

supreme and infinite existence by various obstacles, such as his restlessness and activity. These must be hindered by a repeated effort to keep the mind in a modified state, or by dispassion, which is the consciousness of having overcome all desires for objects that are seen on earth or read of in the Scriptures."

He then proceeds to enumerate the various methods by which this end may be accomplished. There are many artificial aids to this. One of the principal physical actions is that of regulating the breath, which is divided under three heads, viz: Inspiration, expiration and suppression. (It is most singular to note the effect of this effort upon the senses when it is done properly and according to the rules prescribed.) The act of regulating the breath is called in the Sanskrit Pranayama, and full directions as to the preparations for and the mode of performing the same are carefully taught, because it is as dangerous for the untaught, or profane, as it is beneficial to those who have the proper knowledge. "By restraining," says the great teacher and Yogin, "the devotee gains a knowledge of the past and future, a knowledge of the sounds of all animals, of all that has happened before, of the thoughts of others, of the time of his own death, a knowledge of all that exists in the different worlds and the structure of his own body."

MODERN INVESTIGATION.

It is interesting to note how closely the investigations of the most improved systems of the modern scientific physical experiments have followed along the path of the Hindoo Yogi, and one who knows the condition produced by Pranayama is inclined to wonder why such daring observers as Charcot have not carried their experiments a little further, and found for themselves how wonderful are the things they might know. However, they display wisdom in not carrying their inquiry too far. Unless it is conducted strictly on the Yogi system, the mode or rules for which were well understood before the days of Pantanjali, the result may be neither beneficial nor pleasant to the subject. This is not a foolish saying, thrown out to appear mysterious, but a fact often seen and never understood except by the adepts who know; and, lest you may think so, we will call attention to the fact well known that a subject under hypnotic control is deaf to every voice except that of the operator, blind to all that he does not wish him to see and dumb to every one except **to him whose will dominates the mind.** It is plain, therefore, that in the case of hypnotic control, the subject has lost something from his normal state; and this is not a single faculty, nor is it all the faculties of the mind. This lost something seems to be partly the intuition, both of which are dominated by the ruling force of another's mind in the active stage. By means of this obscuring of the senses in the subject the operator is enabled to call forth a latent power or sub-consciousness, by which he can bring this newly developed faculty of the subject into contact with persons and things