

entirely removed from the normal state of the subject's mind, or, for that matter, from his **personal knowledge**.

The experiments in physical phenomena ever since the days of Mesmer have been trying in vain to understand the why in all these matters, and to explain by what element of the mind they are able to produce such results. They have found that by the use of certain drugs a condition can be produced which in part resembles the effect of hypnotism; but no drug can do so entirely, because it is lacking in the matter of the active dominating will. Again, where drugs are used as a stimulant, a condition similar to the trance ecstasy may be secured. But it is without system, reason or control, while it further differs from the former by leaving the subject open to be acted upon by any influence or intelligence that may for the time being choose to assume the control while the mind is thus unbalanced. The use of any drug operation or process by which the mind of the individual can be thrown out of its normal balance, such as God—Iswara—first established, is a sin against the soul of the individual, is a sin against the universal soul, because it interferes with the independence of action of the individual soul, and assumes a prerogative, which the Infinite God Himself will not exercise. God does not in any case interfere with the exercise of man's free will in matters of the mind only. This fact is fully recognized in the Darsanas, and no pious Brahmin will exercise such a mastery over the mind of his pupil. It is a sin. Nor will he do so even to an enemy, because he must in a measure become identified with the evil that is in the mind of that individual enemy. Therefore, the followers of the Rag-Veda are positively restrained from such an exercise of the will as against another. It is, however, one of the highest aims of a pious Hindoo to cultivate within himself that condition by which he can knowingly and intelligently place his individual soul in sympathetic union with the universal soul.

Throwing aside all disguises, the Yoga practice has for its object the two-fold purpose; first, of teaching the devotee how to elevate his own soul above the influences of things pertaining to time and sense to that condition of self-renunciation by which all desires of the material man are overcome that might otherwise disturb the sublime quiet necessary to the contemplation of the divine "nature of the soul;" and, second, to teach him how to preserve himself from the influence of passing intelligences or of disembodied souls, while he is in this perfectly passive state (called Samadhi).

PREScribed POSTURES.

The student of the Yoga system begins to exercise himself in a series of prescribed postures, in which he perfects himself as an athlete does when preparing for feats of physical endurance; and after having obtained a certain degree of proficiency, he commences pranayama, of the art of regulating the breathing at the same period concentrating the mind to contemplate the mystery of Is-