



DR. NARAYAN DUTT SHRIMALI

PRACTICAL HYPNOTISM



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PUBLISHERS' NOTE

The science of hypnotism basically belongs to one's soul. Modern researches have revealed that man's soul can be divided into two parts—internal & external. A hypnotist can only be successful if both these parts of the soul get united. This book contains the process of uniting these both parts of the soul according to Indian Tradition.

It is absolutely necessary to keep the soul clean from any stains so that our society and country may progress properly and the social values may get re-established once again. But this needs a very strong will-power, which can be taken care of by the science of hypnotism. In view of all that, hypnotism has become more important and useful in the modern context.

The writer of this book is an acclaimed intellectual, who has helped the modern Indian society in many ways through his writings. This book does not merely contain the gist from other books but it has the author's reflective as well as analytical thinking with which every reader can benefit & learn the science of hypnotising. Besides the main hypnotising principles from the West, the book contains the Indian thoughts & principles too on hypnotism, as well as the ancient ways and procedures of meditation. The reader will surely be benefited by all that.

The incidents and happenings listed in the book are based on the author's imagination. Therefore, neither he nor the publishers will be responsible for any untold happenings connected with those events.

—Publishers

MOST REVEREND DR. NARAYAN DUTT SHRIMALI

Human life and the universe are full of known and unknown mysteries. Man is always tempted to rediscover the known mysteries but when he tries to find out the facts about the unknown, many new things come into light.

As the civilization is advancing rapidly, discovering things related to the unknown have become a happy practice. In fact, human journey has taken a great stride starting with the invention of the wheel until the creation of the computer.

As a consequence to the latest technological developments human life has become much easier and happier but at the same time it (life) is also exposed to insecurity, fear, disappointments, sleeplessness and fear of another war. Can that be considered a real development in civilization? Our Old Rishis had rightly said:

**Let all be happy and prosperous.
There should be no misery to anyone.**

Then where has the above precept disappeared? Why are people unhappy? Why is man not contented and does not get satisfaction and fulfilment? Our Vedic culture was always implicit with scientists like Sushrat, Aryabhata and Bhaskaracharya. Besides, the great risk is like Sankaracharya, Gautama, Vishwamitra, Vashishtha, Atraya, Kanada & Ved Vyasa have been great thinkers, who discovered the principles of life. Their main contribution was to discover how a man can travel free of any ailment on the journey of life from birth until death. Their discourses gave birth to *Mantras* as well as *Tantras* causing to discover the necessary devices that would help in completing the tantric activities. Yoga system was actually developed to bring unity between the divine and the man. The Rishis believed that the universe possessed unlimited energy and man could get it

unceasingly with the help of Yoga and redeem himself from ailments. That belief consequently originated the idea of gods and goddesses, hypnotism, *sadhana*, Science, *mantra*, *yagya*, and such activities.

Dr. Narayan Dutt Shrimali who donned a new name after renunciation, resolved to spread the knowledge of hypnotism to all. To fulfil it he travelled throughout the country. Though he led a life of a saint, he believed in the *grahastha* too. The books he wrote contain the ideas that can lead anyone away from *sorrow to happiness* and contentment. Thus, he wrote books on *mantrasastra*, *tantra-sastra*, hypnotism, astrology, palmistry and *ayurveda* and gave them all a scientific temper.

During his 65 years of life he contributed a lot towards knowledge because he believed that knowledge is permanent. He also started publishing. In 1981 he published a monthly journal named *MantraTantra-Yantra Vigyan*, through which he clarified many mystic ideas and beliefs. It has helped millions of people to uplift their lives and to live peacefully and happily. He left for heavenly abode on the 3rd of July, 1998 when most of his work to enlighten people was over. It is worth mentioning here that his monthly journals, *Mantra-Tantra-Yantra Vigyan* and *International Siddashram Sadhak Pariwar* are still widely circulated. It is a testimony that he always believed that ideal knowledge is permanent and that it can help people to attain emancipation.

—Nand Kishore Shrimali

INTRODUCTION

In India hypnotism or the art and science of hypnotism, to be precise, has been a priceless asset. It has been sanctified by timeless traditions. It was largely from India that the rest of the world learnt and followed and imbibed this knowledge. Evidently the outstanding achievements recorded in India in this discipline has remained unsurpassed by and large.

India, at this stage, is passing through a strange crisis, beset as it is with a harrowing sense of uncertainty, a self-defeating apathy and a turbulence which has overtaken its teeming millions. A haunting sense of insecurity appears to have taken the people of India in its vicious grip. Look at anything whatsoever and you will feel terribly put off by the very brokenness or lack of integrity or sheer incompleteness of things. The kind of society such as we have envisioned to have, eludes us, the structures having gone awry and the fabric grievously missing.

What, one fears, principally accounts for this frightening confusion is the Western impact on India. For the Indian mode of life has always been contemplative and inwardly, the *summum bonum* of which was an intuitive grasp of the truth. As part of such contemplation the Indian endeavour has been to delve deep into the dark recesses of the inner self and realise all potential existing in any form and to any degree whatsoever. No wonder the ancient seers of India chose to overlook the empirical dimensions of the material world and preferred as such to retreat into solitude. Through contemplation they always tried to envision, comprehend and identify the human form gifted to mankind by the Almighty, and discover the potential of the powers that lay embedded in the human body. They contemplated the elements which brought off the human body in its form. They made a total submission to the Almighty, and went deep into these profound mysteries and elements

so that man derived a great measure of happiness and higher powers, and extended his environment to a yet wider canvas. Conversely, the West remained riveted to the external world. Seldom did it try to seek out answers to the complex questions of body and soul. The West hardly bothered to know how body and soul came into being, and what all we could do to extend the frontiers of human environment. Instead it remained bogged down merely in the external trappings of customs, modes of living, eating habits and culture and civilization. The West was merely interested in exhibiting its deeds. It was more interested in showing off its superiority. The Western idea, unmistakably, was that man is what he himself wills to be. Understandably, man, as the argument runs, owes nothing whatsoever to the powers beyond, to the Creator, the *Brahma* and to the immanent power of soul.

It was precisely for this understanding that the West tried to enrich only the external trappings of the human body. Obsessed as it was with only physical comforts and leisurely life, the West brought into existence a whole body of science as also a series of inventions. The exercise led only to the tilting of the sensualness of the human flesh.

Needless to say the outcome of the Western obsession led to a precipitate shrinking of man's wider canvas. When he found himself reduced to narrower concerns, the Western man set out to dominate others, approves the weaker sections and seek fulfilment in founding and extending imperialist empires. Soon, however, he had had good cause to realise that this entire exercise—the manner as well as the object—ended up in utter futility. For he found that despite possession of empires and extension of materialistic claptrap spiritual peace continued to elude him.

Extending the horizons of science did not ensure any spiritual peace, and without obtaining internal bliss it was futile to pursue any other object. The vast empire, the army of retainers, the comforts and the treasures—each one of these was an exercise in futility, for peace—the peace that passeth understanding—withdrawed to a yet distant goal. Indeed the more one chased

the sciences, the more one found exposed to lack of inner solitude.

Eventually as West turned its attention to India, it found in this country, startlingly, a society not rich by Western standards and yet distinguished by an innate tranquility. Also a yet remarkable feature of this society as the Western quest found out was its achieved sense of self-fulfilment. When men from West advanced into the dark, thick foliage of the Indian forests and saw there scantily clad *Sadhus*¹ who, surely, did not have any material possessions, not to speak of opulence and yet sparkled with a radiance of their own, they wondered what, after all, was that power which secured them such profound self-fulfilment and such remarkable achievement.

It was this discovery which made West turn its attention to East, particularly India. Men from West arrived in this country and set themselves to go deeper into the factors and mysteries which ensured India its fulfilment. They also began to explore the reasons which gave India its inner strength and a pivotal position in the comity of nations, although the people were not at all rich by any material standards.

Now, for the first time, people from the rest of the world realised that peace and tranquility do not stem from the showy outward trappings of civilization. Nor can one have it from high concentration of brutal strength in any form whatsoever. Peace and tranquility do accrue, but only as part of the imperceptible process of contemplation which must, necessarily, involve an identity of the elements accounting for the physical and spiritual dimensions of man.

It was in contemplation of the Indian achievement that the West, for the first time, discovered that the human body has as its basic structure a crucial element which is mind transcending the frontiers of time and space. In other words, the fact that man is endowed with superior powers can only be attributed to the position that he has in his mind which governs human physique. It is by virtue of this faculty that man laughs, cries,

1. *Sadhus*: Saffron-robed mendicants, a characteristic feature of the Indian spiritual life.

feels and expresses his joy and also gives a shape to such speculations as are not at all rooted in the present. The West which basically believes in materialism sought to locate where and in which part of the human body the element known as mind or the complex known as psyche was rooted. For this reason scholars of the West drew heavily upon anatomy and dissected the human body to locate, in physical terms, the lodging place of the mind. The object of such scholars was to get hold of the mind. Once they thought they would get hold of it they could hasten its development and succeed in delving deep into the recesses of the soul. However, despite all dissections and investigations, they failed to come across the exact location of the mind. Now they failed to identify even a single complex which resembled the mind or psyche in any form or manner.

But in any case the West felt bound to accept the view that the mind remained embedded in the human body. For it was the mind or psyche which governed the functioning of the human body. The entire human body was subordinate to the dictates of the mind. It was by and large the mind which makes man laugh and cry, resent and rejoice and help develop these manifold faculties.

It was only after obtaining this realisation that men from West, for the first time, veered around to the view that the mind was second only to the Almighty. Besides, its peculiar importance stems from the fact that the mind paves the path to reach Godhood, not to speak of the astounding mysteries which have remained unravelled. Science might take centuries to reach the fountainsource of all these mysteries. On the contrary, the Indian seers have already unravelled the knots of all the mysteries and have largely identified the factors which make our life as comfortable as it has come to be.

Indeed the power inherent in the mind power is that it can make possible what looks like impossible. Its speed is unrivalled in that it transcends all dimensions of time and space.

As the seers and godmen tried to explore the element known as mind or psyche, they were pleasantly surprised to discover

that the mind consisted of two segments—the outer mind and the inner mind.

Every minute the outer mind sees, and records our responses to, the physical world and the physical phenomena. At times when it is rendered inactive, for instance, when man falls asleep, the outer mind is left with no particular job. Needless to say while asleep with eyes closed, the outer mind is not exposed to any physical phenomenon outside.

At a time when the outer mind is rendered inactive, the inner mind springs into brisk activity. Being active it reaches the higher planes of consciousness and seeks to see such phenomena which it had never seen before. More often than not, it sees even such incidents or phenomena as had never taken place. This state of being is called dream.

In this manner, man sees through his inner self even future events. It does not entail any difficulty for the inner mind to retreat into the past or peep into the future. At times he views even such events as had never materialised before. When, however, at a future point he finds the same dream sequence materialising in real life, his surprise knows no bounds.

Once in a dream Abraham Lincoln, the U.S. President, saw that he had been murdered and that his dead body was lying in the White House. The deadbody was covered with a piece of white cloth, and his wife and other members of his family, were mourning his death. In the dream he had seen the assassin and noted that he emerged from a certain room of the White House. He stopped at a certain place, and then advanced to murder Lincoln who died instantaneously.

The horrid dream woke him up. He found himself sweating all over the body. However, he took care to make a minute recording of the dream sequence in his personal diary. He also took care to inform his wife the details of the hideous dream. He gave her the date and time of the dream-murder.

It was indeed astounding that Lincoln was murdered in the same manner on the same date and at the same time as he had seen in the dream.

That dreams come true at a future point has been the experience of many persons. This, at any rate, is nothing but the activity of the inner self which actively, emerges on the scene when the outer mind is rendered dormant, and looks beyond into the future. The indication, unmistakably, is that the inner mind is capable of peeping into the future. However, since we do not have full control over the inner self we do not always see in our dreams such incidents as we would like to see at a given time. When, for instance, we want to know the exact place, date and manner of somebody's death, we would foresee the event long before it actually takes place after exercising full control over the inner mind.

It was only when this insight was obtained that the Western psychologists mounted deeper investigations into the inner mind. Hypnotism or Mesmerism codifies investigations and related facts of this nature.

Accordingly, they found that the mind has two entities—the outer mind and the inner mind. The outer mind is more active and it records whatever man does or sees. It is also called memory. It is by virtue of this faculty that one remembers things long consigned to the past.

For instance, he remembers when he married—and who he married and who all attended the marriage. At the time of marriage his outer mind remained active and it recorded the event. The record remained for many years, and whenever he sought to recall the past event, he remembers it. The scene of the event revivifies before him.

In any case the outer mind records the moments of the present. It does not have any capability to go into the past or peep into the future. The inner self does have the capability to do so.

It is only by developing the inner self that one can have the success one longs to have. It is, therefore, essential that the inner mind is made stronger and healthier so that it works at a greater speed. In that case one can make it do any job one assigns it or show any scene one likes to see.

The mind gives rise to a multiplicity of ideas. Since man basically is a slave to desires, he has various kinds of desires crowding

about. He works hard to fulfil the desires. Suppose he wants to build a house. He will need money for this purpose. This will entail him in incessant efforts to earn money by means, fair or foul.

A single desire leads to many subordinate desires. For instance, the single desire is to raise a house. It will touch off many subordinate desires such as collecting and hoarding money and take measures of security and what not. The desires involve man in all kinds of activities. Some of these desires get fulfilled, while others do not. The fulfilled desires make him happy, while the unfulfilled ones drive him mad.

When the mind is cluttered with all kinds of desires, man desperately tries to advance each desire to its goal. Often the outcome is that his endeavour gets fragmented and his energy and capability fail. The inner mind loses its speed and man loses control over the inner mind.

The scientists found a way out. They recommended a sharp decrease in the number of desires. It would, they argued, bring about a corresponding lessening in the stress accumulating in the mind. It would stem the charge on its energy. It would also ensure a more effective functioning of the mind. In that case, the mind will not only peep into the future of the subject but also foretell the future of any other person.

To describe this state Indian seers have used the expression— the mind free from ideas. For instance, let us drive out all ideas and desires from our mind. A mind devoid of ideas and desires is an unalloyed mind. It is only a mind of such accomplishment that can secure us fulfilment of our desire. For there would be no other contending desire to detract the attention of the mind. Should we, for instance, ask the unalloyed mind to tell us what is in store for us in the coming ten days, it will certainly foretell us giving a graphic description of the events likely to take place in the coming ten days. It does so, for the mind is not cluttered with ideas or desires. Nor has it lost its speed. Neither has its energy expended extravagantly. It will respond to what we suggest.

To make the mind unalloyed is not that easy. It involves certain methods and certain techniques. It is only through this medium one can have a mind free from ideas or desires.

First of all, we must have the bare minimum of desires. Besides, our mode of living should be simple and unpretentious.

Secondly, we should focus attention on our inner self. Calm and collected we should sit at a quiet place, close our eyes and internalise our whole being. We should dissociate ourselves from the external environment. As we do so we shall be descending into the innermost recesses of our inner self. It will give us an internal light and we will see the unlit corners of our inner personality. Initially it will be a frustrating exercise but gradually we will overcome the difficulty. We will succeed in achieving concentration on one single object.

Tratak is about the only simple method to achieve a total concentration in contemplation. It ensures a one-point concentration, casting away all other ideas or desires as we go deeper into meditation. In the process all mental activity gets concentrated at one-point in *Tratak* giving us a mind free from ideas or desires.

Although palmistry and astrology can also reveal the past and the future, these sciences are not complete in themselves. There is yet much scope for research in these sciences. Unless these sciences emerge as complete in themselves we cannot hope to make an integral study in either case. But long before any of these sciences hypnotism has already achieved the proven capacity to know the past and the future. By knowing the past and the future we are in a better position to shape our present life. Indeed this achievement must go down as the highest watermark in the spiritual explorations of mankind.

I personally feel every person should practise *Kriya Yoga*. It alone would ensure a tension free life. Anybody can practise it, but one needs a teacher. It will not be possible to effectively handle *Kriya Yoga* without a teacher. Sex, age, colour—nothing stands in its way. The method is so simple that one can master it only after a few days' practice. Even the busiest person can be benefited if he practises it regularly in morning and night. He will feel cheerful and happy.

True in the initial stages he might feel slightly put off, for despite his repeated attempts he fails to bring about concentration of mind. When he sits for this exercise with his eyes closed, a crowd of dissimilar ideas disrupts his concentration. The best and simplest way to achieve concentration is *tratak* which has been discussed in this volume in some detail. When the person succeeds in concentrating his meditation he has to internalise it with the aid of a special technique. It exercises a check on the wayward mind. The technique which brings about this check and helps internalise the meditation is known as *Divya Sadhana*¹. This *Sadhana* is popular mostly among the *Yogis*. It lightens the body and helps gain control over self.

To get through the austere practice of the *Divya Sadhana* one must take to regular practice of certain special *yogas*² and *asanas*³. There are eight *asanas* and one must practise these in a certain order. This helps achieve what is known as *Divya Sadhana*.

It is only by a sound mastery over *Divya Sadhana* that one develops the strength to go deeper into, and help identify, his inner self.

Soon, with the aid of *Divya Sadhana*, he tries to obtain an idea free outer mind. Gradually he begins to feel quieter and also lighter. But one confronts difficulty when the outer mind has to link up with the inner mind. For both are separate entities and in no way reciprocally related. It is only by virtue of a special technique that the outer mind establishes a link-up with the inner mind. Once the link is established it is imperative that the unity remains unimpaired.

When the link is established and is also related to the special technique the process of obtaining an idea-free mind begins. What is catalytic to this process is the impact received from the outer mind. No doubt the process is somewhat difficult,

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1. *Divya Sadhana*: A *sadhana* having a supernal or transcendental vision.
 2. *Yoga*: Hindu system of philosophic meditation and asceticism designed to effect the reunion of the devotee's soul with the universal spirit.
 3. *Asana*: A posture of sitting, and the exercises prescribed.

but once we gain control over the outer mind, it would not be difficult to bring the inner mind under control.

When the inner mind is made devoid of ideas, it begins to link-up with the outer mind. The link-up process is known as *Kriya yoga*, which involves many other actions. It results in a rare experience of poise, happiness, desirelessness and dissociation from negative feelings such as attachment, greed, anger, hatred and the like. A state of being such as this makes a person *Sant*¹.

When man reaches such a state of being he experiences a celestial light which emanates not from any external source but from his inner self. Until then the inner mind remains clouded in the thick fog of desires. Once the desires are removed, the light comes out on its own.

It is only after achieving this celestial light must one treat his *Kriya yoga* as successful. *Dhyana yoga* begins from where *Kriya yoga* ends. Although *Dhyana yoga* is not indispensable, one must remember that *Kriya yoga* in itself is not complete. Without *Dhyana yoga* one is not expected to get the desired outcome.

When the *Sadhak*² plunges deep into his inner self, he sees initially a dot of light. Gradually the circumference of the lights gets bigger. One begins to see a bluish reflection of light. As we reach the innermost recesses of his inner mind, we begin to see a brilliant light and the circumference too gets widened.

After some time the bluish reflections will vanish. The light which emanates from all sides of the rounded dot assumes many colours—all seven colours. When the person has seen this multicoloured light, he may presume that he has perfected his *Dhyana yoga*.

The person should continue this practice for some time. Soon he will stop seeing the multi-coloured vision. He would straightaway see only the brilliant celestial mass of light. He would see his inner self brilliantly lit with the help of this mass. This light would not be confined to any limits.

1. *Sant*: Saint.

2. *Sadhak*: One who is engaged in austere worship of God.

What the *Sadhak* cannot simply overlook is that he must remain sharply conscious of his being if he wants to reach this state. He must keep on asking himself: Who am I? Why do I do this *Sadhana*? Why do I sit for the *Sadhana*? What do I want to see through this *Sadhana*? What do I want to gain out of this *Sadhana*?

When he begins to see the infinite light, the *Sadhak* will find his third eye being opened up, which will bring to his view the past and the future. It should be very easy for him to know when a particular incident took place in the past and what is going to happen in the future, and when.

In no case should this be treated as the dead-end of the *Dhyana yoga*. A little more practice or following a distinct special practice will get the *sadhak* the frontiers of the light far more extended, and the obscure corners of the many preceding lives will come out fully alive. In a perfectly chronological order the happenings of the past lives such as place and time of birth, growth and decay, quality of life and other facts of similar import will reveal themselves to the full glare of the viewer. What is more important, the knowledge garnered therefrom will also tell the *Sadhak* as to why his own thinking, his own consciousness and his own psychology in the present life is what it is.

Much in the same way the life to come after the present life will also come out alive, should he choose to see beyond. He will come out with certain knowledge about the specific date of his death as also its cause and the circumstances obtainable then. He will also see where he is going to be born in the next life, how he is going to be brought up and what events would characterise his next life.

Through *Dhyana yoga* not only the *Sadhak's* own past and future are revealed but the past and future happenings of several lives, both preceding and succeeding, of any other person can also be known, provided he meditates for some time to invoke such happenings in his daily *Dhyana yoga Sadhana*.

A regular and persistent practice will enable the *Sadhak* to know all about the past and the present in less than one hundredth of

the time one normally takes reading, say, the printed line of 8 to 9 words. Significantly, when he comes out of the inner self and returns to the consciousness of his outer mind, he remembers all events and scenes, together with the time of occurrence.

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1. INITIATION

Hypnotism is the oldest knowledge of India. It is rooted into the deepest traditions. A spiritual outlook has always characterised the Indian life. It was for this reason philosophy and spiritualism figured importantly in every walk of the Indian life. Hypnotism was also called *Pran*¹ *Vidya* or *Trikala*² *Vidya*³ in ancient Indian literature.

After its initial phase of glory this knowledge mostly remained buried on obscurity. It was pushed into the realm of witchcraft, which always remained as the special preserve of certain families.

In the West, however, hypnotism was an object of curiosity and mystery. The people of the West had a keen inclination to investigation and research. When they learnt all about the miracles of the Indian seers, they were simply amazed. They visited India, and saw for themselves that the *yogis* could achieve the impossible. By a mere touch of their fingers, they would cure patients of their ailments, communicate knowledge about persons located far away and see anything anywhere all over the world as clearly as they saw the person sitting opposite.

Not only this, they delved deep into the past and dug out facts long embedded into the unknowable. Indeed the entire exercise stunned the people of the West, who, for the first time, found cause to realise that the knowledge beyond touch and sight was as real as the physical sciences, if not a lot more miraculous.

The human physique is a complex of certain strange and inexplicable phenomena, which have always baffled the

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1. *Pran*: Life, the first of the five vital airs or these five airs collectively.
 2. *Trikala*: The past, the present and the future: these three ages collectively.
 3. *Vidya*: A system of knowledge.