and shepherds.

Cows are highly praised by the Hindus. Most probably cows and sheep yield or emanate large quantities of odyle, and so constant contact with them may favour and aid the advancement of Yoga. This is resorted to by those Siva-Yogies whose object is to attain a mild form of Yoga directed towards the Supreme Deity with the aim of union and friendship with Him.

Again, **animal sacrifice** is recommended for the attainment of Kiruka-Yoga in which the practitioner is to sit facing the slaughter of a large number of

goats and horses while some medicinal drugs are fumigated at the same time. In this I am disposed to believe, that the odyle, and perhaps also the vital power of slaughtered animals, which would naturally escape at death are sympathetically attracted by the practitioner as he is usually highly susceptible, and thus the stages of Yoga are promoted with remarkable rapidity.

Lastly, comes the **sacred stones**; namely Salagrama—a kind of black stone; Agastes, red and white—a kind of crystal; Logan stone, a composition resembling ordinary stones, the Philosopher's stone and the like. These are compositions of certain ingredients, all of which, I suppose, emanate large quantities of odyle. Countless enchantments and religious ceremonies accompany each and every one of the phenomena, and preparations; all tending to the accumulation of odyle in the practitioner's body itself, and the consequent development of extreme sensitiveness of the nervous system.

Solitary places are recommended by both the systems, for the purpose of excluding all noises, that might tend to divert the attention, and for partly keeping away contagious and infectious poisons. Again, it is thought favourable to the advancement of psychical powers, if an individual, in a particular condition of the system, keeps himself confined

to an enclosed room, thus retaining all the emanations of the body without giving much exit to it. This inference is drawn by Dr. Paul from the history and nature of hybernating animals. The Hindus also strongly urged the Yogies to live in under-ground cells or in solitary caves.

Odylic Current.

THE current of odyle (as it is believed by some writers) is observed to pass from south—the positive, to northward—the negative direction. In man from the left-hand to the right-hand, and hence the left-hand is the positive, and the right is the negative pole. It is with the right-hand the Hindu magnetisers are recommended to make their “passes.” In “local magnetism,” which is extensively practised by the Hindus, the **right-hand** is always used. While in the practice of Yoga the practitioner is ordered to sit always facing the “Esanam” south-westerly direction, then the current passes from the legs or southward and accumulates in the head which is in the north-easterly direction to the legs. Further it is always desired by the Hindu sages who are versed in medicine to use the roots that run towards the north for medical and magical purposes.

From all these analogous circumstances it can be easily inferred that the Yoga system and Animal Magnetism are one and the same. And the ancient Hindu sages who framed all these rules had possibly an extensive knowledge of their scientific principles.

Yoga is Based on Science.

MOST of the practices taught by the ancient Hindu sages convey a great deal of truth, but it is very difficult to trace out their scientific causes, though, almost all the ideas, most probably, are firmly based upon **science** and **reason**. It is by the untiring and patient researches and investigations of modern sciences and philosophies alone that we can throw a faint light on them. The science of psychology, especially, was extensively cultivated in all its branches among the ancient Hindu sages; but, unfortunately modern scientists have made only very slight advancement in it. But there is every probability of further advancement and development of the science. The truth of the **psychical science** is finding its way into **modern science** in spite of numerous oppositions. Learned men are prone to believe many of the phenomena which a few years ago were regarded as impossible. Now, the weight of evidence is growing in **favour** of the possibility of the so-called occult or psychical phenomena.

If I am allowed to throw some scientific light on the chief practice of the Yoga System, I might boldly say that Yoga means, as I have already explained, meditation or concentration of the mind towards a **single object** or **subject** of thought. That single object or subject of thought may be on God; or on the sacred word of the Hindus "Om"; or the Panchardjara—"Sivaya Nama" of the Sivites; or the Sacred thought of the Buddhist "Budth", or Buddhahood, or "Nirwana"; or the sacred word of the Mohamadans, "Lakellakellaku", or Alla. Again, it might be on an image, or a piece of metal, or an imaginary person, or sage, a magnetic coin, or an imaginary light, or a crystal, or any thought or substance imaginary or real.

Here it is evident that there is nothing of special importance in the object or subject of thought, but the whole secret lies in directing all the senses of perception and conception towards a **single point**. Then the brain, or certain "**centers**" in the brain, together with the body undergo some metabolic changes, and acquire a peculiar state of development both of the body and mind. The mental faculties attain a very high degree of susceptibility and become capable of manifesting extraordinary or superhuman powers. Just as a red hot iron greatly differs in properties from a

cold one, and an electrified iron from a non-electrified one. Therefore it is likely that the whole theory and practice of Yoga system was strongly based on scientific principles by the ancient Hindu sages.

However, before concluding this subject I must not forget to add a thought once more which is applicable especially to the Hindus, who believe that unless a person faithfully accepts Hinduism, that is one of its sects, and acts precisely according to the rules and religious ceremonies stated therein, he cannot attain, and it is useless to aim at, any of the powers of the Yoga System. But from the foregoing circumstances it can be clearly seen that **any man**, whether an Atheist, or Theist ; a Sivite, or non-Sivite ; a Mohamadan, or non-Mohamadan ; a Christian, or non-Christian ; a Buddhist, or non-Buddhist ; a Vadante or non-Vadante ; a Vishnuvite, or non-Vishnuvite **can practice Yoga and acquire superhuman powers**, with equal success without difference; just as any person can study Chemistry, Mathematics, Medicine, Electricity and the like; and enjoy at their various experiments and investigations. But at the same time it is necessary to remember that powers may vary according to the nature of the constitution, and the development of the brain of different individuals. We observe in ordinary life of man, that

the manifestations of mental faculties or caliber as well as other capabilities vary in different individuals at different periods of life.

Some attribute these powers to a divine manifestation but this belief cannot possibly be true ; for, the fact, that the religionists, non-religionists, and anti-religionists can alike perform the same or similar wonders, at once shows the fallacy of this theory. If God should especially favour a certain man and his followers he would not help or favour another man and his sectarians who are quite opposed to the former in religious views, and thus causing the **destruction** of innumerable lives on account of the **difference** of faith. The Atheists had been equally successful in the practice of Yoga both in ancient and modern days as the Theists. For instance, Kapila Rishi was an Atheist or rather an Agnostic but he was a powerful Yogi endowed with superhuman powers ; the same may be said of a host of Buddhists who entirely **deny** the existence of a Supreme intelligent Being, an Eternal Almighty Creator, whom we commonly call God. Even at the present day many of the Free-thinkers, Atheists, Skeptics, and Agnostics meet with equal success as the others. Therefore the belief in the assistance of God for attaining the Yogic states or powers, is **absurd and false**.

From the explanations already given it is evident that the subject is purely **scientific** but of an abstruse nature.

The ancient Hindu sages possibly knowing the scientific principles and laying them in their minds, framed appropriate rules and regulations in harmony with those principles, so as to facilitate the process in the practice of Yoga, and to suit the mass of the people.

The Religious Views of the Hindus.

THE unanimous voice of the Hindu religions is that the devotees should **practise Yoga** in order to attain **liberation** from **births**, which is the **salvation** aimed at by them. The idea of re-birth or transmigration, or the reformed idea of incarnation of the Buddhists, is prevalent among most of the Eastern religionists ; and some of the Westerns too, such as Pythagoras, Aristotle, &c., seem to have entertained similar ideas. One ought naturally to think that there must be some good reason for such a wide-spread belief. It appears when carefully examined from a broad and liberal standpoint, and due allowance being made to the misinterpretations and misrepresentations of the numerous commentators and translators, that it nearly corresponds to “**evolution**” and “**involution**” theories of the

moderns. These terms are designated as "Thota" and "Oddukka" by the ancient Hindu sages. In other words it means, in a broad sense, the manifestations of the innumerable objects or species and their final disappearance or "absorption."

Again their (Hindus) **salvation** may be explained, still in a better manner. According to the theory, of modern scientists, it might be said that by the principle of "**sexual selection**" of Darwinian hypothesis, (a species), here it is likely, an individual may attain his long desired object of ascending to higher stages of development; and finally by long and continued requirements, in the course of successive births—if such be true, (here) the same individual, possibly by the principle of "**natural selection**", may attain a divine state of existence. Then by the principle of "**like attracts the like**" the divine state acquired by the devotee may be attracted by the Divine Essence. This is known as absorption with the Supreme Deity or Erandarakalatala or the state of liberation from births.

Hence the Yogies are strictly requested to meditate or concentrate all their thoughts on **God** and his **supreme powers** with the highest possible degree and intensity of the mind. Yoga is, possibly, a very good method of praying and worshipping God. As an explanation to the above, I may add, that a

Yogi in the process of concentration, his chief object is to attain higher stages of development and acquirements, when this is favoured by surrounding circumstances and super-added by intense concentration or meditation to an extreme degree, it necessarily follows that nature would inevitably lead to the development of the desired kind. Such circumstances, it may be said, have been confirmed by the able researches of Darwin and many of his followers on animals. It is now a growing science of the present day.

Hence it appears that every form of **intense** and **earnest prayer**, which is directed towards a Supreme Being, may be recommended on scientific principles.

A General View of Yoga in Poetry.

The following piece of poetry is a translation showing the sum and substance of Yoga, in a general point of view :—

“ That Holy man who stands immovable
As if erect upon a pinnacle,
His appetite and organs all subdued,
Sated with knowledge secular and Sacred.
To whom a lamp of earth, a stone, or gold,
To whom friends and relations, acquaintances,
Neutrals and enemies, the good and bad,
Are all alike ; is called one yoked with God.
The man who aims at the supreme condition
Of perfect yoking with the Deity ;

Must first of all be moderate in all things,
 In food, in sleep, in vigilance, in action.
 In exercise and recreation Then
 Let him, if seeking God by deep abstraction,
 Abandon his passions and his hopes,
 Betake himself to some secluded spot,
 And fix his heart and thought on one alone,
 'And with a cloth or skin to cover him,
 And *kusa* grass beneath him, let him sit,
 Firm and erect, his body, head and neck,
 Straight and immovable, his eyes directed,
 Towards a single point, not looking round,
 Devoid of passions, free from anxious thoughts;
 His heart restrained and deep in meditation.
 E'en as a tortoise draws its head and feet
 Within its shell, so must he keep the organs,
 Withdrawn from sensual objects. He whose senses,
 Are well controlled, attains to sacred knowledge.
 And thence obtain tranquility of thought.
 Without quiescence there can be no bliss,
 E'en as a storm-tossed ship upon the waves;
 So is the man whose heart obeys his passions.
 Which like the wind, will hurry him away.
 Quiescence is the state of the Supreme,
 He who intent on meditation, joints,
 His soul with the Supreme, is like a flame.
 That flickers not, when sheltered from wind."

It is evident that all these tend to promote the intensity of meditation, and it is the **main secret** of Yoga. A little reflection will lead any ordinary thinker, as I have repeatedly shewn, to the conclusion that Yoga System and Animal Magnetism are one and the same.

I have been using the term Yoga System, throughout this book, to mean all its kindred forms and varieties. Commonly the word Yoga

is used to denote the highest or advanced, form of meditation. But I have brought all the processes and powers, such as Theyana, Mantras, Ashtakarama, Sthambana, Ashta-Siddhi and other kindred ones of a similar nature under one class or order so as to make it clear that one and all of these are based on **concentration** or **Theyana**. Hence it is they can all be grouped under one class as the Yoga System.

Local Magnetism.

I should not pass off without touching a little on **local magnetism**, which as I have already said, is extensively practised by the Hindus at present, and is known as “Parva” which literally means, looking at or staring (an essential action in Animal Magnetism). In the practise of “parva” the practitioner simply stares at the affected part, repeating certain words called “mantras” (the nature of which I have already explained) and makes “passes” with his right hand, either with the empty hand, fingers being extended; or holding a handful of Margosa leaves, over the affected part. The pain subsides gradually and thus disappears. Here, the derangement of the equilibrium of the healthy condition of the nerves and other tissues is soon restored on the affected parts by certain matabolic changes, and also, possibly in the brain cells in the direction to a healthy

state or cure. Hence the pain is alleviated and the expected relief is experienced.

I must not omit to mention that though there are several practitioners among the Hindus at present who are supposed to cure local pains and other constitutional disorders, such as Neuralgia, Snake-bite, Rheumatism, Hysteria and the like; only a few of them actually succeed to manifest perceptible and actual relief. Most of them are ignorant of what they practise and many are pretenders and boasters. Thus, the science, comparatively speaking, is dying away among the Hindus. On the other hand the moderns in the West have taken it up into thier hands, and it is advancing among them. Some of the successful practitioners are Aitkenson, Liebeault, Bernheim, Lewis, Luys, Valentine Greatrakes, Joseph Grossner and several others; the last two seem to have had no notion of it as a science, but they were naturally qualified or gifted to cure diseases by touch and manipulations.

Susceptible and Fasting Days.

ALTHOUGH there are several auspicious or "potential" days, that are recommended in accordance with the favourable planetary influence on such days for Yogic practices, yet it is generally

considered to regard Eclipse days, Full-moon and New-moon days, Fridays and Tuesdays as favourable to the practice of Yoga and its kindred forms.

It has been observed by some modern medical men and investigators of planetary influence that patients suffering, especially, from **nervous disorders**, such as Hysteria, Catalepsy, Epilepsy, Chorea, Neuralgia, Paralysis, Debility, Insanity, &c. suffer severely or become highly susceptible on Full-moon, New-moon, and Eclipse days. On Fridays and Tuesdays, however, the susceptibility is not quite so great as on other days, in order to be perceptible. However, sensitive hysterical patients show some signs of excitement in these days. Now, it is clear that the nervous system becomes **highly** sensitive by nature, and possibly by the influence of the moon and other planets. Such a highly susceptible state of the nervous system is essentially required for the practice of Yoga, hence those days were recommended by the ancient Hindu sages in order to facilitate the process of Yoga and its kindred forms.

It has been found by experiments, that when prepared food is kept exposed on New-moon, Full-moon and Eclipse days, and eaten by sensitive persons, it produced various ill-effects, while on other days there were no such effects observed.

An important object in fasting may be to **give rest** to the alimentary canal at least once a week, as we find great relief when we give rest to the body and mind once a week.

Again it is necessary to devote one day in a week to meditate about and serve God. It is taught that the essential point of fasting is **devotion** towards God. Fasting may indirectly cause the devotee to withhold himself from all kinds of work and direct his attention towards prayer and worship, and so Fridays are invariably recommended for the purpose. Christians devote Sundays for such duties. However as regards fasting, total abstinence is not intended to be practised, but light food or one meal only on such a day is recommended, in order to give little work to the alimentary canal, and at the same time not to withdraw suddenly all food supply from the expectant and habituated nature.

In ordinary cases for practical purposes, the following regulations are imposed on a beginner in the practice of Yoga. According to the Patangali—"That a Yogi should avoid all **excess** of food, **violent exertion**, and **vain disputations**. His food should consist of wheat, *Sali* rice, barley, *Shashti* rice, the *Syama* and the *Nivara* grains ; milk, carified butter, coarse candid sugar, butter, honey, ginger, Palval fruits, five kinds of greens, nutmeg, pulse and

water. And all soothing things in a moderate quantity, avoiding flesh-meat and too much of salt and acids, and all state, putrid decomposed or acrid substances. The quantity of food taken should be such as to have one-fourth of his appetite unappeased." "Yoga Aphorisms of Patanjali" by Rajendralala Mitra, LL.D., p. 110.

However, I shall here take the opportunity of dwelling a little further on these points as they are advised by several other authorities on this subject. Yogies are advised to take as much **tonic** substances as they can, not in the form of ordinary food, but some dietetical drugs, such as Sodhe juice, juice of milk-tree, cow-milk, Cannabis Indica and the like.

Again I must not omit to mention that Yogies are advised to take little food once a day and thus gradually to lessen the quantity day by day, but at the same time, to strengthen their body by means of certain dietetical drugs which have extremely powerful nervine tonic properties, thus giving perhaps more of nervous strength than muscular. It is therefore, I believe meat is entirely forbidden. Meat gives more of muscular than nervous strength. Cereals are not highly recommended as articles of food.

Yogies are strictly prohibited from work, exertion, or exercise of any kind, under any circumstance except that of the **brain**. It will be interesting,

to the reader to know the probable reason for thus prohibiting the Yogies from exertion of all kinds. When the body is not exhausted or wearied by exertion or exercise, it requires little nourishment as there is little waste and repair; and it is potent from the fact that we take comparatively very little food to sustain our strength during the twelve hours of the night than in the day time. The most important object of the Yogies is to give **less work** or **rest** to the alimentary canal; in fact to every part of the system with the exception of the **brain**, for he sits in one place without the slightest movement and exerts the brain-power only; and that too, in a peculiar way under particular conditions. It is a physiological fact and a matter of common occurrence that when an organ is exercised gradually, and if the exercise be steadily increased by degrees, with suitable nourishment, it becomes much more developed and stronger with a corresponding increase in size, than the others. In the practice of Yoga the brain must be very powerful and strong in comparison with the rest of the organs; hence suitable nourishment and powerful **tonics** are recommended especially in the early stages of Yoga, as the subsistence of Yogies to facilitate digestion, absorption, assimilation, &c. and to keep up life power in a dormant state, as in hybernation.

The brain is indeed the **chief centre** of life ; if it is particularly possible to develop, and strengthen it properly, that is physiologically, there can be no doubt that the life can be prolonged to a great number of years provided accidental circumstances be avoided, and favourable conditions resorted to. In like manner it may be safely said that almost all the rules, and regulation regarding them are based firmly on scientific principles. But here space would not allow me to consider other points. The foregoing explanations are quite sufficient to **convince** an impartial thinker and force him to acknowledge the soundness of the rest.

Man can Magnetize lower Animals.

A NIMALS of all kinds can be magnetized by **man**, as it is taught by both the systems. Among the Hindus it is done by repeating *Mantras*, and among the Western practitioners by concentrating the **will power** of the magnetizer. Both methods especially depend in drawing the close attention *i. e.*, concentration of the animal. It is usually brought to a cataleptic state, and sometimes it obeys any peculiar position. In which it is made to stand, to sit, to lie, to flex, or extend the limbs, &c. Many of the Hindu Yogies are said to play with **wild beasts** and

most of them make it an amusement. For example, a lion or elephant is called suddenly from the forest in wild state by the Yogi and he mounts upon it, rides here and there at random, or to some particular spot he **desires** and then leaves the animal to run back to the forest. Numerous instances of this sort are recorded. During the stay of the animal under the command of the Yogi it is said that it acts as submissively as a cow obeys her milk-maid. Mostly each Yogi seems to have had a **command** over certain class of animals. Even among the moderns this peculiarity has been observed that some are better adapted to soothe and pacify the rudest horse, some the bulls and the like, while in the domesticated state, as well as in the wild state. In this respect too both the systems correspond with each other.

We often hear of fowls, cats, parrots, &c., being magnetized by the Westerns in these days. Venomous wild-snakes are magnetized by snake-chamers in India and Ceylon.

Again it is a well-known fact among most of the Western explorers, and investigators in this direction, that one animal **magnetizes** another animal, especially for its prey. Serpents are found to magnetize certain birds. Tigers are found frequently to magnetize other lower animals. Wild-cats are said

to magnetize fowls. Chameleons are said to magnetize peacocks. Many villagers of India and Ceylon who inhabit places surrounded by jungles and forests, bear testimony to similar facts.

Faults and Failures.

FAULTS and failures are very common in both the systems. Success and failure depend mostly on the nature of the constitution, and sometimes on the altered metabolism of tissues that is caused by certain **external circumstances** ; such as heat, cold, variety in the diet, change of "Grue" or operator, wordly cares or circumstances causing mental excitement or depression, bodily exercise of various forms, over-exertion in the practice of Yoga or hypnotic stages, state of weather, change of season, planetary influence, infectious poisons and the like. One or more of these causes generally **change** the state of the body. Besides, those who practise Yoga, or Animal Magnetism are very easily affected by **external circumstances**. Hence the Yogies are recommended to resort to lonely places such as caves, underground cells, mountain tops, &c., thus shutting themselves altogether from the **world** and its **distressing influences**. It is an admitted fact in Animal Magnetism, that magnetized subjects are highly susceptible to diseases, and hence they are

advised to be very cautious and to keep away far from unhealthy persons, infectious poisons, and epidemic quarters, as much as possible. So both the systems are found to correspond with each other from this point of view also.

When the metabolism is altered in some way or other as above described naturally the mind undergoes a change which necessarily affects the various mental powers; such as thought-reading, clairvoyance, &c. and hence such powers sometimes prove to be incorrect and ineffectual.

Dangers in the Practice of Yoga and Animal Magnetism.

IT is taught by both the systems, that when persons go to practise them without sufficient knowledge of these subjects, they might prove as exceedingly dangerous. For instance some unwary practitioners may lose their normal senses and become mad, some may die of apoplexy or cerebral hæmorrhage, some may lose their eye-sight, some may become deaf, some may become dumb, in some the respiration and heart beat may cease altogether, and death might ensue ; or in some cases, as trance, and clairvoyance, in which the soul is said to go out on travelling or inspection, it may never return, and thus an end of the life may come on. Furthermore

the Hindus aim at a particular condition which is most interesting,—that is, to **decrease** the number of respirations gradually and at last to suppress it altogether. By this method perhaps the body undergoes some peculiar metabolic changes and remain without being decomposed for a great number of years, in the open air, or under ground, apparently as **dead**, but really with **life** in a dormant state, or in a state of hybernation. This is possibly true to some extent, for we find that certain animals are naturally endowed with the power of living in a state of apparent death for some months or years taking little or no food and then they can revive themselves to life and activity at pleasure. Such a state is known as hybernation.

The dangers I have stated above are common to both the systems, therefore, there is no need of mentioning them separately. I might add here that those persons of the West who are skilled in the practice of Animal Magnetism have taught that “cross-mesmerism” and “antipathy” are as dangerous as those above mentioned. In the Yoga system too, these are carefully avoided. Many are the curses poured on those who **approach** or **disturb** a Yogi. Even in this point too the similarity of both the systems is **self-evident**.

Hybernation.

I wish to say a few words about the hybernation of animals in relation to trance, or that desired state of the Hindu Yogies in order to throw some scientific light on that state. "A class of reptiles as serpents, snails, toad species, the allegator tribe, and most of the insects, tortoise, and several other animals, fall into a torpid state of existence during winter, as if dead; and in the spring or summer they are aroused from this state in perfect health and vigour without any loss of flesh and with regenerated vivacity." During the state of hybernation, not only do their voluntary powers cease, but their involuntary powers also apparently cease so as to escape detection by medical men. The breathing lungs, the throbbing heart, the circulating blood, all stand motionless and appear as actually dead.

"In complete hybernation, on the approach of the season, the animals retreat to their places of temporary concealment; there their vital functions begin to be more slowly performed; they cease to eat, breathe slower, until finally their respiration seems to be totally suspended. The movements of the heart become more and more languid, and are performed at longer intervals of time; the animal heat is much diminished; and, lastly, profound insensibility takes place."

Let me also add in addition to what I have mentioned, that the bats, hedgehogs, dormouses, marmots, bears, many genera of the family of *mus*, lizards, frogs, and many other animals exhibit this peculiarity of dormant state of existence. However, it must be remembered that the nature of their state, duration of torpidity, and the time in which they fall into such a state, vary according to the different species, climates, seasons, &c.

It is also worthy of notice that during the state of hybernation some class of animals lie under mud, some bury themselves under the earth, some retreat to solitary places,—as caves, chinks in huge stones, holes in big trees, mountain clefts, and the like. This also varies in accordance with the different species and their surrounding circumstances.

Now I wish to turn the attention of the reader to another direction of a similar nature.

Dr. Roberts says in his excellent work on the “Theory and Practice of Medicine” in respect to the state of trance, “The individual lies as if dead, being ghastly pale, circulation and respiration being almost ceased. Persons in a trance have even been laid out as dead.” A man in New Jersey was declared dead on three occasions, but he revived to life and strength these three times. The case of Colonel Townsend, of whom I have already mentioned is

also a good example to the point under consideration.

These are perhaps the states desired by Kanma-Yogies in which, it is believed the human body, if properly cultivated during the preceded life, may remain with life for a great number of years, as it is taught by the ancient Hindu sages.

It is perhaps by the spontaneous development to a certain state, that the body of St. Francis Xavier was kept in Goa for many years in a good condition.

Several Yogies in a dormant state of existence appeared in India, from underground cells, caves, &c. But they soon disappeared and were believed to have passed off to some other secluded spot.

Long Life.

I have been stating in several places in this book that Yogies were living for "hundreds of years." Such may not be considered as altogether incredible, For, among the Westerns too there are several instances of persons living for hundreds of years in ancient days. Beeton says "The age of the greatest part of those recorded to have lived before the Flood was upwards of 900 years. After the Flood Shem is the only one that we read of that reached the age of 500. In the 2nd century we do not find any reached the age of 240. In the 3rd century Terah reached the age of 200."*

* "Beeton's Dictionary of universal information."

Dr. A. Atkinson (M. D.) states that Seth lived for 912 years, Enos 905 years, Cainan 910 years, and so on. Again he goes on recording many names of those who have lived more than hundred years in the modern days. Among them I shall select a few and name them here:—George Stravarides of Smyrna in Asia lived for 132 years, and died in 1876; Cugna de Numas of Bengal lived for 370 years, and died in 1556; Rich'd Va Wm. McKim lived for 130 years, and died in 1818; Somet de la John, York, Pa., died at the age of 130 in 1766. †

‘ Buffon, the naturalist, thought in the early days the earth was less solid and compact than now, and the law of gravitation operated more feebly. When we hear of men in the olden days living to be of such fabulous ages, we do not exactly know how long was the year in those days.’

It appears that the vital powers of man in ancient days were more powerful, and the surrounding conditions and the physical laws were more favourable to the prolongation of life than they are at present. It is believed by many that the ages of man become lesser and lesser as the world advances in age and civilization. This is possibly due chiefly to the inherited exhausted energy or vitality of the progenitors.

† “Scientific American, Supplement.” March 24, 1894.

Hence it is no wonder to suppose that several thousands of years ago, men could have lived for hundreds of years. Moreover, it can be easily believed that Yogies, under such conditions, could have lived for much greater number of years than ordinary men could do, as their nature of living is specially conducive to the prolongation of life.

Although we may be justified in not accepting the recorded number of years as an exact calculation, yet there are ample grounds to believe, that men in the East, particularly Yogies were living for such marvellous ages in ancient days ; when such are compared from a modern point of view of the question.

The Powers of Animal Magnetism are Explained by the Principle of "Inhibition."

SINCE I have finished the foregoing portion of this book, a happy thought struck me, from a **physiological stand-point** concerning the principle of "inhibition" in relation to the so-called miraculous powers, exhibited by human beings, at different ages, irrespective of cast, colour or creed.

I shall now turn to consider the subject of "inhibition." It is a branch which deserves careful study and close attention. When the subject is fully

investigated, it might, I believe, in course of time lead most of the learned men to the proper comprehension of all the Animal Magnetic or Hypnotic phenomena as being based on real physiological principles.

Many scientific men of the present day rather prefer to accept "inhibition" as affording a suitable clue to explain Animal Magnetic phenomena than to attribute them to psychic-force or 'odyle'. Although inhibition and psychic-force seem to differ very widely from each other, as they are understood at present; yet they bear close relationship in their fundamental principles. For, that particular resultant state, or that susceptible condition of the body—rather of the nervous system, that appears to be induced by—one or the other of—these agents is more or less the same or similar in character. Little progress has hitherto been made towards the explanation of these startling states of human consciousness, or susceptibility in magnetized conditions.

Let me proceed to explain briefly **inhibition**, and the **inferences** that could be draw from it. Dr. Lauder Brunton defines it, although he does not acknowledge the existence of inhibitory centres, as "The arrest of the functions of a structure or organ by the action upon it of another, while

its power to execute those functions is still retained and can be manifested as soon as the restraining power is removed."

He believes that "motion, sensation, inhibition, or stimulation are not positive but simply relative terms, and stimulating and inhibitory functions may be exercised by the **same cell** according to the relation which subsists between the wave-lengths of the impulses travelling to and from it, the distance over which they travel and the rapidity with which they are propagated"*

Therefore as Brunton thinks that inhibition is not a special function of certain cells and nerve fibres, and it depends not on the properties of the cell but on its relationship to impulses coming from other cells and fibres.

From these, however, Dr. Tuckey draws an inference and explains the phenomena of hypnotic sleep as follows:—"Take hypnotization (*i. e.* Magnetization) by the method of fixation, for example. An intense and unusual stimulus is applied to the optic nerve, and by it carried to the optic centres, in the

* For a fuller explanation refer to "the Nature of Inhibition and the Action of Drugs upon it" (Reprinted from *Nature*) London 1883.

"On Inhibition, Peripheral and central," West riding Reports 1874. By L. Brunton, M.D.

form of an afferent current of abnormal form and intensity. The effect of such a strong stimulation is not confined to the receiving centre, but overflows it, and acts upon neighbouring and associated ones. The nerve impulse thus sent through the communicating nerve fibres is composed of waves which meet the normal currents traversing these channels in such a way as to interfere with and neutralize them, and hence we arrive at **inhibition** either complete or in part, of the functions of many or a few of the cortical centres."

Again he goes on to explain the phenomena of "suggestion" thus :—"physical processes such as auto, or verbal suggestion may be supposed to cause hypnosis by originating a nerve impulse, starting from the ideational centres, composed of waves of such a character that they tend to cause **interference** with the waves of other currents, traversing the inter-communicating fibres, and so alter the conditions under which, in the normal relationship, the centres stand towards one another, as to affect consciousness and function." Thus the phenomena of "suggestion" are produced on an individual.

Now I wish to mention another class of believers, who form a large majority. With regard to inhibition they hold that it is a property of **special nerve centres** which are situated in the brain and spinal cord

and from these proceed nervous discharges of an inhibitory nature, in the same way as from motor centres proceed motor impulses. Inhibition is therefore defined, in the "Lexicon of Medical Terms", a work published by New Sydenham Society, as "The more or less complete arrest of present functional activity of a structure or organ by a restraining influence exerted over it through a nerve centre."

It must be remembered that there are two distinct characteristic points in inhibition, they are the immediate producibility, and removability of the abnormal condition. Hence inhibition is generally an interference, but not always an abolition of functions; yet it may even be systematically removed altogether.

Dr. R. Heidenhain has ably tried to prove the various phenomena of "suggestion" only, on physiological principles, viz. on the principle of **inhibition**. He says:—"Normally a conscious idea of a movement, through the intermedium of the will, gives rise to the performance of the projected movement; in the hypnotic state, the **inhibitory power** of the will being **absent**, an "unconscious perception" of a movement acts as a direct stimulus for the 'central motor apparatus.'

'The speech automatism and command automatism can be referred to similar processes. In

the normal state, the uttering of a word is preceded by the development in consciousness of a "sound picture" (klangbild) of this word, which with the interaction of the will gives rise to the articulation of the word. In a hypnotised person, an unconscious "sound picture" acts as a direct stimulus for the articulating centre, if such conditions are established that the innervation path, between the place where the sound picture arises and the articulating centre, is free from those **inhibitory obstructions** which normally exist as the result of the will and consciousness.'

'In a normal person, an order to do a thing brings about an idea—a mental picture—of the thing ordered; the will allows this to act on the motor central organs, and the order is carried out. During hypnosis, instead of the conscious mental picture, there is established through the impression on the auditory apparatus, an unconscious mental picture of the projected action, which acts as a stimulus to the motor apparatus, the nervous path connecting the two mechanisms is, in the **absence** of the **inhibitory** influence of the will, easily passable.'

'Imitation automatism, speech automatism, and command automatism, thus all depend on similar processes. The unconscious optical impression acts on the motor apparatus, the unconscious auditory

perception upon the articulation or motor apparatus, provided the paths between the sensory perceptive centres and the motor centres in question are directly free for the transmission of nervous influences. This, however, is the case when the normally active inhibitory power of the will is rendered functionless.' *

Although Heidenhain's views are but briefly sketched yet they throw a bright light on the subject under consideration,—especially on the nature of the presence and absence of “inhibition.”

Here, in the phenomena of “suggestion” which is usually exhibited in the early stages of the magnetized condition, as Heidenhain tries to deal with, the inhibitory influence, it is evident, is merely pacified slightly, but not invalidated or properly withdrawn and made powerless altogether of its obstructing—as he calls it, or hindering and darkening influences. However, there are ample grounds to infer from his observations, that when the inhibitory influence is fully restrained, the nervous mechanism may in all probability manifest a powerful state of susceptibility, both to external impressions as well to internal subtlety of thoughts.

The Hindu idea possibly of “inhibition” is somewhat different. They seem to think that our normal

* “Hypnotism or Animal Magnetism” by R. Heidenhain, M.D.

five senses of perception and other mental faculties, undoubtedly with all their associated structures and organs, are under the influence of a sort of "inhibition", and when such an inhibitory action is interfered with, and counteracted; thus neutralized or removed, the respective organs will be able to perform actions of an unusual or extraordinary nature. They believe that the soul or the intelligent element in man is an **omniscient** Being, but it is imprisoned and thickly enclosed, or—to say more correctly to accord with inhibition—strongly enveloped by intense darkness or ignorance which is technically known among them as *Maya*. It is maintained, when a person succeeds in overcoming and emancipating himself from this darkness or restraint *i. e.*, *Maya*, he will be led, as a matter of course, into a "**light**" of an extraordinary nature, which will enlighten him with all the knowledge of this world—present, past, future, distant, near, hidden and the like. The best path recommended by the Hindu sages, for such an attainment is the practice of Yoga. Now, let us consider the relationship that subsists between the European and Indian views of "Inhibition."

It is taught by the Hindu sages, that the first and the most important object of a person who wishes to acquire superhuman knowledge is to suppress or to remove the inhibitory action on the **five organs**

of normal **sensation**, namely:—Touch, Taste, Smell, Hearing, and Sight; and, finally to counteract or overcome the inhibitory influence on the other mental faculties. This action is known among them as *aimpulanodukkam*. Now it is held that when all the normally active mental faculties are thus liberated from the restraining influences, or the fetters of “inhibition” they are capable of manifesting extraordinary or superhuman powers. Such powers will exceedingly vary in **degree** but not in **kind**, certainly from the normal capabilities of the mental faculties, possibly with a deviation of conditions from that of the ordinary course of circumstances.

From the above considerations it is evident, according to the Hindu teachings, that two agents are in action; the one tries to excite, exert or manifest itself, the other tries to restrain, blunt, or darken its action. These phenomena of **acting** and **counter-acting** influences are well-understood by modern scientific investigators in this direction. Such confirm our faith in the ancient knowledge of the Hindu sages. Moreover they invite our particular attention to the ancient wisdom, with the help of the light shed by modern science.

Dr. Tuckey says, with regard to the European view of “inhibition.” “As in the heart we find two nervous agencies at work, the one exerting an

exciting, and the other a **restraining** influence, so it is in respect to all our functions and organs. There is a system of action and counter-action, and in a state of health there is a proper relative balance maintained between the two. There is interaction of nervous force, and no function or organ in normal life has full and unrestricted play, for its activity is modified by the interferences of nervous impulses arriving from other parts. Some of these impulses are of an inhibitory nature and the amount of response to stimulation depends not only on the strength of the stimulus, but also on that of the counteracting inhibitory impulse.”†

“Prof. Brown-Sequard supposes that where on the one hand there is an inhibitory influence at work, there is also present on the other hand its antithesis.”

“Dr. Beaunis says that every nervous excitation determines in the excited nervous substance two contrary modifications, an impulsion towards activity and a tendency to inhibition. Similarly Dr. Lauder Brunton considers that inhibition is the opposite phase to stimulation.” This view has been supported by a multitude of other scientific investigators in this direction.

Here we are taught by the modern Western science that two agents,—or **action** and **counter-**

† Psycho-Therapeutics” by L. Tuckey, M.D.

action are present in the functions of the organs of sensation, as well as in other organs and structures and their respective functions. Let us proceed with these data to get nearer to the proper explanation of all the Animal Magnetic or Hypnotic phenomena, when viewed from a scientific point of view.

It may be said as an explanation to the views expressed by the Hindu sages, who are known as *Rishies*, that in hearing, for instance, when the normal function of the auditory nerve and the centre concerned with the act of hearing is set **free** from its restraining influences or inhibition, it is likely to exhibit powers of an extraordinary nature in point of **hearing**. Such a condition of nervous susceptibility and acuteness may enable the individual to hear sounds from a very great distance, and sometimes through several miles in extent. This accounts for the extraordinary power of hearing, generally manifested by persons who have attained a higher state in Hypnotism or Animal Magnetism. Certainly, the same may be said of the sensations of Touch, Taste, Sight and Smell. When these organs of sensation together with the intellectual faculties could be governed by the **power** of the **will**,—that is to say, if they are liberated from the darkening, blunting, or restraining influences of in-

hibition by certain faculties acquired in the process of practicing Yoga, according to the belief of the Hindus ; the individual will be able to exhibit and perform feats of an extraordinary or superhuman, or miraculous **character**. This view may possibly be true in great many respects.

The wonderfully acute or subtle state of the mental faculties, *i. e.*, the exalted or stimulated condition of the nervous mechanism of the Mind, which would naturally follow when the inhibitory influence is properly withdrawn from it, may be conceived as possible if the practicability of effecting such a state is probable. The Hindu sages assert that it could be attained by the practice of Yoga. I shall now proceed to consider this subject from a physiological **standpoint**.

It might be reasonably supposed that “nerve-stimulus” or “psychic-force”—possibly a particular impulse is generally produced by the process of concentration or meditation. This force usually generates within the body by the altered condition of the nerve cells and fibres, being originated by the unusual and intense stimulation of those centres concerned in the mental faculties. These abnormal impulses consisting of waves of the nature of **afferent** currents of a monotonous character, and continued nature, proceeding in the shape of exciting or stimu-

lating currents of an afferent kind, should necessarily meet with a similar current equal in power and character, but of a **contrary** nature, in order to counteract the former effects, and maintain equilibrium. This counteracting current consists in **inhibitory force** or **impulses**. Nature always tries to supply wants, where possible in any part of the system, and maintain equilibrium. Therefore the normal functions of the inhibitory influence on the various sensory and sensorial areas and tracts, especially those that are connected with the mental faculties will be consequently interfered with; and relaxed and slackened powerfully, as the largest portion of their normal share is engaged to counteract and balance an extra and unusual current or force generated by meditation. This accounts for the extreme acuteness of the mental faculties in Yogies whom I maintain as the advanced practitioners of Animal Magnetism.

While on the other hand the motor volitional areas and tracts, and those centres and tracts connected with the discharge of involuntary actions will be **powerfully inhibited**, owing to a larger quantity of inhibitory impulses, traversing these tracts, in consequence of the over-flow of impulses of an inhibitory character reaching them from sensory and their sensorial areas and tracts, whose inhibitory impulses are counteracted,

slackened and driven out of their usual course. Also, in addition it is assisted by the **absence** and arrest of physical activity and **will power** over them. This accounts for the temporary, or apparent arrest of action of the heart and lungs, micturition, defaecation, movements, &c. in Yogies or advanced Auto-hypnotizers.

Again, surely it can be easily conceived that if such educating operations were to be continued in a graduated manner, the inhibitory influence over the various centres and tracts connected with the mental faculties will be gradually diminished, and finally it may be completely arrested or removed.

This may even be destroyed or absolutely **controlled** by long-continued practice. Such is the case in the advanced states of Yogies or *Rishies*. This mode of interfering with, restraining, and controlling the normal functions of the respective structures and organs—both voluntary and involuntary—by the **will power** of an individual, is therefore evident as practicable, from the foregoing considerations. The Hindu sages have strongly maintained the possibility of such a process.

We have now arrived, at a proper understanding, of a particular state of the human system which is known among the Hindus as "*odukam*" signifying contraction or arrest of normal functions

corresponding to "absence of inhibition" over the mental faculties where as all other manifestations of animal activity are in abeyance, i.e. : inhibited.

Here, in accordance with the clear definition of Lauder Brunton, M. D., D. Sc., L. L. D., F. R. S., &c,) "inhibition is the arrest of the functions of a structure or organ by the action upon it of another, while its power to execute those functions is still retained and can be **manifested** as soon as the restraining power is **removed**"—, it might be reasonably stated thus:—when 'the restraining power' of inhibition 'is removed' from the normal functions of the mental faculties, by processes presently described as possible by practicing the art of Yoga or meditation, the system may possibly acquire a peculiar state of susceptibility. In which as it is evident 'the arrested functions of the structure' of the apparatus concerned in the mental faculties are set at liberty, and should therefore 'the power to execute' un-arrested or extraordinary 'function' must necessarily be **manifested**, in an extremely exalted degree according to the views of Lauder Brunton. Hence it is when such a peculiar state of susceptibility, is established, individuals, who have attained that state, are capable of manifesting extraordinary powers referable to the mental faculties, which are commonly understood as supernatural or **miraculous**.

Again, if the Hindu idea of inhibition with regard to the advanced stages of hypnotization or magnetization be such, as I have already explained; it might be interesting to know how the phenomena of "suggestion" may be explained. The phenomena of "suggestion" may surely be evoked in all stages of magnetized condition.

I shall now turn towards the explanation of "suggestion" in accordance with the theory presently described. When the inhibition is disturbed neutralized, or arrested; partially or completely by the methods just referred to, the nervous system acquires a **particular sensibility**, in which when strong nervous impulses, started in the form of afferent currents, as by "suggestion" *auto*, or *exter*, the perceiving sensory and sensorial centres readily receive them as if they are **facts**, as there is no inter-action, or interruption by inhibition, with a **stronger** impression, in such a way as could not be controlled by them, as they would in the normal state, which is with the assistance of the inhibitory influence. Thus the various impressions conveyed to the perceiving centres are brought into play by the necessary accessory apparatus as if they are real with the magnetized person.

In all such cases it is plain that there is less or no counter-action or interruption by inhibitory impulses or force.

It is worthy of notice that suggestions are not so impressive in the early stages as they are strongly responded to in the advanced stages of magnetized condition. The reason is obvious; for, in the early stages generally the "inhibition" is incompletely neutralized or restrained, and hence the subject is often partially conscious of the various "suggestions;" but in the advanced stages, the inhibition is subsequently completely counter-acted neutralized and removed and consequently he is quite unconscious of every normal thought and action, and calmly submits to every form of "suggestion" without the least doubt or **consciousness**; unless he is otherwise directed to the real or proper comprehension of circumstances.

Similarly the innumerable phenomena of hypnotic or magnetic "suggestions" could be easily accounted for in all stages of magnetization on physiological principles.

We may now presume to have arrived perhaps at the **proper solution** of this abstruse **problem** of psychological interest. It may be fairly supposed that when we take the modern views of "inhibition" on one hand: and the ancient view of "inhibition" on the other, and then consider the relationship that subsists between the two, we will in all probability, have journeyed into a field of a most promis-

ing nature for the right comprehension and satisfactory explanation of most of the superhuman or extraordinary events.

From the preceding expositions of the Animal Magnetic phenomena, we can easily conceive that when the **five senses**, such as Taste, Smell, Hearing, Sight and Touch have acquired the properties of unusual or extraordinary acuteness we may be certain to be able to evoke their **functions** in an extraordinary degree, and consequently in an **astounding manner**. For instance persons with such exalted or heightened perceptibility can smell, taste, touch, hear and see things, at an immense distance, or possibly from distant countries and through vast stretches of space and oceans. Again when the **intellectual faculties** such as—thinking or reflecting—memory, recollection, perception, conception, speech, attention, association, of ideas; reason, comparison, and judgment, ideation, abstraction, &c., also have attained a similar perfection in keenness, we may expect them to manifest all the possible capabilities of the normal or ordinary mental faculties with that superlative degree of perfection and completeness in subtility of **thoughts** ascribed to the higher adepts of this art.

Here we have arrived at a point which enables one to understand how persons in the deeply magnetized or hypnotised condition—hear voices at an immense distance deliver wonderful lectures, solve most intricate problems in a miraculous manner, pour forth (**oracles**,) oracular declarations, see and describe minutely distant towns and persons (**clairvoyance**), feel and smell substances at a very great distance, read the thoughts of others (**thought-reading**), expose secrets, anticipate events with an admirable degree of precision (**prevision** or **fore-sight**), trace out far gone events with exact minuteness (**retrovision**), put forth opinions of a divine nature (**inspiration**), and exhibit various other similar qualities all of a **miraculous nature**.

However, let it not be understood that this is a complete explanation of all the phenomena that have been described under the heading of “Yoga System,” for there are some more which are to be explained by other **laws** of **nature**, but I shall reserve them for the future.

Miraculous Events.

MANY powers of Animal Magnetism are indeed astonishing, and at present, however, some are inexplicable. These extraordinary phenomena and the peculiar influence which one man can exer-

cise over another were totally denied by several of the educated men some years ago. Although the belief in the reality of these miraculous or extraordinary events is slowly finding its way, in spite of numerous oppositions and deceptions, into the field of modern sciences; yet there are a few who entertain some doubts about these points, however, I may say that almost all the metaphysicians and most of the learned men of the present day have accepted the truth of many of the extraordinary phenomena produced by that department of science known as Animal Magnetism or Hypnotism. The names may vary and the cause may differ, and the parties on whom the phenomena were produced may be of different cast, color, or creed, yet the fact of the occurrence of an extraordinary or miraculous event remains firm and unchanged. Ten false statements cannot upset the positive facts of two real events. Frauds and false have generally a short life, and they find no more soil to fix their roots, but they are soon forgotten by the people. But mesmerism the oldest name of Animal Magnetism, which is recently better known as Hypnotism, is advancing with a gentle speed into all parts of the world.

It is true that some powers of Animal Magnetism, such as Thought-reading, Clairvoyance, &c., are more extraordinary or miraculous, and the powers

that come under the category of "suggestion" are not considered as wonderful as the former is supposed to be. The reason is obvious; for many persons were able to produce easily the latter state, known as "suggestion" on others, in their experiments and have satisfied themselves of the alleged extraordinary phenomena. While, this is not the case with thought-reading, or clairvoyance, because they cannot be produced easily, but it requires a great deal of patience, perseverance, and experience to realize their powers. In some cases it will take several months. Hence very few experimenters succeed to produce the desired phenomena. The majority of the experimentalists fail, mostly from want of patience, perseverance, and experience.

The phenomena of "suggestion" have been acknowledged by the majority of scientific men, and some have attempted to give them a scientific explanation, being based on physiological principles; of which I have been dealing more fully in the preceded chapter.

But for a person who is ignorant of the cause of one or the other, both of them will appear as miraculous. He is sure to make no difference between them.

Therefore it is reasonable to say that when the scientific cause of a phenomenon is not understood,

especially in the direction just referred to, it is then supposed or said to be a wonderful or miraculous event. Now this cause assumes a score of other names, as diabolical, spiritual, angelic, supernatural, and the like.

Again Yôga System perhaps the great-grandfather fo Animal Magnetism, or the most advanced form of Auto-Hypnotism, plays an important part in that branch of history where miraculous events are to be considered with great weight. The powers of Yoga system which are described in the early part of this book, surely appear to be Supernatural or miraculous. But it is evident, from the great resemblance that exists between Yoga system and Animal Magnetism, which have been clearly shewn in various parts of this book, as far as it is practicable, that Yoga system is simply an advanced state of Animal Magnetism. Now Animal Magnetism or Hypnotism is a recognised Science, hence Yoga system should necessarily accompany it to enter the same list.

It is not justifiable to accept one which deals with miraculous or extraordinary powers of a primary or inferior form, and to reject the other which deals with miraculous or extraordinary powers of a higher or superior form. The difference lies only in **degree** but not in **kind**. Such comparisons have been amply shown in various parts of this book.

The Ancient Hindu Sages were possibly great experts in Yogic powers. Most of the ancient Hindus seem to have devoted their whole life to the study and practice of Yoga. Hence there is nothing strange to suppose that many would have naturally turned out as experts in Yogic powers. But such things are not so at present ; for, only a few devote their time to it and that too without **proper** guides. Hence is the reason for their failure.

Animal Magnetisers of modern days have performed and do perform many astonishing feats. The Yogies of ancient days among all nations and creeds are said to have performed numerous miraculous actions. The founder of every religion is recorded to have performed several miraculous feats. Yet there are some cases of miraculous events in record, which appear to be spontaneous in origin and they were manifested on certain individuals only.

It has been discussed by eminent men from time to time among all nations and creeds, regarding the truth and falsehood of such miraculous events. Both the contested parties have had enough of grounds to dwell upon. But one or the other has not succeeded to convince his opponent, nor a Skeptic, nor an Agnostic nor an Infidel. One sectarian regarded the miracles of other sectarians as frauds, fables

fabrications, mythology and the like. The attempt to disprove the reality, by the unbelievers of that particular religion, of the thousands of isolated cases of miraculous events, which are recorded in religious books, has all ended in vain disputation. It would be useful to remember that miraculous events which are recorded in religious or rather sacred books were mostly written by pious men; and that in all probability they cannot be untrue or a deliberate lie, purposely written to deceive people. Such a fabrication could not have thrived so long through so many generations, for hundreds of years, commencing from the life-time of the founder of that religion. All these contentions possibly arose, and do arise from prejudice, religious enthusiasm, and strong attachment to one's own opinion or belief.

Although it is a perplexing question to touch upon the various **creeds**; yet I may say that every system of faith has its own able and learned advocates to support its own cause and merit. However it may be fairly supposed, as many persons of vast understanding believe, that unless a founder of a religion has performed certain miraculous actions he would not have succeeded to gain the public admiration or succeeded to gather adherents and followers during his life-time. When we minutely trace out the secret of acceptance and propagation

of every form of faith, it decidedly points out that miraculous events lie as the **main basis** or foundation for all forms of religious sects, and a host of other varieties in this direction. Unless a person shows some superiority or Supernaturalism about himself his sayings or statements regarding the unknown or heavenly circumstances will not be accepted and embraced by the learned people and much more by the uneducated public. Thus he could not have certainly succeeded to establish his new form of faith in preference to the one which was already in existence among the people with whom the new religious founder had to deal with. Therefore, the fact of the existence of so many established religions clearly indicate the occurrence of miraculous events. Every religionist, except the atheistical sects, claim the assistance and favour of a Supernatural Being in working miracles. This belief cannot possibly be true, as it is evident from several reasons; and some of which have been pointed out in the preceding parts of this book. However, it must be remembered that among such a vast number of religionists, one sect only may have reasons to claim the favour and assistance of God for the purpose of working miracles. All the other religionists who are said to have worked miracles should necessarily be classed with those who

perform miraculous actions by the principles of Natural Law. The nature of such this book tries to elucidate.

Yoga System as it appears opens itself into a very wide field for investigation, which hitherto remained in mystery as unknown, ill-understood, and very much uncared for. It is true that many of the powers, mentioned under that system, or those claimed by the practitioners of Yoga, appear as marvellous or miraculous. Such circumstances, I trust, may not dishearten the investigator, or excite skepticism on the part of the reader. I can safely state that when practitioners increase in large numbers, and when the exact causes, and favourable conditions to produce advanced stages of Yoga are carefully studied and well understood, that Yoga or the advanced state of that branch of Science known as Animal Magnetism or Hypnotism will do wonders, and will be a source of **immense** good to the whole world.

Conclusion.

I. I have now done my best to convince the reader that Animal Magnetism and the Yoga system are one and the same. Any man of ordinary intelligence will readily admit, if not strongly prejudiced

that the procedures, accompaniments, and the attainments of the various stages and powers, exactly resemble each other. Further he would candidly accept that the Hindu Sages who are known as *Rishies* were far superior to and were more excellent practitioners than the present day adepts in Animal Magnetism.

2. I might boldly and safely urge the foregoing statements to those who have thoroughly studied and practiced either Animal Magnetism or Yoga system from a scientific point of view ; as well as to those who are well versed in both.

3. I wish it, however, to be clearly understood that it is not, so much, my object to prove the reality of the powers of Animal Magnetism in this book, but is rather to shew its identity in every respect with the Yoga system. As regards the reality of the powers of Animal Magnetism I earnestly request the reader to study the subject separately in all its bearings and to judge for himself.

4. The Hindus from their extensive practical knowledge and experience gained during several hundreds of years, have developed the science of Animal Magnetism or Yoga to a perfect system and have framed regular laws and regulations in order to suit the various constitutions, climates, seasons, food, temperaments, ages, &c. They have prescribed

suitable remedies for the various disordered conditions of the human system that might probably ensue in the practice of Yoga. Every power, every stage, every phenomenon, every form of performance, every observance, every action connected with this science has a separate technical term.

5. I may safely assert that the powers described by me under the heading of "Powers resulting from the practice of Animal Magnetism" from page 17 to 27, were attained by several practitioners of Animal Magnetism. By repeated experiments on different individuals, they were found to be genuine and true. Innumerable instances are described in detail in their works but here I have given only a brief account of the experiments and a summary of those powers.

6. I would strongly advise those who are ignorant of these subjects to study them separately. For, my hints or summaries given in this book would not give an adequate knowledge of the science. As I have already said this is intended for those who have a clear knowledge of Animal Magnetism, or Yoga system, or of both. In short to the advanced students of psychical science.

7. It is my duty to add, that I do not fully condemn all the ceremonies enforced by the ancient Hindus, or rather by the commentators on the lay

public. For the majority of the people cannot understand and appreciate the scientific causes although they are explained and illustrated of them. However such ceremonies probably may lead the ignorant believers towards the right path at the elapse of several years, with an inevitable and more than necessary loss of time and labour.

Yoga is generally taught by the Hindu sages with a spiritual or divine signification, possibly to induce fear, reverence and faith in the minds of the ignorant believers; which are essentially necessary even to the practitioners of Animal Magnetism; especially to those who practise advanced stages of Animal Magnetism in the modern days.

But it must be remembered that the educated class of the orthodox Hindus of the present day, should study the science of Animal Magnetism and must be sharp enough to understand the nature of their own faith and practice.

8. One might naturally be led to ask why a large number of men do not turn out as Yogies and perform numerous wonderful feats, and live in plenty and pleasure. This is to be accounted for partly by the fact that when persons attain to such a powerful state they would not care for worldly pleasures, and partly they cannot with impunity mingle with the worldly people as they become highly suscepti-

ble (the dangers of which I have already explained) to all sorts of poisons proceeding from persons, or found to exist in the atmosphere where human beings are thickly populated. They are thus liable to be attacked by innumerable diseases and to premature death.

9. When a portion of the powers mentioned in both Yoga system and Animal Magnetism exactly correspond with each other and are acknowledged by modern investigators in this direction, the rest of the powers also that are asserted in the Yoga system must in all probability be **true**. This is a point of paramount importance which the reader should take into his serious consideration.

10. I have here endeavoured to show that a great many points which apparently differ very much from each other are the same or similar. A slight reflection about them will, I trust lead a candid mind to come to the same conclusion. It is impossible for me, within this scope to deal more fully on the subject than to state, as I have done, mere facts, inferences, and conclusions.

Finally I wish to impress in the minds of the learned public, that let physicians and metaphysicians, men of science and humanitarians unite to study and cultivate this divine science—a Science which would excell all other sciences

hitherto known. Let them investigate its laws, forces, and principles in all its ramifications and frame out of them a new science which will be vastly contribute to the increase of real knowledge, to the exhaustion of mysticisms, to the eradication of misconceptions, to the exposition of supernaturalism, to the elucidation of miracles, and to the cause and benefit of the universal and social elevation both in the physical and intellectual capabilities of the human race.



ERRATA.

In page 13	line 15	read	"religious"	instead of	"re-
			ligions"		
"	17	"	1	"	"experiences" instead of
					"experience"
"	19	"	1	"	"subjective" instead of
					"subjecti"
"	4	"	5	"	"Mahavratas" instead of
					"Maharatas"
"	10	"	13	"	omit "be"
"	11	"	23	"	"practitioners" instead of
					"practitioners' qualities"
"	12	"	11	"	"every" instead of "any"
"	25	"	1	"	"admirable" instead of "able"
"	31	"	21	"	"that is" instead of "that"
"	33	"	5	"	"to appear" instead of "appear"
"	34	"	24	"	"health or devotion" in-
					stead of "health"
"	36	"	27	"	"while conscious" instead
					of "conscious"
"	47	"	15	"	"is real" instead of "was real"
"	82	"	18	"	"internal" instead of
					"interna"
"	95	"	22	"	"themselves" instead of
					"then"
"	99	"	7	"	"should" instead of "dare"
"	100	"	25	"	"occasions" instead of "oc-
					casion"
"	105	"	15	"	"just" instead of "jus"
"	126	"	20	"	"waking" instead of "walking"
"	134	"	26	"	"induce" instead of "in-
					ducing"
"	151	"	15	"	"re-incarnation" instead of
					"incarnation"
"	154	"	25	"	"joins" instead of "joints"