

Mokṣi vidyā  
SĀDHANĀ and SIDDHI

Hindu way to hidden power

by  
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## PREFACE

Every year markets are flooded with books written on para-psychology. Most of them unfortunately deal with historical details and experiments performed by hypnotists and other miracle workers.

I have written this book for the afflicted downtrodden, miserable and disappointed friends. I have detailed many sadhanas (spiritual practices) for making our minds strong and in a way supernatural. By following the practices given in this book anyone can establish a control over the minds of others. The book mainly deals with ways and means for increasing tremendously our will power. This development of will power would fulfil our ordinary desires which otherwise remain unfulfilled. The saying "If wishes were horses, beggars could ride them" would be appropriate if we know that concentration of mind and an unwavering faith constitutes the horse. Ride on this horse and be happy.

In this book I have treated at great length the practices of pranayam, gazing and mental worship. Nobody should expect to attain the fourth state (Turiya) of the mind without practising these sadhanas. When the mind goes in that state the sadhaka attains certain siddhis (supernatural powers).

He is then aroused from this world dream and ultimately liberated. Surrendering to the will of God humbly, truthfulness and noble character are some of the requisites for getting satisfactory results in these sadhanas. The sadhaka should be very careful about his diet also. Our mind is shaped according to our diet. More satwik (pure)

the food, the more satwik our mind becomes and a satwik mind is the mind of God. Many sadhanas mentioned in this book were taught to me by my Guru Swami Chaitanyand of Parithan and Babaji of Patna (near Chalis-goon) and with their kind permission I am making them public. To my knowledge the sadhana for Romani siddhi is not given in any other book so far.

It is presumptuous to expect that anybody can acquire a siddhi by a few months of spiritual practices. It would take years and years of constant practise before you succeed. Disappointments, hardships and scepticism would be there in the beginning but ultimately you will become the master of your subconscious mind.

In this book I have not written anything which I have not experienced or held back anything which I have known.

Mere reading of this book would not be of any avail. You must practise and practise at least a couple of sadhanas for a couple of years before you become a superman.

I sincerely wish that by practising the sadhanas given in this book my readers will become happy and are ultimately liberated.

Manisha,  
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(Maharashtra)

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### INTRODUCTORY

This book will not serve any useful purpose to persons who are realised souls. Because from their point of view the whole panorama of this universe along with its seer is nothing but one pure consciousness. With this firm conviction they do not regard any outside object as apart from the self. As such they are not likely to desire or reject any object in this universe. He who has fully realised that nature is nothing but a play of three qualities of Maya, viz., Sattava, Raja and Tama. He, as the self, is outside this play. He has no sense of duality.

This book has no use for persons whose aim in life is towards self-realization. As they are striving towards this goal, it is difficult for them to be interested in this mundane life.

This book has no value for persons who lead an animal type of life. Their sole aim in life is enjoyment of good food, sleep, and satisfaction of carnal desires and acquisition of fame and glory. They are fully materialistic in their outlook on life.

The book is then certainly of a great use to persons who believe that the world is real and who are God-fearing, noble, and pious at heart.

It is a matter of common experience that every human being in this world has to suffer misery, disappointment and humiliation. Under the best of conditions, he has a lurking fear in his mind that the present good and happy life will not last permanently. It is difficult to foresee what is

in store in the future. In everyday life we come across persons who while enjoying a happy life, suddenly lose their only son. Many of them commit suicide due to unbearable sorrow. Some persons lose the whole of their fortune in risky trade and business. Many persons in the prime of their lives are attacked by dangerous diseases. The fear of old age and death is but natural. Man does not get peace of mind by making pilgrimages, worshipping and praying to God, by giving alms to the poor or by reading religious and philosophical books. Even a real saint cannot escape miseries in life. What of others?

Is there then no way to cross this terrible sea of sorrows, nuisance and disappointments? Yes there are many ways to do so and I have written this book mainly with that end in view.

I have said before that there are ways—both known and unknown—to escape the miseries in this life. I repeat that I have written this book for persons who imagine that the world is real as it looks. As a person in a dream quenches his thirst with dream water, so all the Sadhanas (Practices) described in this book will destroy suffering and miseries in this apparently real world. As the world is imagined to be real, so the practices must also be taken as real. As in actual life quinine cures fever or a mixture of hydrogen and oxygen in a certain proportion is turned into water, so the Sadhanas given in this book will cure all ills in life. From the point of view of pure consciousness, there being nothing besides the self, there is no miserable person and no sorrow to eradicate. I repeat once again that I have written this book for persons who imagine that the world along with its seen and his miseries are real. My readers will kindly ignore the foregoing higher aspect for the time being.

Our enlightened seers have repeatedly said that mind is the chief cause of ignorance and knowledge. Pursuing this thought further one can say that mind is the only cause of human misery and happiness. In the absence of the mind both these are non-existent. In this book I have shown ways and methods for driving away the mind from misery towards happiness. Human mind has become weak due to daily cares, miseries, worries, privations and anxiety about the future. In this book, I have fully explained for the first time the various ways to make our mind happy, cheerful and strong. I have also explained how we can influence others, how we can keep equanimity of mind under adverse circumstances, and how we can fulfil our ordinary desires.

I have devoted about four chapters to the subject of Hypnotism, the control over the sub-conscious mind.

All the Sadhanas (spiritual practices) given in the book are very simple and quite harmless. I have received many Sadhanas (many of them secret) from my Guru to whom I owe a deep debt of gratitude.

I am aware it is not possible to practise all the Sadhanas by a single person. I advise my readers to do any one or two Sadhanas according to their liking. To get results a Sadhana must be practised at least for four months. It must be practised daily at a fixed time and place.

With these introductory remarks let us turn to the main subject of this book.

## I

## BREATHING EXERCISES

In the last chapter I have said that unless one makes his mind powerful, he would not be able to control the minds of others. I have also said that our ordinary desires (Sankalpas) can only be fulfilled if they are projected from a mighty, and a concentrated mind. The power of the mind is reduced by our constant thinking and worrying. Mind is a manifestation of will power (Prana) and it is fully under its control. In fact all animate and inanimate things are fully controlled by will power. It is all-pervading like ether. It is the cause of beautifully coloured flowers. It is the cause of the shining Sun and the Moon. It is digesting food and controlling internal activities of the body. I should say that this will power is the very cause of this universe, because it is by the will of God that it is projected. This will power is the cause of breath. Existence of mind depends on will power.

Now mind and breath are correlated: When we stop thinking, our breath becomes slow and when our mind is excited by anger, the breathing becomes fast. On this principle, the science of breathing is based.

Many methods are prescribed for the control of this breath on whose activity the working of the mind depends. I shall conveniently omit these names in Sanskrit as they would be of little interest to readers. Though these methods are valuable and efficacious, they do not bring about the desired result—viz. stilling the mind. In the method of quick inhalation and exhalation of breath the mind instead of becoming still, is excited all the more.

Readers who want to increase their will power tremendously and who desire to make their mind calm and powerful, should practise the following exercises step by step.

It is ridiculous to think that the practice of breath control is dangerous. Some persons believe that control of breath brings insanity. The above fears can be compared to a person crying "I am dying, I am dying" even when he falls in a lake of nectar.

The Sadhanas of breath control given below should be practised at a fixed time and place, preferably in the morning. After about four months one gets good results.

## Breathing Practice No. 1

Spread a small woollen carpet on the floor. Let it touch the wall. Sit on the carpet with your back touching the wall. Light a fragrant joss stick. It is ridiculous to think that one must face the North or that one must salute the carpet as it is touched by one's feet. Sit straight. Don't bend forward. Sit in a comfortable posture. You need not sit in postures mentioned in Yoga Shastras. Now close your eyes and try to stop thinking. Never mind if you are unable to do so in the beginning. All this will give you a sense of peace and tranquillity. Now exhale all the air from the lungs. After that inhale through the nose while you count 10 numbers. Then exhale through the mouth till you count 20 numbers. Your mouth must assume a whistling position while exhaling. This will complete one breathing exercise (Pranayam). Now I will tell an important secret. While inhaling, powerfully think that you are taking in the mighty will power spread in the atmosphere like ether along with the air you are inhaling. While exhaling, powerfully think that you have stored this will

power in your nerves and have exhaled only the filthy air contained in your lungs.

For advanced students, I would suggest that they should think that along with the air inhaled they are also inhaling the joy and beauty in this universe, and while exhaling they should think that they, along with the filthy air, are also exhaling bad tendencies, fear and anxiety from the mind.

This practice should be done as many times as your age + 3. If you are 21 you must do  $21 + 3 = 24$  rounds every day. The necessity of doing more pranayams in the case of older persons is that their will power has diminished considerably due to old age. Hence the necessity for doing more pranayams every day. After about 15 to 20 days from the day you start this pranayam you will feel a sense of well-being throughout the day. Due to the suction of will power (Prana Shakti) in the nervous system, your mind will become very powerful and strong. Your mind will be free from cares and anxieties. You will sleep well, eat well and have good motions. Persons suffering from insomnia will do well to practise this pranayam at night before going to bed. They will enjoy natural sleep in a short time. One thing, while doing this pranayam fasting is not allowed. This pranayam generates heat in the intestinal region and for want of food one is likely to have ulcers in the intestine. You should enjoy two good and solid meals and should eat in between meals if you feel hungry. You will get these results after about four months time.

### Breathing Practice No. 2

Observe all the preliminaries mentioned in pranayam number one. Then keep your palms on your laps. Close

your eyes and sit still in this condition. Try to drive away thoughts from your mind. Keep your whole attention on your natural breathing. It will slow down. Then inhale through the nose till you count 10 numbers, and immediately exhale through the nose slowly till you count 20 numbers. Again take a very short breath and expel that also. Now sit in this condition till you count 80 numbers. When you reach 40th number again take a small breath and immediately expel the air. Then, proceed to complete 80th number. A short breath in the middle will facilitate your work of suspending the breathing for a long time. In this system of pranayam there is neither internal retention nor external retention of breath. The whole breathing system is suspended. This condition is technically called Apnea in Yoga philosophy. Practise this pranayam as directed in pranayam number one. This unique system of pranayam was revealed to me by my Guru and I submit that this system is not given in any book on pranayam.

This pranayam must be practised at least for four months. It is considered as a nectar in the life of the person doing it. Thoughts automatically subside along with the subsidence of breath. Body consciousness ceases, and the practitioner experiences bodyless condition of the mind. His mind merges in pure consciousness. In this state, the whole universe along with its seat vanishes and the practitioner becomes one vast expanse of pure consciousness. He does not care for the mundane pleasures of this world. He himself becomes joy incarnate. While lying in bed with eyes closed, he sees many visions with the inward eye. He is fully convinced that he, as pure consciousness, has become friend and foe, relatives and all other things of the world. He as pure consciousness sees unity in all. He crosses the plane of pleasure and pain. In short he becomes a super-

man. All people respect him and nobody ever goes against his wishes. His ordinary desires get fulfilled because he as pure consciousness becomes God himself.

As the reflection of the Sun vanishes when water in which it is reflected is dried up, so the reflection of pure consciousness in the mind (called jiva) vanishes as soon as mind subsides. There remains no jiva to enjoy pleasures or suffer miseries. This is liberation. Readers, I entreat you to practise this pranayam if you are trying for liberation (jivan mukti). Nothing nobler remains to be achieved by a human being! "This is the limit, the noblest way," say the Upanishads.

Now a doubt arises. Some readers will argue that if this pranayam bring about liberation, why devotion, incantation of mantras, prayers, pilgrimages and reading of philosophical books are prescribed in every religion to achieve this end? A reasonable doubt! The answer is simple. To perform all the above mentioned acts, the existence of the mind is an essential condition. There is no liberation unless mind vanishes and is destroyed. In the practice of Pranayam Number 2, the aim is to destroy the mind itself and hence its glory.

It would be presumptuous to think that the practice of this pranayam only will bring about the desired end. While doing this pranayam, the practitioner should always think that as a mirage is a false phenomenon superimposed on the rays of the Sun, also this world along with its Seer is a false vision superimposed on pure consciousness—one without a second. He should also always contemplate that as there is no darkness in the Sun, so there cannot be ignorance in pure consciousness. Ignorance being the

material cause of this universe, in the absence of this non-existing ignorance there cannot be any idea of universe and its Seer. The practitioner must also contemplate that the Sun and the Moon, light and darkness, knowledge and ignorance, bound and liberated all fall under the realm of ignorance. Ignorance being a nonentity the world becomes also a nonentity. When one is fully convinced that this universe and its Seer is a false vision, his hankering after pleasures will cease.

In the advanced stage of this pranayam along with contemplation as mentioned above, the mind devoid of thoughts becomes pure consciousness where there is only the experience of "I". The last stage of complete dissolution of the mind in the self cannot be described in this small book.

### Breathing Practice No. 3

In this practice of pranayam you have not to do anything. Sit straight on your seat. Close your eyes and keep your whole attention on your incoming and outgoing breath. This practice will slow down the process of breathing and a moment will come when your breathing will stop altogether. You will not experience any gasping sensation or discomfort. As breathing stops, you lose body consciousness and in this condition there is only the feeling "I". This is trance. This is also known as fourth condition (Turīya) of the mind. The practice of this type of pranayam will achieve this end. However, this pranayam must be practised for a longer time. Half an hour in the morning is sufficient. I shall describe later on the miracles that this mind performs in a trance condition.

There are other 2 or 3 advanced practices of pranayam but they are meant only for advanced students. As observance of celibacy is an essential condition for their practice, it would be unwise to describe them here in the interest of my readers. I shall be glad to disclose the process only to genuine sadhakas (students).

After fully describing the above three simple but efficacious practices of pranayam, let us start the chapter on "Gazing".

## II

### PRACTICE OF GAZING

Of all the processes for concentrating the mind the practice of gazing is supreme. In Hata Yoga Philosophy it is called "Gazing, the divine". In an advanced stage of this practice the sadhaka acquires some Siddhis such as thought transference, clairaudience, clairvoyance, and the power to hypnotise others. There is no other Sadhana to take the mind to the fourth dimension than the practice of gazing. This practice generates mesmeric powers in the eyes of the sadhaka. Any person is subdued by only looking in his eyes. Persons who desire to become master mesmerists must do the following practices in gazing for at least one year. In other books on mesmerism the writers give only a historical background but they are conveniently silent regarding the methods of developing this power. They go on describing case histories of mesmerists and their subjects which does not satisfy readers.

Ignoring all this historical background and case histories, I have endeavoured to place before the readers certain sure methods and practices in gazing and thereby gaining mesmeric and other uncanny powers.

Readers should please note that these psychic powers cannot be acquired by practising pranayam or gazing for a couple of weeks. To achieve this divine power they will have to practise these sadhanas for years together with great perseverance and tenacity. There are seven types of gazing practices. They are as under:

(1) Gazing on an Idol ; (2) Red cloth gazing ; (3) Spot gazing ; (4) Gazing on one's reflection in a mirror ; (5) Flame



## Stage No. 5

As told previously, take a piece of drawing paper of the same length and breadth. Draw a small spot (of the size of a grain of pepper) and paste the drawing paper on a piece of cardboard as before. Fix this cardboard on the wall and try to look at the spot with fullest concentration of the mind. After some time the spot will vanish before your eyes. Try to remain in this condition as long as you can. The spot will appear again. Concentrate the mind once more till it vanishes again. Please note that when you are seeing the black spot your conscious mind has not vanished.

In the first stage the object of concentration was big. In the second stage it was half and in the third stage it was only a tiny dot. The smaller the object greater is the scope for the mind to get subtle. By the practice of this sadhana the mind develops the power of thought transference. I shall relate a few of my own experiences with respect to this mighty power.

(1) One day I was reclining on my cot with eyes closed. I heard footsteps on the staircase and saw an old friend of mine whom I had not met for a very long time. Unconsciously I uttered "The curfew tolls the knell of the parting day the lowing herd winds slowly over the lee" and so forth (Elegy by Thomas Gray). My friend was so much astonished that he actually fell flat at my feet. On my asking him the reason for all this, he drew a piece of paper from his pocket on which was written the same poem in a neat handwriting.

(2) A shabbily dressed person with a growth of beard came to me for reading his palm. It flashed into me that the man was a professor and had come down to Poona for

delivering a lecture on the radio. On my telling him these things, he was very much astonished. The thought about his real life entered into my sub-conscious mind.

(3) I asked a close friend of mine if he had read the "Sorrows of Werther," a less read novel nowadays. The friend actually drew from his suitcase the same novel and showed it to me.

There is not the slightest ego in my mind in recording these incidences. They only prove that there must be some latent power hidden in the mind of every person which can be activated by the practice of some sort of gazing.

## (4) Gazing in a Mirror

This is the most important practice in gazing. Take a mirror of real Belgium glass (about 8" x 6") and fix it on the wall in level with your eyes (in a sitting position). The room should be dimly lighted as before. Sit in front of the mirror at a distance of about 3 feet. Now try to gaze on the reflection of your face in the mirror. In the initial stage your concentration must be on the centre of your eyebrows (Bhru Madhya) in the mirror. You will then experience that the whole of your face in the mirror is becoming dim and a time will come when the reflection of the whole face will vanish from the mirror. You will only see the mirror. Try to remain in this condition as long as you can. Slowing down the breath will help you to achieve this condition easily. After a very short time your face will reappear in the mirror. Again try to go in the "vanished condition of the reflected face". Practise this for 20 minutes every day preferably in the evening. Do not exceed the time-limit in any case. Do not chant any mantra

during the practice. Your mind must only try to concentrate on your face in the mirror. In an advanced stage of this practice you will see in the blank mirror visions of forests, big trees, unacquainted persons, and lakes. When you begin to see these visions, know for certain that you are on the right path. It is my experience that these visions are brown in colour. They are nothing but the projection of visions contained in the sub-conscious mind. The sadhaka must not stop at these perception of visions. After some months these visions will also vanish and your mind will go in a trance. The fourth condition of the mind (Turiya State). In this condition there is only the feeling "I am". It will suffice for the sadhak to stop at these experiences. In this state the mind is one with the universal consciousness. When this "I am" consciousness merged in "Brahma" the Yogi becomes Brahma himself. It is very difficult, nay impossible, for an ordinary householder to reach this unique state. "One in a million merges in me," says Bhagwat Gita.

After the practice is over the mirror should be wrapped up in a crimson coloured cloth. It should never be used for any other purpose.

The practice of gazing in the mirror develops the power of influence and controlling other people. There appears a divine light in the eyes. People, beasts and birds come completely under control by merely looking into their eyes. They cannot go against the wishes of the sadhak. Angry persons are calmed down by a mere look into their eyes. The power of mesmerising is developed later on. This faculty of influencing others (Vashikaran) can also be induced in other inanimate objects such as a ring or a handkerchief. This may be called inducing of will power in other things.

For this wonderful phenomena, the sadhaka should go to a solitary place or room. He should then take the object (in which he desires to transmit this will power) in his hands and look at it with great concentration without any other thought in the mind. While in this condition he should think with complete faith that his will to influence others is entering the object set forth. Do this for about ten minutes. You will be surprised to see that the person who looks at the object will be completely under your control. However, it is my experience that contact with water destroys this weird power in the object. This power also diminishes after about three months.

Here I would like to relate a couple of my own experiences. Years ago, a friend of mine (an important S.T. Officer) came into some trouble. His boss naturally called him for an explanation, the next day. The friend came to me at night and began to cry. On my asking him the reason, he told me the whole story. He told me that he would either be sacked or his promotion stopped. I took a small thin handkerchief and poured in it the power of influencing persons. I willed while gazing at the handkerchief intently that a person who will look at it must be subdued. I gave the handkerchief to the friend and told him to go to the officer at the appointed time and while speaking with him to casually take the handkerchief out of his pocket so that he may see it. The friend came to me the next day with all joy and happiness. He told me that as soon as the officer saw the handkerchief, he became quite and sympathetically inquired about me. He told me that he had committed the same mistake previously. He offered me a cup of tea and let me go by merely warning me.

A friend of mine at Bhagar was constantly harassed by an unknown power asking him "Shall I Come". The

gazing : (6) Gazing in flames of fire ; (7) Gazing on Sun. There are two other less known practices : Star gazing and Vision gazing. I shall describe each method in detail with their benefits.

### (1) Gazing on an Idol

Keep an Idol or a picture (3" x 3") of some God or a Saint at a distance of about 3 feet from you. People who do not believe in God, etc., may keep a picture of a flower or any other good object they like. Now look intently at the object for about 15 seconds and close your eyes. Then try to visualize the picture before your mental eye. The image will fade away after some time. Repeat this process at least 21 times at one sitting. After some days' practise the sadhaka will be able to see this image before his mental eye at any time of the day. When you are able to retain the image at least for half a minute then and then only you can be said to have mastered this sadhana.

This image gazing practice enables the sadhaka to open his third eye. This sadhana is far superior to the method of physically drilling the centre between the eyebrows for opening this third eye, practised by Lamas of Tibet. In an advanced stage of this practice many visions can be seen by mere closing the eyes. In the initial stage, however, these visions have no meaning. This practice makes the intellect sharp and cures forgetfulness. This sort of gazing can be practised at all times the day. Just look at a clock or any other object for a few seconds, and immediately close your eyes. The image of the object can be seen by the mental eye quite clearly. My guru has told me that in the advanced stage of a gazing on Idols or Saints, the deities and saints are pleased with the sadhaka and that they help him in all ways

in his worldly life. Further secrets about this gazing practice cannot be revealed in this work.

### (2) Gazing on Red cloth

Take a piece of red satin (6" x 6"), sit on the ground or a cot. Place before you a big pillow having a white pillow-case. Spread the satin on the pillow. Now place a big grain of jawar in the centre of the cloth, and begin to look intently at it. You will experience that colour of the cloth changes occasionally. The grain of jawar will become luminous. When your whole mind is concentrated on that grain, both the cloth and the grain will become illumined alternately and the grain will vanish before your eyes.

While practising this sadhana, your eyes will become heavy and watery. Close them for a moment and start afresh. This sadhana should be practised at least for 15 minutes every day. After this practice, sprinkle cold water on your eyes. The bright light which you see on the cloth when the mind is concentrated is the light of the Self. This practice brings the conscious mind in contact with the sub-conscious mind. This results in getting brilliant and sublime ideas. You will dream about saints, temples, forests, etc. In an advanced stage of this practice, you will see before your eyes a bright and luminous spot on which you can practise gazing with great profit. In this sadhana the sense of time is lost altogether. One hour is felt only like 10 minutes. However, I warn the sadhaka not to practice this gazing for more than 15 to 20 minutes. The contact of the conscious mind with the divine and all-powerful sub-conscious mind is hard to bear in the initial stage.

## (3) Spot Gazing

This is a well-known practice of gazing. But for want of proper knowledge and guidance many persons do not get satisfactory results. This gazing is to be practised in three stages.

## Stage No. 1

Take a piece of white drawing paper (8" x 8") and in the centre draw a circle of about 2" diameter. Blacken it with ordinary dark or printer's ink. Paste this paper on a cardboard. Now keep this cardboard in front of you at a distance of about 3 feet. As this sadhana is to be practised in a dim natural light, close the door and windows of your room and make it dimly lighted. The best time for practising this sadhana is around sunset. Now begin to look intently on the black circle. If eyes become heavy and watery, close them for a second or two and start afresh. You will experience that after a couple of minutes, a bright circle is emerging from the black circle. Now the work of the black circle is over. Fix your whole attention on the white circle. You will shortly experience that the black circle has completely vanished and its place is taken by the white circle. It will shine like the orb of the Sun. In this condition the working of the conscious mind completely stops. It becomes latent. This condition will however not last for a long time. After about a couple of minutes you will begin to see the black circle again. Concentrate your mind once more on it and try to regain that condition.

This gazing should also not be practised for more than 15 minutes every day. As directed previously sprinkle cold

water on the eyes after the practice to cool them. To get good results, this sadhana must be practised at least for a month.

## Stage No. 2

Take a piece of white drawing paper (8" x 8") and draw a circle of one inch diameter on it. Blacken the circle with black ink or printer's ink. Draw around the circle 18 lines just like rays of sun. The lines should not be more than 4 inches in length from the centre of the circle. Now paste this drawing paper on a cardboard. Fix this cardboard in level with your eyes in a sitting position. The room should be darkened by closing the windows and doors. Now try to look at the circle with full concentration. You will experience that the circle and the lines are becoming bright like the sun. Some lines will appear bright and others dark alternately. When the mind is fairly concentrated, the whole picture on the drawing paper will appear bright like the orb of the sun. When the mind is fully concentrated this bright picture will also vanish and you will see nothing. This is a primary stage of your fourth dimensional mind. The joy experienced in this condition of the mind is unique and indescribable. The vision of the bright light on the disc is nothing but the light of the self. Of all the methods of taking the mind in the fourth stage (Turva) this practice of gazing is unique. During this sadhana sense of time is lost. An hour appears just like a few minutes. The sadhak does not feel like getting up from this sadhana. This gazing must not however be practised for more than 15 minutes at one sitting. After the sadhana is over, sprinkle cold water on your eyes without fail. Do not practise for more than a month.

## Stage No. 3

As told previously, take a piece of drawing paper of the same length and breadth. Draw a small spot (of the size of a grain of pepper) and paste the drawing paper on a piece of cardboard as before. Fix this cardboard on the wall and try to look at the spot with fullest concentration of the mind. After some time the spot will vanish before your eyes. Try to remain in this condition as long as you can. The spot will appear again. Concentrate the mind once more till it vanishes again. Please note that when you are seeing the black spot your conscious mind has not vanished.

In the first stage the object of concentration was big. In the second stage it was half and in the third stage it was only a tiny dot. The smaller the object greater is the scope for the mind to get subtle. By the practice of this sadhana the mind develops the power of thought transference. I shall relate a few of my own experiences with respect to this mighty power.

(1) One day I was reclining on my cot with eyes closed. I heard footsteps on the staircase and saw an old friend of mine whom I had not met for a very long time. Unconsciously I uttered "The curfew tolls the knell of the parting day the lowing herd winds slowly over the lee" and so forth (Elegy by Thomas Gray). My friend was so much astonished that he actually fell flat at my feet. On my asking him the reason for all this, he drew a piece of paper from his pocket on which was written the same poem in a neat handwriting.

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There is not the slightest ego in my mind in recording these incidences. They only prove that there must be some latent power hidden in the mind of every person which can be activated by the practice of some sort of gazing.

## (4) Gazing in a Mirror

This is the most important practice in gazing. Take a mirror of real Belgium glass (about 8" x 6") and fix it on the wall in level with your eyes (in a sitting position). The room should be dimly lighted as before. Sit in front of the mirror at a distance of about 3 feet. Now try to gaze on the reflection of your face in the mirror. In the initial stage your concentration must be on the centre of your eyebrows (Bhru Madhya) in the mirror. You will then experience that the whole of your face in the mirror is becoming dim and a time will come when the reflection of the whole face will vanish from the mirror. You will only see the mirror. Try to remain in this condition as long as you can. Slowing down the breath will help you to achieve this condition easily. After a very short time your face will reappear in the mirror. Again try to go in the "vanished condition of the reflected face". Practise this for 20 minutes every day preferably in the evening. Do not exceed the time-limit in any case. Do not chant any mantra

during the practice. Your mind must only try to concentrate on your face in the mirror. In an advanced stage of this practice you will see in the blank mirror visions of forests, big trees, unacquainted persons, and lakes. When you begin to see these visions, know for certain that you are on the right path. It is my experience that these visions are brown in colour. They are nothing but the projection of visions contained in the sub-conscious mind. The sadhaka must not stop at these perception of visions. After some months these visions will also vanish and your mind will go in a trance. The fourth condition of the mind (Turīya State). In this condition there is only the feeling "I am". It will suffice for the sadhak to stop at these experiences. In this state the mind is one with the universal consciousness. When this "I am" consciousness merged in "Brahma" the Yogi becomes Brahma himself. It is very difficult, may impossible, for an ordinary householder to reach this unique state. "One in a million merges in me," says Bhagwat Gita.

After the practice is over the mirror should be wrapped up in a crimson coloured cloth. It should never be used for any other purpose.

The practice of gazing in the mirror develops the power of influence and controlling other people. There appears a divine light in the eyes. People, beasts and birds come completely under control by merely looking into their eyes. They cannot go against the wishes of the sadhak. Angry persons are calmed down by a mere look into their eyes. The power of mesmerising is developed later on. This faculty of influencing others (Vashikaran) can also be induced in other inanimate objects such as a ring or a handkerchief. This may be called inducing of will power in other things.

For this wonderful phenomena, the sadhaka should go to a solitary place or room. He should then take the object (in which he desires to transmit his will power) in his hands and look at it with great concentration without any other thought in the mind. While in this condition he should think with complete faith that his will to influence others is entering the object set forth. Do this for about ten minutes. You will be surprised to see that the person who looks at the object will be completely under your control. However, it is my experience that contact with water destroys this weird power in the object. This power also diminishes after about three months.

Here I would like to relate a couple of my own experiences. Years ago, a friend of mine (an important S.T. Officer) came into some trouble. His boss naturally called him for an explanation, the next day. The friend came to me at night and began to cry. On my asking him the reason, he told me the whole story. He told me that he would either be sacked or his promotion stopped. I took a small thin handkerchief and poured in it the power of influencing persons. I willed while gazing at the handkerchief intently that a person who will look at it must be subdued. I gave the handkerchief to the friend and told him to go to the officer at the appointed time and while speaking with him to casually take the handkerchief out of his pocket so that he may see it. The friend came to me the next day with all joy and happiness. He told me that as soon as the officer saw the handkerchief, he became quite and sympathetically inquired about me. He told me that he had committed the same mistake previously. He offered me a cup of tea and let me go by merely warning me.

A friend of mine at Bhagur was constantly haunted by an unknown power asking him "Shall I Come". The

friend became very weak out of this fear. He lost his appetite and day by day he was sinking. On hearing his tale, I took a piece of bread and projected it in the thought that the person eating the bread would no more hear the mystic voice. He ate the bread and slept. At midnight he began to shout "I am going, I am going". From that day onwards the voice was silenced. The friend is now in the best of health.

I shall relate only one example of how this power works on animals and birds also. One day I had gone to the Post Office which is situated in front of our Bank. While returning, I happened to look into the eyes of an ass which was in a group. The ass left its tribe and followed me. It entered my chamber to my great astonishment. The peons then drove the ass out of the office. All the staff and other clients were greatly surprised with this phenomena. It is not possible to record more instances in this small book.

The sense of time is lost during the practice of mirror gazing. Three hours are felt like just about ten minutes. Of all the practices of gazing, mirror gazing is supreme. Persons who desire to be master mesmerists or hypnotists will have to practise this gazing to achieve proficiency in this art.

#### (5) Gazing in a Flame

At night, switch off the lights in your room. Close the doors and windows and make the room completely dark. Now light a candle and sit in front of it at a distance of about three feet. Try to gaze in the flame with all your mind fully concentrated. You will experience that the flame is becoming brighter. When the mind is fully concentrated on the flame, you will see the vision of some

faces in it. In an advanced stage you will see faces of persons whom you desire to see. During my practice I could see the face of Lokmanya Tilk and Mahatma Gandhi in the flame. Practise this gazing at least for twenty minutes a day without break. By this practice your eyes will become bright as the flame, because during this practice the object and the subject become one. My Guru tells me that on mere gazing at a bird and by willing that it must drop down dead on the ground, the bird will fall down dead. I have read this phenomena in books also. However, I regret to say that I have no personal experience about this power. It is however a matter of experience that by mere looking at a person he can be subdued and controlled by the practitioner of this sadhana. I would here like to appeal to my readers to refrain from using this mighty power towards bad and unholy ends. To my knowledge, this practice of gazing in the flame is not very much in vogue.

#### (6) Gazing in Fire

For establishing contact with the worlds composed of four elements (Bhuta) three elements, etc., there is no other more efficacious sadhana than the practice of gazing in the fire. As full control over sex life is a primary condition for taking to this sadhana, I was feeling like keeping this practice a closely guarded secret. But on second thoughts and at the instance of my Guru I am revealing this mighty sadhana for the first time. I hope my readers will not use this supernatural power towards mean and ignoble ends.

On a new moon night (amavasya) go to a jungle. Light some firewood and sit at a distance of above three feet from the fire. Now try to look with greatest concentration in the flames. After some days of this practice you

will see a very bright white light instead of the red flames. In this divine light you will see Angels and other unearthly things. Please note that in this light you will not see ghouls and other fearful spirits of the heathen world.

In fire gazing you leave off elements earth and water and you will see visions composed only of the remaining higher three elements (fire, air and akasha). If our consciousness could transcend these elements we can become one with the universal consciousness. This state is very difficult if not impossible to achieve. I don't know the sadhana of taking the consciousness beyond the fire element. I tried to contact many advanced Yogis for this but nobody has shown me the path to this day.

To see the world made up of three higher elements the Seer must also be identical. This sadhana by eliminating the two lower elements from the consciousness makes it three elemental. A fire elemental consciousness cannot have a contact with the higher three elemental world.

I tried this sadhana for about twenty-five days. After about five or six days, I could see a glorious white light instead of the red flames. I sometimes experienced a taste of sweetness without eating any. Then I saw faintly in the bright light some divine ladies taking bath. As my mind was weak and fear overpowered me, I discontinued this sadhana.

I asked my Guru whether these divine beings seen in the vision help the sadhaka in his worthy life. He told me that they do help the sadhaka and protect him in times of difficulties and dangers.

As already warned readers should not ordinarily take to this sadhana for reasons mentioned. They should rest

content with minor gazing only. The fire gazing sadhana is meant only for persons who have renounced the world and are living a hermit's life.

### (7) Sun Gazing

Many persons practise this sadhana of sun gazing. You should practise sun gazing on early morning sun. As the sun is not very bright in the morning, injury to the eyes is avoided. This sadhana must not be practised for more than three minutes at a stretch. I have seen some persons practising sun gazing on midday sun. This is a very dangerous practice involving great injury to the eyes. The sun is the "eye" of the universe and as such eyes become lustrous like the sun by the practice of sun gazing and its hypnotic power is increased. Apart from this no other Psychic power is seen to develop in the Yogi. However after getting up from this sadhana a very bright spot of light is always seen before the eyes and gazing on this spot on and off increases the magic power of the eyes of influencing other persons by merely looking at them.

### (8) Star Gazing

Our physical eyesight cannot normally see beyond a distance of 4 to 5 furlongs. If gazing on very distant objects like the stars is practised this power of the eyes will definitely increase; and along with that the same power of the "inward eye" must necessarily increase. The mighty Siddhi of clairvoyance is developed in the Yogi. Try to gaze with full concentration on a fixed star every day for about ten minutes in the beginning. After some days of this practice, you will experience that the star is looking more bright. In an advanced stage



even in the absence of that star in the sky, you will be able to see it at that place. This is nothing but the reflection of the star recorded in your sub-conscious mind. As already stated clairvoyance is developed by the practice of gazing on a star. To test this power close your eyes and then think intently about a place you have already seen. You will clearly see the vision of that very place before your mental eye. Here I am tempted to relate my own experience regarding clairvoyance. One day I was chatting with my friends. The subject of talk was clairvoyance. As one of the friends knew that I was practising star gazing he challenged me to let him know what was happening on the swimming pool just at that time. I also, in good humour, closed my eyes and began to think with great concentration about the swimming pool: To my great surprise, I saw clearly before my inward eye that a friend of mine was swimming and another boy was pulling out his blue shorts in mischief. To see whether this was true, the friend went to the tank and was surprised to see that the very same friend was swimming with a blue shorts on him. The friend asked the boy who was swimming whether somebody was taking out his shorts, he pointed to another boy who had played the mischief. That boy, out of fear, ran away. It may be noted that such true visions are not often seen. It requires the greatest concentration of mind to develop this unique power.

### (9) Gazing "Around you"

This is a very simple gazing practice and effective too. Go in a jungle or a field and try to gaze on a twig at the top of a tree. You will be surprised to observe that all the things around you become very dim and when the mind is fully concentrated on the twig, the whole vision around you

vanishes. In this condition you only see vacant space around you without any objects in it. Your conscious mind has vanished and you are one with the supraconscious mind. Forgotten memories will begin to revive and you will begin to remember your past life vividly. Memory becomes very sharp and intelligence of the brain increases tremendously. Idleness and over sleep will leave the sadhaka and he will feel a great sense of joy and enthusiasm throughout the day. It is my experience that apart from these worldly experiences no other divine faculty is developed in the sadhana.

There are other gazing practices such as bringing before the mental eye an image of a man or woman and subjecting them to your will. But as these practices are immoral and dangerous, I refrain from describing them here in detail.

In the next Chapter I shall fully deal with the generally unknown practice of focussing the mind on certain centres of the body and its benefits (Phal-Shruti).

## III

## PROJECTION ON CENTRES

It is regretted that this mighty sadhana is a sidetracked thing and unknown to public in general.

There are 27 centres in the body which control its whole mechanism. They are (1) 2 Ankles, (2) 2 Calves, (3) 2 Thighs, (4) Private Parts, (5) Navel, (6) Heart, (7) 2 Lungs, (8) 2 Shoulders, (9) 3 parts of the right and left arm each, (10) 2 Eyes (11) 2 Ears, (12) Mouth, (13) Nose, (14) Space of forehead between two eyes, (15) Top of the head. The readers should remember these 27 centres in order to make good progress in this sadhana. We know that the mind is always engaged in seeing and hearing things outside the body. It has as if no time to attend to these important centres. Only when we are pricked by a thorn or when our head aches, our mind at once becomes conscious of that part. In ordinary life the whole machine of the body is controlled by the sub-conscious mind. If by some method, we are able to focus our conscious attention on these 27 centres, they will surely become activated and a sense of well-being would be experienced by the Sadhaka.

If the life force is greatly absorbed in the nervous system by the practice of pranayam and could be distributed among the above 27 centres, they would become very active. When these centres get more "life" in them, bodily and mental well-being can be experienced by the sadhaka. These centres are normally "lifeless" for want of mental attention to them.

Years ago, I had gone to Patna (Chalisingan) to see my Guru. It was a very hot afternoon, and my head began to

ache. My eyes became very heavy and I began to pre-pire. I told my Guru about my sudden illness. He asked me to lie down and to close my eyes. He then asked me to concentrate my mind on the aching part of head and repeat a mantra all the while thinking that the mantra was flowing towards the aching head. I did this for about five minutes and was surprised to see that my headache was completely cured. On my asking him about this miracle my Guru fully explained to me this sadhana and its benefits. He told me not to reveal this secret method to ordinary persons who are non-believers and ignorant. But as my readers are intelligent and have faith in Yoga, I am revealing this divine sadhana for the first time.

This sadhana is to be practised just before going to bed every day. Lie on your bed in a comfortable position. Loosen all your limbs. It would be better if you can lie in shavasana posture (a posture in which a man lies just like a dead body). Concentrate your mind on your breath for a few minutes. It will slow down considerably and you will feel a sense of joy and well-being. Then exhale completely the air in your lungs and immediately inhale. Now with greatest concentration of the mind on each centre (mentioned above) for about 15 seconds repeat a small mantra (incantation) all the while imagining that the mantra is being absorbed by that centre. When you have done this with one centre, repeat the process till you complete the 27 centres. When you have done this, you have completed one round of this sadhana. The sadhaka must at least do two rounds every day to get results.

In this sadhana, your mind is doubly concentrated (on the mantra and on the centres). It cannot stray away because otherwise it will forget the next centre and you will have to begin all over again.

This practice is not so easy as the readers might think. During this sadhana the mind is very likely to stray away from a particular centre. This will be experienced after the 5th or 6th centre is crossed. To say the least, it is impossible to complete even one round in the beginning. Sometimes the sadhaka goes to sleep just in the middle and he cannot remember anything when he wakes up.

After one round, the sadhaka feels a great sense of divine joy. His heart is full of joy, beauty and love. The reason for this reward is that the mind of the sadhaka becomes thoughtless and the light of pure consciousness is reflected in such a mind. The sadhaka should strive hard to complete at least two rounds of this sadhana every day with great perseverance and faith. He will experience divine joy and a sense of physical well-being.

As this sadhana can be practised without anybody's knowledge it can be practised anywhere. To avoid nuisance from mosquitoes etc., use a mosquito curtain. No fixed time is necessary for this sadhana but night time is generally suitable.

Persons suffering from insomnia will be cured of their malady within a very short time. While practising this sadhana your body will become very light and you will feel a sense of well-being throughout the whole day. This is because your 27 centres are fully revitalised. Your face will appear very bright and lustrous and your eyes will sparkle with divine light. By the practice of pranayam our nervous system has stored a huge quantity of vital power and this power is distributed among the 27 centres. This makes the whole body fully vitalised. Maladies such as rheumatism, gout, indigestion, gases in the stomach, stomach-ache, headache are completely cured without medicine.

Now I would like to reveal the advanced practice of this sadhana. In this practice the Yogi has to think intently while projecting his mind on the various centres that the Deity of that mantra is controlling the centres. After completing one round, the Yogi will feel that his body has completely gone under the control of the Deity. His ego vanishes. As the actions of the body are now being directed by the Deity, they are bound to be more godly. The sadhaka becomes God himself in human body. There remains nothing for him to do. He becomes unaware of his very existence and has the conviction that his body and its actions are controlled by God. He has a further conviction that God being the controller of his life it is bound to be happy and divine. As the ego has vanished there is nobody to enjoy the fruits of good deeds (Punya) and suffer the fruits of bad deeds (Papa). He views all these as pure consciousness which he himself has become. This is liberation while alive (Jivan mukti).

In the next Chapter I shall deal with Mental Worship (Manasa Pujā).

IV

MENTAL WORSHIP

Almost all religions of the world, have included the practice of Mental Worship as a means of merging one's ego with God. Mental worship practised by Bhagwan Ramakrishna Paramhansa is well known.

If we take a rubber ball, with many holes, fill it with water and squeeze the ball, very weak jets of water would come out of the holes. If, however, we do this with a ball having only one hole, on squeezing it, one very powerful jet of water would come out of it. Our mind is just like the first kind of ball. It is full of innumerable thoughts, and every thought is very weak just like the jets of water in the first ball. Needless to say that if we are able to stop various thoughts, and concentrate our mind only on one thought, it would be all-powerful and effective. In this Chapter I shall fully deal with some methods for stilling the mind and making it one-pointed. I shall also deal with the psychic powers developed by such a mind in detail.

Many people think that mental worship means worshipping God mentally. This is only half truth. Mental worship of God is a very high and noble stage, but to reach it, other preliminary practices are necessary. It is a very difficult sadhana and many Yogis even of a higher plane have failed in successfully practising it. Your effort to concentrate the mind on a single object or thought is defeated by other thoughts coming in the mind at the time of practising this sadhana. To achieve this one-pointedness of the mind in the initial stage, certain practices are prescribed by the ancient Yogis. It is beyond any doubt that clairvoyance is developed in an advanced stage of this sadhana.

I shall describe below some elementary sadhanas for stilling the mind and making it one-pointed. These should be practised one by one. Each sadhana should be practised at least for one month followed by the next.

Practice No. 1

Sit comfortably with your back touching the wall. Place your palms on the laps. Now close your eyes and try to make your mind thoughtless. Now very slowly close the lady's finger of the left palm concentrating your mind on the process. Repeat the process for other fingers of the right and left palm (one by one). Then inversely open the fingers very slowly beginning with the right thumb, this will complete one round. You can practise this by lying down also. Do at least 5 or 6 rounds every day. This sadhana greatly helps the mind to become thoughtless.

Practice No. 2

Lie in bed without resting your head on a pillow. Keep your left arm close to the body and spread the right one at an angle of about 90° to the body. Now close your eyes and intently think that your right arm is slowly being lifted from the ground and the palm will gradually drop on your breast. After a few minutes your right arm will really be lifted slowly and the palm will drop on your breast. However, you are not to make any effort consciously to lift the arm. It is a suggestion given to your subconscious mind. Your powerful and concentrated thought has reached the subconscious mind, and it is the nature of that mind to act according to the directions given by your powerful and one-pointed conscious mind. This is a mighty sadhana of giving suggestions to the subconscious mind. Any idea or

thought once entering into the subconscious mind must materialise. In an advanced stage effective suggestions can be given to the subconscious mind such as "Let me have a motion within 5 minutes", "Let me not feel hungry today," and so on.

#### Practice No. 3

As detailed in practice No. 2 lie in your bed and close the eyes. Then try to ponder intensely over some noble subject or idea, for instance you can contemplate on Truth. You may think that Truth being God is a noble and holy virtue. Truth loving person always gets success and happiness in life and so on. However, be careful not to allow your mind to stray away from this single thought. If you do so the purpose of this sadhana would be defeated. You can take other noble subjects for contemplation such as devotion to God, love, forgiveness, etc. In this sadhana there is only one thought current in the mind. The power of the mind to concentrate on a single thought or idea is developed. Certain siddhis (psychic powers) are attained by the sadhaka. What these siddhis are and how they work, I shall explain later on. This sadhana can be practised any time during the day. This is its chief merit.

#### Practice No. 4

Lie in your bed with eyes closed. Now begin to remember in sequence. What you did yesterday from morn till night. This is a very difficult sadhana. In this you are supposed to remember even the most trifling acts in detail. Try to remember who had come to you, what did he talk, what you answered, how you put more salt in your curry as it had none, what work you did in the office, what vegetables or fruits you purchased while returning home in

the evening and so on. Of course you might have done many more things on that day. I have only shown you a line of thinking in a sequence. The results obtained by the practice of this sadhana are practically the same as mentioned in practice No. 3.

#### Practice No. 5

Lie in your bed with eyes closed. Now try to remember what you saw yesterday, while say going from Flora Fountain to V.T. Try to bring before your mental eye with great concentration the buildings on either side of the road, the shops, the wares sold by street hawkers, their faces, etc. Try to remember these things in a sequence. This is most important. When your mind is fully concentrated you will be surprised to experience that you are seeing the face of persons unknown to you, and many other things which you think you have never seen. This is not a miracle. When you were wending your way from Flora Fountain to V.T. the previous day, your subconscious mind had recorded these things apparently unseen by you. When your mind was fully concentrated, these things entered into your conscious mind and you became aware of them. Such is the wonderful phenomenon experienced by the sadhaka. The road chosen by you for concentration must not however be barren. In such a case, there would be very few things to remember in sequence and your purpose would be defeated. The results of this sadhana are the same as mentioned in practice No. 3.

#### Practice No. 6

Real worship starts from this practice. Remember that this is a type of a mental worship. Therefore the worshipper must never bring before his mind's eye any idol or deity. But he must bring a living deity before his mind's

eye. He should also visualise himself as worshipping the living deity. You cannot worship the mental image with your physical body. Not knowing this secret, mental worship does not become fruitful. In short you are supposed to worship the mental deity by a mental worshiper with mental material, such as water, milk, flowers, joss sticks, sweets, etc. Instead of describing the process of mental worship I shall try to place before the readers my own way of doing this sadhana which I have been practising for the last 20 years.

After daily ablation, I sit on a mat with my back touching the wall. I then close my eyes. Being a follower of Nath Cult I have chosen Bhagwan Gorakshanath as my deity. I imagine a beautiful temple in a far-off jungle. Then I imagine that the deity is standing on a marble slab, and while chanting an incantation (mantra) four times, I imagine that I am pouring some holy water on its right foot repeating the process for the left foot also. In the same manner I pour milk and water again on the two feet alternatively. Then I dry the feet with a crimson cloth repeating the mantra four times all the while. Then I apply sandalwood paste to the feet. I then offer roses and other flowers repeating the mantra. After this, I light joss sticks and a ghee lamp and offer a plate of sweets to the deity. This is all the creation of my mind. Then I prostrate before the deity with folded hands and complete the worship. This mental worship takes about 10 minutes. I do this every night just before going to bed. The readers may make any variation or change in this sadhana according to their liking. They may choose their own deity which they love intensely.

It is my experience that if this sadhana is practised with *pranayam*, the results are quick and astounding. In an

advanced stage of this sadhana, the deity, the worshipper and the material of worship become one with the universal consciousness and the sadhaka is liberated while alive (*givan mukti*).

In this sadhana the mind being made to concentrate on the deity and the incantation (mantra) does not stray away. To reach the stage mentioned in the foregoing para there is no more efficacious sadhana than mental worship.

During practice, the sadhaka and other persons around him experience divine scents of flowers and joss sticks. Many sadhakas experience taste of sweets on their tongue. However, I have not experienced this phenomena. In a very advanced stage, any object which the sadhakas might think with great concentration is projected outside his body; it is not only seen by him but by others also. The scientific explanation for this phenomenon is very simple. When we see a tree, our mind takes its shape and our consciousness is aware of a tree. Our consciousness does not see the tree directly but via the mind as it were. Now if a sadhaka is able to bring before his mind an image of a tree with greatest concentration, this image is projected outside and he and others see the tree outside, of course this is a fabrication as no real tree can be created by the human mind. That on seeing a tree the mind should take its form is normal but the project of a tree outside by the mind visualising it is a miracle.

In a very advanced stage of this practice, the sadhaka can create many bodies or forms identical to his own and project them to any place simultaneously. This is a great siddhi and only an adept can acquire such powers.

Here I would like to relate my own experience with regard to this power. Once when in Shevgaon (Nagar) this

tried) I was practising this sadhana at night. My mind was fully concentrated. I was in this state for about five minutes. Next day to my great surprise a brother officer at Ahmednagar came to me and asked me, "Mr. Bhagwat you came to my place yesterday only for five minutes and went away without taking dinner. Why so? We felt very sorry for all this". I told him that I did not step out of my house at Shevgaon the previous night. I expressed my great surprise at his whole story. Readers, I do not profess that I possess this siddhi. On the other hand I suggest that it might have been a case of hallucination on the part of my friend. However, this solitary experience has created a faith in my mind regarding some element of truth in this wonderful siddhi.

#### Practice No. 7

Here I shall explain in detail a sort of mental worship prescribed in the path of knowledge (Dnyana Yoga). Unfortunately this mighty sadhana is practised only by very few persons. Non-attachment to worldly objects is an essential condition for taking to this sadhana. This mental worship aims at eliminating mentally the five elements out of which this universe has been born. The elements are earth, water, fire, air and ether (sky).

Sit in your room in a comfortable position with eyes closed, watch your breathing for a few minutes. It will slow down. Now the train of meditation should be like this: My physical body is a product of food eaten by me. Food is produced from trees and trees from earth. So, I merge the food element into trees and tree element into the earth. Earth is evolved out of water. So, I merge the element earth into water. Water is evolved out of fire

(Teja). So, I merge the element water into fire. Fire is evolved out of air. So, I merge the element fire into air. Air is evolved out of ether (sky). So, I merge the element air into ether. Ether is evolved out of pure consciousness. So, I merge the element ether into pure consciousness. As there is no further evolution your meditation ends here. In this state you become one with pure consciousness. As the universe and its Seer are made up of the above five elements, in the absence of these, there is no world and its Seer. In this state there is only the feeling "I am". You are then one with the universal mind (the supermind, Turiya State). Many wonderful siddhis are developed in an advanced stage of this practice such as clairvoyance, telepathy, fulfilment of desires and the power to control others.

As you eliminate and merge the lower element into the higher one, you will have a vision of the universes made up of 4, 3, 2 and one element. As every higher element is more subtle and pure, the mind of the sadhaka also becomes more subtle and pure. The more subtle and pure the mind, the more powerful it becomes. Hence, the development of siddhis.

Returning to the subject of mental worship, as the deity is conscious (being a product of the mind), it helps the sadhaka in his worldly life, by constant worship and devotion. It develops a sort of affinity towards the sadhaka. His worldly and spiritual life becomes more auspicious and happy. In the end he is liberated. There remains nothing more for him to attain.

Readers should please note that acquisition of siddhis is not a work of a few days of practice. Perseverance and faith are essential for achieving success.

## V

## SADHANA FOR STILLING THE MIND

It is an undisputed fact that unless the mind is stilled, one cannot acquire siddhis. In some previous chapters, I have fully explained some physical methods for stilling the mind and making it powerful. Readers who are well versed in Indian philosophy will understand this chapter easily. Other readers also should try to understand it as far as possible.

The Upanishads say "verily all this is Brahman". "There is nothing besides the self." As a mirage is nothing but the rays of the sun, so, the universe is nothing but Brahman one without a second. As, in dim light a rope appears like a serpent, in the same way, this universe and its seer is a false appearance over Brahman. As mirage cannot wet the ground or the rope cannot bind an imaginary serpent, in the same way the objects of this universe and its seer cannot touch Brahman, as the objects are not real but imagined in Brahman. Oh! the Wonder! Brahman is not even aware of the existence of this great universe because there is no universe in Brahman. Brahman alone is, as there is nothing but earth in clay pots, nothing but gold in gold ornaments. So also there is nothing but Brahman in this whole universe. Brahman is only pure consciousness without even the idea "I am". This is quite logical because all is Brahman. In the absence of other objects, Brahman has no idea of you or I. I and you are interdependent. In the absence of the one the other is a non-entity. Brahman is pure knowledge and in the absence of ignorance in it the conception of knowledge is also not

there. Brahman is beyond the pair of knowledge and ignorance.

We are also Brahman but due to primal ignorance, we are deluded to think that we are the body. Pleasures and miseries, calamities, pain, disappointments, lust for fame and wealth, and our very existence is for the body and not for the self which we really are. So long as there is body-consciousness, so long we cannot escape the above mentioned calamities. We cannot attain liberation.

Just before we wake up from sleep there is only the consciousness "I am". In the "I am" consciousness there is not the least knowledge such as "I am so and so," this is my family. I miserable, I am in trouble and so on. This "I am" consciousness is called primary mind. After a few moments, this "I am" consciousness is projected in the body and we become aware of it. This "I am" consciousness is called the fourth state of the mind (Turiya state). The sadhaka who can reach this state would certainly achieve the divine fruits of this mighty sadhana.

The dreamer in his sleep becomes himself both; the dream universe and its seer. In this dream he enjoys many pleasures and suffers miseries. As the dream is an imaginary spectacle, the pleasures and pain are also imaginary. When the dreamer wakes up, the dream vision along with its seer vanishes and he alone is—quite awake. In the same manner if we can destroy the seer of this world, then the world also must vanish. The world and its seer are inter-dependent. One cannot survive without the other. In short on the loss of the ego, there is no world, no seer and no miseries and pleasure. The sadhaka has the conviction that all this is pure consciousness.



As a traveller not knowing that a mirage is only an illusion, runs towards it to quench his thirst and is disappointed. So an ignorant person not knowing that the objects in this universe are illusions runs after them. But a person who has previously known that a mirage is an illusion, will not run after it even though he may see it. So a sadhaka who has realised that this universe is false will not run after it even though he may perceive it. He who knows that the universe along with its seer is an illusion is *Udasi* or not concerned with it. Performing all actions, he does not do anything (for want of ego). Others may see him doing so. As he perceives only pure consciousness in all things, he does not crave for pleasures, fame and siddhis. In this condition he must be regarded as God in a human body. Anything willed or any blessing given to others by the sadhaka materializes. Even his apparently impossible and foolish willing or blessing materializes. This is because it is the will (Sankalpa) of the Lord himself. It must be admitted that it is not possible for the ego to achieve these things. But what is impossible for God? It is a mere play for him.

The above siddhis and miracles is a play of the mind in the fourth state (Turīya state). But in the fifth state the mind is fully merged in pure consciousness. In this state there is no mind. All is pure consciousness. The ego is completely dissolved and the sadhaka attains liberation. As I do not propose to deal with this state, I shall only describe two sadhanas for taking the mind into the fourth state (Turīya state). We cannot go beyond the limits of this book.

#### (I) The Universe as an Appearance on Pure Consciousness :

In this sadhana, the sadhaka should always contemplate that the whole world along with its seer is just a mirage,

seen in the rays of the sun. As the mirage is an illusion so the universe is also an illusion seen in Brahman. Except Brahman everything else is transitory. Any object in this world, any good or bad deed, friends and foes are an illusion. The seer of this world spectacle (I) is also illusory. In an advanced stage of this sadhana the sadhaka realizes that the objects and its seer are not real but only an appearance in Brahman. As a traveller once knows that a mirage is an illusion in the rays of the sun, he will not hanker after it even though he sees one. So the sadhaka even when he sees the world knows that it is not real but an illusion. He will not hanker after it. From his point of view "all this is Brahman." As his mind goes in the fourth state (Turīya state) he acquires some wonderful siddhis. But as he is convinced that siddhis also are an illusion he does not wish to exhibit them. In fact he is not aware of them. Others might see their exhibition. In a very advanced state the siddhis of fulfilling anything desired is developed in the sadhaka.

#### (II) Going beyond Knowledge and Ignorance

This is very advanced sadhana and is practised only by a very very few fortunate sadhakas. This practice is extolled in many works on Hindu philosophy. In this sadhana the sadhaka is supposed to meditate that as there is no darkness in the sun, so also there is no ignorance in pure knowledge, that he is. As there is nothing but light in the sun, so there is no ignorance in the sadhaka who is pure knowledge. By practising this sadhana for a number of years, ignorance along with its resultant world gradually fades away and the sadhaka begins to perceive every object as pure consciousness. In a still advanced stage of this sadhana the sadhaka should think that as the sun not knowing darkness does not

know what light is, he, also not knowing what ignorance is, does not know what knowledge ("I am" consciousness) is. Thus he goes beyond ignorance and knowledge both of which are not real but only illusory. This is the seventh state of Yoga (Merging the mind in Brahman). All Yogas, all philosophy and devotion to God ends in this state for want of mind. This is absolute liberation. The Gita says that one in a million reaches this state.

This sadhana must be practised with great perseverance, and faith. It is presumptuous to suppose that the primordial ignorance of the ego could vanish with a few days of practice of this sadhana. It takes years and years of practice to go beyond ignorance and knowledge. In this state there is only pure consciousness without the pair of opposites—ignorance and knowledge.

## VI

## PSYCHIC POWERS

It is told in the Patanjali Yoga philosophy, that certain wonderful psychic powers are developed in the sadhaka whose mind has gone in the fourth state (Turiya state). Along with these great powers certain trifling powers are also developed. We hear of siddhis like walking on water, flying in the air, etc. But as nobody has ever seen these powers in action, we are naturally suspicious about their truth. The Yoga philosophy has described these powers only to the sadhaka towards attainment of the "Maha Siddhi" "Liberation". Real happiness lies beyond these siddhis.

In this Chapter I shall only deal with ordinary siddhis such as clairvoyance, clairaudience, thought reading, fulfilment of ordinary desires and so on. It may be noted that these powers can only be acquired by a sadhaka whose mind is pure, who has faith, and who practises sadhanas like pranayam, gazing, etc. regularly and for a number of years.

Faith is of paramount importance for the development of these siddhis. What is faith? Faith means a powerful thought about the success of a deed or an act in imagination. Nobody doubts the burning of the hand when put in fire. If with this faith, you "will" any reasonable thing it will materialize. I shall give here an instance from Bible: Once Lord Christ was travelling with the disciples in a far-off country. He saw a small mountain before him. He told the disciples that if anyone without the least doubt in his mind orders the mountain to fly off and fall in the sea, his order will be executed by the mountain. This is only an example to show what faith means. It is an axiom

that as the human ego diminishes, it is merged in the higher self. As this universe is the willing of this higher consciousness, the wishes and the willing of the sadhaka in this state materialize. The wishes of an ordinary human being are abortive. Gentle readers, whenever your wishes are fulfilled, please know that it is the work of the higher consciousness in you and not "Your work".

Secondly, a holy, and God-loving mind is an essential condition for the development of siddhis. A holy mind is a God's mind. Holier the mind the more it become fit for acquisition of siddhis.

Thirdly, contentedness of mind is also of great importance in this respect. If the sadhaka goes on desiring the mundane things of this life, his mind will never remain tranquil and calm. In the absence of these three qualities, it is impossible for the sadhaka to acquire psychic powers. A tranquil and unruffled mind means its fourth state (Turiya state). Whenever you feel happy and elated know for certain that your mind is in this fourth state at least for the time being.

Finally our mind will develop the power of one-pointedness and concentration only when we practise certain sadhanas described in the foregoing pages of this book for a number of years without break.

When the sadhaka is fully prepared with the above things, he will definitely acquire some of the siddhis described below. In this Chapter, I have described in all six siddhis along with their benefits (Phalshruti). It may please be noted that acquisition of these siddhis is not a work of few months of practice. A teacher teaches many pupils simultaneously. Some students get a first class, some only pass and the remaining fail. In the same way some

sadhakas practising a sadhana will acquire siddhis in a very short time, some will do so very late and some will fail to acquire them. Development of psychic power greatly depends on the strength of mind of each individual. With these preliminary remarks I shall deal fully with the six siddhis one by one.

### (1) Thought Reading

This is a small Siddhi of knowing the thoughts in the minds of other persons. This siddhi is developed by a long practice of gazing on a small black spot. For its success mind must become fully thoughtless. A thoughtless mind is just like a clean mirror. As any object brought before a clean mirror is reflected in it, so also the thoughts in the minds of other persons are reflected in the thoughtless mind of the sadhaka. Along with the practice of gazing on a black spot, the following practice gives quick success to the sadhaka in the acquisition of this siddhi. Ask a friend to write any number from one to nine on a slate without showing it to you. Now concentrate the mind to the best of your ability. You will be surprised to see that the number which is written on the slate will appear before your concentrated mind. In the preliminary stage of this practice you are likely to fail in your attempt to spot the correct number, because you have not been able to concentrate your mind to the depth required.

When you have mastered the first practice, try the more advanced practice of spotting playing cards correctly. To achieve success in this practice you must be able to concentrate your mind fully and make it thoughtless. After this practice try the following method. Sit in front of a friend and place a big pillow in between. Request the

friend to place his palm on the pillow and place your palm on it. Now close your eyes and ask him to think of some objects mentally. Concentrate your mind fully for a few minutes. You will be surprised to note that the very objects which your friend is thinking about mentally are reflected in your mind and becomes known to you. Confirm this by asking the friend to write down the objects he was thinking about on a piece of paper. Even if you are successful forty per cent, know for certain that you have acquired this siddhi.

Here I would like to relate some of my personal experiences just to create faith in the minds of some of my sceptic readers regarding this wonderful siddhi.

Once, before studying the palm of a client, I put my palm on his palm for a few minutes with my eyes closed. Mental thoughts regarding a tree and a serpent began to flash before by concentrated mind. I casually asked him if he was bitten by a serpent. Yes, he was. He told me that he was very anxious to know if I would be able to tell him about this important incident of his life. This thought was reflected in my concentrated mind.

I happened to read a palm of a very beautiful young girl at Poona. No sooner I took her hand in mine, thoughts about leucoderma began to enter into my concentrated mind. I told her guardian that the girl would never get married due to some physical defect. The girl raised her skirt a bit and I was surprised to see leucoderma on her legs.

I must repeat that the aspirant should practise gazing on a small black spot for a number of years before he acquires this siddhi.

## (2) Thought Transference

Before dealing with this power of the mind, I would like to tell the reader what thought is. As there are other concrete objects in this world, thought is also an object. The mind assumes the form of the object about which it is thinking. As there are other thoughts also in the mind simultaneously, this primary thought becomes very weak; secondly as soon as an idea or a thought enters the mind, it becomes suspicious about its materialization. This suspicion destroys the original thought, and in the absence of thought there is no thought transference.

Suppose a clerk who has not practised any sadhana is sitting in his office. Now suppose that he wills like this "Let my officer come to my table with a file in his hand". As this thought is very weak and the clerk is suspicious about its fulfilment, it will never materialize. But the same will is very powerful and one-pointed in the case of a clerk who has practised some sadhana. This same powerful thought form will fly towards the officer, and he will definitely come to the clerk with a file in his hand. The officer will feel restless and uneasy until he has fulfilled the desire of the clerk. Such is the wonderful magic of this supernatural power. The following conversation is likely to ensue:

"Sir, Why did you take the trouble of coming to me with the file? You could have called me."

The officer would say "No, No, I had no particular work with you. I casually thought of coming to you."

If, however, the clerk had entertained the slightest suspicion in his mind, his will would have been destroyed. In the absence of the will, its fulfilment would also become impossible.

This power is developed by a constant practice of gazing on a picture or idol of a deity for a long time. In an advanced stage of this sadhana, the mind assumes the form of that deity. This thought form is retained in the mind for a pretty long time. Thus the mind develops the power of retaining a thought form also. Such a concentrated and one-pointed thought, is very powerful and effective. The sadhaka develops this power of thought transference. It is not that thought transference is successful only in the vicinity of the sadhaka. Thought forms can be sent effectively over very long distance, as such forms transcend the limit of space.

If you desire to have a complete control over any person, or wish that he must not go against your wishes, practise the following sadhana. Get a card-size recent photo of the person whom you desire to control. At about 10 or 11 p.m., place the photo at a distance of about 3 feet from you and look at it for about 15 minutes with the greatest concentration and one-pointedness of the mind. At the same time revolve in the mind constantly what desires you want him to fulfil and what orders you want him to obey. The idea behind doing this sadhana at night is that the person in point has gone to sleep at that hour. His conscious mind naturally subsides and all your powerful thought currents enter his subconscious mind. When the person wakes, these thoughts in his subconscious mind enter his conscious mind and he cannot but abide by the wishes of the sadhaka. It is an axiom in mental science that a thought which enters the conscious mind from the subconscious must materialize. In this state even foolish and seemingly impossible wishes are executed by the person on whom you are experimenting. It is very likely that the person will become your slave. I would however like to warn the readers against using this

power for evil ends. As dignity and honour is a pride of a gentle woman, any attempt to lure her by using this power must fail. Her conscious mind will try to repulse your evil wishes. It is however easy to lure a woman who is prone to sexual weakness.

Dear readers always use this power for good of society, your friends and relatives. This power should necessarily be used for curing a boy who is misbehaving or for curing a person who is a drunkard or a heavy smoker. It is my experience that by gazing on the recent photo of such a person and at the same time revolving thoughts in the mind about curing his malady, wonderful results are obtained. To achieve complete success in this, however, you must be able to attain full concentration and one-pointedness of the mind.

Along with fullest concentration and one-pointedness of the mind complete faith in your will-power is also an essential condition for the development of this siddhi. At the time of experimenting always have an unflinching faith in this power and its astounding magical effect.

Now I will disclose an experiment which is of great use in everyday life. Suppose a stranger comes to you on some business, receive him with a smiling face. Now think powerfully that the person must abide by your wishes and thoughts. Mentally throw this concentrated thought at him and watch the wonderful result. The person will say "Yes" to whatever you talk to him or desire him to do or not to do.

This power has always come to my aid at the time of giving astrological readings and studying palms. The subject always admits whatever I say, at the time.

I shall relate a very strange incident experienced by me many years ago. In a dream I saw my Guru. He told me he had come to give me some spiritual instructions and for a cup of milk. He did this and drank the milk offered by me. I woke up in the morning and began to remember the dream. I immediately went to a friend of mine who was also a disciple of my Guru. I came home and to my great surprise and amazement my Guru was actually getting down from the tonga in front of my home. I welcomed him and offered him a chair to sit in. The Guru without any preliminary talk bluntly asked me whether I did not receive his letter. I, in all humility, told him that the postman always came at about 11 a.m. every day and that I might receive the letter at that time. My Guru angrily remonstrated that he had sent a letter informing about his arrival, giving me spiritual instructions, and leaving a cup of milk. It then dawned on me that he was referring to the dream I just had in the early morning. I immediately fell at his feet and began to weep. He then gave me some spiritual instructions, drank a cup of milk, took my leave in spite of my repeated request to dine with me. From that day onwards I did not have the good fortune to meet him again.

When this power is fully developed in the sadhaka he treats all humanity as dolls and puppets under his full control.

### (3) Fulfilment of Desires (Sankalpa Siddhi)

It is but natural that this siddhi has an important place in the science of Yoga. Every day all of us are desiring this or that to happen or not to happen. But our wishes are abortive. They become only wishful thinking. Once I was talking to my Guru over some philosophical topics

I casually asked him "Swamiji, kindly allow me to place before you a doubt. It is only you who can give me a satisfactory explanation". My Guru with a graceful smile asked me what it was I was talking about. I asked him "Swamiji, you are a hermit (Sanyasi) and a realised soul. Why, then, all this paraphernalia of a cloister, utensils, devotees and guests around you? You are a fakir. Why then are you dragged in this way of life of an ordinary householder?" My Guru only smiled on hearing this but did not say anything at that time. I was nervous and thought that my question had angered him. However, the next day he woke me up at 3 in the morning and made me sit on his blanket. His face appeared very grave at that time. He then disclosed to me the following mighty sadhana which I try to place before my readers to the best of my ability.

The Guru said: "Yesterday you asked me a very important question. But I thought it improper to answer it in the presence of an audience. In my youth I had a great desire to own a house. I also had a desire to marry. But being very poor, all these desires remained unfulfilled. After practising spiritual sadhanas for a number of years my mind completely merged in the universal consciousness and I was a realised (soul) being. The former desires which remained dormant in my mind, coming in contact with the universal mind began to germinate and materialize. I have told you already that any desire which springs from the subconscious mind must materialize. That is how I am entangled in this worldly life in spite of my wishes. If you want to experience this siddhi desire anything in the mind which is practicable. Close your eyes and fully concentrate your mind. In this state you must not have even the knowledge 'I am so and so'. Now let your

desire enter into this subconscious mind and immediately you wake up from the trance. Forget about the desire in your mind. If there is the slightest remembrance of what you have desired, you will not get any result. This is because when you remember what you have desired that thought will leave your subconscious mind without producing any tangible result. Secondly you must have full faith in the fulfilment of your wish. Lack of faith means distraction of the thought about that desire. Where there is no seed, there is no tree."

A devotee asked Bhagwan Ramamaharshi the following question: "Bhagwan! If one practising Yoga with material desires, becomes a yogi, will the original desire be fulfilled or not?" The maharshi answered gracefully: "If one practising Yoga with material desires becomes a Yogi even though his original desires are fulfilled, he does not rejoice." After realization, the sadhaka sees everything as the self. As he sees his own self in everything, there is no object for him to desire or to reject.

For the attainment of this siddhi, the practice of deep breathing and gazing for a number of years is absolutely essential. The above practices help the mind to attain concentration and one-pointedness. Know for certain that you will attain this siddhi only if you are able to concentrate your mind and have complete faith in the fulfilment of your desires. Suppose a poor man has practised the above sadhanas. Now he, with his mind fully concentrated, wills that he must own a building, worth a million rupees. If he has an unwavering faith in his willing, his wish to own such a building will be fulfilled. But what happens is this. He wills alright as prescribed. But unfortunately for want of faith in its fulfilment he is disappointed. Want of faith in the fulfilment of a wish means destruction of that

thought form and as I have said before where there is no seed there is no tree. The reader is, therefore, recommended to will only such things as are practicable. If a Government servant wills that he should be transferred to a particular place, his desire would be fulfilled. However, if he has the least doubt about its fulfilment he will be completely disappointed.

Benedictions of a realized Saint always come true. This is because their conscious mind is merged into the universal mind. This mind being all-powerful, anything willed by it must come to pass. Their blessings spring from this universal mind and they enter into the subconscious mind of the blessed. Subconscious mind being one, the blessings materialize. This is an explanation of the working of this mysterious power of the subconscious mind.

After dwelling on this subject I would like to record here some experiences of this power in action. It will interest my readers and at the same time create faith, regarding this siddhi.

(1) Once I had gone to Paithan to see my Guru. We were having a casual talk with him in the evening. My Guru suddenly went into a trance and said "It was my practice every year to go to Pantharapur for the worship of God Vitthala. I am pretty old now and cannot do so this year. If it is His will, He will Himself come to me tomorrow and give me darshan". My Guru then came out of his trance. Next morning, I had gone to take a bath at the well. No sooner had I poured water on my body, than I was summoned by my Guru to see him personally. On going there, I beheld a wonderful sight! I saw on a wooden seat placed before the Guru two black idols, one of Lord Vitthala and the other of Goddess Rukhmini. These idols

were presented to my Gurnu by a devotee from Poona who had just arrived there. I was overcome with emotions and tears began to flow from my eyes. The Gurus willing (Sankalpa) had materialized. "I will give you anything according to the faith in me," says Lord Krishna in Bhagwat Gita.

(2) My Gurnu had graced me by staying with me for a few days. As usual we were having a lively talk with him. In the middle of the talk he closed his eyes and became motionless. Then at once coming out of this state he asked me if I could get a tiger skin for him. He told me he had a great desire to sit on it and meditate. I naturally felt sorry for not fulfilling his desire at that time. Strangely enough, a casual acquaintance of mine came to him the next morning and placed before him two beautiful tiger skins, one of a leopard and the other of a tiger. He requested Gurnu to accept them as an humble present from him. The Gurnu only accepted the skin of the tiger and thanked my friend. "Horato, there are more wonders in this world than you dream of."

(3) During his stay with me, we were discussing a philosophical problem in the evening, when I noticed that my stock of joss sticks was finished. My Gurnu had a great fondness for joss sticks. I became restless. I was so much interested in the topic that I was not inclined to go out and purchase them. The Gurnu watching my uneasiness casually said to me "Don't worry, joss sticks are coming here within 15 minutes". I was wonderstruck to see that after about 15 minutes a devotee came into the hall with a bunch of highly scented joss-sticks, lit some of them, saluted the Gurnu and sat down. The divine smile on the face of my Gurnu flashes before my mind.

It is but natural that Swamiji being a realized saint performed these miracles. In my life I also had the good

fortune to experience this divine siddhi a few times. I would like to give only three incidents :

(1) It was a Sunday. I woke up in the morning and somehow or other I had a strong desire to eat puranpoli (a sort of sweet cake). To test the power of Sankalpa siddhi, I strongly willed that I must have puranpoli for my meals. I went to my wife and expressed to her my desire. She remonstrated by saying that it was the last week of the month, and there was no pulse, jaggery or ghee in the house and so on. Without an argument I went to the library and returned home at about 10 o'clock. Presently a lady of our acquaintance came to us and requested me to take my meals a bit late. At about 11, her daughter-in-law came to us with a tiffin carrier containing four sweet-cakes, ghee and other eatables. I was all the more surprised because that was the first occasion for me to receive a gift of eatables from the lady. The Lord says in Bhagwat Gita : "Surrender to me completely". Here "me" means the universal consciousness ; "surrender" means merging the ego with this consciousness. In this state the sadhaka attains the eight "maha siddhi". But as a king does not pay attention to his female slaves the sadhaka also remains indifferent to these siddhis.

(2) In 1967, I lost all my hard-earned money in the Share Market. There was no alternative but to go and stay with my son at Amravati. I felt very much ashamed at this humiliating condition. One day as I was lying in my bed in the afternoon, I willed with great concentration and faith that I must get a sum of Rs. 3,000 on 22-5-1968. I forgot about it afterwards. To my great surprise a friend of mine came to me on that very date and requested me to allow him to publish my book "Read Your Own Palm" for a consideration of Rs. 3,000. The deal was however



not effected as I demanded Rs. 5,000. The friend had come to me with the idea of publishing an old book of mine written 20 years ago. The reason why my wish remained unfulfilled was that I myself had not had faith in my writing.

(3) Every year while celebrating Guru Pournima (Worship of Guru), there used to be a programme of singing devotional songs (Bhajans) at night. On one such occasion, my hall was full of devotees. But alas, there was no harmonium or tabla, the singers had not arrived. I concentrated my mind with full faith and said "O Lord, Why all this fiasco today? It is thy will, tonight's musical programme must be supreme." I came to myself and lit some joss sticks. Presently some persons carrying musical instruments came and told me that they were sent to me by a friend of mine at Chatisgaon. Immediately two troupes of musicians also arrived. The crowning wonder was the arrival of a "Jai Tarang" player. A gardener friend of mine had filled the hall with beautiful and coloured flowers. The programme was unique and worth remembering.

An English writer has given a different method for getting one's wishes fulfilled. In his method one should write clearly on a piece of paper any reasonable wish. After concentrating the mind on the writing, he should tear off the paper and forget all about his wish. Then his wish would be fulfilled after some days. I tried this experiment many a time but did not succeed. I have included this method only for the information of my readers.

(4) Clairvoyance: The subconscious mind transcends the limits of space and time. Modern science has also endorsed this view. If our conscious mind can be made to subside by any means, the subconscious mind will take its place. As the subconscious mind has no limitation of

space, it can visualize any object thought of by the sadhaka in a trance. In this trance condition he will be able to see any object in space clearly even though it is at a great distance from him. This siddhi is called Clairvoyance. With the permission of my Guru, I shall describe in detail this sadhana for attaining this siddhi.

This miracle can also be performed by invoking evil spirits. These spirits being fourth dimensional have no limitation of space and time. It is, therefore, possible to perform this wonderful feat with their assistance. But as this is not a righteous path, I refrain from going in detail. I shall deal with the following pious sadhana for the benefit of my readers.

Take a piece of white glass (6" x 6") and smoke it over a flame of camphor. Now place it against a wall at a distance of about 2 feet from you. Now in front of the glass, place a lighted candle or a very small lamp (Niranjan). Close all the windows and doors of your room and make it completely dark. You must be all alone in the room. Now sit before the glass at a distance of 2 feet as already told, and try to look with great concentration at the reflection of the flame of the candle or the lamp. Slow down your breathing so that the flame might not flutter. After days of this practice you will notice that the black glass is getting brighter shedding its darkness. When you have come to this stage of your sadhana, try to bring in your mind any scene or place which you have witnessed before. You will be surprised to see that, that very scene or place is reflected in the glass and you will be able to see it very clearly. I repeat that you have to select only places or scenes which you have already seen in the initial stage of this sadhana. You may for instance think of your college

building, any garden you may have been visiting, your brother's or sister's face and so on.

The explanation for this phenomena is very simple. In trance condition your subconscious mind is at work and as it is omniscient, it at once perceives the place or scene of thought by the sadhaka and this thought form is reflected in the glass. The sadhana with the use of glass is only from primary sadhakas. In an advanced stage one can do away with the glass and mentally see any place or scene visualized. The most wonderful part of this sadhana is that in a very advanced stage one can see mentally even a place or scene quite unknown to him.

The readers should note that perseverance and years of practice are required to attain this siddhi. We rarely come across yogis who have developed this wonderful power. I practised this sadhana for a few months. Once I saw a jungle with some deers running about and on another occasion I saw a cricket match. As I failed to make further progress I discontinued this sadhana. I have not written anything in this book which I have not experienced myself. Even though I could not make much progress, I shall be glad, if any one of my readers at least succeeds in attaining this siddhi by practising this unique sadhana.

(5) **Knowing the Future:** According to Patanjali, this is a trifling siddhi. Clairvoyance is connected with space while knowing the future is connected with time. I have already stated that the subconscious or the universal mind is not limited by time. It knows the past, present and the future simultaneously. If our conscious mind could unite even for a moment with the subconscious, we can have a glimpse in the past and future life of any person including ourselves. This unity is achieved by fully concentrating

the conscious mind. In this condition any thought regarding the past or future of a person projected in the mind would enter the subconscious and events in that time would be revealed to the sadhaka. However this unity of the two minds is momentary. The practice of idol or picture gazing increases this span.

There are other sciences such as astrology, palmistry, numerology, in vogue to know the past and future events in the life of a person. But these sciences without the magic touch of the subconscious mind are not trustworthy. That is why predictions of very few astrologers come true. Knowledge of the conscious mind is suspicious while that of the subconscious is true and unmistakable. Once I hypnotised a boy and asked him to multiply 342 by 28. He at once gave the correct answer 9,576. Then we multiplied the figures on a slate. It came to 9,176 by mistake. The product done by the subconscious mind of the hypnotised person was correct.

The occasions of the unity of these two minds are however very rare. In my professional career as a palmist, the subconscious mind has often come to my help in difficult and trying times. I shall record here a few incidents for the amusement of my readers. In this there is not the least sense of pride or self-praise on my part. It is the glory of that subconscious mind.

(1) When I was at Kollhapur a farmer came to me one day wearing torn clothes and a turban. Looking at this strange client I did not feel like reading his palm. As, however, he pressed me to tell something about him, I sat before him closed my eyes and placed my palm on his. To my great surprise, thoughts about a big bungalow, costly clothes, golden chains, etc., began to flash before my mind.

I opened my eyes and told him that it was a hand of a very rich person and that I was surprised to see that he was an ordinary farmer. He said "Sir, don't play the fool, please tell me my fortune and I will pay you your fees". As I did not tell him anything he went away apparently disappointed. Next day a Fiat car stopped in front of the door of my house and the driver on meeting me told that Sarda Sahib desired to see me and that he had sent the car to fetch me. On going there I saw a gentleman sitting on a couch. He was wearing a silk shirt and had a gold chain around his neck. He received me cordially and seated me near him. He said, "My friend! Do you recognize me? I am the person who visited you yesterday in the garb of a farmer. Please excuse me for testing your science." He offered me tea and I returned home in his car.

(2) Once a lady came to me for consultation. On concentrating my mind, I began to see a person with one leg cut off. I casually asked her if any of her relatives had one of his legs cut off. She at once prostrated before me and told me that her husband's leg was cut off by a surgeon on the previous day.

(3) A librarian in Fergusson College once came to me for testing my knowledge of palmistry. No sooner I put my palm on his, than thoughts about marriage ceremony, band, sweetmeats, etc., began to flash before my mental eye. At the same time I could visualize a person dying of burns in a stove tragedy. I advised the young man not to marry at least for a year as there was danger to his life. Later on I was told that my friend had died of burns on the very day of his marriage.

A bare study of planets in the horoscope or on the palm is insufficient for forecasting the future events accu-

rately. In addition to this study, the fortune-teller needs the help of the power of intuition to achieve mastery over this wonderful science.

(4) **Romani**: In "Arabian Nights" we read about jinnce and genies performing superhuman deeds and helping human beings. As, however, these stories are imaginary, nobody believes in them. They are written for the sake of amusement only.

Picking up the central idea from these stories it is just likely that yogis of the past might have thought of creating such a mental and a four-dimensional being. I shall discuss here for the first time certain practices for creating such a mental being and using him profitably in our daily life. In my opinion, this sadhana is not given in any book dealing with supernatural phenomena.

The sadhaka on waking up in the morning should lie down in his bed without getting up. In the morning the mind is usually clear and thoughtless and thus quite fit for this sadhana. Now he should mentally cut off a portion of his mind and create a mental figure out of it. Then mentally he should project a subconscious mind in that mental figure. Now it become a conscious mental figure. Then powerfully imagine that the conscious figure is your mental daughter. Here your powerful imagination and unswerving faith plays an important part in achieving success in this siddhi. Mentally give her a bath, put on her good clothes and offer her good food. The secret of success in this sadhana is that you must not for a moment forget her. After some months this mental thought will take a concrete form. Now try to talk with her. In the beginning you will fail in this attempt because you think she is a stranger even though she is your own mental

creation. Gradually, however, there will be a mutual exchange of thoughts between you and your daughter. In an advanced stage of this sadhana the daughter will be your obedient slave. Order her to go to any place and bring news from there and she will at once do so within a fraction of a second. You order her to call your friend and she will do so immediately. You ask her "let my mind become thoughtless as the time of meditation" and it will so happen. Tell her "I must have a sound sleep at night" and you will sleep like a log.

This daughter will be of immense help to you in fortune telling, water finding and so on. However, you cannot expect from her, household work such as writing letters, washing clothes, etc., as her body is mental.

In a very advanced state of this sadhana you feel very happy in the company of your mental daughter because she is divine and not of earth. There is no expense on food and clothing, she will be never ill, she will never grow old and practically speaking, she is immortal. You feel that there is no more lovable being in this world than that of your mental daughter. I regret I cannot divulge why I have named this siddhi as "Romani".

The readers should kindly note that it is quite improper to put the daughter to work constantly. As your other real daughter she is also likely to get fatigued and will refuse to work for you occasionally. The reason why one should not imagine an idol of God instead of a girl is that it is abnoxious to order God to obey your trifling orders such as bringing news, etc. It may please be noted that worship of God is for liberation only.

I have explained in detail in this Chapter certain practices for attaining 5 or 6 important siddhis even by an

ordinary person. It must, however, be noted that these siddhis cannot be demonstrated by the sadhaka at will and at any time like a magician. The sadhaka is unaware of any miracle which other people see him perform. Lepers used to get cured by touching the garb of Lord Christ without his knowledge. As the mind of the Dnyani (Realised soul) is merged into pure consciousness, it is often observed that these siddhis which are of the mind, are not seen to develop in him.

## VII

## BEYOND BODY-CONSCIOUSNESS

In a philosophical book of great antiquity, it is said, "True experience of the self is the unawareness of even 'I am'."

As a snake discards his worn-out skin and is not aware of it afterwards, similarly a realized person is unaware of his body. In the absence of body-consciousness ideas about this mundane existence, miseries and pleasures, liberation and bondage, etc., vanish and his mind goes in the fourth state (Turiya state). When the sadhaka goes beyond this state also, he becomes Brahman himself and the Upanishads describe that state by using the cryptic words "Not this, not this", Brahman is beyond words.

For achieving this unique state I propose to place before my reader's four or five sadhanas for practice. These thoughts are to be revolved in the mind throughout the day.

(1) Imagine that you had a dream. In that dream, you have purchased a plot and are building a house. The house is completed and you call your dear friends for the house-warming ceremony. Now imagine that you wake up from this dream and it is still continuing. You give a sumptuous dinner to your friends, arrange a programme for their entertainment, etc. Now as you are out of the dream, you will have no knowledge about these future happenings. Similarly think that you have awakened from this world dream. As there is no experience of the world now, you will have no knowledge about what is happening here, after you wake up. Such thoughts give great peace of mind and you feel divine joy.

(2) You see a mirage in a desert and also the reflection of the sun as false water. In the same way think powerfully that your mind is just like the mirage and the reflection of pure consciousness in it is your ego. Both the mind and the ego are not real things but a superimposition (like the mirage in the rays of the sun) on pure consciousness. Such thoughts are useful in eradicating the ego sense.

(3) The sadhaka should always imagine that he is outside his body at a distance of about ten to twenty feet and he is the witness of that body. In this condition the sadhaka will have no experience of bodily pains or pleasures, honour or dishonour, etc. His mind remains calm and tranquil in times of greatest miseries and misfortunes. He enjoys real peace of mind.

(4) Imagine that you are standing in front of an ant-hill. The ants are running here and there as if with great enthusiasm and there are specks of corn in their mouths. They are meeting one another, and they are unable to cross tiny stream of water. You will find all their activities as childish because you are not an ant. In the same manner try to become a superman and look at this world. You will then know that all glory, power, wealth, cities, etc., is childish, like the world of the ants. This is because your mind is now a divine mind. Practice of this sadhana will diminish your craving for worldly things and activities and you will always enjoy "Divine Joy".

(5) Think powerfully that all activities in this world are directed and controlled by the Almighty. Nothing happens unless willed by Him. As you are also a tiny part of the universe, think that your life and its activities are also controlled by him. Your life is being shaped according to His will. Unwavering faith in this thought is a

mighty prayer and limit of devotion to God. This is a fact and not fatalism. You must have the conviction that the mere raising of your hands is His will and not your own. In an advanced stage of this sadhana, the sense of ego is completely annihilated and sadhaka is convinced that the activities of this world and his body are controlled by His will. He thinks that he is a puppet moved by the Almighty. Under His direction, his life is bound to become divine, happy and glorious.

These sadhanas are not supposed to be practised in a sitting position and at a fixed time like other meditations. The sadhaka must revolve these thoughts in his mind during the whole day. In the end the sadhaka will feel that this world panorama is a mere sport of the Almighty. He will not take seriously any misfortune, disappointment, humiliation, etc. which he might be subjected to. Of all the above five sadhanas, sadhana number 5 is supreme and brings about quick results.

### VIII

### PRAYER

"More things are wrought by prayer than this world dreams of"

—TENNYSON

Almost all the religions of the world have extolled the efficacy of praying to God. In prayer, there must be duality—God and the devotee. We think we are insignificant beings and God is omnipotent, omniscient and merciful. We imagine such a God on pure consciousness and also ourselves as Jivas (little egos). Not having the experience that we are that consciousness we think we are helpless, poor and insignificant beings and that God is Almighty. We also imagine that God would fulfil all our desires and we would be happy by offering prayers to him. The desire for prayer springs only when there is the ego sense (jiva). It is the Jiva who hankers after happiness and joy. When human effort in this direction fails man looks to God for solace, so long as you believe that you are a jiva, so long you must believe that God is also true. It is ludicrous to kill a hen half for dinner and keep the remaining half alive for laying eggs.

What is the mystery of prayer? Is it always fruitful? Does God help his devotees? Does He expect that the devotee must pray to Him? Does He like flattery? These questions are sure to arise in the mind of the sadhaka. In ancient times there was a temple of a Goddess in Greece. It was believed that the Goddess granted boons to her devotees. There was a custom to hang a small bell in the temple whenever the Goddess granted such a boon. Once a Saint and his friend went to the temple. The friend said, "Oh revered Sir, look at these bells hung by the devotees to

whom the Goddess has granted boons. Does it not prove that the Goddess grants prayers?" The Saini with a gentle smile said, "Whatever you say is true. But I don't see any bells hung by the devotees whose prayers are not granted by your Goddess." This anecdote clearly proves that all prayers are not granted. Can prayer nullify the fruits of past actions (Prarabdha)? To this question Bhagwan Rama Maharshi said in his usual cryptic way, "If we suppose that even God cannot destroy the fruits of past actions that even God cannot destroy the fruits of past actions (Karma) then karma will be superior to God." But karma is insentient. So it is ludicrous to ask the question. In a venerable Marathi religious book there is a story of a widow who overwhelmed with grief asked God: "If fruits of past Karma cannot be undone by you. O Lord then what is the use of offering you prayers!"

In the beginning I have said that existence of ego sense is imperative in prayer. At the time of de-clothing of Draupadi by Duryodhana, the lady tried to save her honour by holding on tightly to the knot of her sari. But when she was convinced that her effort to do so was unsuccessful, she raised her hands and invoked Bhagwan Krishna to come to her help. Here there was the ego (of Draupadi) in existence and at the same time there was complete surrender to God. This is why her prayer became fruitful. If in time of greatest misery the devotee completely surrenders his personality, his prayer would surely be granted.

If the ego sense completely vanishes then who would pray to what God and with what end in view? On the loss of the ego the sadhak becomes Brahman, one without a second. Like a salt doll immersed in sea, she becomes sea herself loosing individuality. As there is no ego, thoughts regarding happiness and misery also vanish.

Swami Vivekanand had to undergo many hardships in his youth. He had a large family to support and had no income. In this delicate condition he went to Bhagwan Ramkrishna Paramhansa and spoke to him about this. The great Master asked Swami Vivekanand to go to Kali temple and ask the Goddess to give him service. The Swamiji did accordingly. As soon as he had the darshan of the Goddess Kali, he lost his consciousness and went into nirvikalpa samadhi. After some time he rose from this state and told the master whatever had happened. In this case as the ego of Swami Vivekanand was lost he received much more from the Goddess, than mere service. He attained self-realization. As a beggar standing before God asks for a piece of cloth so the Swamiji who asked for a petty service got self-realization instead.

Does God expect prayer and praise from his devotee? No, he has no need of leaves, flowers, fruits or water. He expects only complete surrender to him. When the egohood diminishes the sadhaka becomes God himself. In a very advanced stage of this devotion, the ideas about God and his devotee both vanish and the sadhaka becomes Brahman, one without a second. When he begins to come down to world-consciousness anything willed in this state of mind materializes. Devotion is nothing but complete surrender to Him.

The advice not to fix pictures of God facing South, to prepare a Talisman, to observe fasts without eating salt, not to wear ring in the middle finger, etc., is meant only for ignorant persons who do not understand the foregoing paragraph. It is, however, true that by following the above rituals with complete faith in their efficacy, their desires would be fulfilled. Such fulfilment of desires is the result of their faith in God rather than that of rituals. As a

magnet does not attract rusted iron, so an unclean mind is not attracted towards God. The above rituals only serve to clean the mind.

God understands the thoughts of even insects and ants will He not understand your thoughts and desires? Why should then one pray to Him for the fulfilment of his desires? To remain content in whatever He gives or takes away from us is the limit of our devotion. I have already said that in prayer there is the duality—God and his devotee. So long as there is duality, there is no real happiness and peace. "There is fear in duality." "There is happiness only in God-consciousness, not in the little ego," say the Upanishads.

My only prayer to Him is like this: "O Lord! your will is supreme. I will always think that whatever you will send me, would be for my good. I will never pray you to give me wealth, a good and beautiful wife or other glory. As long as you desire that I should live, you will give me my daily bread. My only prayer is to be one with you in the end losing my individuality. You also know this. Why then should I pray to you for this?"

"Be contented with your condition of life," says the great Saint Tukaram. "Those also serve Him best who only stand and wait," says another poet very aptly. I only wish that my readers should try to be happy and be at peace by completely surrendering to His will, wishes and even his life to Him.

## IX

### HYPNOTISM

After practising certain sadhanas described in the foregoing Chapters the will power of the sadhaka is developed tremendously. When he is able to control his own mind, he is then able to control the minds of others also. Hypnotism is nothing but establishing control over the subconscious mind of another person by certain methods. Many strange and unbelievable miracles can be performed under hypnotic sleep induced by the operator. One should not however learn this art only for showing miracles to the public. Hypnotism should be practised for curing mental illnesses, insomnia, certain vices and certain physical maladies.

There is a strange misconception about hypnotism in the minds of many persons. They think that invocation of certain spirits and ghosts is necessary for hypnotism. Others believe that certain inhuman practices are required to be performed by the sadhaka to become a good hypnotist, still others think that hypnotism is nothing but inducing sleep in the subject. Even though induction of sleep is an important factor in hypnotism, it is not all that is expected. A proficient hypnotist can establish full control over the minds of others even without the induction of sleep.

I do not propose to trace here the history of hypnotism. My readers would do well to refer to other books for this. In this Chapter, I shall describe fully the methods of hypnotising others, demonstration of some miracles in hypnotic sleep and curing of certain physical and mental ailments.

I have already said that when our will power is developed tremendously, then and then alone we can control the



of others. Along with this development of will it is necessary that our eyes also must be hypnotic. Hypnotic power is developed by the practice of pranayam and becomes hypnotic by the practice of gazing in the eyes. Along with these two requisites, unwavering faith in the hypnotist will power is absolutely necessary for a person who is to become a master hypnotist.

After offering these preliminary remarks, I shall give you some elementary experiments in hypnotism.

(1) While walking on a road focus your eyes on the nose of a person who is walking in front of you and at the same time think powerfully that the person must turn his face back and look at you. If, however, there is the slightest doubt about the success of your experiment it will fail. Because lack of faith destroys the very germ of the thought form in your mind and in the absence of thought nothing will happen. If your will power, gazing on the neck and face, are quite up to the mark, then that person will turn his face and look at you. He will not know why he is doing so. In the beginning the experiment is likely to fail because your will and faith are not so strong. Repetition of an experiment ensures ultimate success. Suppose an experiment of this nature becomes successful after performing it over one hundred times. As you go on performing it unsuccessfully you are approaching success in the end. Never leave an experiment till it is successful, when once an experiment is successful it will be always successful in future.

In my elementary practice in hypnotism I failed miserably. I could not induce even a mild hypnosis on any of my subjects. People began to laugh at me. I still remember one evening years ago. When I was successfully hypnotising a young friend, I literally embraced the boy with joy.

From that day onwards, I have successfully hypnotised thousands of persons both young and old.

In the beginning I used to close the window of my room and looking through the slit in it, began to concentrate my mind on a person sitting in the gallery of an opposite block. With this greatly concentrated mind I used to order him successfully to go inside and fetch a newspaper or some such things. Once I was travelling with my friends. A young lady was sitting, just 3 or 4 benches away from us. I had a sudden whim of tasting my hypnotic powers. I told my friends that I would show them an experiment. "Look at that girl in front of you. In a few minutes she will come to me and request me to lend her some book to read." I concentrated my mind on the neck of the girl and strongly willed that she must come to me for a book. The girl immediately became uneasy and began to look here and there. She ultimately came to me and requested me to lend her some book if I had any. I gave her one book and a newspaper.

In an advanced stage, it is quite possible for the hypnotist to stop a person walking on the road or to come to you even though you are a stranger to him. The person, however, does not know why he is behaving like that.

What is the scientific explanation of this phenomenon? By intense sadhana, the mind of the hypnotist becomes thoughtless. This is his subconscious mind. Any thought regarding another person enters his subconscious mind and from this mind it passes on to his conscious mind. Any thought coming to the conscious mind from the subconscious must materialize. Any order or suggestion given to the subconscious mind of a person by the subconscious mind of the hypnotist would be carried out by that person without the least doubt or revolt. It may be noted here that

orders given by the conscious mind of the hypnotist to the subconscious mind of the person will never be carried out. Identity of two minds is expected in this phenomenon.

Now try the following experiments to test your hypnotic powers in the beginning. Ask a young boy to sit in a chair. There should be nobody else in the room. Because if in the elementary stage our experiment fails, we are likely to lose confidence. The room should be calm and dimly lighted. Now ask the boy to clinch his both hands together and you make a few passes over his hand. Now tell him "You will not be able to loosen the grip of your hands try as you will". If the boy fails to separate his hands then be sure that your experiment is successful. Now ask him to close his eyes and say, "You will not be able to open your eyes. Try". The boy will fail in his attempt to open his eyes. This is because your order to him has gone in his subconscious mind and that mind being obedient to any order given to it, the boy will not be able to open his eyes. Your order should be commanding but soft and you should have complete faith in the success of your experiment.

Such experiments fail in the beginning for want of faith in your thought. Lack of faith destroys the very thought itself and for want of thought your experiment fails. When you will powerfully think that your thoughts are springing up from your mighty will power which is divine, then and then alone you will be a good hypnotist.

After trying the above experiments for a number of days, try to hypnotise a person. The chief aim of hypnotism is to induce hypnotic sleep in the person. There is a vast difference between hypnotic and ordinary sleep. In ordinary sleep we cannot establish any contact with the person in sleep. He is not able to hear us and if we prick a needle, he will immediately wake up. In hypnotic sleep

the conditions are different. Hypnotic sleep is induced by suspending the working of the conscious mind of the person. This done, his subconscious mind becomes active and the hypnotist tries to be en rapport with this subconscious mind.

A suggestion given to the conscious mind of any person will not be easily accepted by that person. If you tell a person in his waking state that a crow is sitting on his head, he will call you a fool. He will, however, readily accept this suggestion when he is hypnotised. For it is the nature of the subconscious mind to accept any suggestions and obey any orders, however foolish and strange, they might appear. Subconscious mind has no faculty of reasoning. Hypnotise a person and suggest to him that he is a woman. He will at once assume that part and begin to show all modesty and behaviour befitting a woman.

In hypnotic sleep, the person can hear the talk of the hypnotist and can also speak with him. Seeing the person hearing and speaking with the hypnotist, other people doubt the truth about hypnotism. It may however be noted that this hearing, speaking and obeying orders is done by the subconscious mind of the hypnotised person.

Further the subconscious mind of the hypnotised person is en rapport with the conscious mind of the hypnotist. The hypnotised person will only hear the talk of the hypnotist. He will not be able to hear anything spoken by other persons. From his point of view, there is nothing else except the hypnotist. His subconscious mind is in tune with the mind of the hypnotist.

It is not possible to hypnotise all persons. Even a master hypnotist cannot hypnotise more than 5 or 6 persons out of ten. The reason is that the will power of the per-

sons who cannot be hypnotised is very powerful. This comes in the way of success. Young boys of the age-group of 10 to 15, persons who are used to obey orders (such as police, military personnel, etc.) and ladies in general can be hypnotised easily. It is difficult to hypnotise white complexioned persons and persons having green or grey eyes. Lack of faith and sympathy in the hypnotist is also an important reason for failure in hypnotic experiments. It is, therefore, very difficult to hypnotise our relatives and close friends. However, if you have developed a powerful will power and have complete faith in your thoughts, you will be a master hypnotist.

Now I shall describe in detail the various methods of hypnotising other persons. When you have achieved some success in the above elementary experiments then and then alone you should try hypnosis. With many years of experience, I think that evening time is most suitable for hypnosis. The room in which you are performing the experiment should be very clean and tidy. There should be a picture of some deity on the wall. If it is very hot, a mild breeze from a fan is congenial. Scented joss-sticks should be lighted in the room and the hypnotist should sprinkle some perfume on his clothes. Persons who are non-believers, sceptics, friends and relatives should not be allowed to sit in the room, because anti-thought currents from them create an unsympathetic atmosphere. In such an atmosphere your experiment is likely to fail.

For the sake of convenience I shall denote P for the hypnotist and X for the person whom you are hypnotising. Ask X to sit in an arm-chair (this is the most convenient seat) comfortably. Ask him to relax completely and while gazing in his eyes steadfastly tell him to count figures from 100 in a reverse order. This ensures concentration of his

mind. When he begins counting suggest to him in a sonorous voice "Your eyes are slowly closing, you are feeling sleep". You will presently go to deep sleep, sleep; sleep; sleep." When you give him such suggestions his eyelids would really become heavy and the eyeballs would move up. This is a sure sign of hypnotic sleep. When in this condition tell him "You are going to sleep, you are falling back". While telling this lightly place your thumb on his forehead and push him back. He will immediately fall back in the chair completely hypnotised.

The suggestions which we make should always be positive and not negative. Never suggest to him that he would not remain awake, or that he would not be able to open his eyes. Suggest to him positively that he is sleeping fast and that his eyes are closing.

Reference must be made to a mistake committed by a new operator. When he has really hypnotised X, the operator is not sure about his success. He does not dare to talk with X all the while suspecting that if X talks to him he is not hypnotised. What happens is like this. X is really hypnotised. But suspicious thoughts from the subconscious mind of the operator enters the subconscious mind of X and he wakes up from hypnotic sleep. Such suspicion on the part of the operator is responsible for the failure in hypnotic experiments. Greatest faith in our will power is therefore, absolutely necessary in hypnosis.

There are three states of hypnotic sleep—primary, medium and deep. Any ordinary hypnotist can induce primary and medium hypnotic sleep in X, but to induce deep trance requires greatest will power and practice of pranayam and gazing for a number of years on the part of a master hypnotist. Needless to say that such great masters must be far and few.

Now I will give a tip for the successful performance of this experiment. Tell a boy in confidence that he should feign to go to sleep when you are experimenting on him in the presence of X. This will induce confidence and faith about your powers in the mind of X and your work will be easy. When once you are successful in hypnotising a person you will develop confidence in your own powers also. Never be disappointed or dispirited even if your experiment fails in the beginning. Remember that success in hypnotism is not cent per cent.

I have given above a sure method of hypnotising a person. Many operators follow other systems also which I shall detail below.

(1) Tell X to sit in an easy chair and place before his eyes a bright object such as a ring or a crystal. Ask him to look at it with great concentration suggesting him all the while that he is feeling sleepy and that he has gone to sleep. This will induce hypnotic sleep.

(2) As before ask X to sit in a chair and close his eyes. Now point your thumb towards the centre of his eyebrows and at the same time place the left palm of your hand over his head without touching it. Give him suggestions about sleep. As our will power enters the brain of X through our fingertips X will go to sleep.

(3) As usual tell X to sit in a chair and close his eyes. Now ask him to count figures from one hundred in a reverse order. At the same time suggest to him that when he comes to the figure, say, 54, he will go to sleep. X will count the figures alright but when he approaches the figure 54 he will begin to feel drowsy and when he comes to the figure 54, he will fall asleep.

(4) Ask X to sit in an easy-chair and stare in his eyes. After half a minute or so, ask him to multiply say 13 by 12 mentally. As this is an easy product his mind will be diverted to the multiplication. At this moment suggest to him that he will go to sleep as soon as his product is ready. The scientific explanation for this method is very easy. As the conscious mind of X is busy multiplying, your suggestion about sleep will not reach it but will centre his subconscious mind and he will go in hypnotic sleep. It may however please be noted that such multiplications should be easy as otherwise X will not be interested in doing them.

(5) Place a slate in the middle of the room. Place a bright coin on it and ask 4 or 5 boys to look at it intently. At the same time give the usual suggestion about sleep to them. Out of those boys some will fall down as they would be hypnotised. Arrange their bodies in a comfortable position. They will not wake up even though you touch them. According to my experience this experiment is not successful with older persons.

(6) If the operator has developed tremendous will power, he will be able to hypnotise X by merely closing his eyes and pushing him backwards in the chair and giving him the suggestion about sleep.

Many books on hypnotism mention the efficacy of passes. They maintain that magnetic blood in the tip of the fingers of the operator brings down blood from the brain of X when making passes, and makes him drowsy. During my career as a hypnotist I have however not found the practice of making passes useful. The above 6 methods centre around suggestion about sleep. These are sure and effective methods for hypnotising a person.

I have already said that the operator should not allow sceptics and non-believers to sit in the room. Anti-thought currents from them entering the subconscious mind of X are likely to spoil the experiment. However, the operator should positively allow believers in this science to sit around X as positive thought currents from their mind make the experiment a great success. The desire of such persons to watch a hypnotised person and the miraculous power of his subconscious mind tends to increase the will power of the operator himself.

When you have hypnotised a person, you should give him the following suggestions: "You are fast asleep and will be in this sleep for half an hour. Now you will not hear anything else except my voice. In future you will go in hypnotic sleep instantly. Sleep, sleep, sleep." Your voice must not be persuasive but commanding.

#### *Suggestions:*

I have already said that there are three states of hypnotic sleep—primary, medium and deep. In the primary state X is in rapport with the conscious mind of the operator. He will generally obey his orders. But if he suggests that X is a dog, his conscious mind will not believe this and he will call the operator a fool. But in the medium state when the conscious mind of X vanishes, his subconscious mind will readily believe in whatever he suggests to him.

When you are able to take X in the second state of hypnosis you will observe how powerful and susceptible his subconscious mind is. I shall describe below some miracles performed by this subconscious mind of X. It is assumed that X is in medium state of hypnosis.

(1) Hypnotise X and tell him he will only hear his voice. Ask him "Are you feeling happy and peaceful." He will at once say "Yes". Then ask your friend to repeat the question. X will not answer because he will not hear the voice of your friend.

(2) Ask X to raise his hand and suggest that it has become lifeless and stiff like a dry wood. Suggest to him at the same time that he will not be able to bring it down however he may try. X will try to bring his hand down but without success. Now remove this suggestion and tell him that his hand has become quite normal and he can bring it down. He will be able to do so at this suggestion.

(3) Place a piece of paper in the mouth of X and tell him that it is a biscuit. He will eat the paper thinking that it is really a biscuit.

(4) Tell X that after 2 minutes it will be eight o'clock and that he will hear the strokes in the clock. Suggest to him also that at the 8th stroke he will stand up. Now wait for about two minutes. X will feel restless and fumble. At the suggested moment he will stand up thinking that the eighth stroke has chimed.

(5) Tell X that it is extremely cold outside and that he is shivering. He will really begin to shiver and his teeth will chatter. On removing this suggestion he will be normal again.

(6) Apply some kerosene to the back of the palm of X with your finger and suggest that it is a very nice attar. He will smell the back of his palm with great pleasure thinking that it is really attar.

(7) This is a most wonderful miracle performed by the subconscious mind of X. Hypnotise him and ask him to multiply, say, 212 by 37 (a fairly difficult multiplication).

Now wake him and ask him to count from one hundred backwards. When he has counted some numbers hypnotise him instantly and ask him the answer. He will give you the correct product. You should then do the multiplication on a slate and check it with his answer.

(8) An operator who is far advanced in hypnotism can show the following phenomenon. He hypnotises X and taking an object (such as a fountain pen, watch, a bottle, etc.) asks him to name it. X with his eyes closed will be able to recognize all the objects. In this experiment it is necessary for the operator to look at the object intently and to have complete faith in the success of the experiment. In the third state of hypnotism this experiment is a child's play for the operator.

I have myself performed the above experiments thousands of times. There are other experiments mentioned in books on hypnotism but as I have no personal experience about them, I have not mentioned them in this book. My readers will do well to refer to those books if they are inquisitive.

The scientific explanation for such phenomenon is very simple. The mind of the operator is entrapped with the subconscious mind of X. Any suggestion made to his subconscious mind by the operator is accepted by X without the least doubt because his conscious and rational mind has subsided. Hypnotism aims at full control over the subconscious mind of X.

**Post-hypnotic Suggestions:**—Suggestions which are carried out by X after he wakes up from hypnotic sleep are called post-hypnotic suggestions. I will describe below some experiments in post-hypnotic suggestions. These are the only experiments which I have performed myself successfully.

(1) Hypnotise X and tell him that on waking up he will not be able to move from the chair howsoever he might try. Then ask him to wake up. On waking up, he will try to get up from the chair unsuccessfully. He will feel that he is stuck up to the chair. Hypnotise him again and remove the suggestion. On waking up he will get up from the chair normally.

(2) Hypnotise X and tell him that his friend "A" has gone out of the room and that he will not be able to see him on waking up. "A" should be in the room all the while. Now wake up X and pointing towards other friends ask him to tell their names. He will do so readily. Now point towards "A" and ask him the same question. As per suggestion of the operator X will not see or hear "A". He will at the most say that "A" is not in the room. Hypnotise him again and remove the suggestion. On waking up again X will be able to see "A" as usual. This is a most wonderful experiment in post-hypnotic suggestions.

(3) Hypnotise X and tell him that on waking up he will not be able to remember his name. Dehypnotise him and casually ask other friends their names. They will readily do so. Now ask X his name. He will fumble and feel ashamed because he has completely forgotten his name. This is called amnesia. Hypnotise him again and remove the suggestion. This experiment would be very useful in obliterating past miseries and agonies from the minds of persons so afflicted for a particular number of years as per suggestion given.

(4) Hypnotise X and tell him that on waking up he would open a cupboard, take out a particular book, open a particular page and hand it over to the operator or somebody else in the room. On waking up he will do everything as suggested. If the operator asks him why he has

done so, X will not be able to give a satisfactory reply. He will only say that he did it casually. If however you suggest to him that he will squeeze the neck of a friend in the room on waking up, he will have an intense desire to do so but his conscious and rational mind will prevent him from doing so. Post hypnotic suggestions must be reasonable and within the scope of action.

(5) Hypnotise X. Now place a black cap on the floor in front of him and suggest that on waking up he would see a white cat sitting in front of him. On waking up X will look at the cap and fondle it all the while thinking that it is a cat. If the operator asks him about this, X will say that he is fondling a beautiful white cat. Hypnotise him again and remove the suggestion.

(6) Keep on a stool a pack of 11 blank cards, one of which should be secretly marked. Now hypnotise X and in this state ask him to open his eyes. Now show him the marked card saying that it is a picture of Bhagwan Ramkrishna Paramhansa. Then mix this card somewhere in the pack. Now wake him up and ask him to hand over the picture from the pack of cards. O wonders! He will pick up the marked card and hand it over to P. As per suggestion from the operator X will see a picture of Bhagwan Ramkrishna on the marked card. Hypnotise him again and remove the suggestion.

(7) Hypnotise X and suggest to him that he would be given a glass of sherbat on waking up. Wake him up and hand over glasses of plain water to other friends and also to X. X will feel that he is really drinking delicious sherbat. Hypnotise him again and remove the suggestion.

In the third state of hypnotism, still more wonderful and uncanny phenomenon can be demonstrated by the ope-

erator. For this the operator as well as X must both be of a very high calibre. It is not that all persons can reach the third state of hypnotism. Fortunate is the operator who comes across such a person. I shall detail below some experiments which can be performed in a deep state of hypnotism. It is assumed that X is in a deep trance.

(1) Hypnotise X. Now suggest to him to read a page which is in front of the operator. At the same time open a book and fix your eyes on any line in the page. X will read the same lines which you are seeing. I regret to say that I could not perform this experiment successfully for want of any X who could be deeply hypnotised. I came across 2 or 3 young girls but whenever I hypnotised them they went beyond this third state, a state practically of deep sleep. On one occasion only, I could hypnotise a girl who was able to recognise any object which I held in my hands. Once she even told me that I had a chappal in my hand.

(2) In a deep state of hypnotism faculty of clairvoyance is seen to develop in X. I would like to record here my experience about this divine faculty. Many years ago some persons unknown to me came to my house at night. They told me that one of their relatives (a young commerce graduate) was missing for the last few days and they wanted to know his whereabouts. I thought of trying hypnotism for knowing his whereabouts. I called my usual girl who could at once go in the deep state of hypnotism. She came accompanied by her father. I hypnotised her as usual and asked her about the whereabouts of the missing person. She told me that the person is among a gang of Iranis and that they were harassing him. She also told me that they have removed the ring and chain from his person. I asked her about the probable date of his return. She told me that his relatives would receive a post-card around 20th

date. I woke her up, thanked her and asked her to go home. The relatives however became furious. They said, "Why our boy should go to Iranis? Your hypnotism and all that is humbug." They went away fully disappointed. I also felt very sorry at that time. However, on the 20th, those people came to me with a post-card. The card was written by the missing boy himself informing that he was returning. After four days the relatives and the missing boy came to me with garlands and sweetmeats. They corroborated everything that was spoken by the girl in hypnosis. I must however say that I could not perform another experiment of such a high order. In deep hypnosis the soul and body are separated and the soul can move freely anywhere. Many hypnotists claim that in deep hypnotic sleep X can know the place where secret wealth is buried, the exact place where water can be found, and so on. They also claim that he can have a vision of long forgotten civilization and condition on moon and other far-off stars. Their claim is based on the assumption that the soul can wander in space and time without hindrance. I cannot submit to their claim for want of a genuine demonstration from them. I presume that even my own experiment recorded above might not be a genuine one but a casual freak of the unfathomable mind.

(3) Suggest to X in deep hypnosis that on waking up he will feel that he is M. Here M must be a close acquaintance of X. On waking up X will really feel that he is M and try to behave like him. A famous hypnotist in England suggested to X in deep hypnosis that he was doctor M. On waking up X really thought that he was doctor M. He even went to his dispensary and sat in his chair bewildered. The hypnotist however followed him and removed the suggestion. However, such experiments are rarely successful. I have quoted this experiment from a book written by Mr.

Coates in 1908. I do not know whether such experiments are performed by hypnotists at present.

(4) Tell X in hypnosis that he will come to you on next Sunday at 9-23 a.m. with a bunch of bananas. He will come to you exactly at the suggested time with bananas in his hands. It is presumed here that bananas are freely available in the market. At the suggested time he will begin to fumble because the suggestion given to his subconscious mind will enter his conscious mind at that time and he will obey your order. Subconscious mind has a very keen sense of time. Even if you suggest to X to perform some act even after ten or fifteen years he will do so punctually.

(5) From birth till death every human being is experiencing something through his five senses. These experiences are recorded in his subconscious mind. Experiences of our childhood are covered up by later experiences. For this reason we are unable to remember our early life. We remember an incident when our consciousness touches it. It is like a gramophone record producing the voice of the space on which the needle is moving. In deep hypnosis the consciousness of X can touch any incident in his life suggested and he will be able to describe it accurately. He can even tell you the name of the vegetable prepared on a particular day. Subconscious mind is just like a plate in a camera. Subconscious mind in addition to conscious experiences records also incidents and visions not experienced by our conscious mind. Visions in dreams, thought forms from the minds of others, our own imaginations and reveries, and also incidents in our past life. It is an indelible record of these known and unknown experiences. This is really a wonder. In the state of deep hypnosis, forgotten incidents could be remembered vividly. A student staying



with an illiterate family used to recite loudly poems of Shakespeare, Milton and Shelly every night. These poems were recorded in the subconscious mind of a girl aged about 7. When she grew up a good hypnotist hypnotised her. He was amazed to see the girl reciting the above poems accurately. The girl was illiterate. However, he found out the cause of this phenomenon by studying her past history.

(6) It is possible to cure certain vices in the elementary stage. But it is practically impossible to cure vices such as drinking which has gone in an advanced stage. This is because the conscious mind under the grip of this vice loses reasoning faculty and hence any suggestion given to such a person under hypnosis is not accepted by his conscious mind. His condition is just like a lunatic. Submission to suggestions given to the subconscious mind requires a normal conscious mind also. It is thus impossible to cure drinking habit and lunacy by hypnotism. However hypnotism is a sovereign remedy against minor ailments such as forgetfulness, smoking, insomnia, self-abuse and others.

(7) Will X in deep hypnosis obey all the post-hypnotic suggestions from the operator? The answer must be in the negative. If he is pious and of good moral character, he will refuse to obey the post-hypnotic suggestion of theft. This is because his conscious and rational mind will revolt against this bad and immoral suggestion. It is reported in many books that X murdered a person under post-hypnotic suggestion and the operator was held guilty and sentenced to death. This is fantastic. During my career as a hypnotist even a post-hypnotic suggestion to slap a person was not carried out by X let alone the suggestion of murder. It is regretted that many fantastic and imaginary claims are made regarding the power of the subconscious mind.

It is quite true that some mental and physical maladies can be cured by hypnotism. But it is not possible to cure diseases which require an operation and which have gone in a very advanced stage. If you break a bone, you must go to a bone-setter. However hypnotism is of immense use for the cure of fear, fits, over-eating, insomnia, blood pressure and headache. For curing the above maladies, hypnotise the patient and give him the following suggestion: "Your disease is being slowly cured. You are feeling much better. Now within a fortnight you will be completely cured." Repeat the experiment for some days until good results follow. It is my experience that hypnotism is a master remedy for the cure of headache, fits and insomnia.

Hypnotism should not be practised to show wonderful phenomenon on the stage. There is however no harm in using your hypnotic powers for influencing other persons, controlling their minds, fulfilling your ordinary desires and curing of diseases of the mind and body. Hypnotism has its use only to persons who believe in the reality of the world and who are afflicted and miserable in life. A realized soul however does not hanker after psychic powers. As a flower in full bloom attracts butterflies, in the same way ordinary persons are attracted towards a realized Yogi. This is the glory of his subconscious mind which is ever active in him. His blessings materialize. However there are limitations to psychic powers also. Psychic powers cannot undo the scheme of the universe. No yogi, however great he might be, can change the qualities of the pure elements. If anybody tells you that a yogi turns water into ghee or flesh into flowers, know for certain that it is a bluff. People attribute such miraculous powers to a yogi simply to enhance his fame and glory. Their talk about such miracles is a figment of the imagination.

## X

## HYPNOTISM IN DAILY LIFE

In the last chapter I have described in detail some methods of inducing hypnotic sleep, some phenomenon observed in hypnosis, and I have also given some important hints about curing certain physical and mental ills. In this chapter I shall continue the subject and try to show how this power can be used to our profit in our daily life.

(1) Suppose you go to a friend for some work. If the work is quite simple but you entertain the smallest doubt about its success you will not succeed. This is because such anti-currents will strike the subconscious mind of your friend and he will refuse to do your work which you desire him to do. While meeting your friend you must have a smiling face. If you entertain fear and suspicion, it will amount to weakening of your will power which will go to your friend. Thus he would be doubly powerful. While telling him about your work, stare in his eyes casually never removing your gaze until you have finished talking. At the same time have a powerful conviction that he will do your work. When, however, he begins to speak, do not look in his eyes. If you do so his increased will power will flow from his eyes and strike you down. In service life such occasions are many while dealing with your bosses. On such occasions it would be to your advantage to look into the eyes of your boss while explaining your point of view. Rest assured that he would accept your explanation, because you have partially hypnotised him without his knowledge. However some practice in mirror gazing is expected for success in this experiment.

(2) When you meet a friend never talk about yourself, because he is not interested in your life. Many persons make a mistake of talking about their own family affairs. When they meet a friend, they will go on telling him about how they have purchased a radio on instalment system, about their intention of sending their son abroad or about their stomach-ache. The friend is naturally disgusted with such talk and desires to cut him short with a gentle "Good-bye". This is not hypnosis. Next time you meet a friend try the following experiment and see the wonder. Tell him, "Friend, I hear that you acted very nicely in yesterday's drama. People were simply enchanted by your superb performance." As soon as you utter this praise, he will be hypnotised and do anything for you. If you meet a poet, casually say to him, "I have read your poem in such and such a magazine. Ah! how beautiful and sublime the theme! What a perfect diction! It made me remember Shelley. Your poem has really raised the status of that magazine." The poet will be so much pleased that he is likely to be your slave throughout life. He will take you to his home or some hotel and offer you tea and snacks.

There is some sort of ego in every human being. Speech hypnotism aims at kindling this ego. Speech hypnosis is successful when two minds meet on equal level of love and unity. Criticism and disrespect for the thoughts of others defeats the aim of this mighty power. Suppose you go to the post office with a register after office hours, it is no use quarrelling with the clerk and telling him that he is shirking work. He is within his bounds to refuse to accept the register. Instead of quarrelling with him say "Young man, do not worry, I shall come tomorrow with the register. Why should you work overtime on such a scanty salary? You appear to be worried over your family affairs. My son is also working in post office at Poona. He is fed up with

the job." On talking to him in this trend, the clerk is sure to open the window and accept your register out of office hours. You have touched his vulnerable points—scanty salary and family worries. You have conquered him with your sympathetic and sweet talk.

(3) Occasionally persons in service have to face insulting talk and humiliation from their superiors. When your boss is firing you for some mistakes that you might have committed in your work, the following experiment becomes most successful. First of all know that an angry person is a beast. He loses reason. At such a time it is no use arguing with him. Remain quite and let him fire the volley of words. With this attitude on your part his anger must calm down. After a couple of hours go to him. By that time his anger would have been completely subsided. Then tell him respectfully, "Sir, it was all right that you were displeased with me. However the mistake committed by me was due to my not being able to understand the meaning of that G.R. I am not that much intelligent as you are. However, I have not done that work carelessly." Here you have flattered his intelligence and he will be highly pleased. Tell him respectfully, "Sir, you are overworking these days. This will tell upon your health. Overwork makes the mind excitable." With such a personal talk his anger will subside, and he will even express regret for scolding you. It may please be noted that there is no apology, humiliation and fear in this interview.

In business such wordy battles with the customers are inevitable. At such a time it is useless to argue with the customer. He will not be calmed down until he gives you a piece of his mind. Should you lose your temper also, it will land you in troubles, such as loss of a good customer, bitterness and legal action. When the customer is cross with you it would be better to remain quiet with a smiling

face and to admit that you were at fault. When you give him that importance he is sure to be calmed down. Tell him, "It is in a way better that the mistake was committed in your case. If it was somebody else he would have floored me down." By such a talk the customer would feel that he is more kind, sympathetic and important. If this speech hypnosis is extended further it is likely that the customer will admit that it was his fault and not yours.

When a well-dressed and beautiful lady comes to you say to her, "Sister, how beautiful and charming you look in this dress." With this remark her ego is kindled and you have succeeded in influencing her. Such experiments should however be performed only on a pious and moral level.

When you go to visit a sick friend in the hospital talk to him only about his health. Tell him, "I saw the doctor only yesterday. He thinks you would be cured within a few days and allowed to go home. You also appear to be more healthy today." Here you have touched his most vulnerable point—cure. When you have spoken about the prospects of his cure excluding all other talk you have influenced him. He will feel uneasy if you do not visit him for a day or two.

Napolean Bonaparte had developed this art of speech hypnosis. He used to remember the names of his soldiers on the parade ground, he used to call each of them by name, which pleased them most. Once at a critical moment when his army went against him, he faced it with an open chest and thundered, "Any soldier who desires to kill HIS EMPEROR should shoot him." On hearing these words the army dropped down its arms and surrendered to him. The words "his emperor" had a magic effect on them. All this is speech hypnosis.

I have described in this chapter certain sure methods of influencing others without hypnotising them. There are other advanced methods also but space prevents me from describing them here. In the next chapter I shall discuss auto-hypnotism.

## XI

### AUTO-HYPNOTISM

In the previous chapter I have described the methods for hypnotising others, some miracles observed in hypnotic trance, and certain ways of curing some mental and physical ailments. In hypnotism there is an operator and the subject (X). The operator gives certain suggestions to the hypnotised person and he on his part obeys them. A question arises, can a person go in a hypnotic trance himself without the aid of the operator? Secondly, who would give him suggestions under such a self-induced hypnotic state? Before dealing with the second question at this stage, let me describe certain well-known methods for inducing self-hypnosis without the agency of an operator.

(1) In the evening, sit on a comfortable seat with your back touching the wall. Don't droop but sit erect. Now inhale and exhale two or four times. With this exercise, thoughts in your mind would diminish and the mind would become calm and tranquil. When you have reached this condition think powerfully that you are feeling sleepy and in a few minutes would go to sleep. As your conscious mind has calmed down, this thought about sleep would enter your subconscious mind and the desired effects would follow. It may please be understood that this is not a natural sleep but a hypnotic sleep. In this sleep you will have consciousness but not body consciousness. Before entering into this hypnotic sleep suggest to the mind that you would wake up after a certain period or otherwise you will enter into natural sleep and wake up as usual. This will defeat the purpose of hypnotic sleep.

(2) Lie down in your bed comfortably. Relax and close your eyes. Now think very powerfully that a master

hypnotist is standing before you and giving you suggestions about sleep. Here the hypnotist and his suggestions are your mental creation. If you have faith in your imagination you will be hypnotised.

(3) In the morning concentrate your mind for a few minutes and think powerfully that you would be auto-hypnotised at say nine at night. As this concentrated thought has entered your subconscious mind you would be auto-hypnotised precisely at that hour.

(4) Sit in front of a good mirror at a distance of about three feet. Gaze at your image in the mirror with great concentration. Now the image would vanish. Close your eyes and try to bring the image before your mental eye. When this mental image has vanished repeat the process. When you have done this for a few minutes, you would be auto-hypnotised.

(5) Lie down in a comfortable bed and close your eyes. Now begin to chant mentally some small mantra (Incantation) pretty fast. Then slow down the process. If you are chanting the mantra at the rate of say 80 a minute reduce it to 40, 20, 10 and so on. By this process you are widening the gap between to mantras. This gap is your subconscious mind. When you enter this fourth state of the mind you would be auto-hypnotised. It is my experience that this method is very effective in inducing self-hypnotism.

(6) This method is quite contrary to the one mentioned above. Here you are supposed to give vent to your thoughts. For this, lie down comfortably as usual and close your eyes. Now instead of making the mind thoughtless, try to bring into your mind all sorts of thoughts. You will observe that after some time this thought-current will slow down and you will not be able to think much. Try forcibly

to bring in new thoughts. When you are unable to do so ultimately you will go in hypnotic trance. This thoughtless condition of the mind is very valuable.

(7) Finally I shall describe a yogic process for achieving this end. Lie down as usual and meditate like this for a few minutes "This world panorama including my self is merely a play of the five elements, over pure consciousness which really I am. I am only a spectator of this world drama. As I am only a witness, I am free from hope, disappointments, miseries and pleasures." When you meditate like this you will be free from body consciousness and your mind will go in the fourth state (Turiya).

Now let me revert to the subject alluded to in the beginning. Granting any one of the methods mentioned above, what is the use of all this? Who would give you suggestions when you are self-hypnotised? This doubt holds some water.

To overcome this difficulty, you should, before entering into auto-hypnotism, think very powerfully about any suggestion you desire to give to your subconscious mind. This suggestion will assume a thought form and float in your conscious mind. As soon as you enter the state of self-hypnotism, this thought form will enter into your subconscious mind doing the work of an operator as in the case of ordinary hypnotism. Here an important thing should please be noted. When you have erected a thought form so to say in your conscious mind try to forget about it. As otherwise that thought form instead of entering into your subconscious mind will remain in your conscious mind all the while and your aim would be defeated. In short you are advised to create a powerful thought form, forget about it and then go into hypnotic sleep.

For curing certain physical and mental ills, some vices and for the fulfilment of our reasonable desires, auto-hypnotism is a sovereign remedy.

(1) If you are suffering from headache, fear or inferiority complex, create a powerful anti-thought in your mind, forget about it and go to hypnotic sleep. After practising this for some days you will be completely and permanently cured. Suppose you are obsessed by inferiority complex, think powerfully that you would not fear anybody in future, and that you would never feel yourself inferior to others. Forget this thought and go into auto-hypnotism. After a week's practice you will be completely cured of this malady.

(2) Petty vices like cigarette, snuff, etc., can also be cured by the above method. Before entering into the hypnotic state think powerfully that you will dislike smoking or taking snuff in the future and that you are developing a nausea for these things. If you are suffering from insomnia, lie down in your bed in the morning, close your eyes and think intently that you would be overpowered by sleep at 9 p.m. At this hour of the night you will really begin to yawn, your eyes would become heavy and you will have a sound sleep.

(3) Auto-hypnotism can be profitably used for fulfilling our reasonable desires. Here two things are necessary. Firstly, your desire must be reasonable. Secondly, you must have complete faith in their fulfilment. A beggar cannot be a millionaire because his desire is not reasonable and he cannot have faith in its fulfilment. Our subconscious mind is just like a wish-fulfilling tree. Any thought entering it must materialize. If however you have no faith in the fulfilment of your wish there would not be any thought as such and in the absence of thought there remains nothing to materialize. Faithless thoughts are abortive. be-

cause want of faith crumbles down the very structure of a thought form which is as true as any other material object.

For acquiring this wish fulfilling siddhi, great concentration of mind, powerful and one-pointed thought and complete faith in its fulfilment is essential. If say you desire to get a lakh of rupee and you fulfil all the three conditions mentioned above, your desire would be fulfilled without the least doubt. However if you have the least doubt about the fulfilment of your desire, there would be no thought as such. When there is no thought form there remains nothing to be fulfilled. The mind in auto-hypnotism is in tune with the divine mind and that is the main reason why wishes are fulfilled.

(4) In this chapter I have described certain practices for going into sleep induced by auto-hypnotism together with some wonderful phenomenon observed therein. This is for ordinary householders who believe in the reality of this world. Auto-hypnotism can also immensely help the sadhaka to attain liberation while alive. As meditation in this respect are beyond the scope of this book, I will pass on to the next chapter dealing with certain useful suggestions to the practitioner of hypnotism.

## XII

## SPECIAL SUGGESTIONS TO A HYPNOTIST

In this chapter I would like to give some instructions and secret suggestions for the benefit of a new hypnotist.

(1) It is my experience that evening time is suitable for hypnotic experiments. The room in which you are carrying these experiments must be calm and quiet. It is essential that dignity must be maintained throughout. You should not allow non-believers and scoffers to be present in the room. If you do so your mind is likely to be distracted and for want of proper concentration, your experiment is likely to fail. Anti-thoughts in the minds of non-believers also affect the mind of the subject. Never do these experiments for the sake of fun. A request made merely by way of fun to hypnotise a person should sternly be brushed aside. The room should be free from any noise and it should be dimly lighted. You may light a scented joss-stick in the room and have a gramophone playing soft music. Never experiment in the rooms of others but your own.

(2) It is but natural that noise is not able to hypnotise another person. However, he should not lose heart. The more he tries to hypnotise others the more near he is to success. This art is like exercise. You do not expect to become a Hercules by doing some exercise for a couple of days. Even though you fail to hypnotise a person for four or five times never worry. Every time before the experiment is over, give a powerful suggestion to the subject that he would be completely hypnotised next time. Repetition of such suggestions must ultimately lead to success. The usual suggestion to be given to a person whom you are able

to hypnotise should be in some such form: Look here, I am just going to wake you up. Next time as soon as I tell you, you would be hypnotised instantly. You will not remember whatever I have said, when you wake up. Wake up suggestion must be given in a commanding but sonorous voice. Once I suggested to a lady under hypnosis that next time as soon as I touched her ring she would be hypnotised. I tested this suggestion next time with complete success. It is an axiom in psychology that any reasonable suggestion given to the subconscious mind of the subject is ritually carried out by him.

(3) Unless a new hypnotist has complete faith in his will power and his experiment he is very likely to be unsuccessful in his attempt to hypnotise others. If after hypnotising X the operator has the least doubt about his experiment the subject is likely to awaken. This is because such a doubt in the mind of the operator enters the subconscious mind of X and he naturally wakes up. If you think in the least that X would wake up by your touching his body or by outside noises your experiment is likely to fail. Do not look at his face with suspicion. In hypnotic trance the mind of X loses all contact with the outside world and it is entrapped with the mind of the operator. The subject will never wake up by any outside agency except by the command of the operator in that respect.

(4) It is difficult to say who are susceptible to hypnotic sleep. I have said elsewhere in this book that dark-skinned persons, children between the age-group of 10 to 15, ladies and weak-minded persons can be hypnotised easily. It is very difficult to hypnotise our usual friends, relatives and persons who are obstinate. Even if you are able to hypnotise 5 or 6 persons out of 10 you would be regarded as a good hypnotist.

X N L R N S . C . N

(5) While giving suggestions, your voice must be serious, sonorous and confident. You must have complete faith in your suggestions. If you entertain the least doubt about your suggestions, the thought forms would be destroyed and in the absence of thoughts your experiment would fail. It is fruitless to pass on doubtful thoughts in the mind of the subject. Meek and persuasive suggestions is a sheer mockery of hypnotism. Always give positive suggestions with a mildly commanding voice. If you give harsh and commanding suggestions to X he is likely to be upset and would not easily submit to them. Even though your voice must be commanding in giving suggestions, it must have a tinge of sweetness and sympathy.

(6) Never hypnotise a lady when she is alone in your room. This is because a lady would not submit to hypnotism when she is alone in your room. On your side also there is a danger of your moral downfall. Our mind becomes "dirty" even when we are chatting with a woman who is alone in our room. What then if you hypnotise her? You are likely to misbehave. As there is also a hidden fear in her mind about your morals it becomes difficult to hypnotise her. However any lady would readily submit to hypnotic sleep if she believes that you have a lofty character and high morals. She has also a sense of security if you are an old man. Many times it so happens that a lady whom you have hypnotised for a number of times develops a sort of attachment towards you. She has a great desire to meet you often. This is because her mind is in rapport with your mind. I would like to relate a few of my experiences in this respect. I was hypnotising a young daughter of a big Government Officer. She had developed such an attachment towards me that she used to stay in our house for most of the day. She would implicitly obey my orders and carry out my desire. I was just like a grandfather to her. When

evening came, she used to feel restless till I hypnotised her. It was all like a peacock waiting anxiously for his evening dose of opium. Second experience is more telling. I was hypnotising a lady belonging to a world-famous family. She had developed such an attachment towards me that she felt quite restless if I did not meet her on any day. She used to come to my office in her car to see me sometimes. She sent a written message on a scrap of paper informing me that she would not take her meals until I saw her. To avoid the inconvenience to the lady I had to meet her though reluctantly. It may please be noted however that there was not the least sexual aspect in the above two instances. They looked on me as their godfather.

(7) Hypnotism is ineffective in curing lunacy because the conscious mind of the lunatic does not work normally. However there are certain secret methods known to me but as they are in an experimental stage I refrain from divulging them here. Persons suffering from consumption, cancer and leprosy cannot be cured by hypnotism. They should go in for medical treatment, diet, etc.

Here I must warn the students of hypnotism against a grave danger in hypnotising persons suffering from the above and other diseases. It is observed that the hypnotist catches the disease of the subject when he hypnotises him. Once I was treating an asthmatic patient by hypnotism. After some days I began to suffer myself from that malady. However headache, fear, melancholia, constipation, and insomnia can be cured completely by hypnotic treatment.

The cure effected by hypnotism is of a permanent nature. Once when at Nasik I came across a boy of 10 who was suffering from fits. The attacks came at short intervals and were severe. I began to hypnotise the boy. But wonders! The boy with great force moved the chair back,



began to kick in the air and was ultimately hypnotised. I gave him the usual suggestions about cure. After a few days' trial the boy was completely cured. I however do not know about the whereabouts of the boy now.

(8) It is better to hypnotise only one person at one sitting. Consecutive experiments do not become quite that successful and sometimes it becomes a subject of fun afterwards. When hypnotism becomes a subject of fun, it is a sheer mockery of this noble science.

(9) Many times the operator forgets to remove post-hypnotic suggestions given to his mind. This is very dangerous. When the subject obeys your post-hypnotic suggestions when he wakes up, it is essential to rehypnotise him immediately and remove such suggestions. Once I suggested to a friend in hypnotic sleep that he would feel very hungry when he woke up. As I forgot to remove this suggestion, the friend felt so hungry that he began to eat and cat throughout the day and suffered from indigestion on the next day. However post-hypnotic suggestions automatically vanish after some days.

(10) Many beginners think that by hypnotising persons for a number of times their power to hypnotise diminishes. This contention is wrong. By taking exercise daily your body becomes powerful. In the same way daily practice of hypnotism instead of weakening your power would on the contrary increase it. If however one goes on hypnotising many persons one after the other at one sitting, then alone his hypnotic power would wane gradually.

(11) It is of paramount importance for the operator to behave in a responsible manner and with great sympathy towards the subject. Please note that in hypnotic trance, the subject becomes a mere doll in the hands of the operator. He loses all reason. It is, therefore, not right to give him

foolish and laugh-provoking suggestions. Please do not forget that your subject is an honourable man and he is submitting himself to hypnotism at your hand for the cure of some of his ills. I have seen many hypnotists suggesting to a hypnotised subject that he is a hog or a child. When he begins to behave like one, spectators are naturally amused and they laugh. This sort of tamasha is quite objectionable.

(12) Here I would like to make a passing reference to mass hypnotism. Firstly because I myself am a layman in this art and secondly we do not come across such hypnotists these days. History tells us that during the reign of Jehangir a mass-hypnotist brought out from an empty tent (a pure illusion) Camels, Goats, and Cows. When they came out of the tent and entered into another empty tent, the hypnotist dismantled that tent. Lo! There was nothing there. A mighty demonstration of mass hypnotism indeed. We read in many books about the famous rope trick. This is also an illusion caused by mass hypnotism.

Twenty years back, I had the good fortune of witnessing a demonstration of mass hypnotism on the Chowpatty sands at Bombay. The hypnotist (an Englishman) asked the spectators to raise their hands. We did accordingly. Then he suggested that nobody would be able to bring his hands down however much one might try. We tried our best to bring our hands down but without success. When he removed the suggestion we could do so immediately. This experience leads me to believe in the possibility of mass hypnotism. An elementary experiment in mass hypnotism can be performed as follows. Ask 5 to 10 children to stand in a semicircle. Stand in the centre and ask the boys to look intently into your eyes. After a few minutes some of them would be hypnotised and they would fall down. By following this method you would be able to know who are prone to hypnotic trance.

There must be some secret in mass hypnotism. To know this, I have consulted all sorts of persons from yogis to street hypnotists but without success. As we cannot come across a mass hypnotist these days it is reasonable to suppose that this wonderful art has sunk into oblivion.

### SOME MORE SADHANAS

#### XIII

In the foregoing chapter I have described certain sure and harmless methods for acquiring psychic powers. In this chapter I propose to deal with some methods leading to the same end. The readers should however note that only persons possessing a peculiar faculty of the mind can attain these siddhis. They should try to practise these sadhanas with perseverance and faith for some days. If however they do not get any success they should discontinue the practice and follow other methods described in the foregoing pages of this book.

(1) **Crystal gazing :** Crystal gazing is in vogue from times immemorial in all countries. For the practice of this sadhana a bright and transparent glass crystal is required. There should be no bubbles in the crystal. Such crystals are available at any good optician at a cost ranging from Rs. 60 to Rs. 200. Along with the crystal you also get a brass stand for holding it. Do not practise crystal gazing when your mind is restless or when you are ill or hungry.

Crystal gazing should be practised only in the evening in a dim natural light. It should never be practised in an electric or any other artificial light. Sit comfortably in the chair in your room which must be free from any noise or disturbance. Place the crystal on the table at a distance of about three feet from you and gaze in it with the greatest concentration of mind. If your eyes become heavy and watery close them and again look in the crystal. Practise this for 15 minutes every day. In the initial stage you will see nothing in the crystal. However after some days of practice you will be able to see a divine light encircling the

crystal and hiding it. When you get this experience, be sure that you are on the right path. Now when you begin to see such a light bring to your mind the face of a person, place or a scene you have already seen. You will be surprised to see these visions in the light surrounding the crystal. For instance you will be able to see a bridge on a river, a living or dead friend and so on, whenever you bring these things before your conscious mind, such visions, however, do not last for a long time but fade away immediately.

This phenomenon can be scientifically explained as follows. While looking in the crystal with great concentration your conscious mind is subdued for the time being and the visions brought before this mind are reflected in your subconscious mind. These visions in their turn get reflected in the crystal. This is however an elementary stage of the practice. In an advanced state you will be able to visualize the scenes, persons and other visions which other persons around you think of. They will be surprised at your divine second sight. When your conscious mind gets concentrated in the crystal, your subconscious mind takes its place and the visions in the minds of others are reflected in it. This reflection in its turn is projected in the crystal and you are able to see them in that crystal. However you will not see the visions which your friends have also not seen. If by any chance you see such visions, know it that it is only a chimera of your mind. It is quite possible to see a building on fire, a drowning person, acts of what persons at a long distance are doing. However for acquiring this faculty the sadhaka has to practise very hard. It may please be noted that distance is no bar to this faculty. The phenomenon of seeing things (in the crystal) which are at a distance can be explained in the same manner as described before. Any vision in the conscious mind of others is reflected in the all-pervading subconscious mind of the crystal gazer.

It is also possible to know the future events to some extent. This is because the subconscious mind is not limited by space and time.

It should however be noted that crystal gazing is a natural faculty and a divine gift. As such only a very few sadhakas are likely to become successful crystal gazers. One should however practise crystal gazing at least for some months without caring for results. If unsuccessful they should discontinue the practice thinking that they do not possess this faculty.

Gypsy women and many so-called crystal gazers in cities do roaring business as fortune tellers by looking in the crystal. Readers should not get deceived by their trickery as such persons are not genuine crystal gazers.

I regret to say that my own experience in crystal gazing is very disappointing. With a desire to become a master crystal gazer, I purchased a good crystal costing about Rs. 80. I started the sadhana of gazing in the crystal. After a few months I could see a divine light hiding the crystal. In that light I could see the images of great persons like Lokmanya Tilak, Mahatma Gandhi and others. But as I failed to see visions in the minds of other persons, I discontinued the practice.

The belief that a crystal gazer can see buried treasures, or a spot under which there is water is without any foundation. To know such things they must be in the conscious mind of some other person. If some such visions appear in the crystal, they are not true but imaginary.

Conceding that future events can be known by looking in the crystal, how was it possible for seers of the past to record accurately the life histories of persons still unborn and events occurring in the future? The answer is very simple. The seers though in human bodies were in a mindless con-

dition. They were only "pure consciousness" which is a knower of the ideas in the mind of God. Pure consciousness is not limited by space and time. Secondly, the idea that things and events of the past have vanished and those in the future are not there today is wrong. Nothing is destroyed and nothing is created anew. The world is whole without the concept of past, present and the future. The panorama of this universe as it existed 500 years ago and which is to exist 500 years hence is there in fact even today. I shall discuss this topic in detail in another chapter.

(2) **Gazing in the Sooted Nail of the Thumb :** There is a strange belief that unknown events and hidden treasures can be visualized by gazing in a Sooted Nail of the Thumb. However I cannot submit myself to this belief. This sort of gazing is exactly like crystal gazing. This experiment becomes successful with only very young boys and girls. Because their minds are very much susceptible to suggestions. Apply some soot to the nail of the thumb of a boy and ask him to look at the thumb. Ask him if he is able to see anything in the nail. He will say "no". Now ask him if he can see a garden in the nail. This suggestion will work and he will begin to see a garden in the nail. Then ask him if there are a couple of ladies in the garden. He will see the ladies. This is all a play of suggestions. However, as I have said the belief that one can see hidden treasures, unknown events and underground water is not warranted by experience. If by gazing in the nail such things could happen then all the hidden treasures in the world would have been unearthed by now and labours of digging waterless wells saved. In short thinking that nail gazing is a trifling play of suggestions, one should not attach much importance to it.

(3) **Possession :** There is also a belief in vogue in Maharashtra that some women are possessed by a Goddess

on a particular day of the week. Some persons also claim that they are possessed by a Saint like Saimaharaj or a God like Datta at beck and call. When in Bombay I used to visit a venerable old gentleman who said he was possessed by a dead Saint. When in this condition his face looked abnormal but to my surprise he talked only about mundane and very ordinary things. For instance, he used to inquire about the whereabouts of someone, about delivery, asthma, new blocks and so on. I did not for once hear any spiritual topic or religious discourse from him. In spite of this many people respected him and I also on my part looked upon him as my father. So pure and God-intoxicated was he. However I could not believe that he was possessed by a Saint.

The scientific explanation of this phenomenon is as follows. Some lady subconsciously desires that people should pay her respect, bow before her or ask for her blessings. To achieve this end the only way is to proclaim that she is possessed by a Goddess. As soon as this thought form becomes powerful and attains maturity it enters into her subconscious mind and she is led to believe that she is possessed by that Goddess. Then other ladies surround her and ask questions after worshipping her as a Goddess. The answers given by her are usually wrong. This is because she is not in fact possessed by the real Goddess. It is only a phantom of her imagination. Why, I might ask, a woman who is possessed by the almighty and all-powerful Goddess should work as an ordinary cook? Why does she not become a queen instead? Many women who profess that they are possessed by a Goddess perform the miracle of taking out red powder (kunkum) by rubbing their empty palms. This is only a sleight of their hands. They hide a small bundle of red powder in the middle of the palm and while rubbing one palm against the other, the bundle bursts and the red powder appears to come out of the empty hands.

Many persons of immoral character profess that they are possessed by Gods like Dattatraya, Shankar and so on. How can a real God possess such dirty persons ?

As the deity which appears to possess a woman is a figment of her imagination, she cannot bestow any effective boon or utter an effective curse. Instead of going to such imposters, therefore, it would be proper for us to surrender completely to the will of Almighty and pray to him, if we must, for the alleviation of our miseries. This is the right path.

(4) *Whispering Spirit* : Persons who are possessed by a spirit or a ghost can tell accurately past events in the life of any person. This is the only glory of this sadhana. Unfortunately, these persons posing as great saints and seers swindle society. While writing this section it is not my intention to glorify this sadhana. In fact I would earnestly request the readers not to practise this sadhana. Possession by a spirit or a ghost would mean loss of peace of mind, morals, holiness and devotion to God.

The ways and means of controlling a spirit or a ghost are obnoxious and little known. I shall describe below, for the first time, some of the ways of controlling a ghost as narrated to me by an old friend of mine, in his own words.

"Many years ago a Bengalee gentleman came to my door. Being very hungry, he asked me for some food. Taking pity on him, I gave him food and water. The man became calm and satisfied and sat on the veranda of my house. He called me and asked me to sit down by his side. Then to my wonder he told me my name, name of my ancestral town, the business of my father and how my brother died in an accident. Thinking that he must be a great

Saint I tried to fall at his feet. Not allowing me to do so, he told me that he was no Saint but a ghost which was under his control divulged to him the past life of any person. Enamoured with the prospect of controlling a spirit myself I implored him to teach me the way of doing so. He told me earnestly that this sadhana was very dangerous and pernicious not worth practising. He told me that the ghost which I desired to control would not allow me any peace of mind day and night. He further told that he was repenting then for practising the art. As I felt that he was bluffing, I requested him to teach me the sadhana under threat of any calamity which should befall me. Seeing my determination, he told me that he would come to me the next morning. He further asked me not to clean my teeth and not to take bath. He requested me also to keep ready some boiled rice.

The Bengalee came to me in the morning as promised. He had a small black bag in his hands. After I sat with him, he took out a human skull from the bag and putting some rice in it asked me to eat it. I was horrified with this spine-chilling experience but ate a small portion of the rice. Then he uttered some incantations in a strange language and then asked me to bring some excretion of the size of a cowrie and eat it. He told me that I must eat that much excretion every day. Next he told me to prepare some small balls of wheat flour and throw them in the well so that fishes might eat them. He further told me that the day on which the fishes would refuse to eat the balls, I would be in control of a ghost. He finally slapped my left thigh and I became unconscious. On regaining consciousness I saw that the Bengalee had disappeared. According to his directions I was eating excretion and dropping wheat flour balls in the well. After four or five days I was surprised to see that the fishes refrained from eating those balls.

From that day onwards I felt that I was not a free man. Some power impelled me to go near the well in spite of my desire. My worship of God ended and I had no desire to take a bath. I lost control over my limbs and my face expressed great fear. I lost my peace of mind and joy. I thought that I was fully under the control of some evil spirit.

While I was working with a rich family, it so happened that somebody stole the gold bangles belonging to the lady of the house. As my master knew that I had some knowledge about astrology, he called me and asked me who the culprit was. As I thought that the master had a suspicion on me I implored him by saying 'O my master, why should I steal the bangles?' While uttering these words I happened to touch my left thigh and the words 'In the pocket of Gulab' were distinctly heard by me. I only said loudly 'In the pockets of Gulab'. The master summoned Gulab (a maid-servant in the house) and asked her sternly to take out what was in her pockets. The maid servant took out the bangles from her blouse pocket.

On another occasion, a dead body of a newly-born child was located in a dust bin. As the police new about my newly acquired art, they asked me to name its mother. As usual I touched my left thigh and immediately I heard the words 'widow X'. On telling them this name the police apprehended her."

Dear readers, the old man died in great misery and penny a couple of years back. His mouth was attacked by hideous worms and he could not eat anything. Not even four persons were present at his funeral. This is the final reward of this sadhana!

Looking to the experiences of the old man, his many miseries and the complete loss of his peace of mind, nobody would like to practise this hideous and gruesome sadhana. Instead it is better to practise other sadhanas described in this book. It is written in holy books that persons who are possessed by ghosts do not get salvation after death but they go in the realm of ghosts. This statement is quite true as it appeals to reason.

## INFINITY OF SPACE AND TIME

When we say that time is infinite or that an atom is infinitesimal we do not comprehend what these words exactly mean. It is impossible for the human mind to know what infinity is. Thinking about infinity in terms of time, we can have only a vague glimpse of the past four or five thousand years. In the same way we can have a meagre perception of an atom of dust dancing in a beam of sunlight. If the mind can have a knowledge of infinity, and its opposite, it will cease to be a three-dimensional mind and turn into a four-dimensional one. This is the fourth state of the human mind (Turiya state). Casting away the shackles of space and time, it is possible for this four-dimensional mind to know the past, present and the future in its entirety. It would also have a faithful and complete knowledge of events and objects in the above three divisions of time. Our Rishis in the past have minutely described truthfully the events in the life of persons who were to be born two or four thousand years in the future. What is this miracle of the nadi granthas? How could the Rishis foretell the exact events and happenings in the life of the late Prime Minister of India, Shri Lal Bahadur Shastri, till his unfortunate death at Tashkent. Many people believe that this uncanny knowledge is obtained through the agency of the whispering spirit.

It is possible to make the mind infinite or atomic in space and time. This mysterious siddhi simply made me mad and I began to meet great Yogis and Saints with a view to knowing the secrets behind this siddhi. Nobody however could satisfy me. Some persons told me that this was all a play of the subconscious mind. At last I asked

the same question to my revered Guru (Babaji of Patna). I have already described an incident regarding his siddhi of thought transference. The Guru looked at me in a strange manner and became very serious. It was my second experience to note that a Guru while divulging a secret becomes very serious. The Guru most candidly told me that it was a maha siddhi and the Rishi who wrote the nadi granthas had to perform certain sadhanas for a number of years, nay even during some births. I asked him in all humility whether he could reveal the nature of the sadhana. He hardly told me not to practise it but instead asked me to devote my time to prayers and contemplation. I knew that it was an evasive answer to my question. However looking at my perseverance in getting an answer he at last yielded and revealed to me the wonderful sadhana of taking the mind beyond space and time. He told me as follows :

"If we blow a thin rubber balloon, there is a limit to its expansion. It will not inflate further or it will burst. In the same way human mind would only be able to think about a short span of time. Beyond that it would fail to think further or it would subside. Now the sadhana of expanding the mind in time is as follows. Every day whenever you are free, lie down in your bed in a comfortable position. There should be complete solitude in the room. Let there be no noise or other disturbances. Now close your eyes and imagine a pit a crore of miles each in length, breadth and height. Imagine further than the pit is filled to the brink with a very small corn such as poppy seed. Now imagine that after a crore of years one grain is to be removed from the pit. When all the grains are removed imagine that it would be a human second of God (Brahma). Taking the life span of Brahma to be a crore of years, imagine his whole life span ; span in terms of

time. Practising this apparently impossible sadhana for a number of days and probably months, your ignorance about infinity would gradually decrease and you would have its very faint glimpse. This is expansion of human mind in infinite time."

I practised this sadhana for four or five months. I experienced that after some time my mind became thoughtless and for want of conscious thinking it became quite blank. Even if ordinary persons cannot acquire this mighty siddhi, they will certainly get the secondary benefit from this sadhana. For practising this sadhana no special seat or time is necessary. Only solitude and noiseless room is required. I am led to believe that the main idea of this sadhana is picked up from Jain literature. There the idea is of human hair instead of the corn.

The seer will know an object if it is on the same level with the object. It is not possible for an atomic seer to perceive a gross object. An ant, for instance, cannot have a true knowledge of an elephant. It would only see that part of the elephant which is in front of it. We can, by certain sadhanas, make your gross mind (seer) very subtle. For this lie down in your bed with eyes closed. Now think that an atomic creature takes a crore years to cross a distance of one centimetre. Now powerfully imagine the distance which that creature would cross within a second. As your mind advances in this sadhana it would become very subtle and thus have a perception of very small objects which are beyond the ken of ordinary human mind.

The opposite process of making the mind vast is to think about the maddening distance in light years of stars in the sky. The sadhana of expanding the mind in time convinces us that our petty lives are of the duration of a

twinkle of our eyes. Our pride, envy, desires and attachment to mundane life all vanish gradually.

The sadhana of expanding the mind in space makes us feel that the objects and atmosphere around us are insignificant.

The readers should please note that the above two are the most important sadhanas for taking the mind in the superconscious state. They should try to practise them at least for some months. Although it is hard to say that all the sadhakas would attain this siddhi, they would certainly achieve the secondary benefit.

I bow my head at the holy feet of my Guru who taught me the above sadhana with its main and secondary attainments.



XV

## ALL THIS IS WHOLE

We come across the above benediction in one of the most venerable Upanishads—the Ishavasyopanished. Only a few words, Sir ! But what a mystic and mighty thought it contains ! This whole universe is full and complete. Objects and visions of the past have not vanished. The present is as it is, and objects and visions of the future are there intact even today. This is the meaning of the benediction. A few illustrations would be helpful in understanding the deeper meaning of the benediction. Suppose there is a unidimensional amoeba who is able to see only a tiny dot of an object placed in front of it. He cannot have any knowledge of the right, left, above and lower part of that object. Now suppose we move the object from the left to the right. From the point of view of our tiny friend the part which was just in front of him has gone in the past and he would be able to see the future part. However we human beings whose minds are three-dimensional are able to see any object in three dimensions—length, breadth and thickness. But as it is possible for unidimensional creatures to exist it is in the fitness of things to assume that four-dimensional organisms might also exist or that by certain sadhanas, our three-dimensional mind can be transformed into a fourth-dimensional one. It is then possible for such a mind to see an object in four dimensions—length, breadth, thickness and time (Past, Present and the Future). An object seen by a three-dimensional mind is likely to be seen quite differently by the four-dimensional mind more complete. Next, suppose we go to Calcutta from Bombay. While in Calcutta we will have no knowledge of Bombay. Nobody would ever think that before going to Calcutta,

it was not in existence or that after going there Bombay has disappeared. We would be able to see an object only when our consciousness is aware of it. Thirdly suppose there is a star which is at a distance of a thousand light years from us. Persons on that star (assuming that there are human beings on that star) would be able to see today's visions which were perceptible on this universe a thousand light years ago. Stretching the thought further, suppose there is another star a thousand light years away from our first star, persons on that star would be able to see visions which would spring up a thousand light years hence.

Some Tibetan Lamas practice the sadhana of taking their consciousness in the past by concentrating their minds on the visions of today, yesterday, day before yesterday and so on. In the same way it is reasonable to suppose that one can take his consciousness in the future gradually.

Our Rishis of the past must have practised this sadhana of raising the three-dimensional consciousness to the fourth state. In such a state of mind the future course and visions of this world which the three-dimensional mind cannot know, must have been revealed to them.

We have a false notion that the visions of our sweet childhood, our dear father, mother and other relatives have vanished. This is not so. All are still there but outside the ken of our consciousness. In the same way, all the future events and visions are even there today ; but your three-dimensional consciousness does not know them for the same reason. The four-dimensional mind knows the past, present and the future simultaneously. The incidents and visions of Bombay 500 years hence are still there but we are not able to see them because our mind is three-dimensional.

This is a very difficult subject to grasp but I have tried to make it as easy as far as possible.

## CHARMING OBJECTS

It is a well-known fact that every object possesses some natural property. In a magnet, for instance, we observe the property of attracting iron, in quinine that of curing fever, and in wine and opium the property of intoxication. As God Almighty has willed all this, the properties and powers in objects do not decrease or vanish.

However advanced Yogis profess that by thought transference, any object can acquire new properties according to the will power projected in it. Many examples can be sighted wherein such new properties in objects have been created by the projection of sheer will power in them. For instance a curse that anyone trying to excavate the pyramids in Egypt would be ruined must have been uttered by some master mind at that time. This curse has landed miserably on many unfortunate explorers of the pyramids. There is also a possibility of some powerful mind uttering a curse that anyone in possession of the Hope diamond would meet his ruin. This has proved correct as most of the persons, who possessed this valuable jewel, have come to grief. Again it is not the property of a blue sapphire (stone of saturn) of bestowing wealth on the wearer. In this case also some mind must have willed this property in that stone. It is also of paramount importance to know the spiritual status of the person giving such a "willed object" to others. A medicine given by a saintly and venerable person would prove more effective than the one given by an ordinary doctor. A coconut given by a Saint to a lady for getting a son has greater efficacy than the one given by any other ordinary person.

As it is possible to project a new property in an object by sheer willing, it is also possible to project divine power in our speech. In ancient times our Rishis could shower blessing when they were pleased with their devotees and utter curses also when they were in an angry mood. Such blessings and curses invariably proved effective. It will be a poor show, if we ordinary persons go on uttering blessings or curses today. The Rishis of the past spent their whole lives in pranayam and meditation and as such, all their activities were controlled by the subconscious mind. Subconscious mind being omniscient and omnipotent, whatever they willed or spoke proved infallible. Again the community had implicit faith and confidence in them. Even mighty kings honoured and worshipped them with all humility and tried to please them. Added to the mighty will power of the Rishis this faith and confidence of the community in them made their willing all the more effective. Today also we observe someone effectively cursing a person who unnecessarily harasses him. Blessings uttered by many living Saints on the other hand invariably come to pass.

With this preliminary introduction let us now deal with certain secret sadhanas for projecting new qualities in objects and making our speech and will power effective. Let us call this process as "charming" an object. It is well known that a black silk thread, a lemon or water is charmed and given to a person who is possessed by a ghost. Some trinket is charmed with a view to acquiring wealth and psychic powers. Effective charming depends chiefly on two things. In the first place, the charmer must have developed a mighty will power and complete faith in his undertaking. Secondly the person to whom the charmed object is given must also have full faith in its efficacy. It sometimes happens that efficacy in a charmed object is

experienced even though the charmer has not developed sufficient will power and faith. In such a case it is reasonable to suppose that this has the property of power and faith springs from the person to whom such a charmed object is given. If however the will power of the charmer is mighty and his faith complete, the charmed object would show its efficacy in spite of the lack of faith of the receiver of such object. Even if one has no faith in a deadly poison, it will not fail to show its deadly qualities if he drinks it. In conclusion however it must be said that faith on both side regarding the efficacy of a charmed object becomes more effective.

Now let us turn to the main topic of charming an object. Readers should kindly note that this is a difficult subject to understand and still more difficult to practise. The main idea behind charming objects is to create a powerful thought form in the mind regarding the quality which we want to project in the object and by some secret method infuse it in the object. This will be more clear with an illustration. Suppose we want to charm a black silk thread for driving away a ghost which has possessed a person. In this case take a black silk thread in your right hand, close your eyes and try to make mind thoughtless. When you have reached this condition mentally think of an idol of Ram or Datta before whom ghosts tremble and run away. As the vision of the idol fades from your mind know for certain that it is being projected in that thread. This is because the mental creation of a deity cannot subsist without the mind or an object in which it is projected. Repeat this process for some time. Now your thread is fully charmed. Then fasten it around the wrist of the person who is possessed by a ghost. The person so possessed will be completely free from the trouble. There is a queer notion in the minds of many persons that the charmer utters some

incantations while charming a thread or any object. This is far from truth. Even supposing he does utter some incantations they are fully meaningless though in praise of God. I do not believe that meaningless mantras have any efficacy. I should define mantra as an act of complete faith and strong one-pointed thought.

Now I shall explain in detail the methods of charming objects which create some wonderful and uncanny powers and new qualities in them. While performing this ritual the charmer must be all alone in his room. The room should be free from noise and any other disturbances. He should wash his hands with soap and dry them completely with a towel. He should necessarily wear white clothes. He must be fearless and have a cheerful frame of mind. He must have complete faith in the success and efficacy of his experiment. In the primary stage, he should not give charmed objects to non-believers and agnostics. This is because their frame of mind is likely to have an adverse influence on your own mind.

(1) **Charming Water :** For curing stomach-ache, fever and obesity, water charmed in the following manner should be given. Spread a black cloth (measuring 1' x 1') on a table. Place in the centre of the cloth a bright glass tumbler half full of tap water. The water must not be ice cold and it should not also be boiled and cooled. Now sit in a chair in front of the table (as you do while writing) and gaze intently at the water with a concentrated and one-pointed mind. Now without creating any anti-thought in the mind as mentioned before, only create a very powerful thought that the water is being charmed with the property of curing the maladies mentioned above. While thinking like this move your hands above the surface of the tumbler without touching the water in it. Our vital force is ejected in a great measure through the tips of our fingers, eyes and

the tip of our tongue. Imagine that along with this vital force, your will power is also being thrown in the water. Do this for about ten minutes and your water is fully charmed. Ask the patient to drink it. You should have different thoughts for different diseases. I have found charmed water very effective in the cure of obesity. I have been successful in bringing down the weight of many ladies by 30 to 40 pounds. However this treatment is required to be continued for a number of months.

(2) **Charming of a Ring; Handkerchief or Ashes (Vibhuti) :** For charming these objects, the process is the same as given above. Only you have to gaze at these objects with a concentrated and one-pointed mind instead of water. A strange and puzzling anomaly has come to my notice in this respect. When the above objects come in contact with water, they lose the charm in them. As I do not know the reason for this phenomenon I shall thank any of my readers to clear this point.

Now a doubt arises as to the propriety and usefulness of charming object. A ring may be charmed for sustaining and increasing love between lovers by infusing that quality in it as explained above. Rings can also be charmed curing maladies like immorality, vice and over indulgence in sex life. The readers should however note that persons who have not developed the power of concentrating the mind by practising at least some sadhanas given in this book and who are not hypnotists will not get any success worth the name in charming objects.

Handkerchief can also be charmed by the same method. For this a soft and thin piece of white cloth measuring 8" x 8" is sufficient. The process of charming must be continued for at least fifteen minutes. Charmed handkerchiefs can be used for the cure of nightmares, fear and insomnia. For

the cure of nightmares keep the charmed handkerchief just under the pillow at bed time, for the cure of insomnia fold it and place it over the forehead and for the cure of fear tie it around the left wrist. There are two defects concerning charmed handkerchiefs. In the first place, when it comes in contact with water its power is lost. Secondly the power in it decreases after four or five months by its daily use.

I have given an example in the previous pages of how an irate officer was calmed down and submitted to the person on seeing a charmed handkerchief given by me to that person.

In Maharashtra there is a custom of giving charmed ashes (vibhuti) for alleviating certain maladies. The main idea in charming it is as given before. When a child becomes restless or begins to cry in the evening without any apparent cause know for certain that it is remembering dimly its past life. This dim memory of the previous life makes it miserable. The age-long remedy for this is to take a pinch of ash in the right hand and utter the whole of Ramaraksha (a hymn in praise of Lord Rama) and apply the ashes to the forehead of the child. However as the hymn is very lengthy, many people find it tedious to utter it. For them I give below a very powerful and efficacious mantra from the Nath Cult the utterance of which would produce the same result. The mantra is as follows :

“ॐ नमो हनुमन्त विवका फेडा  
 विवसे फेड हमार वडा  
 देवार कुंजी नला टला  
 देस वड फेडका वती हनुमन्त रघुवन्त ।”

(Salutations to Lord Hanuman ! My body is enclosed in a steel chest. God is its key and Brahma its lock. The chest along with my body in it is guarded by Hanuman.)

Take a pinch of ash in your hand, utter the above mantra and apply the ash to the forehead of the child. It would stop crying immediately. Here my readers are likely to raise a doubt. In the previous pages of this chapter I have denounced the efficacy of mantras in general. Why then I have given the above mantra? My answer is that this mantra contains a mighty thought. I still have my doubts about the efficacy of mantras containing meaningless words.

After having described certain methods for charming water and other objects, let me turn to the most wonderful and sure method of charming other persons. I was not inclined to divulge this method for fear of its wrong and evil use by persons learning it. If it is used for a good purpose this siddhi would bestow great benefits and if used with an evil intention, it would destroy completely any person coming under its sway. Believing, however, that my readers are perfect gentlemen and pious, I shall explain this method of charming persons. I have myself experienced the truth of this siddhi. In a charmed state, many persons are willing to do anything at my bidding. Just to enjoy my company hundreds of persons come to me at great expense to them. Dear readers, you will find my above writing as egoistic. I only beg to tell you that I am your friend and I am only telling you the truth. Whatever humble service I am rendering you is a blessing from Bhagwan Rankrishna Paramhansa and my Guru the late Bhagwan Chaitanya-nanda. I am only their insignificant writer what should I be proud of?

Now let us come to the main point. First of all decide as to why you are charming a person. If it is for improving your son or daughter who is misbehaving or for curing hot temper of a husband or wife or for curing vices, it is a good intention. But if you practise this art to subjugate a lady

or for depriving a person of his money, we be to you! You will never succeed in your attempt. This is because such evil thoughts entering our subconscious mind would make our conscious mind turbulent and it would not be so powerful and one-pointed as it should be. Please note also that this experiment is to be performed without the knowledge of the subject. Now let us suppose that you desire to charm a person who has been misbehaving. The first thing you have to do is to stop censuring the person who is misbehaving. Remember that he has at least some virtues in him. Try to extol them casually. Noting this change in your outlook about him, he is sure to get puzzled. This condition of his mind is very favourable for taking further steps in this experiment. Now try to bring before your mind his image preferably at night. As soon as you begin to see the image try to send out powerful thoughts about his complete cure. These thoughts are bound to affect his mind favourably. Here I would like to disclose a secret which many persons do not know and that is why they fail in this experiment. When you try to imagine his figure, at the same time imagine mentally your own figure and let it send the thoughts to the subject. The experimenter and the subject must be of the same metal. A physical body cannot effectively send out thoughts to a mental body of the subject. This is the secret. If you are unable to bring before your mind his figure try to look at his recent photo for a few seconds and close your eyes. This method is of immense use in projecting his clear image before your mind. Do this for at least 15 days. You will find a wonderful improvement in him. Here it may be noted that while sending out thoughts about his cure, we must have great faith in their efficacy and also we must have tremendous will power. I shall give one more experiment leading to the same result. Take a small quantity of sugar in a saucer and charm it by

projecting powerful thoughts in it. While projecting such thoughts look intently at the sugar. Now let the subject eat that sugar with bread or chapati. It is most likely that he would improve after eating it. I have myself effected a marvellous cure by giving charmed puffed rice to a naughty and hot-tempered person living at Bhagur. Man becomes helpless when all human efforts fail in curing such persons. But by submitting ourselves to the mighty subconscious mind whose dictates the conscious mind of the subject must obey, a miracle will happen ! This experiment will "transform a devil into God".

Now let us think about some experiments to charm and influence a person, a friend or your boss into your way of thinking. Here please note an axiom in psychology that any thought coming into your mind about a person enters his subconscious mind and ultimately that person becomes aware of this thought. If you go on thinking of revenge, destruction and so on about a person or a boss who is ill-treating or harassing you, these powerful thoughts would ultimately reach his mind and he would become your bitterest enemy. In fact you have bred this enmity yourself. Once you know this psychology your work to charm him becomes very easy. What you have to do in this case is to drive away such ugly thoughts from your mind and instead try to project good and noble thoughts about him. Also try to follow the methods given in the last para. You will be sweetly surprised to note a complete change in his outlook about you. He, who was your bitter enemy a few days back, will be just like one of your family members. However to get good results in this experiment, you must be able to fully concentrate your mind and make it one-pointed.

Now we find many persons resorting to yantras, mantras and tantras for becoming prosperous and wealthy. A

doubt might arise as to whether there are any such properties in these mantras, etc. Many people argue rightly that nobody would work for his bread if mere worshipping of yantras could bestow wealth on the worshipper. According to my humble opinion worship of yantra would make a person rich if it is so powerfully charmed by the donor. This is because the quality of making a person (who worships it) rich is projected in the yantra by a mighty and one-pointed mind. A strong and one-pointed thought enters the subconscious mind and subconscious mind being universal, the thought never fails.

It so happens many a time that a person purchases a yantra himself and worships it at home. In so doing he should not expect to get even the cost price of that yantra. I have repeatedly told in this book that God Almighty is the only organizer, controller and master of this universe. He has however given freedom to man in the matter of action, will and knowledge. In this book I have dealt fully with the development of will power. It is up to any person to increase his will power tremendously by following certain methods given by me in this book.

It is observed in everyday life that many ordinary persons have reached great heights of glory and fame. Napoleon Bonaparte, emperor of France, for instance, was born in a very ordinary family. Abraham Lincoln was born in a very poor family. Former Prime Minister of India the late Lal Bahadur Shastri did not have even 2 pice in his pocket to pay boat fare. The main reason for their future greatness lay in their tremendous and unwavering will power. I would here like to add that these luminaries did not become great because luck smiled on them. Their mighty will power created favourable conditions for them to become great.

Dear readers! Do not complain for a moment that you cannot become great for want of an opportunity or a stroke of good luck. If your will power is up to the mark, it will create favourable conditions for you to become great in any walk of life. Swami Vivekanand was a poor person in the prime of his life. He could not even get two square meals. But his will to Sachidananda (Realization) was so powerful that it brought him in contact with Bhagwan Ramkrishna Paramahansa.

Now let us see how we can charm our speech and thoughts which would influence the minds of others favourably. As nobody likes bitter things, nobody also likes bitter and scornful speech. Therefore, always speak sweetly with others. Let there be a smile on your face while talking with others. Do not talk about yourself but always talk about him. Please remember that man likes to be praised and glorified. Always talk about any virtue, art or faculty which he might possess. Such subjects are agreeable to him. In short step in his shoes and find out how you should speak to him. Always have a firm conviction that your speech and thoughts coming from your subconscious mind must be very strong and effective. If you follow these precepts it will take no time for you to enslave humanity. All people will behave like mere puppets in your hand.

Almost all the Saints have extolled the efficacy of japa yoga. By repeatedly uttering the name of God, our conscious mind makes room for the subconscious mind. In this higher state of the mind it is but natural that our speech and thought should become all-powerful and effective. Any person can be subdued by mere gazing into his eyes while speaking with him. This is because the will be manifested more powerfully through the eyes. Naturally our thoughts mixed up with the mighty will power brings any man under

submission. We are unnecessarily afraid of meeting big people. An ordinary bullock yoked to a cart and a bullock of worship (Nandi) are both bullocks but the glamour of the latter makes us feel reverential towards him. When you have the conviction that all persons—high and low—are after all human beings, you will not fear anybody. Abraham Lincoln assuming the position of a horse by falling on his knees, used to carry his children on his back. Picture before your mind's eye a great man in his home life. Picture him coming out of the bath-room with a towel around his waist. You will then know that a great man is also a human being like you. We should show respect to a great man without fearing him in the least. If you meet a great man with fear, know for certain that your will power is becoming very weak and would fail to influence that person.

In this chapter, I have given many methods for charming objects, persons, our speech and thoughts. I have also explained in detail how we can lead a fearless life by realizing that all human beings are made up of the same stuff. I know my head reverentially before my Guru who taught me these secret practices.

## XVII

## HOW TO OVERCOME MISERIES

It is a matter of common experience that everybody of us has to undergo miseries and privations in this life. Nobody with a tongue in his mouth can proclaim that he is always happy and does not know what misery is. A famous Roman Emperor has said that throughout his whole life he was happy only for about eight days. The great Saint Tukaram has also the same thing to say. He says in one of his verses that happiness is just like a grain of poppyseed and misery just like a mountain. In this world there is bound to be duality like light and darkness, bitter and sweet, hot and cold and pleasure and pain. If only there was happiness here nobody could have any idea of happiness. In fact the word happiness would have no meaning at all. We are told by Vedanta that experience of happiness and misery is the result of the actions of our past lives (Prarabdha). The main subject of this chapter is not a discussion of why we enjoy or suffer in this life. This chapter deals only with the ways and means of overcoming miseries.

The first and foremost maxim is that man becomes more miserable by imagining the sting of miseries rather than by actually undergoing them. Suppose I have a toothache and it is necessary for me to extract the tooth. My misery starts with the fear of the excruciating pain which I would be required to suffer at the hands of the dentist. When I visit him, I feel really happy if he is not there. Now really there is no pain felt while extracting the tooth. When we open our mouth for the final operation, it is called the zero hour. Nearer we come to the time of suffering a misery, the less we fear the calamity.

We are usually afraid of imaginary worries and miseries than real ones. Suppose it is a marriage season and trains are overcrowded. Now I am required to undertake a journey. My misery starts with the fear of my being unable to get a ticket, or getting a seat in the train. This fear lasts only till I reach the station. There I fortunately meet a friend who purchases my ticket and finds a good seat for me in the train. My fear has vanished and I then realize that my anxiety was unfounded.

It may be noted that out of a hundred imaginary worries, we do not experience even one hundredth of them. Whenever there is a very powerful thought in our conscious mind it will enter into our subconscious mind, and in the end materialize. Some persons, and particularly ladies always imagine that they are suffering from some disease like cancer and that they are sinking day by day. Repetition of such thoughts actually affects their health and they do suffer from such a malady. It is therefore necessary to entertain good and healthy thoughts in the mind about your well-being.

One must not be afraid of misery. When some calamity is likely to befall you ask yourself "What will be the worst?" This challenge will break the very sting of your coming misery. When you try to run away from calamities they run after you and when you face them boldly they fly away from you. It is observed in everyday life that some persons are subject to terrible miseries and privations such as death of an only son, incurable disease, rigorous imprisonment and so on. There are some miseries which we cannot escape. We cannot either postpone the time of their occurrence or transfer them to others. There is a saying that miseries only end by sufferance and by no other means. We should gladly submit to them thinking that it is the will of God Almighty. Nobody can escape old age, disease and



death. Therefore, it is wise to face miseries boldly. The thought that others are also suffering along with you is a comforting. Remember that every calamity must end some time or other. "Every cloud has a silver lining." Secondly why should we expect only pleasures from God? If we consider that pleasures and pain are equal, the more pleasure you get. Some other person is likely to become miserable proportionately. One should not therefore entertain such selfish thought in our mind.

By uttering the name of God constantly, many miseries are mitigated. This I am telling you from personal experience and so says the Lord in Bhagwat Gita. "I am fully responsible for the well-being of a devotee who utters my name constantly in his mind." Such a God thought dispels any fear about a calamity. Repetition of God's name serves as a anaesthesia to the suffering mind. When the mind is thus fully saturated with the name of God, the merciful Almighty inspires the friends of the victim to help him in all ways thus making his miseries bearable. The thought that only God is the giver and mitigator of misery is also reassuring.

Lives of great persons also lessen the sting of many miserable. Napoleon Bonaparte, the emperor of France, had to live a life of a prisoner at St. Helena. Lord Rama had to go in a jungle for 12 years. King Harishchandra had to work as a water carrier in the house of a Domba (Funeral ground attendant). Saints like Eknath, Tukaram and Dnyaneshwar had to undergo untold miseries and privations. Even so think that you would also face any misery with a laughing face.

Now if we think that there is happiness in wealth, why then millionaires commit suicide because of unbearable miseries? There is no happiness in wealth. Happiness is

a condition of a contented mind. Bhagwan Ramakrishna Paramahansa says in a Gypitic sentence "Real happiness consists in renunciation". Renunciation does not mean discarding pleasure-giving objects. It means giving up attachment towards them. The thought that our destinies are in His hands gives us great peace of mind and happiness. Not to entertain thoughts such as "I will do this or I will not do that" constitute real happiness. One who believes that his whole life and its activities are predetermined by God achieves greatest peace of mind. Our Bhagwat Gita is an authority for this reassuring statement.

Now a realized Saint has the full conviction that he is not the body and that pains and pleasures which he undergoes do not affect him in the least. He has the further conviction that there being nothing else besides the self there are no pains and pleasures. As land cannot become wet with a mirrage or as a cinema screen is not affected by myriads of pictures projected on it so also the self—one without a second—is not affected by his world panorama and its seer.

May my readers attain this beatitude in this very life.

## XVIII

## THE FAITH CURE

"Faith moves mountains," say the holy books. If we have great faith in a deity, Saint, thought or an object our wishes are fulfilled through their agency. In France there is a small village named Lourdes where there is a small lake. It is believed that a dip in its water cures incurable diseases like cancer, leprosy, paralysis and many other serious maladies. Eminent doctors have vouchsafed for the genuineness of the cures and expressed great wonder. Once a woman suffering from paralysis was brought there on a stretcher. It was biting cold on that day. Her attendants after offering prayers to the Deity dipped the patient in the cold water of the lake. Oh! the Wonder! The woman got completely cured and went home on her feet. Such miracles are happening at Lourdes even today.

There is a belief in the hearts of millions of Hindus that a mere darshan of God Virthal at Pandharpur or of God Vishweshwar at Banaras makes our lives happy and in the end we are liberated. Formerly old people had an intense craving for going to Banaras for the same reason. Today also thousands of devotees visit Pandharpur on particular days regularly. They have the belief that Lord Vitroba represents Brahma (pure consciousness, one without a second) and to go near him amounts to merging in Him. Many persons also believe that if a person dies in Banaras, he is freed from the wheel of births and deaths and is liberated. If one has a sincere faith in anything his desires would surely be fulfilled through that agency.

Thousands of persons daily visit Shirdi where the great Saint Saibaba used to live during his lifetime. They believe that though Saibaba has no body, he is all the while

living there in a super-conscious state, and that their prayers are invariably granted by him. Diseased persons, debtors, poor persons and persons who have no children visit Shirdi. It cannot be denied that prayers of some of them are granted. A close friend of mine came in some financial trouble at the time of his daughter's marriage. He was short by about Rs. 1,200. The friend straightaway went to Shirdi and prayed to Saibaba to give him that amount. After a few days, one lottery ticket seller pressed him to purchase a ticket which the friend did. To his surprise he won exactly Rs. 1,200 on that ticket.

Here I am tempted to relate my own experience in this respect. In 1950 I was practising a difficult pranayam. I was doing this in the morning from 6 to 7 a.m. One day I had an unfortunate whim to change the method of that pranayam and I tried a faulty method of short breathing. On getting up from the pranayam, I began to feel giddy. There was darkness before my eyes and there were deafening sounds in my ears. I felt that I was becoming a lunatic. I got myself examined by the doctor who said that I had low blood pressure. I tried his medicines but to no avail. Whenever I tried to sleep there was a great pressure on my heart and I used to wake up with a shock. I was greatly depressed and thought that my end was near. I made a will. Seeing my alarming condition my wife became sad. As a last resort we decided to go to Shirdi and I prayed to Saibaba with tears in my eyes to save me. We took prasadam and returned home. At night I had a dream. Saibaba came to me with some liquid in his hands and asked me to drink it. On awakening in the morning I found that my malady had completely disappeared from that day onwards. Dear readers, you may perhaps not believe in this episode but I have placed this true experience before you.

If you have implicit faith in the quality of a certain object you would experience the fruits of that quality according to that faith. Once a doctor in America had gone to the picture accompanied by his wife. In the middle of the show the wife had an attack of headache. The doctor had no pills for headache with him. He had an imagination. He tore off a button from his coat and asked the wife to chew it. Believing that a pill was given to her by her doctor husband, her headache stopped immediately.

We come across fakirs and medicants who give talisman, black thread and amulets to ward off evil spirits. Many charlatans advertise their wares supposed to bestow wealth and children on the wearer. Though all this is a fraud, still it cannot be denied that faith in these things brings about the desired results. The dictum "According to thy faith" is quite apt.

Now a question arises as to why all our desires are not fulfilled by following the methods referred to in this chapter. First let me return to Lourdes. A person going there is necessarily suffering from some disease. He knows that a dip in the lake at Lourdes has cured many persons of their serious maladies. The thought about the efficacy of the water of the lake goes into his subconscious mind and good results follow when he himself takes a dip in the water. Whatever thought, wish or will enters the subconscious mind it must materialize. That is the first law of the subconscious mind. In this case the subconscious mind itself starts the work of cure.

If, however, a person has no faith, such a faithless thought amounts to no thought at all and in the absence of a thought in the subconscious mind, the very seed is to be nipped in the bud. Without the seed further process of materialization becomes impossible.

Now conceding that older persons are cured by the water of the lake due to their faith and so on, how is it that children without any understanding whatsoever are also cured? They have no knowledge about the mysterious curing property of the lake water. The answer is quite simple. Even though the child has not this knowledge relatives attending on him know and have faith in the property of that water. The father of the child for instance has this thought about the efficacy of the water in his subconscious mind and subconscious mind being one, it is logically a thought in the subconscious mind of the child also. This is how the child without any understanding can be cured.

Just before the birth of Bhagwan Ramkrishna Paramahansa, society was leaning towards agnosticism and was losing faith in religion and God. At such a critical time many religious and noble-minded persons must have entertained a desire that some divine person should be born to set right the ugly state of affairs. This thought entering into their subconscious mind gave us Bhagwan Ramkrishna.

The readers will now understand why blessings given to a person by a Saint or pious old people come to pass. The blessings enter into their subconscious mind and according to psychic law materialize. We many times curse a person with all intensity and it becomes effective for the same reason. This thought form is so powerful that it takes no time for it to enter into the subconscious mind. The idea of a doubtful curse is out of question in such a case.

It must be noted that it is very difficult for a thought form to enter into the subconscious mind. Should it be so, all our thoughts regarding wealth, prosperity, etc., would enter into our subconscious mind and materialize. All the human beings would then become happy. But that is not

the experience. For the thought forms to enter into our subconscious mind, our conscious mind must be absolutely concentrated and made one-pointed. Further if there is the least doubt about a particular thought the thought form vanishes as it were and in the absence of thought further progress becomes impossible.

In this chapter I have dwelt at length on the topic of the unbelievable powers of the subconscious mind, what it does and how. For achieving our ends, we must not wish and will about things which are "on the Moon". Unswerving faith in our mighty will power is a necessary condition for the attainment of this "wish-fulfilling siddhi". The Upanishads and Bhagwat Gita have also extolled the virtue of unswerving faith. Dear readers, without being dominated then by disappointment, doubts and frustrations make your lives happy and cheerful always thinking that you are standing under a wish-fulfilling tree, viz., your subconscious mind.

## XIX

### EPILOGUE

I have made it clear in the first chapter that I have written this book primarily for persons who believe in the reality of this world. As such, I have made an honest attempt to describe various methods such as pranayam, gazing, mental worship and so on which increases tremendously the mental powers of any person. I have also said that such a powerful mind can influence and control the minds of others. I have further stated by personal experiences that any legitimate wish willed by such mind is fulfilled. As only dream medicine will cure a dream disease, so also in this waking state, our weak mind can be powerful only by practising the above-mentioned sadhanas. There are two methods for acquiring siddhis. The first method is through the path of knowledge. In the second case human mind getting absorbed in God-consciousness, exhibits God's mighty power and knowledge. It is also observed that a realized soul does not show any trace of siddhi while an ignorant person is seen to attain them through certain yogic sadhanas. In many cases both siddhis and knowledge are observed in a yogi. Bhagwan Raman Maharshi who was a realized soul did not perform any miracle or demonstrate a siddhi during his lifetime.

We sometimes come across yogis and fakirs burying themselves underground for a number of days, magicians eating glass and drinking strong acids, persons moving inanimate things and bringing objects from space and hypnotists performing miracles through the mediumship of a subject under hypnotic sleep. Nobody calls them realized souls. Sage Vishvamitra had both knowledge and siddhis as is demonstrated by his knowledge and creation of a parat-

tel universe through siddhi. A realized soul does not look upon siddhis as being of any importance and advantage to him. From his point of view, siddhis, their demonstrator, the observers and the praise and honour showered upon him is pure consciousness—one without a second. Even though he might be endowed with some such siddhi he is unaware of them. Many patients used to get cured by merely touching the togs of Jesus Christ but that holy soul had no knowledge about it. Saint Tukaram gave stones from a river to one of his devotees scarcely knowing that they were philosopher's stones (Paris).

It is said in Yoga Yashishta that when one hankers after siddhis they run away from him. This is quite a logical statement. When one aspires for siddhis, he does so with the desire that people should honour him, call him a great mahatma and so on. Greater this desire for fame greater is his sense of egohood. Ego being jiva (little self) it cannot attain any siddhi. It is therefore imperative for a sadhaka to observe complete humility. He must always think that he is an insignificant being before God Almighty and all his greatness belongs to Him. With this conviction his ego merging in God-consciousness the Yogi himself becomes God. The greater the ego the less the God he is and vice versa.

In this book I have made reference to conscious and the subconscious mind. Not only modern science has endorsed this division but our scriptures also have authorized this view. Mundokopanishad says: "There are two birds on the same tree who are great friends." Let me describe what this all means. There are two birds on a tree. One of them is sitting calmly at the top of the tree while the other is jumping over the lower branches eating sweet and bitter fruits of that tree. Here tree represents the body. The bird at the top, the subconscious mind and the

bird perching on the lower branches, the conscious mind. The fruits of the tree are pleasures and miseries of this life. The lower bird looks up casually (desire for knowledge) at the bird at the top (pure consciousness). As the lower bird tries to move up, he finds that the bird at the top, the tree with its fruits and he himself all these are slowly vanishing (the removal of the idea that the world is real). As soon as the lower bird touches the bird at the top, the tree with its fruits and the two birds completely disappear (unity with the pure consciousness, one without a second). Gentle readers! How can we compare even a sentence from Upanishads to a thick volume on philosophy written by ignorant writers? Swami Ramtirtha has said "Only read books written by realized souls".

Now a question arises as to the possibility of attaining siddhis only by complete surrender and devotion to God without practising any sadhana. The answer must be given in the affirmative. In Patanjala Sutra there is an aphorism "One-pointedness of mind can be achieved by complete surrender to God". As one-pointedness of mind leads to the attainment of any siddhi, the aphorism is true. Surrender to God means to live a life as ordained by Him without grumbling and with a cheerful heart. There is no devotion worth the name to pray to God for the sake of money, wife, children and all the other mundane things of this life. Here you do not want God but there is a desire for worldly pleasures and happiness. Prayer widens the gap between God and man. So long as the little self (jiva) imagines that he is apart from God so long he will remain an ignorant and powerless being. Devotion can be defined as a way of living without willing anything. Devotion also presupposes complete loss of egohood. A real devotee thinks that all the good and bad events come to

pass by the sheer will of God and he himself being included in the world his life is also controlled by Him. He has the conviction that even a leaf on a tree cannot fall on the ground without the will of God. In an advanced stage of devotion the devotee losing his individuality knows that there is only the power and will of God which controls the destiny of the world. Bhagwan Ramkrishna Paramhansa was so egoless that he used to consult "The Mother" with regard to even petty things of life. He used to say "People shed a jugful of tears for their relatives but nobody cries for God". He used to rub his face against the fiery sands of the Ganges all the while exploring the mother to give him her darshan in a human form. He used to be miserable because this desire remained unfulfilled every day. The devotion of Saint Tukaram is well known. His wife and children died in a famine due to want of food, he lost everything in business and the people in the town subjected him to untold privation and misery. In spite of all this he never lost his faith in God. Not to feel any interest in anything but God is the acme of devotion. In the last stage of such devotion the devotee merging his ego in God becomes God himself. In condition of perfect devotion it is but natural that he should inherit the glory and greatness of the Almighty.

It is however not very easy to follow this path of devotion. It is very difficult to subdue the rising ego in the initial stages. In the path of devotion there is no asking for anything but renunciation of everything. When ultimately the ego is renounced the devotee becomes God himself. I have touched this subject of devotion just to show how difficult it is to follow this path.

The reason why it is necessary for a sadhaka to make his mind thoughtless and one-pointed in order to attain any siddhi is simple. A thought-free mind is one in which

there is not "I" sense and in the absence of the ego, the devotee attains siddhis. It may please be noted that with even a trace of ego, any attempt on the part of the Yogi to give a demonstration of his siddhis would miserably fail.

It is however not necessary to make the mind that thoughtless and blank for hypnotism, thought transference and clairvoyance. However for wish fulfilment, the mind must be perfectly egoless. For want of this condition of the mind, the desires of ordinary persons remain unfulfilled.

In conclusion I submit that even though the subject of this book is about hypnotism and siddhis, the readers, without attaching much importance to them, should try their utmost to attain "self-realization" which is the greatest siddhi worth achieving. I was inspired by my Guru to write this book. The contents are his, not mine.

"Salutations to Gorakshanath."



The Powers of the  
Subconscious Mind are  
Supernatural and Unfailing.  
By invoking them  
Let my readers enjoy  
A Prosperous, Happy and Cheerful Life.

## Glossary of Sanskrit and Marathi Words.

<i>Bhagavatlita</i>	Holy song of the Hindus.
<i>Bhakti</i>	Devotion to God.
<i>Dandhana</i>	Obeisance to God or Saint.
<i>Guru</i>	Spiritual master.
<i>Jivanmukti</i>	State of self-realization.
<i>Mantra</i>	Incantation of Gods name.
<i>Nishkam Karma</i>	Desireless action.
<i>Prasadam</i>	Fruit or other eatables given by a Saint.
<i>Puranoli</i>	A sweet cake.
<i>Ramvishva</i>	Song in praise of Lord Rama.
<i>Sadhaka</i>	One who practises spiritual discipline.
<i>Sadhana</i>	Spiritual discipline.
<i>Samadhi</i>	Trance.
<i>Shloka</i>	A verse in a holy book.
<i>Siddhi</i>	Supernatural power.
<i>Yantra</i>	Religious act.
<i>Yedanta</i>	One of the six systems of the Hindu Philosophy.

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