

An Introduction to

PARA PSYCHOLOGY

(Collected Papers on Psychical Research)

(Second Edition, Revised and Enlarged)

By

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By the Same Author

The Philosophy of Yogavasistha
Yogavasistha and Its Philosophy
Yogavasistha and Modern Thought
Yogavasistha-sāra (Sanskrit, Hindi and English)
Yogavasistha aur uske Siddhanta (Hindi)
Shri Vasistha-darshanam (Sanskrit)
The Elements of Indian Logic
The Spirit of Indian Culture
Moral and Spiritual Foundations of Peace
Dialectical Vedānta : Philosophy of Swami Ram Tirth
mi Shankaracharya kā Maya-vāda (Hindi)

To

The hallowed memory of my dear Friend,

Late G. N. M. Tyrrell

great service to the cause of Parapsychology can
be forgotten by the world, and who became
my dear friend of mine after our happy contact
in London in 1948 and used to write to
me from time to time until his
lamented passing away from
our world, with the
deepest affection.

FOREWORD

BY

Dr. C. P. Ramaswami Aiyar

Dr. Atreya who is well known not only as Professor of Philosophy but as a deep thinker and author of several thought-provoking philosophical treatises has, in his papers on Psychological Research collected in this volume, rendered a distinct service to our country.

In a remarkable passage quoted by Dr. Atreya from Dr. Randall's "Spirit of the New Philosophy", it is stated that "science is rapidly succeeding in demonstrating the unbroken oneness and perfect inter-unity of the Universe." What has been conceived of and elaborated by means of the intuition of our ancients and the adepts of other lands including Egypt and Greece, is now being laboriously demonstrated step by step by the utilisation of rigorous scientific methods and deductive reasoning.

Quite recently, I observed in my Convocation Address to the Banaras Hindu University that the fast-developing sciences of experimental psychology and para-psychology have awakened world-wide interest as a result of the experiments carried out by men like Prof. Rhine to whose noteworthy article in "The New Outline of Modern Knowledge" I specially alluded. Old ideas of energy, time and space are in the process of fundamental modification and a new

science of extra-sensory perception is in the making. More and more is it being realised that the emperical or conscious self of each one of us does not comprise the whole of our faculties or the totality of our personalities. This aspect which was expressed in the Yoga Philosophy in terms of the various Koshas of our outer and inner bodies has been illuminated by the work of men like Freud and Jung.

In a series of interesting articles dealing with the supra-normal control of the body and with phenomena like Telepathy, Telekinesis, Clairvoyance and Precognition and what is known as Ectoplasm, Dr. Atreya summarises recent research in Europe and America, collates it with the ancient Adhyatma Vidya and endeavours to illustrate the new theory of human personality which is gaining ground all over the world.

It is a pity that Indian Universities have not established centres of experimental Psychological Research. There is also great room in this country for the collaboration of students of the Yoga and of modern Philosophies for the purpose of testing the results so far obtained and bringing about a synthesis of Eastern and Western thought and practice.

To that important and most valuable work, these papers of Dr. Atreya furnish a good foundation and I wish him all success in his pioneering efforts.

Dr. C. P. Ramaswami Aiyar

TWO GREAT UTTERANCES

On the Importance of PARA-PSYCHOLOGY for Indian Universities.

"Many years ago, W. E. Gladstone said "Psychic Research is the most important work of the world today—by far the most important". Who is more competent to undertake that work than India? India has always been and is even today the land of psychic phenomena and mystic experiences. In a recent book entitled *Parapsychology* Dr. B. L. Atreya, the Head of the Department of Philosophy in the Banaras Hindu University, writes, "We have arrived at such a juncture in the history of civilization that a comparative study of psychical research and Indian thought should be pursued in right earnest. It will, I think, unite, the east and the west, the past and the present, science and religion, more than any other activity of man has so far done".

R. V. Krishna Ayyar in his *Convocation Address* to the University of Madras on the 18th of August, 1933.

"Completely to fulfil the ideas of the Founder and to maintain its character as a radiating nucleus of Hindū culture and thought to be envisaged in harmony with the most recent developments of science and speculation, it seems very appropriate that this University, in supplementation of the normal work of the Philosophy and Psychology Departments, should devote special attention to the fast developing sciences of experimental psychology and parapsychology. These activities have awakened the world

interest by reason largely of the instruction and the laboratory experiments carried out with elaborate scientific precautions and devoted enthusiasm by men like Prof. J. B. Rhine, S. G. Soal and F. Bateman. No doubt in some scientific quarters there is a controversy as to whether parapsychology is a real science. Extra-sensory perception and manifestations like psychokinesis, telepathy and clairvoyance can no longer be dismissed as superstitions after reviewing the work of men like J. B. Rhine, F. Bateman, C. E. Stuart, D. J. West and J. A. Greenwood. We are beginning to realize that there are directions in research which being neither strictly physical nor in any sense supernatural, are within the proper domain of the science of mind. There is no reason why we should assume that there is no kind of energy beyond what is already known. This fascinating department of research is one which appears to me to be cognate to the original ideals that underlie Pandit Malaviya's pioneering efforts. I note that experimental psychology is not unknown to this University or city; but I would advocate a survey of the whole topic and the inauguration of the necessary laboratory and apparatus. It is noteworthy that a brilliant article by Professor Rhine has been included in the very recent publication entitled. "The New Outline of Modern Knowledge". This Volume has been produced late in 1956 by a well organised team of European and American specialists and is edited by Mr. Alan Pryce Jones of the *London Times Literary Supplement*".

C. P. Ramaswami Aiyar in the Convocation Address to the Banaras Hindu University on December 21, 1956.

PREFACE

TO THE SECOND EDITION

The first edition of the book, *An Introduction to Parapsychology*, was printed during my absence from India. I could not see the proofs of the book. Hence quite a large number of printing mistakes, of which I was ashamed, crept into the book. On account of these mistakes I restricted its circulation. Despite the mistakes, however, the readers appreciated it very much, and persuaded by them, I have brought out a second edition of it.

In this edition I have, as far as it could be possible under Indian conditions of printing, tried to correct the printing mistakes. I have also tried to minimise repetitions which are unavoidable due to the book being a collection of various papers, addresses, and radio talks of the author, written at different times and for different purposes.

Almost all the chapters have been revised, some curtailed and others enlarged, in order to give it the shape of a book, and in order to make it more up-to-date and more useful to the students of parapsychology, the last three chapters have been added. One of them, "Precognition : Facts and Theories" is a brief summary of an M. A. Thesis of a pupil of mine, Sri S. R. Gupta, made by myself, and the other two, "Towards a New Theory of Personality," and "Historical Development of Parapsychology", are with some alterations here and there and with some omissions and additions, two chapters from the

"Extra-ordinary Powers of Man and their Bearing on the Concept of Self", of another pupil of mine, Mrs. Prakash Atreya (my daughter-in-law). I am obliged to both of them for their permission to do what I have done. As the book is only a collection of papers, addition of these three borrowed chapters has not in any way affected the nature of the book.

I hope to give the readers a more systematic and comprehensive Introduction to the subject in near future, when I am able to get more leisure. I feel the time has come when every educated and cultured man should be acquainted with the findings of Psychological Research, which affect our philosophy of life considerably.

PREFACE

This collection of stray Addresses, Papers and Radio-talks has been published to meet the growing demand for acquaintance with what was formerly known as Psychical Research and now goes by the name of Parapsychology. This branch of scientific enquiry has been quite popular in the west for a long time; but in India interest in it is of recent origin. Some of the Universities in India have now begun to follow the example of Cambridge University in introducing Psychical Research as a subject of study for their degrees. It is right time that Indians should study the subject and carry on Research in it. To evoke interest in the subject and to make general student acquainted with it, this brief Introduction is brought out at the request of my post graduate students at the Banaras Hindu University. An attempt has been made here to throw some light on the various aspects of this young science and to relate its concepts to some of those of Indian Thought which, surprisingly enough, embodies many of the discoveries of Psychical Research.

Being a collection of various Addresses, Papers and Radio talks some repetitions could not be avoided. It is expected that the reader will excuse them.

I have mentioned the sources on which the chapters are based and I gratefully acknowledge my debt to the publishers and owners of the sources.

I am thankful to Mr. Ram Kumar Rai, my pupil who is mainly responsible for the publication of this little book.

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A PLEA FOR PSYCHOLOGISTS' INTEREST IN: PSYCHICAL RESEARCH*

One of the most astonishing features of the contemporary Psychology is that it has been scrupulously avoiding all contact with that branch of scientific investigation which is known as "Psychical Research", although, as the name itself suggests, the latter is very closely related with it. Hardly any reference is found in text-books of Psychology to this great movement which is now no less than seventy years old and which has to its credit a number of such great discoveries as not only throw a flood of light on many a dark region of Psychology but will also revolutionize it and compel it to give up and change many of its generally accepted and least doubted conclusions. In its zeal to acquire the status of an exact science Psychology has really lost its soul and has been wasting much of its time in aping the lower sciences of Mathematics, Physics and Chemistry, which are built on a Method which fails in the field of Psychology, unless supplemented by another which is peculiarly its own. Instead of standing on its own legs and having an autonomous status, which it could very well have, it depends too much upon other sciences and feels diffident to assert its independence and to evolve its own method and terminology. On the other hand, it feels quite satisfied in being called a branch of Biology and takes delight in depending

*Originally a paper read at the 29th Indian Science Congress, Baroda.

on Physiology at every step of its career. How surprising it is when we read statements like these : "Psychology must discard all reference to consciousness" (Watson : *Behaviour*, p. 7). "The observation and study of human behaviour is reduced to a description of (a) biophysical stimuli (b) biophysical reactions, (c) biosocial stimuli, (d) biosocial responsesA mental factor is excluded because there is no justification for assuming that during the change from infancy to maturity any other forces are operative than those described by the natural sciences" (Weiss : *Psychologies of 1930*, Chap. XV, pp. 301-2). There was a time when Psychology lost its soul, there was another time when it lost its mind, now it seems to have lost its consciousness even, and we find it at present more or less contented to be called a chapter of Biology, or of its branch Physiology, and controlled and governed by the concepts and theories of these. Some of its exponents will be satisfied only when psychological facts could be further reduced to chemical, mechanical and mathematical formulae and equations. Degradation of Psychology (once the science of the soul) can go no further. It is a pity that it still retains the noble name with which it was christened centuries ago.

It is time for Psychology to wake up and to acquire an independent status worthy of itself. In order to retain its membership in the great fraternity of sciences which it so greatly aspires for, it has nothing more to do than to follow, as far as possible, the scientific method of investigation, namely, the strictly inductive way of procedure. It has to be empirical, to be positive, and to be experimental, but

this does by no means mean that it should set an arbitrary limit to its field of investigation and should make experiments only on simple, commonplace and every-day occurrences of human life and shut its eyes to and religiously avoid all contact with rare, serious and not easily intelligible but actually happening phenomena in the realm of life and consciousness. In fact, it is such phenomena which really give us insight into the secrets of life and crack our false and limited views and theories; and they should be welcome to psychologists as rare astronomical, physical and geological happenings are welcomed by scientists in those fields. In fact a psychologist has no right to be called one if he is negligent of such happenings in life as defy his theories and doctrines based on very limited and common sorts of observations and experiments. We all know how greatly psychology has recently benefited by the study of sub-normal and abnormal psychological phenomena and how tacitly, although very reluctantly, it has changed its views about human nature under the influence of the theories of those investigators in the fields of the abnormal whom it refused to give the title of psychologists. In many quarters attempts are made to understand the normal phenomena of human life in terms of the concepts and principles of the abnormal psychology formulated by those who were not psychologists at all. This tendency has led to as much trouble in Psychology as the tendency of understanding human nature in terms of Mathematics, Physics, Chemistry and Biology. As a corrective of both these tendencies I propose that psychologists come in contact with and draw inspiration

study of the supernormal, rare and mysterious facts of human life which has been going on on thoroughly rational and scientific lines for more than seventy years in spite of psychologists' indifference to and derision of it. I am sure a contact with this investigation, known as "Psychical Research", will benefit psychology no less, perhaps much more, than contact with "Psycho-analysis", "Psychiatry" and "Psychotherapy" etc. has done. It is bound to bring about a very healthy change in the body of its concepts and principles.

On the other hand, Psychical Research itself, which is at present going on without much co-operation on the part of well-trained psychologists, will also be very much benefited when the latter will offer their co-operation, suggestions and guidance to it. It is very unfortunate that in India even Psychical Research is not being carried on, not to say anything of psychologists coming in contact with it. There is hardly any well-trained scientist who has devoted his time and energy to the study of supernormal, rare and mysterious phenomena of life, which perhaps occur in greater abundance here than elsewhere. There is hardly any library in India which can boast of having most of the literature published on the subject and hardly any University which patronises or encourages the study of the subject. The subject is worth study, if even not for any other purpose, at least to dispute its claims and to refute its doctrines which are very startling and disquieting for science. As Tyrrell has pointed out in his excellent work, *Science and Psychic Phenomena*, "No one whose interest is in the large and important things of life—who wishes to know what manner of being he is, what

kind of world he lives in, how far the discoveries of science are to be accepted as final truth, where religion stands in the scheme of things and what reaction those other facts have on it can afford to neglect psychical research" (p. xiii). "It is the only science which penetrates deep enough into human personality to shed a light on those urgent problems, which so far have oppressed and eluded us" (p. xii). "Psychical Research is at the meeting point of three great departments of human thought : Science, Philosophy and Religion ; and the matter it deals with has a vital interest for all the three" (p. xii). Psychical Research has acquired a status too well-established to be ignored by Psychology and other sciences, not to say of philosophy. Konstantin Oesterreich was right when he wrote, "It is no longer an open question whether we have firm ground under our feet with regard to these problems, or whether all is illusion, deception and fraud. The assertions of eminent investigators—some among them scientists of world-wide renown—are too numerous and too decided To ignore their combined testimony would be but unscientific, dogmatic prejudice" (*Occultism and Modern Science*, P. 156).

What, then is Psychical Research, and what are its important and valuable discoveries ? The astounding researches of the great scientists, Sir William Crookes and Sir William Barrett into some strange and "supernatural" phenomena carried on in the seventies of the last century led to the formation of a Society in 1882 in England with the following objects :—

"An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognised mode

of perception ; the study of hypnotism and the forms of so called mesmeric trance... Clairvoyance and other allied phenomena ; a careful investigation of any reports resting on strong testimony, regarding apparitions at the moment of death or otherwise, or regarding disturbances in the houses reported to be haunted ; an enquiry into various psychic phenomena called spiritualistic, with an attempt to discover their causes and general laws." "The aim of the Society," it was stated, "will be to approach these various questions without prejudice, and in the same spirit of exact and unimpassioned enquiry which has enabled science to solve so many problems, once not less obscure nor less hotly debated." Ever since its inception, and through its branches in America and on the continent of Europe, the Society has been doing splendid research and investigation work in the strictest possible scientific manner. Eminent scientists, philosophers and literary men, most of whom have been well-known for their passion for truth and honesty of purpose, have been active members, secretaries, or presidents of the Society. Prof. Henry Sidgwick, who was once said to be "the most incorrigibly and exasperatingly critical and skeptical mind in England, was the first of its illustrious Presidents, the list of whom includes the names of great men like Prof. Steward, Earl of Balfour, Prof. William James, Sir William Barrett, Sir Oliver Lodge, Prof. Charles Richet, Prof. Henry Bergson, Prof. F. C. S. Schiller, Prof. Guilbert Murray, Prof. William Mc Dougall, Prof. Hans Driesch, Prof. H. H. Price, Prof. C. D. Broad, Dr. R. H. Thouglless, and Prof. Gardner Murphy. A vast and valu-

able literature, both in the form of journals and books, describing and discussing its discoveries has come into existence. Prof. William James was forced to admit and confess, "In fact, were I asked to point to a scientific journal where hardheadedness and never-sleeping suspicion of sources of error might be seen in their full bloom, I think, I should have to fall back on *the Proceedings of the Society for Psychical Research*" (*Will to Believe and Other Essays*, p. 303-4). The Society has been more critically disposed to its own investigations than any of its critics could ever be. Every objection that any critic can advance against any investigation has been apprehended, discussed and considered at length by the members of the Society themselves. All "ordinary, normal explanations have been pressed to the utmost before admitting the possibility of supernormal character" of the phenomena investigated. To quote Carrington, "All the trick methods have been thoroughly taken into account by careful investigators and the conditions imposed are such that fraud has been seemingly rendered impossible in all *test* seances. Nearly all the exposures of fraudulent mediums which have been made in the past have been made by the psychical researchers themselves.....In all psychic experimentation, we have endeavoured to render the conditions such that no conceivable form of trickery could account for the result obtained."

The discoveries made by this Society of scientifically trained researchers and their hypotheses for the explanation of the strange and mysterious phenomena they have observed or experimentally tested ~~are~~ certainly be of incalculable value and impor

Psychology and Philosophy. We have no time to give a detailed and exhaustive description of all the achievements of Psychical Research here. We shall refer here only to some of them which have a great bearing on Psychology. In this connection it will be better to quote some well-known and well-recognized authorities. Prof. Charles Richet, a professor of Physiology at the University of Paris, having conducted psychical research for no less than thirty years of his life wrote, "Cryptesthesia, telekinesis, ectoplasm and premonition seem to be founded on granite; that is to say, on hundreds of exact observations and hundreds of rigorous experiments...There is a faculty of cognition that differs radically from the usual sensorial faculties (Cryptesthesia). There are even in full daylight movements of objects without contact (Telekinesis). Hands, bodies and objects seem to take shape in their entirety from a cloud and take all the semblance of life (Ectoplasm). There occur premonitions that can be explained neither by chance nor by perspicacity and are sometimes verified in minute detail. Such are my firm and scientific conclusions." (*Thirty Years of Psychical Research*, pp. 599). Prof. William Mc Dougall, the well-known psychologist, has written, "In my view the evidence for Telepathy is very strong.....In my opinion there has been gathered a very weighty mass of evidence indicating that human personality does not always at death wholly cease to be a source of influence upon the living. I hold that a case has been made out for clairvoyance of such strength that further investigation is imperatively needed; and I would say the same of many of the alleged supernormal physical phenomena of

mediumship." (*Religion and Science of Life*, p. 80). Prof. Hans Driesch, the famous German biologist writes, "The study of Psychical Research is on the right path and is being pursued in most critical manner." (*Man and the Universe*, P. 98). "We have spontaneous telepathy as a quite certain fundamental phenomenon...Quite certainly established further is thought-reading.....To unprejudiced observation clairvoyance certainly appears at first sight to be present.....but perhaps it was nevertheless all due to telepathy. Psychometry is, *prima facie*, a fact. Prophecy,.....I will describe as probable". (*Psychical Research*). Recent experiments at the Duke University conducted by an able biologist, Dr. Rhine, have established the power of "Extra-Sensory Perception" beyond doubt. He writes, "Extra-Sensory Perception" is an actual demonstrable occurrence" (J. B. Rhine : *Extra-Sensory Perception*, p. 222). "ESP is not a sensory phenomenon" (*Ibid*, p. 223) It is "fundamentally different from sensation" (Rhine : *New Frontiers of Mind* p. 144). "It seems to be a fairly dependable and persistent capacity, when it is given proper conditions for its functioning" (*Extra-Sensory Perception* p. 220). In an article on "Questions about Telepathy and Clairvoyance" in *Philosophy*, October 1940, H. H. Price writes, "The evidence for Telepathy and Clairvoyance is both abundant and good ; and the evidence for Precognition—the most paradoxical, perhaps, of all the supernormal phenomena—is very considerable." Hereward Carrington, a distinguished worker in the field of Psychical Research for more than 35 years, writes in his famous work, *The Story of Psychic Science*. "Practically every psychical resea

agrees in thinking that the evidence in favour of the spiritistic hypothesis is now so strong that it may be justifiably employed as a *working theory*", (p. 323). "There is a strong evidence to prove survival" (p. 324). Such quotations can be multiplied *ad infinitum*, but we shall stop here. From all these it appears that there are genuine and well-investigated cases known to the psychical researchers which establish beyond doubt the occurrence of Telekinesis, Ectoplasm, Extrasensory Perception, Telepathy, Psychometry, Premonition and Survival. Other equally strange but actually occurring phenomena, such as Levitation, Dowsing, Raps, Poltergeists. Independent Writing, Independent Voice, Materialisation, Automatic Writing, Automatic Speech, Clairvoyance, Clairaudience, Apparitions, Hauntings, and Memories of "past lives", etc may for the present be left out of consideration.

By telekinesis we mean "Levitation or movement of objects in the presence of a medium, without contact." If it is a fact, as it has been established beyond doubt that it is, can the psychology or physiology of today explain it in terms of its accepted principles and laws of human nature? If not, should they not be doubted and revised in the light of these facts? Ectoplasm is "a semi-material 'substance' which issues from the body of a materialising medium, and can be seen and handled by those present." It is capable of being moulded into various shapes or structures by the dynamic action of the subconscious will of the medium." Ectoplasm was first clearly seen, handled, studied and photographed by Baron von Schrenck-Notzing and Mm. J. J. Bisson, during their experiments with a medium known as Eva C. About

materialised forms out of ectoplasm coming out of the body of Eva C. Dr. Gustave Geley writes, "These presentations have grown under my own eyes from the beginning to the end of the phenomenon." These materialized organs are not inert but biologically alive." In the same way Carrington writes, "I myself have observed materializations under perfect conditions of control, and have had the temporary hand melt within my own, as I held it firmly clasped." Biology, Anatomy, Physiology and Psychology do not yet know any such living matter as ectoplasm discovered by the psychical research, and so far their conception of human organism and its powers and functions is incomplete and hence defective. The phenomenon of Extra sensory Perception (which includes clairvoyance and clairsaudience) is in direct contradiction to the assumption of all psychologists that there can be no sensory knowledge without the use of sense-organs and that all knowledge of the external world comes to us through the gateways of the senses. But, as Rhine says, Extra sensory Perception is "fundamentally different from sensation" and it suggests "the freedom of mind from the common material relations of extension and distance." For we have well-attested cases of perception of distant earthly scenes of events that have already taken place, or of these that are going to transpire in future as actually being enacted in the present. So extra sensory perception appears to be free from the shackles of time as well as of space. Thus it covers even what is called Premonition, that is, "a supernormal indication of any kind of event still in the future." Psychology does not yet know of any such power of Perception and if Extra-Sensor

Perception, unbound by time and space, is a fact of actual occurrence, as it appears to be from the overwhelming evidence of Psychical Research, Psychology will have to discard some of its assumptions and to seek for some suitable hypothesis with regard to the process of knowledge. Our senses will certainly cease to be regarded as the only possible channels of perceptual knowledge. As Prof. H. H. Price has put it, "If Telepathy and clairvoyance do occur—and I see no way of denying it—then surely they *must* be extremely important. For it will follow that the human mind has powers extremely different from sense-perception, introspection, memory and inference. If Precognition occurs, we shall probably have to revise our theories of Time and Causation in the most drastic manner." (*Philosophy*, October 1940. Questions about Telepathy and Clairvoyance)." The phenomenon of Psychometry presents still greater difficulties for the modern psychological view of knowledge. By Psychometry we mean the power possessed by certain individuals which enables them "to tell the past history of an object merely by handling it, and also to receive various impressions at the same time regarding the environment of the object in question." According to Prof. Driesch, as has already been pointed out, "Psychometry is, *Prima facie*, a fact." It, however, baffles all attempts at explanation in terms of the known laws of knowledge and perception. In the words of Driesch, the great biologist. "Our attempts at an explanation must abandon material hypotheses and turn to 'spiritual' ones. ...Psychometry is probably the strangest thing presented to us by our new science. Only the impossibility of a normal

physical explanation can be regarded as established' (*Psychical Research*). Psychology has to learn modesty and humility from the fact that there are more things in the field of our actual and potential knowledge than it knows.

If there is any phenomenon whose occurrence is more certain than of any other in the field of *Psychical Research*, and which is no longer doubted to occur by any body who is even in the least touch with the *Research*, it is *Telepathy*, which was long ago defined by Myers as "The communication of impressions of any kind from one mind to another, independently of the recognised channels of sense." *Telepathy* is now-a-days regarded as an established fact, and a *vera causa* by all the psychic investigators. Admission of *Telepathy* as a fact and as a power common to all men is based on a lot of convincing evidence collected by the psychical researchers and other people interestd in this phenomenon. It is of two kinds, namely *spontaneous* and *experimental*. The former consists of those cases of occasional, spontaneous and unexpected reception of unusual ideas, images, wishes or messages on the part of some 'percipient', which were later on found to have been transmitted by some 'agent' consciously or semi-consciously under the stress of some crisis in life or under the influence of some deep emotion. A very interesting type of spontaneous telepathic communications consists of those cases in which a sensory hallucination experienced by a percipient corresponds with some great crisis, such as serious illness, accident or death of the agent. In such cases often an apparition of the agent appeared before the percipient and conveyed the information or the

message either directly or symbolically. Experimental investigations on Telepathy have been carried on in various countries by people trained in scientific method, who were actuated by a passion for truth alone. Thousands of experiments under fully controlled conditions have been made, with agents and percipients in normal walking condition, in hypnotized condition, in the same room, in different rooms of the same house, in different houses of the same city, in different countries, at the distance of a few feet, and at a distance of thousand miles. Transmitted and more or less correctly received contents have been too varied to be enumerated. Impressions of numbers, diagrams, playing cards, pictures, scenes, real or imaginary, incidents, emotions, feelings, sensations of various kinds including those of physical pain, impulses to act in a certain way, wishes and desires etc, have been successfully transmitted and received. Successes have been too numerous to be explained by chance-coincidences. These experiments have established it beyond doubt that mind can communicate with mind without the aid of physical means of communication. If that is so, how will the present day materialistic and physiological psychology explain it? It can in no way do it, and being unable to explain and feeling afraid of its own limitation and incapacity, it denies the very existence and occurrence of Telepathy without its exponents even having read any book on Psychical Research and without having made any experiment. There can be no greater example of scientific dogmatism than this. It is a pity that many psychologists do not know that telepathy is now indisputably accepted as a *fact* by all

psychic researchers and used by them as an explanatory principle for still more complex problems ; that they do not know that without taking recourse to telepathy many of the mediumistic communications would remain quite inexplicable for one who is not prepared to accept spiritism, the only other alternative explanation. In the words of Carrington, 'If we refuse to admit telepathy, the evidence for direct spiritistic intervention would become overwhelming.' If a psychologist is not prepared even to admit telepathy, how can he accept the only other alternative which will upset all his theories and beliefs? For a true scientist, however, facts must be more valuable and respectable than theories and beliefs.

Taking telepathy to be a fact, how can we explain its occurrence through the known laws of Physics, Biology and Psychology. Its *modus operandi* is still unknown and unsettled. The first suggestion that comes to the mind in this connection is that, on the analogy of wireless transmission, we may suppose that the brain of the agent generates some sort of energy which is transmitted in the form of waves through some physical medium to the brain of the percipient. Such a hypothesis is open to several objections, some of which may be mentioned here. All kinds of radiant energy, hitherto known to science, are found obeying the law of "inverse square" which means that in spreading around from their sources in the form of expanding waves they would decay in force in proportion to the square of the distance from the source. Thus, to be effective at great distance the waves require a tremendous force exercised by the source. But there is no evidence to show that

effort is made by the agent in experiments on distant telepathy. Distance, in fact, seems to make little or no difference in successful thought-transference. Telepathy works as freely and effectively over great distances as over short ones. In quite a large number of cases, dying persons, having very little energy left in them, have successfully transmitted their ideas and feelings at very great distances. Again; when a radiant energy passes through space it produces some effect on the medium through which it passes. But no such effect of brain energy has ever been detected by even the most delicate instruments. Further, no transmitting or receiving organ has yet been discovered in the human brain by physiology or anatomy. Moreover, if ideas, feelings and wishes were to be transmitted through some physical medium in space in the form of waves, they would require to be translated into the latter according to some fixed code. But no such code is made use of either by the agent or by the percipient in experimental or in spontaneous telepathy. Again, on the basis of the physical theory of telepathy, it is very difficult to understand why only a particular brain out of the countless millions existing in the world should receive the impression transmitted by some other brain. It is on account of such difficulties that the physical or physiological theory of telepathy, which was first suggested and expounded by Sir William Crookes in his Presidential Address before the British Association for Advancement of Science in 1898, has been abandoned by investigators in the field. Telepathy is now regarded as a *Purely mental or spiritual* occurrence, governed by some super-physical and super-physiological laws hitherto unknown to man. Some

postulate a kind of mental affinity, others some sort of spiritual gravitation, and others still some Cosmic Mind pervading all the individual Minds. But all these ideas are foreign and unpalatable to the current psychology which instead of remodelling its own theories in the light of the strange phenomena denies their very occurrence without making even a single experiment.

More baffling for Psychology than Telepathy is the phenomenon of 'Possession' or 'Trance-personality' as it is called in the literature of Psychological Research.

Whatever their explanation, very realistic and extraordinary cases of possession and trance personalities do occur, and it is the duty of psychologists to examine them, and to explain them, and in case they are not explicable in terms of the principles of general and abnormal psychology, to formulate some new and adequate principles of what may now be called *Super-normal Psychology*. Prof. William James was the discoverer of a wonderful medium, Mrs. Piper, who could pass into a trance and through whom in entranced condition some other and quite different personalities could communicate with the investigators. She was a very remarkable case of trance-mediumship and it is largely on account of her psychic powers that a large number of investigators became convinced of the validity of spiritualism. Prof. William James wrote about Mrs. Piper, "She knows things in her trance which she cannot possibly have heard in her waking state." Dr. Hodgson, a very critical and skeptical mind, having studied Mrs. Piper's case, came to the conclusion, "I cannot profess to have any doubt but that the chief communicators.....are verily the personalities that they claim to be; that they

have survived the change that we call death, and that they have directly communicated with us whom we call living through Mrs. Piper's entranced organism." There have been other good trance mediums also, such as Mrs. Osborne Leonard, Mrs. Willett, Miss Verall and Mrs. Holland, who have advanced our knowledge of trance-personalities considerably. There are three main types of trances : (1) A trance in which the normal consciousness of the medium disappears and a secondary entity takes its place and controls the sensory and motor mechanism of the medium. Messages coming from the controlling consciousness through speech or writing usually purport to be coming from a deceased person. When the secondary personality is habitually the same on all occasions of trance, it is called the medium's "control" ("possessor" in India). The control often claims to act as an intermediary for other deceased persons who remain in the background and are called "communicators." (2) Sometimes a communicator displaces the control and operates the mechanism of the medium directly. (3) There is a rare class of trances in which the medium, while retaining her or his consciousness throughout the seance, gives written or spoken messages purporting to be coming from deceased personalities. All of these kinds of trance have been very carefully studied by psychical researchers, but opinion about their implications is divided. We shall not enter here into detailed controversies and arguments and counter-arguments of the various theories, but shall only point out some standing ways of explaining the phenomenon of trance-personalities and their shortcomings.

Psychical researchers who are students of psychology are naturally inclined first to regard trance-personalities "as instances of the dual and multiple personalities met with in abnormal psychology." But they soon discover that this explanation does not go the whole length. It holds good in very superficial and very ordinary cases. It may explain the dramatic nature of the secondary personality, but it fails to explain the supernormal nature of the information revealed by the personality. Prof. C. D. Broad has advanced a theory known as "the Compound Theory." According to him the mind is a compound of two factors, the 'psychic factor' and the 'bodily factor.' The characteristics of the mind are jointly dependent on both the factors. The psychic factor is something which 'persists' even after the death of the body. It may sometimes become temporarily united with the body of the entranced medium and thus form a temporary "mind" or "mindkin." But this theory fails to explain how in case of Mrs. Willet who retained her own control over her organs of speech and writing, a life-like communicator delivered his message through her. It further fails to explain the fact that the communicators sometimes are possessed of knowledge of the happenings after their death. This knowledge could not have been acquired by the isolated psychic factor. It is not merely knowledge of the dead person but of his entire personality that is reflected in the communicator, which is not possible in a compound of some one's psychic factor and another's body. The theory cannot also explain inconsistency of communications and change of communicators, which often occur in a continued seance.

The Telepathic Theory, which is sometimes joined to the Compound theory, and sometimes to the "Secondary Personality" theory of abnormal psychology in order to explain the dramatic personalising nature of the communicators, is a great rival of the "Survival Theory" and has to be thoroughly tried before the latter could be accepted. But here we are already on superphysical grounds trying to explain a mysterious phenomenon in terms of mysterious principles. Psychology does not help us here at all. In the words of Carrington, "As to the *facts themselves*, there can be no question ; they exist ; they are super-normal." The telepathic theory consists in presupposing that the medium's mind, conscious or subconscious, telepathically gets the information displayed by all "communications" from the minds of the "sitters" or even from any other person anywhere in the world who possessed it, and then dramatizes it in the same way as we do in dreams or in hypnotic trance, into a consistent personality, which was known to the medium when it was alive. This is the only alternative and a great rival of survival theory.

The crux of the Problem "*Telepathy versus Survival*" is : how does the medium get knowledge of facts which were known exclusively to the person who is now dead, as it sometimes actually happens, on the one hand ; and how to be sure of the identity of the alleged possessor or communicator with the personality of the deceased who the former claims to be, on the other. Apart from these chief difficulties much can be and has been said in favour of both the hypotheses or for and against the hypothesis of survival, which flatly goes against the modern psycho-physiological conception

of personality. The arguments against survival may be briefly stated thus: According to modern physiology and psychology mind depends upon the brain or is a function of the latter. Science knows no other world of existence than the physical, and so it goes against the accepted notions of science to postulate a spiritual world. The information alleged to be coming from the departed or deceased men is sometimes obtained by fraudulent means and it is likely that fraudulent means are always used by mediums. It is a *priori* an improbable theory that the dead should survive. The messages received are often quite uncharacteristic of the personalities from which they are alleged to come; they often betray ignorance of the facts which were known to the personalities when they were alive, and are sometimes pedantic and expressed in wrong and ungrammatical language. They are often full of lies and errors. Much of them is contributed by the subconscious or unconscious mind of the medium. The information purporting to be coming from the deceased can often be explained as obtained by the medium through his or her supernormal power of extra sensory perception, clairvoyance, clairaudience or telepathy. The personal character of the communicators bears a close resemblance with the artificial and easily understood dream, hypnotic and abnormal personalities. To eliminate the hypothesis of telepathy the following reasons are advanced by a section of psychical researchers. There is sufficient evidence of personal identity in many of the cases examined by them. To ascertain identity of the communicating personality with the alleged deceased personality several special tests, such as

“Post-mortem letters”, “Classical knowledge”, “Cross-correspondence” or “Concordant automatisms” “Book-tests”, “News-paper tests”, “Proxy-sittings”, “Exclusive knowledge”, “Reaction tests”, and “Psychoanalysis” etc. have been devised by the earnest investigators and these tests have helped them greatly to differentiate the “communicator” from the whole or part of the personality of the medium and to identify it with at least a part of that of the deceased. Telepathy cannot explain how a particular piece of information connected with the deceased alone is selected out of a lot of it present in the minds of the sitters and other persons existing in the world, or how various pieces of information are collected from various minds and how they are combined into a unitary and life-like personality. In that case telepathy verges on omniscience. But then why should there be mistakes and false personification? What actually appears to happen in some of the cases of communication and possession is that communicators (in case they are more than one, as often is the case) or possessors show signs of differences in their own personalities, different degrees of familiarity with the different sitters, differences in their own ability to communicate or control the sensory and motor mechanism of the medium, and they change and appear and disappear individually during the seance or possession-trance. Some of them communicate directly while others, unable to do so, indirectly through some “control.” The difficulties, mistakes and failures of communication are likely due to forgetfulness brought about by the shock of death or by change of physical vehicle and environment to

differences in conditions in which one is placed after death, to the difficulties in acquiring control over the sensory-motor mechanism of the medium, and to the difficulties the control or the communicators on the other side must be experiencing in connecting themselves with the physical world and the medium, which may be quite as unnatural to them as it is to us to hear from them. Taking into consideration all these points, the Survival theory stands in good stead, in spite of its beings "scientifically" improbable. "Practically every psychical researcher," therefore, as Hereward Carrington puts it, "agrees in thinking that the evidence in favour of the spiritistic hypothesis is now so strong that it may be justifiably employed as a *working theory*." (*The Story of Psychic Science*, P. 328).

Nothing can be stranger than the fact that our so called scientific psychology is quite unaware and unmindful of all these facts and theories which incalculably add to our knowledge of human nature which our science professes to deal with. The motive of this indifference verging on disrespect and disregard for another science—about which the great biologist and philosopher, Hans Driesch, said sometime ago, "There is the youngest of all the sciences, *Psychical Research*, which I appreciate and esteem very highly," and about which a great scientific writer Bernhard Bavink writes, "The subject, a knowledge of which is absolutely essential if one is to get as clear a view as possible concerning the final questions of the philosophy of nature" (Bavink : *The Anatomy of Modern Science*, p. 520)—is not far to seek. New converts are tenacious the creed to the extent of folly. Psychology has won the status of a science with great diff-

and very recently. It doggedly pursues the method and principles of the well-established mechanical and physical sciences, and in this blind pursuit it has lost its soul, its mind, and its consciousness. Its steps are too measured and careful, lest it should lose its status as a science. As Tyrrell has put it, "Psychologists, perhaps, feeling that they have to protect the reputation of a comparatively new and growing science, are more on their guard than physicists, whose science is too firmly established for its reputation to be in doubt" (*Science and Psychic Phenomena*, p. 341). There is, we believe, time now that we should, even if it comes to that, make a sacrifice of this false honour and prestige at the altar of love and search for truth. Our aim as psychologists should be to know human nature as completely and fully as it is possible to man, and for that purpose to explore all possible regions—normal, abnormal and supernormal. All the ills and sufferings of life are rooted in limited, and, therefore, wrong view of human nature. We need a more profound and comprehensive knowledge of man than we at present possess. Psychology should be equal to this great task, and should take the earliest step to open a new branch of it, namely, Supernormal Psychology, which will not only study the facts and phenomena discovered by the western Psychical Research but also the different types of phenomena connected with the practice of Yoga, which are very common in India. Konstantin Oesterreich is right when he says, 'European mediumship is the gift of chance—certain persons evince abnormal parapsychic phenomena, we know not how and when. In India the problem of the methodical production of such faculties has

apparently been solved for centuries. Despite the urgent necessity we are still without any really scientific investigation of the Indian ascetics, fakirs and other abnormal personalities. It is hard to understand and regrettable in the extreme, that the Society for Psychical Research has not yet made any effort to do so.....It is no less astonishing that Indian doctors have not yet devoted themselves to the study of these problems. As universities exist in India, we might naturally have expected them to do so." (*Occultism and Modern Science*, p. 166).

nicely put it, "The scientific examination of psychical phenomena has created an extraordinary situation by introducing a body of well-attested facts which will not cohere with the general body of existing knowledge" (*Science and Psychical Phenomena*, p. 152.) Carrington, who has devoted his life to the study of these phenomena, also thinks, "if the physico-chemical or mechanistic view of life be true, it is obvious that psychic phenomena of any description cannot occur". (*The Story of Psychic Science*, p. 332.) "Yet they do exist" "These facts have been established beyond question" (*Ibid.* p. 324.) But all these staggering facts fit well in the Indian outlook on life and are far less strange and astounding than the phenomena which a yogi is said to come across in his upward march of spiritual evolution. The latter unfortunately are generally not investigated experimentally, and, therefore, do not possess a scientific certainty for those who have not experienced them. But here is a body of facts that have been scientifically established. Hence their great value and importance for philosophy. They not only corroborate and support many doctrines of Indian philosophy, but also open new vistas of thought before it. Mere *a priori* arguments cannot build a sound philosophy. All *a priori* arguments can be set aside if facts go against them. Scientifically established facts are the greatest assets of philosophy, and sciences are the eyes through which all philosophers should learn to see. It is very unfortunate that in India there is yet no society for Psychical Research.* An Indian Society for Psychical Research would have

*Recently 'An Indian Society for Psychic and Yogic Research' has been organized by the author

certainly enriched the discoveries of this field beyond imagination, for, as a German writer has put it, "European mediumship is a gift of chance.....certain persons evince abnormal parapsychic phenomena, we donot know how or when. In India the problem of methodical production of such faculties has apparently been solved for centuries" (Konstantin Oesterreich : *Occultism and Modern Science*, p. 144.)

CHAPTER THREE

SUPERNORMAL FACTORS IN HUMAN PERSONALITY*

Introduction: Humanity is at present passing through a very horrible period of its history, such as perhaps it has never seen before, when all the world over, nations, communities, groups and individuals are in a fighting mood, and have little respect for the rights, feelings and life of others. To me it appears to be a consequence of the materialistic, positivistic, exclusively objective and selfish outlook of the age. Whereas the ancients were mainly interested in and concerned with the nature and destiny of the human soul, we the moderns are chiefly interested in the things of the world and concerned with our possessions. The tools, machines and armaments created by us have come to dominate us. We have tried to control nature and are being controlled by the Nemesis. We have fattened our bodies, but famished our souls; the former, however, to be sacrificed like goats at the altar of the goddess of perpetual and wide-spread strife. In order to save humanity from the threatened destruction, it is, therefore, high time that it should be weaned off the poisonous milk of materialism, which is unfortunately and mainly due to modern man's lack of interest in mind and spirit, wrongly attributed to Science. In the words of Dr. Alexis Carrel, the well-known scientist, "Humanity's attention must turn from the

*Presidential address to the Section of Psychology and Educational Science of the 30th Indian Science Congress, Calcutta, January, 1943.

machine and the world of inanimate matter to the body and the soul of man." (*Man, the Unknown*, p. 14.) "Our curiosity must turn aside from its present path and take another direction. It must leave the physical and the physiological in order to follow the mental and the spiritual." It would be far better to pay more attention to our-selves than to construct faster steamers, more comfortable automobiles, cheaper radios, or telescopes." (*Ibid.*, p. 51.) Once more, therefore, we have to raise the slogan, 'Man, know thyself'; "*Ātmā vā are drishtavyah*," in the words of one of the *Upanishads*.

But, where shall we go for the knowledge of ourselves? It is certainly difficult for persons trained in and accustomed to scientific way of thinking to have faith in the dogmas of a religion or to accept the *a priori* conclusions of a philosophy. What he actually needs is inductive conclusions drawn from actual facts and phenomena, carefully observed and experimented upon with all the precautions known to science. So, naturally he turns his attention to the text-books of Psychology—professedly the science of the soul—for a light on the nature and destiny of the "psyche". Here, however, he is bound to get bewildered, dissatisfied and disappointed. Psychologists do not even agree as to what the subject matter of their science is, in what manner they have to approach it, and what methods of collecting data they have to follow. Most of them have a materialistic bias and start with mechanistic presumptions. Most of them regard mental life as a mere function of the brain and the nervous system and avoid all reference to any non-material, non-mechanical and spiritual agency, like a

soul or mind in trying to understand it. Some of them, the behaviourists, have gone even so far as to deny that consciousness, thought and feelings, etc. are to be studied by psychology which should confine itself to the study of the observable explicit and implicit reactions (called behaviour) of the total organism and to the stimulating factors or situations in the social and natural environment. For them, the human personality is nothing but "an individual's total assets (actual and potential) and liabilities (actual and potential) on the reaction side." (Watson : *Psychology* p. 427.) "It is the "reaction-mass" as a whole" (*Ibid*, p. 450.) We remain in total darkness as to who reacts. Psychoanalysis, which is not yet officially recognised as scientific psychology, has certainly gone a little deeper into the nature of personality than other schools have been able to do, but its account of the human psyche is also unsatisfactory simply because its conclusions are mainly based on the observations of the mentally diseased, and, therefore, often inapplicable to other types of mentality. This school of psychology, which is still called pseudo psychology by some, has only been able to tap that stratum of human personality which it calls the unconscious. But from the fact that there are many things that happen in human life which are inexplicable in terms of all the schools of psychology, including the psychoanalytic ones, as we shall shew later on, it appears that there is much in human personality that is not yet known to modern psychology and that has yet to be brought into the field of recognition.

The greatest contribution that modern science has

made to human knowledge is not its theories, but its method of arriving at the theories and the facts it has patiently gathered in all departments of life and nature. The acceptability and validity of scientific theories depend upon their satisfactory explanation of facts. In themselves they have no value. When a scientist sticks to his theories in spite of their inability to explain adequately some newly discovered facts and is not alive to new ways of thinking to accommodate newly discovered facts, he ceases to be a scientist in the real sense of the term and should be classed among religious believers. His theories become dogmas. For science, dispassionately and carefully observed facts are supreme; theories are secondary in importance. Science has taught us to respect facts and disregard theories when they are inadequate to explain the former, even those which have been held by the most distinguished scientists of the past or the present. It is from this point of view that I say that most of the present day theories of psychology with regard to human personality have to be cast away as unsatisfactory, particularly because they are inadequate to comprehend and explain all the facts now known about human nature. The observations of psychologists have mostly been confined to the reactions, responses and acts of the normal, the average, the diseased and the subnormal types of individuals. They have drawn conclusions from these observations made in the ordinary life and in their laboratories. There is a general tendency to overlook the exceptional, the rare and the supernormal, because it does not fit in with our notions of human nature formed by the observation of the normal and the subnormal. The supernormal

ted organised enquiry in the later half of the last century. In 1867 the Dialectical Society of London appointed a Committee of thirty-three persons to study some of the phenomena now and then reported in the press which defied all scientific explanations, and the Committee reported in their favour. In the year 1882, a very memorable year indeed, a Society for Psychical Research was formed in England, with Henry Sidgwick, one of the most critically minded men of his age, as its first president, with the following objects in view.

1. An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognised mode of perception.

2. To study hypnotism, and the forms of so called mesmeric trance, with its alleged insensibility to pain, clairvoyance and other allied phenomena.

3. A critical revision of Reichenbach's researches with certain organizations called sensitives', and an enquiry whether such organizations possess any power of perception beyond a highly exalted sensibility of the recognized sensory organs.

4. A careful investigation of any reports, resting on strong testimony, regarding apparitions at the moment of death or otherwise, or regarding disturbances in houses reputed to be haunted.

5. An enquiry into the various physical phenomena commonly called spiritualistic, with an attempt to discover their causes and general laws.

6. The collection and collation of existing materials bearing on the subjects.

In course of time this Society became a world-wide organization, with its branches in

advanced countries. Recently, laboratories, like the British National Laboratory for Psychical Research, have been established in many countries in Europe and America. Some very distinguished scientists and philosophers have co-operated in this kind of research and have been presidents of the Society. It has been the policy of the Society to care more for the facts than for any theory. In its seventy year's career the Society has been able to collect valuable data, which are really strange and mysterious and are incapable of being explained in the terms of normal biology, psychology and physics or chemistry. Scientific psychology as well as psychoanalysis both fail to explain them. But the evidence for the data is so great and respectable that we can no longer either deny it or neglect it. Psychology must take notice of them and try to dovetail them with the facts of normal and subnormal human nature. These facts reveal much about human nature that is unknown to scientific psychology.

In the words of those who are well-acquainted with the work done by the Society and with the valuable evidence gathered in favour of various kinds of supernormal facts and phenomena, "It is no longer an open question whether we have firm ground under our feet with regard to these problems, or whether all is illusion, deception or fraud." "The assertions of eminent investigators—some of them scientists of world-renown—are too numerous and too decided. All who have gone in for a systematic study of the phenomena have arrived at a positive conclusion to a greater or less degree. To ignore their combined testimony would be but unscientific dogmatic prejudice" says Dr. Konstantin Oesterreich in his

Occultism and Modern Science, (p. 156.) C. A. Mace is right in saying. "Now it is hardly possible for the working psychologist, at any rate, to proceed with his proper task without taking serious cognizance of the evidence for the supernormal aspects of the personality of man" ("Supernormal Faculty and the Structure of the Mind" in the *Proceedings*, S. P. R. Vol. 15.) "Metapsychics (as Psychic Research is sometimes called) may bring us more important information on the nature of man than normal psychology does," says Alexis Carrel in *Man the Unknown*. According to Tyrrell, "It is the only science which penetrates deep enough into the human personality to shed a light on those urgent problems which so far have oppressed and eluded us." (*Science and Psychic Phenomena*.) Findlay thinks that "The day is not distant when those who deny psychic phenomena will be accounted foolish and ignorant" (*On the Edge of the Etheric*, p. 27.)

In spite of there being such an important investigation carried on in the western countries, where the supernormal facts and phenomena do not perhaps occur in so great abundance as in this country, there has been no attempt in India to start such a kind of enquiry nor even any ~~attempt~~ to introduce its study in our Universities (with the solitary exception of the Banaras Hindu University.) Our psychologists are more or less completely ignorant of this young but promising science which, according to the great German biologist and philosopher Driesch, is "on the right path, and is being pursued in most critic manner" (*Life and the Universe*, p. 98.) I have, therefore, chosen to ~~draw~~ draw the attention of my colleagues in

India to some of the many strange and unrecognised but surely occurring facts in human life which have been established by psychical research beyond doubt and which unmistakably point to some factor, or factors, in human personality which is not normally operative in it but which must be admitted to exist and to function now and then, here and there.

Supernormal Control of the Body & Miraculous Cures.

If thought were merely a function of the brain and mental life on the whole that of the entire nervous system, as the normal scientific psychology generally takes it to be, thoughts and emotions would not have any causal efficacy in relation to the body and its organs. It is on the contrary, found on observation and experiment that thoughts and emotions have great effect on the body and its organs. Dr. Cannon's observation on cats' emotions and their consequent changes in the muscles and glands are too well-known to psychologists to mention here. It is well-known now that almost all emotions are accompanied by changes in the circulation of blood, in heightening or lowering of the glands, which result in stimulating, modifying or stopping their chemical secretions. They often affect the tissues and humours. Thought can not only bring about functional disorders in the body, such as the symptoms of neuroses, but also organic lesions. Dr. Forbes Winslow noted long ago, "It is a well-established fact that alterations of tissues have been the result of a morbid concentration of the attention to particular organic structures. ... The continuous direction of the mind to vital tissues imagined to be in an unhealthy state undoubtedly causes an exaltation of their special functions, and an

increase of susceptibility, by concentrating to them an abnormal quantity of blood, this being followed successively by (1) undue vascular action, (2) capillary congestion, (3) an excess in the evolution of nerve force and (4) appreciable structural alterations." (*Obscure Diseases of the Brain and Mind*). On the other hand, healthy imagination and pleasant emotions "bring about a good state of the blood and secretions, and improve the health" (Tuckey, *Treatment by Hypnotism and Suggestion*, p. 24.) Suggestion and auto-suggestion both are found to be great agents in causing as well as curing diseases of body and its organs. These facts are more or less accepted by a number of medical men for which authorities need not be quoted here.

Suggestion is most effective in hypnotic-trance. In that state it works more effectively than medicines and can very often bring about effective and lasting cures of some very baffling and tenacious diseases. According to Dr. Cannon "Hypnotism can relieve pain, in pleurisy, sciatica, lumbago, neuralgia, encephalalgia, cancer, tabes dorsalis, and even in gastric ulcers, duodenal ulcers, and appendicitis, etc." (Alexander Cannon, *Hypnotism*, p. 23.) According to Dr. Sylvian A. Lee, quoted by Ahmed in (*Learn to Hypnotise and Cure*, p. 285.) "Among the ailments in which hypnotic treatment has been followed by relief or cure may be mentioned rheumatism, muscular and articular sciatica, tic, pleurisy, insomnia, headache, indigestion, spasmodic affections such as coughing and sneezing, eczema, writer's cramp, hystero-epilepsy, gastralgia, stammering enuresis, neurasthenia. "According to Dr. Alexander Cannon, "Hypnotic

treatment is also itself extremely useful in the treatment of tetanus and other spasmodic diseases. The dysuria of Bright's disease, or diabetes, stricture, and even prostatic enlargement in some cases, can be relieved by hypnotism. Childbirth can be made painless. The menses cannot only be regulated, but if absent, frequently brought on" (p. 28-29) Referring to M. Gilbert's effective treatment of warts, which were so numerous on the back of both the hands of a boy of thirteen as not to have left any portion of the skin clear enough between them, by suggestion not even in a hypnotic state but in an ordinary normal waking state, F. W. H. Myers and Dr. A. T. Myers wrote, "This bold experiment illustrates the effect that mind when duly stimulated may in some cases have upon morbid conditions of the body which medical and surgical science is puzzled now to relieve." Quoted by Malcolm Grant in his *A New Argument for God and Survival*, p. 293.) It is not suggestion from others given in the hypnotic or waking state alone that is so effective in curing diseases, but one's own suggestion to oneself, called autosuggestion, that is equally effective. In his well-known work, *Self-Mastery Through Conscious Autosuggestion*, Dr. Emile Coue writes from his own experience, "By means of suggestion one can stop haemorrhages, cure constipation, cause fibrous tumours to disappear, cure paralysis, tubercular lesions, varicose ulcers, etc."

The cures effected by prayer, done either by the patient or by some body else for him or on his behalf are even more quick, more marvelous and verging on miraculous than those effected by hetero- or autosuggestion. Dr. Alexis Carrel refers to such cures in

his remarkable work, *Man the Unknown*, in these words, "The most important cases of miraculous healing have been recorded by the Medical Bureau at Lourdes. Our present conception of the influence of prayer upon pathological lesions is based upon the observation of patients who have been cured almost instantaneously of various affections, such as peritoneal tuberculosis, cold abscesses, osteitis, suppurating wounds, lupus, cancer, etc. The miracle is chiefly characterised by an extreme acceleration of the processes of organic repair.....The only condition indispensable to the occurrence of the phenomenon is prayer. But there is no need of the patient himself to pray.....It is sufficient that some one around him be in a state of prayer." A detailed account of many cures effected at Lourdes for the "Grotto" in ^{France} Belgium, is given in a nice clinical study, *Medical Proofs of the Miraculous*, written by Dr. E. le Bec Surgeon to St. Joseph's Hospital Paris, translated by H. E. Izard, M. R. C. P. and Ernest Ware, M. R. C. S., Senior Surgeon, Hospital of St. John and Elizabeth, London. The learned author of the work refers to eleven serious types of cases, most of which had been previously treated in vain for a long time by several medical men and had consultations with hospital surgeons before proceeding to Lourdes. They were cases of Varicose veins of severe nature, Suppurating fracture of the leg, Non-suppurating fracture of the thigh, Pott's disease, severe Ulcer of the leg, Lupus of the mouth, Club feet, Peritoneal tuberculosis with fistulæ, Intestinal perforations all occurring together, epithelial Cancer, and Pulmonary Tuberculosis with cavitation. All these cures have taken almost

negligible time and were not at all followed by any period of convalescence. "The patient," as Dr. Johnson puts it, "is instantly cured without having to undergo a period of recuperation, as invariably occurs in normal cases" (Johnson : *The Great Problem*, p. 211).

In all these cases of extraordinary or supernormal control of the body by some deeper and unknown strata of our personality, it is not our conscious will that counts ; it is rather the negation of the conscious will and placing the organism in the hands of the unknown but more powerful factor in the personality which is an essential condition. But there are cases which indicate that this factor too could be brought under voluntary guidance and control by proper spiritual and physiological exercises and training, so that a fully trained occultist can command higher and unknown supernormal powers of human personality in the same way as we control our voluntary muscles. In India, it is not a rare sight to see people who have acquired sufficient control over their autonomic nervous system and the functions of their vital organs of digestion, respiration and circulation. In 1941 I sent a report to the press of a remarkable feat of a yogi, in course of which I wrote, "To the satisfaction of these doctors (medical men I had invited to examine him) and to the surprise of all the spectators, the yogi marvellously controlled his pulse-rate at will and made it vary in the two hands, lowering, accelerating, and stopping it at times. He brought his heart to a complete rest for a few seconds, to which the doctors testified. He dislocated the bones of his right shoulder and left wrist and challenged

the doctors to set them, and he set them himself in a moment." Such feats of supernormal control over the body were shown by Egyptian fakirs, the Bey brothers at the Paris Exhibition of 1900, who could "at will alter the rate of pulsation in various parts of the body and make all these pulses totally different from the rate of the heartbeat" (Carrington : *The Story of Psychic Science* p. 185). Rehman Bey could even go so far as to suspend his animation and his heart-beat for a considerable length of time and be in a state of complete bodily catalepsy. In that state he could be temporarily buried. In 1937, Hereward Carrington actually saw Hemid Bey buried for three hours in Englewood, N. J. on January, 28. It was nothing strange in comparison to what I saw in 1934 when a yogi took a *samādhi* of full six months and was under ground in a pit closed all around, which was protected by an all around closed cell. The yogi was in a voluntary suspended animation for full six months and his organism began to perform its physiologic activities exactly at the time he had willed it to do. I sent a detailed account of this remarkable feat to the press and invited scientists to examine and study the yogi who was willing to undergo another *samādhi* under fully controlled conditions whenever asked to do. Hardly any scientist, or psychologist in particular, responded to my invitation. I have seen another yogi who allowed me to examine him in all possible ways and I took a professor of physics with me to assist me in examining him, who could easily suspend his respiration for one hour and twenty five minutes. A case of another yogi who suspended animation for fourteen hours was published in the

Leader (Allahabad) of September 8, 1938. Yogic practices often make people immune to the chemical effects of harmful substances. It was reported in the *Leader* of September 20, 1938, about Mr. S. L. Rao, Principal, Yogic Ashram, Bangalore, that while giving a demonstration of his powers, he drank almost an ounce of strong sulphuric acid and fuming strong concentrated nitric acid. He took a quantity of nitric acid in the hollow of his hand which was altogether unaffected by the action of the acid, but as soon as a copper piece was dropped in the acid, still held in the hand, it had action upon the copper piece.

Needless to say that all these facts are unintelligible in terms of our sciences of physiology and psychology, as they are at present. Hence we call these facts by the epithet "supernormal."

The supernormal control over the body can even to the extent of affecting the relation of the body to its environment and to the external world. It appears from the phenomenon of Levitation of the body which seems to defy the Law of Gravitation. Rising up and floating on air in empty space is said to be one of the powers that a yogi practising *Pranayama* (breath control) is said to acquire. I knew a yogi, now dead, who was capable of rising at will. In a paper read at the Third International Psychical Congress, held in Paris in 1927, Prof. Baron von Schrenck-Notzing described the case of a young man who demonstrated his power of self-levitation acquired through the yogic practice of breath-control no less than 27 times. Some of the famous mediums, D. D. Home, Eusapia Palladino and Stainton Moss were naturally gifted with this power. Lombroso

describes in his book, *After Death—What?* the levitations of Eusapia Palladino and Sir William Crookes those of D. D. Home in his *Researches In the Phenomena of Spiritualism* (p. 89 & 90.) Levitations of D. D. Home are also described by the Earl of Dunraven in his *Experiences In Spiritualism With D. D. Home*. Hereward Carrington observed the levitations of Eusapia Palladino under laboratory conditions where loss of weight of the body was mechanically registered by a weighing machine. He says, "There can be no question, I think, as to the genuine character of many of these levitations; they are well-verified, super-normal physical phenomena. They actually occur," (Carrington: *The Psychic World*, p. 166.) However incredible such phenomena may appear, there can hardly be any doubt that genuine levitations have occurred" (Carrington: *The Story of Psychic Science*, p. 159.)

Exteriorization of Motivity.

French investigators have made a large number of experiences on the existence, nature and use of what some of them have called "magnetic fluid," something like a vital energy supposed to be present in human body which can, according to them, be sent out of the body at will or even unconsciously, and some action or movement at a distance from the physical body effected through it. Some of them have devised complicated apparatus by which to detect and observe this energy flowing out of the body and acting at a distance, which is impossible according to the present-day notions of physiology and psychology according to which the motor energy cannot act beyond the

acted upon must come in contact. The names of some of these instruments are: the 'Dynamoscope' and the 'Bioscope' devised by Collongues, the 'Magnetometer' devised by Abbe Fortin, the 'Galvanometer' of M. de Payfontaine, the 'Biometer' of Dr. Baraduc, the 'Sthenometer' of Dr. Paul Joire. Col. Albert de Rochas, the author of *L' Exteriorization de la Motoricide* takes the fact of exteriorization of motivity as established on the basis of observations and experiments on the phenomena produced by Eusapia Palladino, the famous Italian medium who was examined for full 20 years by a large number of eminent psychic researchers of Europe and America. According to Emile Boirac, the author of the famous work, *Our Hidden Forces*, "There exists a great number of facts in which a human organism appears to exert upon other organism an influence where suggestion is certainly excluded and which strongly resembles a radiation at a distance" (*The Psychology of the Future*, 173.) Hereward Carrington, the well-known psychic researcher also says, "It is certain that some form of energy is radiated from the body, moving matter, or affecting instruments devised for its registration" (*The Story of Psychic Science*, p. 138.) This motor energy emanated and exteriorized from the human body appears to be responsible for a number of queer phenomena other-wise inexplicable, namely, telekinesis, levitation of objects, raps, and poltergeists etc., which have come to be regarded as facts of observation.

Telekiness

Telekinesis: This term denotes the supernormal movements of objects at a distance, in the absence of any known force or energy moving them. There

is another similar term, *Parakinesis* which is used for movements not explicable by normal process although there is some contact of the medium with the object, such as happens in levitation of tables when the medium's hands are placed over the surface of the table. Both these kinds of movements are to be distinguished from those seemingly supernormal movements which can be explained as an effect of unconscious muscular action, which is the only explanatory term known to psychology. Both the spontaneous and experimental kinds of evidence go in favour of telekinesis being a fact. Ample evidence has been found in the seances given by Palladino which were at first witnessed by a Committee appointed by the Psychological Institute of Paris, a *Report* of which was published by the Institute. The Committee, according to the report, was satisfied that telekinesis was exercised by Eusapia Palladino. The same medium gave successful telekinetic seances in 1894, under extremely controlled conditions, in the presence of a few selected investigators, namely, Prof. Richet, F. W. H. Myers, Sir Oliver Lodge and Dr. Ochorowicz, on the isolated island Rouband. Dr. Ochorowicz himself has recorded very interesting observations of telekinesis displayed by a young non-professional girl Stanislaw Tomczyk of Warsaw under extremely controlled conditions and in good light. Sir William Crookes also observed many telekinetic phenomena happening in the presence of the famous medium D. D. Home. He writes, "The instances in which heavy bodics, such as tables chairs and sofas, etc., have been moved, when the medium has not been touching them, are very num

have had several repetitions of the experiment considered by the Committee of the Dialectical Society to be conclusive, *viz.* the movement of a heavy table in full light." (*Researches in the Phenomena of Spiritualism*, p. 88.) Hereward Carrington, describing one of his own observations on Palladino, says with great certainty. "We have convincing evidence, it seems to me, that in the case of Eusapia Palladino physical objects were repeatedly moved as the direct result of the medium having willed their movement. Thus, on numerous occasions, I have seen this remarkable woman place her hand over (say) a stool, resting on it, and say, "Now I shall cause that to move." After moving her hand about in various directions, the stool followed the movements, faithfully and slipping about over the floor as she directed it should. Let it be distinctly understood; her hand remained a good eighteen inches distant from the stool; during its various movements I frequently passed my hand and arm between her hand and the stool, and between her feet and the stool, and ascertained that no threads, hairs, wires, etc., were utilised for the purpose of its manipulation; the stool moved away from her as frequently as it moved towards her and sideways as often as forwards and backwards. I took every conceivable precaution, and tried every available test to assure myself, and the others present, that no physical connection existed." (*The Story of psychic Science*, p. 120-1.) A large number of other experiments may be found in Garland's *Forty Years of Psychical Research* and Richet's *Thirty Years of Psychical Research*. The usual assumption made by psychic researchers to explain

such movements is that some "physico-biological energy is employed, generated within the medium's organism; and exteriorized from it, into space. This, must, somehow, become (so to say) solidified, in order to effect matter" (*The Story Psychic Science*, p. 137). Dr. W.J. Crawford who was a lecturer in Mechanical Engineering College at Belfast, in connection with his investigation of the phenomena of levitation of objects occurring in the presence of Miss Cathleen Golighr, did actually discover that some such energy which was also physical in its manifestation, which he called 'teleplasm', issued from the body of the medium, and, becoming more or less solidified, brought about the levitation on a purely mechanical cantilever basis which he had first hypothetically worked out. Dr. Crawford, in fact, succeeded in actually taking a number of flash-light photographs of this teleplasm.

Raps

Raps—'percussive sounds' on walls, doors, floors, tables and other articles of furniture, were first noticed in modern times by the well-known Fox sisters in 1847. Later on they were mechanically recorded by Sir William Crookes in the presence of the famous medium D. D. Home, and by other investigators in the presence of Eusapia Palladino. They were explained by the Palladino-investigators in terms of sudden exteriorization of nervous energy from the body of the medium, which, getting more or less solidified, strikes an object at a distance from the medium. It is not the mere occurrence of the raps that is supernatural. Very often these raps indicate some sort of "intelligence", or "personality", other than that of the medium or the hearer, behind them.

seems to use them as symbols of expression of some ideas or messages to be conveyed to some one. Dr. Maxwell has made a special study of this aspect of the raps. In his *Metaphysical Phenomena* he is definitely of the opinion that "not only do the raps reveal themselves as the productions of intelligent action, they also manifest intelligence in response to any particular rhythm or code which might be suggested" (p.83).

Poltergeists

The phenomena known as poltergeists are very common in India. I know some very genuine cases and some cases have appeared now and then in the newspapers, but hardly any psychologist has made any investigation into them. They always happen in the presence of a particular person, particularly a young girl or boy, and removal of whom from the place often sets the things right. In these cases various kinds of disturbances created by by some unknown agency, such as throwing about the furniture of the room, breaking of crockery, besmearing the walls with blood, placing flesh, blood or bones among the articles of food, throwing filth in the kitchen, throwing stones in the courtyard of the house, making disturbing raps and confused noise, ringing of bells, and such other things which annoy the family and also the person concerned. Dr. Harry Price, the founder of the British National Laboratory for Psychical Research, studied in 1926 a very interesting and genuine case of a poltergeistic medium, Eleonore Zugum, a report of which was published in the *Proceedings* of the Laboratory, Part I. It is mentioned in the report, "We have here a typical poltergeist case, in which a number of extraordinary

manifestations were reported to have occurred when the conditions of observation and verification seem to have been exceptionally good. Price himself—the Research Officer of the National Laboratory—was completely convinced of their genuineness and it may be said that no actual fraud was at any time detected” (Quoted by H. Carrington on *The Story of Psychic Science*, p. 144). It is very difficult to offer a satisfactory explanation of these phenomena even in terms of exteriorization of some energy from a medium’s body, which is the only alternative, and a very meagre and unsatisfactory one, to that of an angry and noisy spirit doing the whole show.

Apparitions

Ghosts, apparitions, and phantasms are known to humanity since time immemorial. Every age has believed in their existence and they have been actually perceived by men in all ages, not excluding the present. A scientific study of them, however, began with the inception of the Society for Psychical Research in 1882. The Society was able to collect authentic evidence of enormous strength in favour of apparitions being something more than mere illusions or hallucinations of the percipients. This enquiry further revealed a very strange and mysterious fact that apparitions do not pertain only to the persons who are dead, but also to the persons who are actually *living*. There are more than 709 such cases referred to in the famous work, *Phantasms of the Living*, produced by E. Gurney, F. W. H. Myers, and F. Podmore, the three great pillars of early Psychical Research. So we have now three distinct kinds of apparitions, namely, those of the *Living*,

those of the *Dying*, and those of the already *Dead*. All these kinds of apparitions are, now, as a result of widely extended scientific enquiry and experimentation, believed to be real, objective, and perceptible facts, whatever their explanation may be. Andrew Lang has said. "Only one thing is certain about apparitions, namely, that they do appear. They are really perceived". (Quoted by Carrington in *The Story of Psychic Science*). Carrington has come to the conclusion : "Literally thousands of such cases are on record. These are first hand, well attested and documented.....Whatever their explanation may be, it is certain that manifestations of this type are comparatively common (*The Story of Psychic Science* p. 268)

Apparitions of the Dead are very common. Many people have seen them. I know one very authentic case in which the apparition appeared before a very reliable person, talked to him, delivered a message for somebody else and disappeared. The person appearing was not known personally to the percipient and was not known as dead. Next day it proved veridical. For want of space I cannot give the details. I can only say that the percipient was a very reliable, honest and truthful Hindu Head Master of a High School and the apparition was that of a recently deceased wife of a Mohamedan Tahsildar of the place, to whom she wanted to reveal something, but could not do so, on account of the disbelief of her husband in survival and apparitions, and so she said it to the Head Master.

There are many equally interesting cases described in *The Proceedings of the S.P.R.*, out of which I shall

select a few (1) A gentleman's sister, a young woman of 18, died suddenly of cholera in 1867. In 1876 the gentleman saw an apparition of his deceased sister sitting on a chair by his side in the broad daylight of the noon. She vanished quickly when he called her by name. Her figure and face were very clearly visible and he noticed very well a bright red line or scratch on the right hand side of her face. When he told this experience to his father, the latter laughed at him. But the mother, having heard it, exclaimed, that the apparition was in fact that of her daughter, for, no living mortal but herself was aware of that scratch which she had accidentally made while doing some little act of kindness after my sister's death... "Neither our father nor any other of our family had detected it", said the gentleman concerned. (2) A gentleman in his awakened state saw his old brother officer dressed in khaki, with the face, bidding him adieu. When asked he said, "I am shot". Asked where?, he replied, "Through the lungs". When further questions were put, the figure vanished. The perceiver was not dreaming, but fully awake. When he saw the light he noticed it was 4.10 A.M. Two days later he was received that the officer had been killed between 11 and 12 o'clock on the night in question.

Apparitions of the Dying are even more numerous than the apparitions of the dead. A large number of such cases are described in the *Journal of the S.P.R.* and in M. Flammarion's *Le Livre des Esprits*. I summarise the cases of a few described in this work on page 101. This story in her room and engaged in writing and sewing.

had been recently haunted by a strange woman whom she never had seen in life. The gentleman did not mind it, as he never believed in ghosts and hauntings. On the arrival of the gentleman with his wife, the land lady was extremely surprised, and exclaimed ! "You are the lady who haunted my bedroom", for it was an exact figure of this lady which was seen in the room. She too was equally surprised to find herself in a room which had figured in her dreams. I select another case from those described in *Phantasms of the Living* to which reference has already been made. It appears on p. 443 of Vol. I. It is a historical case. Major General Richardson, a military officer of the British Government in India was badly wounded at the time of the Siege of Multan, and, thinking that he would not survive, he said to somebody by his side. "Take this ring off my finger, and send it to my wife". Exactly at the same time, his wife who was 150 miles away from him at Ferozepur, saw an apparition of her husband in a wounded condition and heard it saying the same thing. This fact was verified by her husband on his return after recovery.

Apparitions can be produced even at will although the mechanism and agency of their production are still a mystery. An example of *Experimental Apparition* produced at will may not be out of place here. An agent of the S.P.R. wished to test the truth of the alleged power of self-projection, and determined to be present in the bed-room of two lady acquaintances living at a distance of three miles at one o'clock. Having willed so, he went to sleep and did not think of it any more. Five days afterwards he went to

there are facts which have made psychic investigators to hold such a view. Prof. Darget, Dr. Geley and Dr. Joire are among them. In the words of Dr. Johnson, "Thoughts are objective things, which can be seen and heard, or else photographed on a sensitive plate... like any ordinary visible object, and can be projected to a distance, and persist, or reappear after an indefinite time". (Johnson, *The Great Problem*, p. 89). Dr. Joire says, "The act of thinking would, therefore, appear to result in the creation of an immaterial and permanent entity which survives not only the act itself, but also the person who has produced it, and which is able to produce indefinite results and to be perceived under certain special conditions" (Joire : *Psychical and Supernormal Phenomena*, p. 630) "Thought creates a picture which, without being perceptible to our sense is able to impress the photographic plate ". (*Ibid.*, p. 277). More detailed information about supernormal photography can be had from books like James Coats : *Photography of the Invisible* and Henslow : *Proof of the Truths of Spiritualism*.

Recent investigations have revealed the existence of an Astral Body and have thrown greater light on the problem of apparitions, as Carrington says "Many of these cases strongly suggest that more than mere thought-transference was at work, that some 'astral body' actually manifested its presence and was seen by the percipient at the time". (Hereward Carrington : *The Story of Psychic Science*. p. 282).

The Aura and the Astral Body

According to the ancient Indian psychology the human personality consists of the Spirit, which is

thing which is visible in the dark to certain sensitive persons. An enormous number of experiments conducted by him convinced him that even human bodies also emit a magnetic energy of this nature, which appeared like a 'flame' emanating from the body and was seen by especially gifted individuals called sensitives. It was not open to normal vision of the ordinary man. This emanation was called aura by Reichenback. In 1874 Francis Gerry Fairfield published a work *Ten Years with Spiritual Mediums* in which he refers to his carefully and experimentally conducted researches into human aura. In his own words quoted by Carrington (*The Story of Psychic Science*, p. 129). "These data support the hypothesis that all nervous organisms emit an ethereal aura susceptible of control by consciousness, of transmission in a given direction at the will of an organism, and of translation into physical phenomena under given conditions". Immediately after its inception in 1882, the Society for Psychical Research appointed a Committee to investigate into this phenomenon of magnetic emanations. Most of the members of the Committee were physicists and physicians. They came to this decision, "This is a *prima facie* case for the existence, under conditions not yet determined, of a peculiar and unexplained luminosity resembling phosphorescence in the region immediately around the magnetic poles and visible only to certain individuals". (*Proceedings*, S.P.R. Vol. 1, p. 236). Further valuable research work in this field was done by Dr. Walker J. Kilner, Electrician to St. Thomas Hospital, London, which is embodied in his remarkable work entitled, *The Human Atmosphere*.

Dr. Kilner claims to have established the existence of the *aura* by means of certain chemically prepared screens through which even a normal man could observe it surrounding the human body. Dr. Kilner's theory was that the human aura, the existence of which he established by his experiments, was not visible to the ordinary human eye on account of the wave-length of its light being beyond the visible spectrum. According to him, "There cannot be the least doubt of the reality of the existence of an aura enveloping a human being, and this will in a short time be universally accepted now that it can be made visible to nearly every person having ordinary eye-sight." Dr. Kilner has discovered the aura to be consisting of three different kinds of sheaths one over the other surrounding the physical body, the first adjacent to the body being about a quarter of an inch wide and dark in colour, the second, which is the main thing, called by him the 'inner aura' and extending out in space to several inches. "At death", according to the observations of Dr. Kilner, "the aura gradually shrinks, and there is no aura at all surrounding a corpse." Hereward Carrington, a well-known psychic researcher, made some experiments with some Negroes in this connection, and on the basis of his observations, says, "There is much evidence that such an aura exists, which is not due to any subjective impressions or optical effects" (*The Story of Psychic Science*; p. 128). More recent scientific investigations at Moscow under Prof. Tchijewsky at the Central Laboratory for Electrobiological Research and under Prof. d'Arsonval, Prof. Lapicqua and many others in France and Germany,

it has been further established that this sheath energy surrounding the body, called aura by some and etheric double by others, is electrical in structure. It is a highly organised intermediary structure between the self and the gross physical body.

Finer and more psychic in nature is the Astral Body on which also a great deal of scientific investigation has been conducted by *Col. de Rochas* of Paris, by *M. Hector Durville*, by *Dr. Baraduc*, by *M. Charles Lancelin* of Paris, and by *Drs. Matla and Zaalbe van Zelst* of Holland, and many others. As would appear from the accounts of the astral body given in *Lancelin's Methode Dedoublement Personnel* and *Durville's Le Fantome des Vivants*, the astral body is a body of sensations, feelings and emotions corresponding exactly to the *manomaya* sheath of Indian Psychology whereas the aura, being electrical in nature, corresponds to the *prāṇa-maya* sheath. The astral body is found to be of the same size and form as the physical body, although very fine and light in structure. During the waking state it coincides with the physical body. At night, however, when one is asleep a certain detachment occurs between the two. The same happens when one faints or becomes 'unconscious' on account of an anaesthetic or some other cause. It can also be detached from the physical body experimentally by putting it to deep "magnetic sleep", and even voluntarily, after one has acquired conscious power to do so, by having performed some exercises. In all detachments of the astral body from the physical, except the one occurring at death, there persists some link between the two on account of which the astral body does not get full

severed from the physical. The former returns quickly and instantaneously to the latter whenever there is any need of it in the latter. Recently Sylvan J. Muldoon and Hereward Carrington published a very interesting and valuable work, *The Projection of the Astral Body*, in which they outlined the art of voluntary projection of the astral body. They contend, on the basis of actual experimentation, that the astral body can be projected and sent out at will to any place or person at any distance with a view to carry some message, to bring some information or to appear as a phantom. In such a projected state for purpose of what has sometimes been called voluntary "psychic excursion", which is sometimes experimentally and successfully attempted in hypnotic trance, and which spontaneously occurs in dreams and states of crisis, when the phantom of the person whose astral body travels out is clearly seen sometimes by the person whom it approaches. In such projected states the astral body retains the personal consciousness and exercises its sensory and motor functions, sometimes even more effectively than in the waking state. Such self-conscious astral duplicate of a person can perceive the physical body lying unconscious in the bed or in entranced posture as something other than itself. There is an interesting case of Dr. Wiltze recorded and described in the *Proceedings of S. P. R.* Vol. VII, who is seen by himself to be leaving his physical body with which he remained connected by 'silver cord' and returning to it after sometime. I knew a respectable gazetted officer who was naturally capable of projecting his astral body at the time of his daily meditations and at the time of serious illness, and

f watching his own physical body from outside. The astral body has been sometimes observed by friends and relatives of the dying person leaving the physical body. Such cases are described at length in the *Journal* of S. P. R. Vol. XI.

French Investigators have done a good deal of scientific work in establishing the objectivity and actuality of such phenomena connected with the astral body. *M. Durville*, whose name has already been mentioned, placed large calcium sulphide screens at some distance from the entranced subject, and requested the astral body to approach them. As it did, so he reports, the screen in question glew up with added brilliance. Dr. Matla and Dr. Zaalberg and Dr. van Zelst, the Dutch physicians, have made great and very successful efforts by experimental and mechanical means to determine the physical properties and characteristics, such as weight density, gravitational attraction, of the astral body, and came to very definite conclusions. They invented an enormously complicated machine, called by them '*dynamistograph*'. By means of this machine these physicists claimed to have come into "direct" communication with the astral bodies, not only of the living persons, but also of those who had died, without the aid of any medium. Their conclusions with regard to the weight of the astral body were borne out very much by the experiments conducted later on by Dr. Duncan Mc. Dougall of Haverhill, Mass. in which he determined the weight of the astral body by weighing a number of patients, in a very ingenious and clever manner, at the moment of their death. At death they all lost a weight between 2 and 2½ oz. It is needless to say

that once these facts about the astral body are established by further scientific research, man will be in possession of a much greater power than he is at present, with all material and mechanical aids; and many a puzzling problem such as "apparitions and ghosts" will be solved.

Supernormal Cognition.

According to modern scientific psychology, which is based only on the observations of the commonplace and diseased mental processes and mechanistic assumptions, all our knowledge of the objective world as well as of the thoughts and feelings of other persons, is acquired through the gateways of the senses which are stimulated by the stimuli present to them within a suitable distance and in proper environmental settings. All our images, ideas and concepts are mere representations of the sense-impressions which have been acquired at some time or other in our life. No cognitive element can ever be found in the mind which has not entered there through the door of the senses. Mind, if it is anything more than a mere function of the brain, has no direct cognition of any object or of any other mind and its contents. All kind of consciousness is closely bound with and dependent upon the neuro-sensory mechanism of the body. Each mental life is completely isolated from others. The brain, the nervous system, and the sensory and motor organs are the only bridge between the islands of minds, if minds are anything other than the mere functions of the aforesaid mechanism. Our cognitive structure is built bit by bit through actual sensory experience limited in time and space. Sensory perception cannot

function with regard to the past and the future. The former can only be remembered and the latter guessed. They cannot be directly perceived as the objects present to the senses are. The perception of the present is also confined within a very narrow range of space. Knowledge of objects beyond the normal and abnormal range of the senses, knowledge of the contents of one mind by another without the use of normal channels of cognition known to psychology, direct apprehension of events that are past or are still in the womb of future, knowledge of the events and incidents of others' lives with which we never came into contact before, are 'impossible' and incompatible with the psychological notions of human personality. They are mere 'humbug' and are attributed to delusion, trickery and fraud. If genuine, they are regarded as mere chance-coincidences.

The vast majority of mankind, unsophisticated by mechanistic and material sciences, however, has always believed in the possibility of knowledge free from the limitations of senses, time and space. In every age, country, or town there have been and are some people who are alleged to be possessing the capacity of supernormal cognition and almost every person has at least once come across with some such incident in his life as he cannot easily explain in terms of scientific psychology. Since the foundation of the Society for Psychical Research a systematic and scientific study of all kinds of supernormal cognition has been made on an extensive scale. Workers in the field have collected a large number of data, gathered from spontaneous occurrences reported and evidenced by reliable persons, and from observations made under

fully controlled conditions. This being a new field of scientific enquiry into new kinds of facts, a new nomenclature has come into vogue, which is unknown to scientific psychology. Some of these new terms in connection with supernormal cognition may be mentioned here. Prof. Richet invented the term "Cryptesthesia" to indicate all sorts of supernormal cognition. F. W. H. Myers used "Telepathy" for "Communication of impressions of any kind from one mind to another independently of the recognized channels of sense." Dr. J. B. Rhine has used the term "Extra-Sensory Perception" for what was formerly called "Lucidity", "Second Sight" or "Clairvoyance" (including "Clairaudience") and which consists in the knowledge or perception of things and events happening in the present, near or far off, without the use of the sense-organs. It is called "Retrocognition" when a knowledge (in the form of actual perception) of the past events is acquired without there being any traces of them present in the brain of the percipient. It is called "Precognition" when a veridical knowledge (in the form of actual perception) of impending events is acquired before they have actually taken place. Another name for it is "Premonition" which is often used in the sense of some pre-indication of what is coming to pass. It is called "Psychometry" when a person is able to describe the past history of an object or events and incidents connected therewith, simply by handling it. It is called "Mind-reading" or "Thought-reading" when a person can directly know and describe the contents of the mind of another person. It is called "Thought-transference" when one can at will transmit

his ideas to a desired person without any aid of physical or psychological mechanism. Distance matters little in thought-transference.

All students of psychical research, who have devoted time and attention, have become convinced that supernormal cognition of all these kinds occurs and many of them think that it occurs more often than we know or imagine. Here we quote opinions of the most famous of them.

The fact of supernormal cognition has been accepted as proved by almost every psychical researcher, a few of whom, well-known for their scientific temper, may be quoted here. Mc Dougall, a great psychologist, says, "In my view the evidence for telepathy is very strong; and I foretell with considerable confidence that it will become stronger and stronger the more we investigate and sift the evidence" (*Religion and Science of Life*, p. 80). Hans Driesch, a great German biologist, observes, "We have spontaneous telepathy as a quite certain fundamental phenomenon...Quite certainly established further is thought-reading ... To unprejudiced observation clairvoyance at first sight seemed to be present...but perhaps it was nevertheless due to telepathy. Psychometry is, *prima facie*, a fact. Prophecy is highly probable" (*Psychical Research*). Dr. Sigmund Freud, the great founder of Psychoanalytic school, who has laid bare the subconscious and unconscious strata of mind, writes, "Taking all the evidence together there remains a heavy weight of probability in favour of the reality of thought-transference" (*New Introductory Lectures*, p. 60). He tells us, "I am certainly not the only person who has met

with occult phenomena in the analytic situations. Helen Deutsch in 1923 reported some observation of the same kind" (*Ibid.*, p. 74). Prof. Richet, a great French physiologist who devoted more than 30 years of his life to Psychical Research, writes, "That telepathic lucidity certainly exists has been proved by numerous experiments" (*Thirty Years of Psychical Research*, p. 96). "There is a strange faculty of cognition in human beings that brings information which could not possibly be acquired by the normal senses" (*Ibid.*, p. 203). "This faculty of cryptesthesia is not limited by time and space" (*Ibid.*, p. 204.) "Premonition is a demonstrated fact" (*Ibid.*, p. 395). Hereward Carrington, who has devoted more than fifty years to Psychical Research, and is a man of restrained judgment, says, "However, it should be emphasised that lacking all explanatory theories, the fact of telepathy must be granted. We may now regard it as so thoroughly established that no question whatever exists as to its occurrence. Possibly it occurs far more frequently than we know. At all events it is accepted as a fact by all psychic students and employed by them as explanatory of still more complex problems" (*The Story of Psychic Science*; p. 254). According to Tyrrell another great student of psychical phenomena, "We have solid empirical evidence for the existence of Extra-Sensory perception" (*Science and Psychic Phenomena*, p. 117). Dr. Alexis Carrel, a great scientist and a Nobel Prize-winner, on the basis of his own observation and experiments, says, "Clairvoyance and telepathy are a primary datum of scientific observation. Those endowed with this power grasp the secret thoughts of other individuals

without using their sense-organs. They also perceive events more or less remote in space and time. This quality is exceptional. It develops in only a small number of human beings. But many possess it in a rudimental state. They use it without effort and in a spontaneous fashion... It brings them a knowledge which is more certain than gained through the sense organs." (*Man the Unknown*, p. 124). "It is certain that thought may be transmitted from one individual to another, even if they are separated by long distance. These facts, which belong to the new science of metpsychics, must be accepted just as they are. They constitute a part of the reality." (*Ibid.*, p. 124). Prof. Richet writes, "The special mysterious faculty that we have called cryptesthesia, whose nature and modes of action are unknown, is not only manifested for the past and present facts but also for the future ones" (p. 395). Prof. McDougall says, "The ancient belief in clairvoyance, the obtaining of the knowledge of the objective world, not possessed by any other living person, by means utterly different from sense-perception, and utterly mysterious at present, seems also in a fair way established. Further, pre-cognition or foresight of events that lie in the future is also under experimental investigation that seems to promise positive results" (*The Riddle of Life*, p. 235). Bavink, a German scientist, writes, "It is agreed that there is such a thing as true knowledge of the contents of another person's mental life, which is not transmitted in the usual way by the known senses. Even such critical investigators as Lehmann, Dessoir, and Baerwald admit today the existence of genuine telepathy." (*Anatomy of Modern Science*, p. 523).

Saltmarsh writes, "As a matter of personal opinion, and as a result of prolonged and careful study of the evidence, I am forced to the conclusion that non-inferential *pre-cognitions do occur*, that is to say, that chance, illusion of memory, or any other normal cause, cannot account for all the cases of fore-knowledge which have been investigated and published" (H. F. Saltmarsh : *Foreknowledge*, p. 114). "After prolonged study I have no hesitation in affirming that precognitions do occur". (*Ibid.*). Dr. T. W. Mitchell is reported by the *London Times*, dated September 6, 1927, to have said in the course of a paper read to the Psychology Section of the meeting of the British Association in 1927, "Telepathy or some mode of acquiring knowledge which for the present we might call supernormal must be admitted, for if we refuse to accept telepathy we stood helpless in the face of well-attested phenomena which we could not account for and could not deny" (Quoted by Tyrrell in his *Science and Psychic Phenomena*, p. 156). Prof. H. H. Price of Oxford, writes in an article, "Questions about Telepathy and Clairvoyance" in *Philosophy*, October, 1940, "The evidence for Telepathy and Clairvoyance is both abundant and good ; and the evidence for Precognition—the most paradoxical, perhaps, of all supernormal phenomena—is very considerable" Flammarion says, "The soul, by its interior vision, may see not only what is passing at a great distance, but it may also know in advance what is to happen in the future" (C. Flammarion, *The Unknown*, p. 481). Dr. Thouless, a well-known British psychologist, writes in the *British Journal of Psychology* (G. S.), XXXIII, part 1, July, 1942,

"Apart from the considerable body of earlier evidence, the recent experiments of Rhine and his collaborators, of Soal, of Tyrrell, and of Whately Carington, have put beyond question both the reality of the phenomenon and the possibility of its demonstration by experimental methods." And, "The evidence for the reality of the phenomenon is now so overwhelming that scepticism can only be justified by ignorance of the experimental results." Quotations like these can be multiplied to any extent. These alone, however, should suffice to impress the reality and occurrence of supernormal cognition, functioning in case of some human being at least, if not in all, as many psychical researchers hold.

Experimental Work on Supernormal Cognition

In 1881-82 a group of investigators which included Prof. William Barrett, Prof. and Mrs. Sidgwick, Prof. Balfour Stewart, and Prof. Alfred Hopkinson made successful experiments on telepathy with the children of Rev. A. M. Creery of Buxton in which numbers, words, and playing cards were used. In 1883-85 Mr. Malcolm Guthrie of Liverpool and Mr. J. Birchall, Hon. Secretary of the Liverpool Literary and Philosophical Society, conducted a long series of experiments in which drawings, imaginary scenes and sensations of taste and pain were successfully transmitted. Many of these experiments were attended by Sir Oliver Lodge. In 1885-86 Prof. Pierre Janet of France conducted experiments on telepathically hypnotising his distant subject 'Leonie'. In 1889-90 Prof. and Mrs. Sidgwick and Mr. G. A. Smith conducted successful experiments in thought-transference with a subject in the hypnotised state at Brighton. In the same

years Dr. Alfred Backman of Kalmar in Sweden made experiments with hypnotised subjects who were given suggestions to 'go to' certain places (mentally) and to bring information as to what was happening there at that time. Anna Samueiszun, one of his subjects, who was a girl of fourteen, was remarkably successful in carrying out this order. She reported correctly many happenings at distant places unknown to her normally, which were verified later on. In 1892 Dr. A. Blair Thaw of New York conducted a series of successful experiments with his wife as the percipient in the presence of Mrs. Dow. From 1890 to 1895 Mrs. Verall carried out experiments in thought-transference with playing cards with her daughter serving as a percipient for some time. In 1892 Miss Despard and Miss Campbell made very successful experiments in transferring thought at great distance. In 1905 Miss Clarissa Miles and Miss Hermione Ramsden made very remarkable experiments in thought-transference at a distance of 400 miles. It is interesting to note that in their experiments best results were obtained when the agent made no special efforts in transmitting her thoughts. In 1907 F. L. Usher and F. P. Burt made a series of experiments with playing cards in which the experimenter and the subject were present in Bristol and London respectively, and obtained extremely convincing results. In 1912 Dr. Coover undertook experimental work in Stanford University and made thousands of experiments with cards. Between 1910 and 1915 Dr. Gilbert Murray carried out a series of remarkably successful and carefully recorded experiments in telepathy in which his own daughter,

Mrs. Arnold Toynbee often acted as an agent. From 1912 to 1921, Dr. Rudolf Tischner, of Germany conducted, with extreme care, a large number of successful experiments in telepathy and clairvoyance and discussed them in his masterly work, *Telepathy and Clairvoyance*. In 1916-17 L. T. Troland made a few experiments under the Hodgson Memorial Fund at the Harvard University. In 1920 Heymans, Brugmans, and Wynberg carried out very successful experiments at Groningen. In 1925-26 a series of experiments was carried out at Harvard by Dr. L. H. Estabrooks with college students who were asked to guess playing cards. From 1924 onwards very interesting experiments were performed by Miss Jephson. In 1928-9 Upton Sinclair, the well-known American writer, carried out a series of experiments in telepathy with drawings, in which his own wife acted as a most successful percipient. He has described and discussed these experiments in his famous work, *Mental Radio, How to Use It?* From 1921 to 1934, Rene Warcollier, a French chemical engineer, carried out experiments in telepathy (*vide* his masterly work—*Experiments in Telepathy*) mainly with a view to understand how the phenomenon could be produced at will. He came to the conclusion that telepathy "occurs constantly and continuously among all living beings, asleep or awake" (*Ibid.*, p. 240) and he thinks that "Research in telepathy may revolutionize our conception of mind as much as the discovery of radium revolutionized that of matter". (*Ibid.*, p. 239).

Hitherto all these experiments were made in connection with particular individuals who were more

or less gifted or were supposed to be gifted with supernormal powers of cognition. Recently there have been made some efforts on a collective scale to determine whether human beings in general are capable of supernormal cognition. In these attempts much greater control and care have been exercised and results have been statistically gathered and mathematically examined. In very recent years this research has been conducted in laboratories with the aid of elaborated arrangements and apparatus. There has been a greater scope for mechanical and mathematical genius to play its part in these methods, which to a great extent, has affected the results which seemed to be very favourable in the experiments stated above. Here we shall refer to this new type of experiments. In 1924 Miss Ina Jephson, a member of the Council for the Society for Psychical Research, made successful experiments on pure clairvoyance (in which attempt was made to exclude telepathy) with playing cards (see *Proc. S. P. R.* Vol. xxxviii, p. 223-268). She was assisted in her work of mathematically evaluating the results by Prof. R. A. Fisher. She could, after a little practice, know correctly what the cards were without looking at them. Then she thought of having a collective experiment on cards and invited 300 persons to participate in the experiment, and sent them directions to carry out the experiment. The process consisted in making 5 attempts at drawing out a card face downwards from a shuffled pack, guessing it and entering the guess in a score-sheet, then in turning the card up and entering the real nature of the card by the side of the guessed. She received from 240

subjects a total of 6000 trials. On calculation it was found that the successful results were far above in percentage than mere chance could give. This method of experimentation with further improvement and amplification was followed hence forward, sometimes with negative results and sometimes with positive ones. For example, the above mentioned Miss Jephson in collaboration with Mr. S. H. Soal and Mr. Theodore Besterman conducted an experiment in distant clairvoyance in which 9496 guesses were sent by 576 subjects, a very low percentage of which were indicative of clairvoyance. On February 16, 1927 the Society for Psychical Research conducted another experiment the notification of which was given by Sir Oliver Lodge on the microphone of the B.B.C. Dr. Wooley selected objects for the experiment. Eight agents (senders) were placed in different rooms isolated in every possible way from each other, and from the percipients who were scattered in different parts of the globe. The latter were to guess the objects transmitted by the agents between 11.15 and 11.35 and to post their guesses immediately. 24 659 results were received, very few of which gave an indication of the operation of telepathy.

Dr. J. B. Rhine, then Associate Professor of Psychology in Duke University. Durham, North Carolina, inspired and encouraged by William Mc Dougall, Professor of Psychology in the same University, carried out a remarkable series of experiments on Extra-Sensory Perception, from 1930 to 1934. His experiments and conclusions drawn from them are described by him in his epoch-making work *Extra-Sensory Perception*, published in 1934. Dr. Rhine experimented with

several subjects under fully controlled conditions. He took the best care, however, to produce the most favourable psychological conditions in his subjects for the proper and easy functioning of the faculty of Extra-Sensory Perception which he found in varying degree in his subjects. He and his colleagues conducted thousands of experiments with the help of a special set of cards known as Zener cards, with five different symbols, viz., Circle, Star, Cross, Square, and Wavy Lines. Dr. Rhine's work is regarded thoroughly scientific and is widely respected. The object with which Dr. Rhine started his research in Extra-Sensory Perception was twofold; firstly, "to answer, if possible by mathematically indisputable evidence, the question of its occurrence and its range," secondly, "to further its understanding by the discovery of the relationship to other mental processes, and to the essential psychological and physical conditions" (*Extra-Sensory Perception*, p. 46). To the first question with which we are mainly concerned here, Dr. Rhine's confident and emphatic answer is "That Extra-Sensory Perception is an actual and demonstrable occurrence" (*Ibid.*, p. 223). "The distance data, along with the general facts, suggest the freedom of mind in E. S. P. from the common material relations of extension and distance" (*Ibid.*, p. 225). Dr. Rhine's work deserves to be carefully read by every psychologist; and further laboratory work should be done on his lines in every psychological laboratory. But very few psychologists have given their attention to this kind of research. Among the few scientists who have made further improvements on the work of Rhine was G. N. M. Tyrrell;

Tyrrell has carried out experiments in Extra-Sensory perception under very strict laboratory conditions with elaborate arrangements with Miss Johnson and other subjects. Directed by the Council of the Society for Psychical Research, he tested Miss Gertrude Johnson and 30 other subjects between 3rd April and 4th November 1935 with the help of his newly devised 'Pointer Apparatus.' Out of these some subjects were selected for further tests with the 'Electrical Apparatus.' Some experiments of Tyrrell were witnessed by Dr. Broad, the Hon. Mrs. Alfred Lyttelton, Mr. Gerald Heard, Mr. Kenneth Richmond and several other persons of repute, some of whom also acted as subjects. Some of the conclusions at which Tyrrell has arrived after having conducted his extremely technical and careful experiments (described at length in the *Proceedings* of the Society for Psychical Research, part 147 p. 99 ff.) are these: (1) "That Extra-Sensory Perception is an unquestionable fact. No other explanation will reasonably cover the whole of this evidence. (2) That E. S. P. takes place when the possibility of telepathy as ordinarily defined, is excluded. (3) That there is evidence pointing strongly in favour of Pre-cognition" (*Ibid.*, p. 164). Dr. Hettinger is the first investigator who received a Ph. D. Degree on his work in this field from the University of London. He has made a great contribution by way of devising methods by which "beyond-chanceness" of the results could be properly and reasonably assessed. Whatley Carington has experimented on a large scale with drawings and diagrams and has devised very accurate methods of assessing the results, very well described in his work, *Thought*

Transference, published in 1946. Dr. S. G. Soal experimented with "Marion" (Josef Kraus) and with great patience and perseverance perfected the methods of record and assessment of results. The work of these recent investigators and of their earlier predecessors has in the words of Dr. Thouless, "Put beyond question both the reality of the phenomenon and possibility of its demonstration by experimental methods". According to Thouless "The evidence for the reality of the phenomenon is now so overwhelming that scepticism can only be justified by ignorance of the experimental results." Experimental work on telepathy has not, however, come to an end in the west. It is still being carried out and evaluated by eminent scientists and philosophers like Dr. Gardner Murphy, Dr. Taves, Martin, Stribic, Dr. Thouless, Kenneth Richmond, Mrs. Goldney, Prof. Broad, Prof. Price, and Prof. Mace, who have been recently contributing to one or other aspect of the problem.

The most remarkable and extremely convincing experiments in clairvoyance or Extra-Sensory perception are those carried out in connection with M Stefan Ossowieckie, an amateur clairvoyant of Poland. Two of these experiments, which alone are sufficient to establish Extra-Sensory perception, may be mentioned here. One of these tests was arranged at the time of the Second International Psychical Congress, held in Warsaw in 1923. Eric J. Dingwall the then research officer for physical phenomena, British Society for Physical Research, wrote on a piece of paper a sentence in Latin, dated it with some date and drew a picture under the written lines. This slip, folded, was placed in an opaque red paper envelope. This envelope

again was placed inside a closely fitting envelope of brown paper, which was sealed. Ossowieckie clairvoyantly disclosed the contents of the envelope quite correctly to the surprise of the members of the Congress (For the full account see the *J. S. P. R.*, May, 1924). The same medium was used by Theodore Besterman, research officer of the Society for Psychical Research in 1933. M. Ossowieckie successfully revealed the contents of a paper enclosed by several especially prepared envelopes one over the other which were closed in a special way and bore private and invisible marks. This packet was produced in the office of the Society for Psychical Research in London and was carefully sent and guarded through the post by Lord Charles Hope. The whole proceeding is described by Lord Hope. Mr. John Evelyn, Prince, J. Worcester and seven others were present at the time when the contents of the packet were correctly revealed. In his report Theodore Besterman, wrote : ' It will be seen that M. Ossowieckie's clairvoyant reading was almost completely successful.' These two tests are among the most conclusive tests ever undertaken on the subject of Sensory perception.

Precognition

Well-attested and verified cases of *precognition* are described in Mrs. Henry Sidgwick's paper, "On the Evidence of Premonitions" in the *Proceedings*, S. P. R. Vol. V, pp. 288-354 ; in Saltmarsh : *Foreknowledge* in Prof. Richet's : *L' Avenir et la Premonition* ; in *Some Cases of Prediction* collected by Dame H. Lyttelton ; in Saltmarsh's article in the *Speculum* December 13, 1935 : in Tyrrell's *Science and the*

menese Premonitoires ; in F. W. H. Myers' paper "Retrocognition and Precognition" in the *Proc. S. P. R.* Vol. XI, pp. 334-593 ; in Maurice Maeterlinck : *The Unknown Guest* ; and in Eugene Osty : *La Connaissance Supranormale*. According to Saltmarsh there is on Premonition "A mass of evidence too weighty to be set aside." According to Carrington, "We have the undoubted and stubborn facts to deal with, and premonitions seem to be, at times, exceedingly well-evidenced and circumstantial" (*The Story of Psychic Science*, p. 266).

Retrocognition

The most interesting case of retrocognition is that of two ladies Miss Anne Moberley and Miss E. F. Jourdain, described by them in *An Adventure*, where they state that on various occasions in the year 1901, 1902, 1904 and 1908, they felt that they were moving in the gardens of Versailles at the time of Marie Antoinette, about the year 1780. There is another interesting case described by Miss X in her *Essays in Psychical Research*. Rosemarry, an English girl, described very correctly the historical events of Ancient Egypt as it appears from the book, *After Thirty Centuries* by H. Wood.

Psychometry

"Psychometry", in psychical research, is not 'mental measurement', but a strange capacity of mind or soul, possessed by certain individuals, by which they are capable of divining the past history of, or past events, connected with a material object with which they come in close contact.

Mrs. Piper, the well-known American medium, was capable of psychometry in her trances as appears

from a *Réport* about her trances by Mrs. Henry Sidgwick in the *Proc.* Vol. XXVIII, p. 306. D. Eugene Osty, who gave up his flourishing medical practice to study supernormal powers of man and organised the Instituté Metapsysique in Paris, refers to quite a large number of cases in his well-known work, *Supernormal Faculties of Man*, p. 190. One such case is that of Mme Morel who was a highly sensitive subject capable of reading the characteristics of persons through objects that were in contact with them. She could, on handling an object, describe all the persons who handled it previously. A single contact with the object was enough to start her mental train. Even such events happening to the owner of the object as took place after he had parted with it were correctly described. Some sensitives, according to Dr. Osty did not need even an object. The information covered past, present and future. Accordidg to Osty the object served to place the sensitive *en rapport* with the persons. Prof. William Denton's book, *The Soul of Things* is a record of his experiments made on Psychometry with his wife and sister as mediums, who could very easily describe the persons by looking at the letters received from them. It was published as early as 1863. Dr. Walter Prince's Paper : "Psychometric Experiments with Maria Reyes de Z" published in the *Proceedings* A. S. P. R. Vol. XV, p. 189-314, is worth reading. Another interesting account of psychometry is given in Dr. Pagenstecher ; "Past Events in Seership," published in the *Proceedings*, A. S. P. R. Vol. XVI, pp. 1-136.

Crystal-gazing, Automatic Writing and Automatic Speech.

Crystal-gazing, Automatic Writing and Automatic

Speech are very common things even in India. They are used both by the sooth-sayers and fortune-tellers and by those who profess to arrange communication with the deceased relatives and friends of the intuitive people. They are also used by psychotherapists and psychoanalysts as means of exploring unconscious complexes.

Crystal-gazing

What happens in crystal-gazing is this. The crystal-gazer fixes his eyes on a bright and shiny surface of a crystal, a glass ball, a pond of water, a saucer of ink, or any other thing with a dark background. After a little concentration on the surface and after a little lapse or slackening of the ordinary normal consciousness brought about by a steady gaze without blinking, the seer or the 'scryer', as the crystal-gazer is called, begins to see some images, figures, persons, events or scenes on the bright surface (called speculum) of the article used. Most of what is seen in the crystal, as we call it, are, of course, hallucinatory figures projected out of the mind of the seer, and objectified, as it were, on the speculum, and can easily be explained in terms of abnormal psychology and psychoanalysis. For they are not more than the memories of the past, expectations of the future, and dramatizations of the hidden complexes. But it is not all that can be said about all of this. A very thorough investigation into the phenomenon of crystal-gazing has revealed that the vision of crystal-gazers include, besides past memories (1) Images of what at some time or other in life has been observed by the seer quite unconsciously, (2) Images of ideas acquired from other minds unconsciously.

about objects acquired clairvoyantly, and (3) Images of future events, i. e., prophetic visions. Quite a large number of instances of each are given in Miss X's *Essays in Psychical Research*. Although it is generally true to say that what the crystal-gazer sees in the speculum are the images of his own mind whatever their source may be, in some well-studied cases they have been found possessing objectivity and reality of things existing in the material world, which is evident from the fact that they could be reflected into a mirror. could be seen enlarged when looked through a magnifying glass and could at the same time be seen by several persons, In the same way as a crystal is used for seeing visions, a conch-shell is used for hearing sounds which are also found to be of various kinds mentioned above.

Automatic Writing

Automatic Writing is another method by which sometimes supernormal information is received. In automatic writing a planchette, an ouija board, or simply a pencil, is used for getting answers or messages from some other sources than the consciousness of the writer. In automatic writing the writer tries to withhold his consciousness from the act and simply allows his hand and the instrument held in it quite automatically and freely. Sometimes very strange and unexpected answers and messages purporting to be coming from departed spirits are written, all of which, of course, are not of equal worth. Automatic writings include pictures, sketches, and paintings etc. There would have been nothing strange about automatic writings in the light of what we now know about the unconscious mind through psychoanalysis, had it not

sometimes revealed *contents* which had never been experienced by the writer in his life and which prove *veridical*, i.e., prove to be objectively correct, and contents which give a very strong proof of *identity* of the alleged departed spirit giving the message. The contents strongly suggest the operation of telepathy or clairvoyance, or presence of some departed spirit behind the phenomenon. As Carrington has said, "It is not the movement of the board which is the mystery, but the information which it imparts, and there is no reasonable doubt that much extraordinary information of this kind, unknown to the sitters present, has been imparted" (*Psysical Phenomena and*

War, p. 121). One very remarkable case of automatic writing, investigated by Dr. Hyslop, is known as the "Thompson-Gifford Case" (Published in the *proceedings* of the A. S. P. R. and summarised by Dr. Hyslop in his *Contact with the Other World*, pp. 208-210). It may be stated here in brief. In 1905, Thompson, who never before in his life was an artist, began to paint automatically pictures and a number of hallucinations of the scenes he felt an impulse to paint, scenes which he had never seen before in his life. Further investigation revealed that his pictures resembled very much those of a deceased painter, Gifford, who had actually lived among those scenes and which he had tried to paint but left his work unfinished. Thompson never knew Gifford in life. Several cross-correspondence seances arranged by Dr. Hyslop, with mediums who were unaware of the facts, revealed that it was the surviving spirit of Gifford who left his work unfinished, who was controlling the writing mechanism of Thompson.

is called 'dowsing' by which is meant divining of the presence of a water-spring underneath the earth. This knowledge obtained perhaps subconsciously and certainly, supernormally, is manifested in the form of involuntary movements transmitted to a V-shaped twig which the dowser holds in his hands and which consequently begins to shake violently when the person, happens to be standing on a surface having a water-spring beneath. Some times even oil and minerals are also discovered by the dowsers. Other means are also employed by the dowsers than a V-shaped twig. A lot of research work has been done in connection with dowsing and many investigations have been made to ascertain whether dowsing is a fact or a mere superstition. Sir William Barrett did a lot of work in this line and two very lengthy reports in the *Proceedings of the Society for Psychical Research* (see Vol. XIII, pp. 2-282; Vol. XV, pp. 130-382). Quite a number of Scientific Committees have been appointed to investigate into its truth and they all have been convinced of its genuineness, Hereward Carrington observes, "Dowsing is *not* a delusion or a superstition, but a reality. There is no fraud or delusion connected with the subject, whatever may be the explanation of the observed phenomena, they are genuine. Previous geological knowledge is not employed by the dowser in finding underground water. Surface indications do not help him... The genuineness and actuality of dowsing can no longer be questioned by any one familiar with the facts" (*The Story of Psychic Science*, p. 164).

Any number of well-attested cases of dowsing can be quoted. I shall refer in brief to one only. In the

Occult Review of August, 1916, Ralph Sirley, the Editor, described graphically how the British army was saved from water famine in the Gallipoli Campaign in the last first world war, and how the Sulva Bay expedition was successful mainly on account of successful finding of water by Sapper Kelly, the dowser. It is said that within a week Kelly, located the positions of over thirty-two wells, "Previous to these experiments the engineers in their endeavours to find water had sunk shafts within fifty yards of the spot indicated by Kelly and had gone considerably lower in earth than he found necessary, but without success." (*The Story of Psychic Science* p. 163-4). For other cases of successful dowsing, see Carrington : *The Story of Psychic Science*, pp. 160-162.

How does the dowser's rod, called the divining rod, or any other instrument used by him for the purpose, gets affected by the water underneath the earth is a mystery not yet solved. Continental investigators have attempted to explain the phenomenon in physico-physiological terms, such as radio-activity, electro-currents, biological radiations, etc., a critical summary of which has been published by Count Carl von Klinckowstroem of Munich in the *Journal* of S. P. R., April, 1925. There is no doubt that the instrument used by the dowser is moved by his unconscious muscular action. But why this muscular action takes place only at a place which hides water beneath it is not yet known. Sir William Barrett was, I think, right in supposing that this knowledge of water is got by the dowser by a kind of subconscious clairvoyance which translates itself into unconscious muscular activity.

Genius

The "Flash" or "Inspiration" of Genius, when some ready-made solution of an extremely difficult and baffling problem, new and quite original ideas and plans, finished products of highly intellectual processes, highly complex artistic compositions or constructions, or previously unknown and unlearnt modes of response, happen to rush quite spontaneously with lightning speed and unusual clarity, into consciousness of a person otherwise known to be of average or even subnormal parts, is a clear indication that some deeper and unknown layer of his personality is capable of supernormal cognition at least in the field in which his genius lies. All attempts of normal and abnormal psychology to explain genius in terms of "heredity", "constructiveness", "concentration", "patience", "common sense", "anticipation", "breadth of mind", "merely hard work", "high character", "talent", "racial memory", and "dissociation", etc. have proved unsuccessful. Case-study of genius has disclosed that in many cases—e. g. of idiots playing the most difficult musical compositions with ease and grace, of little children extracting cube roots or stating the number of seconds they have lived instantaneously, of infants composing divine music without even an elementary knowledge, harmony and composition, of child prodigies in other lines—the conscious mind of the genius does not participate in producing the results which rush into his mind from where he does not know. F. W. H. Myers was, therefore, right in thinking that. "An 'inspiration of Genius' will be in truth a *subliminal rush*, an emergence into the current ideas which the man is consciously manipulating, of

other ideas which he has not consciously originated, but which have shaped themselves beyond his will in profounder regions of his being" (Myers : *Human Personality*, Abridged, p, 56). (See Hereward Carrington. *The Psychic World*, "Psychology of Genius").

Materialization and Ectoplasm

One of the most wonderful, baffling and apparently 'absurd' phenomena, the reality of which has been established beyond doubt in the field of psychical research, is what is known as "materialization". It is the name given to real but temporary formation and appearance of complete or partial human forms and parts thereof, like a head, a face, or a hand, in a seance-room in the presence of a medium who is kept under full watch and control, purporting to be the manifestation of some dead relation or friend of one or the other of the sitters. Materialization have various degrees of visibility and various lengths of duration. They differ also in size, When completely materialized, they appear just like or identical with ordinary human beings.

The first scientific investigation on materialization was made by Sir William Crookes, the well-known physicist and chemist. He spent three years on a very thorough and critical investigation of these phenomena happening in the presence of Miss Cook. Prof. Richet, professor of Physiology at Paris, devoted no less than thirty years to the study of materializations and other supernormal physical and psychical phenomena. Dr. Crawford, who was a professor of Mechanical Engineering at the Belfast University, spent five years on the study of materializations occurring in the presence of Miss Kathline Goligher. Prof. Baron von Schrenck-Notzing, who was a Professor of Psychology at the

University of Munich, spent fifteen years on the study of materializations occurring in the presence of Eva Carriere, Marthe Beraud, and Mlle. Stanislawa. Prof. Gustave Geley, of the Institute Psychologique of Paris, very closely studied the materializations occurring in the seances with Eva C., the celebrated French medium. F. W. Powlowski, Professor of Aeronautical Engineering at the University of Michigan, studied the phenomenon occurring in the presence of Franek Kluski, a Polish medium. Hereward Carrington observed materializations occurring in the presence of Eusapia Palladino, who for more than twenty years gave seances in various cities of Europe. All these and other investigators who have made a careful and thorough investigation into the subject are unanimous in their opinion that whatever their explanation and significance, the phenomena were genuine; that materialization is a fact in nature. Hereward Carrington, for example, writes. "In my estimation there can be no doubt that materialization is a fact in nature, however incredible it may appear... That parts of bodies may be built up visibly into living members and perhaps into whole forms, more or less tangible for the time being—of that there can be no reasonable doubt" (*The Story of Psychic Science*, p. 174.) "I have myself", he says further, "observed materializations under perfect conditions of control" (*Ibid.*, p. 178). Dr. Geley writes. In most perfect instances the materialized organ has all the appearance and biological properties of a living organ.....I have seen well formed and living faces—human faces" (*Clairvoyance and Materialization*, p. 186). "Magical as they seem, incredible as they are, they happened

exactly as I described them", writes Garland, a member of the special Committee on Physical Phenomena of the American Psychic Society in his remarkable work, *Forty Years of Psychical Research*, on p. 384.

The most famous case of materialization on record is that which was investigated by Sir William Crookes who under sufficiently controlled conditions saw both Miss Cook, the medium, and Katie King, the materialized figure at the same time and had sufficient opportunities of examining them both. He could note even the difference in the rates of the pulses, in respiration and some other observable functions of the entranced medium Miss Cook and the materialized form of a lady who gave her name as Katie King. He noted that while Miss Cook had her ears pierced for putting on earrings, Katie King had not. Still more surprising is the fact that the same form of Katie King, which was observed and investigated by Sir William Crookes in the years 1870 to 1873, appeared in materialized form once again some sixty years later in 1933. An account of this materialization has been published by Dr. Glen Hamilton of Winnipeg, Canada in the issue of *Psychic Science* for January 1934. In this case six and sometimes eight cameras were used at different angles to take photographic records of the various parts of the figure who affirmed herself to be Katie King of Sir William Crookes' time. There is no place here to give other examples of materialization. I may, however, quote a statement of John Lobb, F. R. G. S., F. R. Hist. S., from his work *Talks with the Dead*, "Upwards of one thousand of the so called dead have materialised and appeared at circles where I have sat during the last

five years. I have looked into their faces, received messages from their spirit voices, been amazed at their intimate knowledge of my early life, and have felt the touch of their celestial hands" (Quoted in Johnson : *The Great Problem*, p. 160).

With regard to materializations which are now accepted as facts established on the basis of sufficient scientific evidence, there are at least two great mysteries : Firstly, whence do they draw the matter of which they are formed ? Secondly, how do they take the form of some one's dead relatives or friends and how do they acquire the information they seem to possess ? Much research work and speculation have been done to solve these mysteries, which it is not possible to state or summarise here. It may only be mentioned that there are two opposing schools of thought : one holding that materialized figures are the spirits of the dead manifesting temporarily on the plane of matter ; and the other which regards them as biodynamic in character and holds that they are born of certain unknown power of the human organism and are formed in accordance with the conscious or sub-conscious thought of the medium. According to this view they all originate in the seance-room and vanish therein. The latter school of thought, whose greatest leader has been Prof. Richet has its support in a lot of empirical and experimental evidence. For a close study of materializations and materializing mediums has brought to light a very strange but real power with which at least some persons are especially endowed ; a power which has solved the riddle of materialization to a great extent but has introduced a new mystery in the field of

biology which is of utmost significance to psychology also.

It has thus been discovered that some persons at least, have a remarkable power of exuding from their bodies a strange kind of substance, which is a kind of living matter, as it were, and of reabsorbing it again into the bodies. It is out of this strange substance that materialized figures are made under the influence, control, and guidance of the ideas of the medium, whatever the origin of the ideas may be. This mysterious living matter which is a part of the organism is now known in scientific language as *Ectoplasm*. Much research work has been done with regard to the reality and nature of ectoplasm since its discovery by Prof. Baron von Schrenck-Notzing and Mme Bisson during their observation of and experiments with the famous French medium Eva C, who lived in the very house of Mme Bisson. Baron von Schrenck-Notzing was a Professor of Psychology at the University of Munich, and he spent no less than 15 years in studying the phenomena of materialization and ectoplasm. The reality of ectoplasm has now been established beyond doubt. Hereward Carrington says, "The reality of Ectoplasm seems to have been well-established...It presents one of the profoundest mysteries in the whole history of the subject" (*The Story of Psychic Science* p 181). Shaw Desmond says, "I have at a distance of two feet seen it exude steadily from the body of a woman medium until it filled her lap and then watched it build up into the face of a child. All this before experts, in a room not the medium's and prepared against fraud, and in a good strong light" (*You can Speak with your Dead*, p. 38). Dr. Gustave

Geley, Professor of Psychology at Paris, could take a number of photographs of the entire process of materialization from the ectoplasm exuding from the body of Eva C. which vanished into her body after the materialized forms had vanished. These photographs appended to his highly suggestive work, *From the Unconscious to the Conscious*, show the entire process of materialization out of ectoplasm from the beginning to the end. He says, "These presentations have grown under my own eyes from the beginning of the phenomena" (Geley; *Clairvoyance and Materialization*, p. 186).

The nature of ectoplasm is still mysterious, although much work has been done on it even in chemical laboratories. It is observed in a variety of forms, "Ranging from a light vaporous mist to substantial matter which can be solidified". In texture, "It may take a granular, fibrous, semi-liquid or ribbon-like structure". The most common and primary characteristic of all ectoplasm, however, is that it is "veritably alive". It possesses remarkable formative possibilities and is particularly dependent on the psychic influences not only of the medium but also of the persons present in the seance room. It has been observed that when ectoplasm exudes from the body of a medium, her weight decreases in a corresponding degree and it returns to the normal when ectoplasm has been reabsorbed in the body. The forms which the ectoplasm takes, although seen outside and separate from the body of the medium, are "substantially a part of the medium herself".

Biology and Physiology know nothing of this kind. Ectoplasm and materialization of living organisms and

parts thereof, therefore, present a very baffling problem for science, the solution of which will certainly throw much light on the genesis and growth of organisms, for what takes months and years in the normal course is effectively done by some unknown and marvellous power, residing within human body, within a few seconds or minutes in the process of meterialization out of ectoplasm. It is no use shutting the eyes to these facts and calling them absurd or humbug, when they have been established beyond doubt. Truth is often stranger than fiction, as the saying goes. A scientist true to his calling has to bow down his head to the facts which have been found happening under strict conditions of control. Our attitude in this connection must be that of Prof. Richet, who having been convinced of the truth of these facts after their careful investigation for a number of years, confessed, "To admit the reality of these phenomena was to me an actual pain ; but to ask a physiologist, a physicist, or a chemist, to admit that a form that has a circulation of blood, warmth and muscles, that exhales carbonic acid, has weight, speaks and thinks, can issue from a human body, is to ask him of an intellectual effort that is really painful. YES IT IS ABSURD, BUT NO MATTER-IT IS TRUE." (*Thirty Years of Psychical Reasearch*, p. 544).

Paraffin Moulds and Finger Prints

To determine whether in the phenomena of materialization the materialized figure is objective and actually different from the medium, various tests have been devised by the investigators. Two of them need special mention, namely, Paraffin-moulds and Finger-prints. For taking paraffin moulds of the various

parts of the body, hands, toes, faces, etc., two buckets, one of hot water with some quantity of paraffin floating over its surface and the other of cold water are placed in the seance room ; the materialized figure is requested first to plunge the part of which a mould is to be taken in hot water and then in cold, repeating the process several times, until a cover of solidified paraffin of sufficient thickness is made. It is then requested to withdraw the part concerned by the process of dematerialization and to leave the mould on the table. In this way a number of moulds, covers, gloves have been obtained under severe conditions of control of the medium and the circumstance in the seance room. Dr. Geley has described and discussed the tests employed in this connection in his work *Clairvoyance and Materialization* (pp. 221-252).

Thumb-prints and finger-prints, which are the best way of identification of persons, have also been taken of the fingers of materialised figures and hands of dental wax under rigorous conditions of control, and have been examined and compared by experts. A remarkable series of the thumb-prints alleged to be of Walter, a deceased brother of Margery, the famous American medium, have been taken in this way and have been proved identical with those of his which were taken when he was alive. Several papers have been contributed on these prints in the *Journal of the A. S. P. R.* of the years 1928, '29, and '30.

Independent Voice and Writing

Some kind of materialization seems to be underlying the phenomena of Independent Voice and Independent Writing. The former consists in intelligible sounds being heard in the seance room which are not

produced by the medium or any of the sitters and are not due to ventriloquism on any body's part; and the latter in writings produced on clean slates or papers quite mysteriously, without the agency of the medium or any of the sitters. For the easy production of the former, a trumpet is placed in the seance room and for that of the other a pencil is placed on the table. Those who have done a good deal of investigation in the phenomenon of independent voice hold that a temporary materialization of a larynx and mouth takes place and it is these which make use of the trumpet or make the sounds heard independently of the trumpet. For writing, in the same way, a materialised hand is assumed to be present in the seance room. In fact it has sometimes been observed by the investigators (see Garland : *Forty Years of Psychical Research*). The best attested cases of Independent Voice are those observed in the presence of Margery and described in Bird's *Margery, the Medium*. Dr. Johnson writes from his own personal experience "With mediums knowing only English, the voices have spoken in ancient and modern Greek, in Latin, French, Dutch, Italian, Russian, Serbian, Gaelic, Erse, Hindustani, and Egyptian. Information unknown to the sitters has often been given, and afterwards verified. The voices often answer audibly questions put by the sitters", (*The great Problem*, p. 134). So does Findlay write from his own experience and prolonged investigation with the medium, Sloan, "I was convinced that the phenomena of direct voice was not only genuine, but those who spoke were those they said were.....When able to gather sufficient ectoplasm from a human being called by

them a medium they can by lowering their vibrations vibrate our atmosphere, speak to us and hear us when we reply" (*On the Edge of the Etheric*, p. 59). Sir William Crookes observed genuine independent writing in the presence of Home. He writes. "A luminous hand came down from the upper part of the room and after hovering near me for a few seconds, took a pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up to our heads gradually fading into darkness". (*Researches in the Phenomena of Spiritualism*, p- 93-4). Garland writes, "In the presence of a psychic whose wrists were encircled with tape and nailed to the chair, I secured writing in the centre of the table utterly out of his reach and while thus he was nailed to his chair-arms and his right hand controlled by the sitter. I saw this hand dart form a cloud of blue vapour before the psychic's breast and raise a glass of water to his lips". (*Forty Years of Psychical Research*, p. 383).

Trance-mediumship

The phenomenon of trance is quite well-known and common in India. It is considered as one of the means of spiritual evolution. The main characteristic of trance is a temporary loss or withdrawal of personal consciousness and in its place appearance of a different or higher consciousness with greater powers of knowledge and action through the same physical organism which has been temporarily released from the control of the limited personal consciousness. Less desirable and more common in India is the phenomenon of "possession" in which the personal consciousness of an individual makes room for some "other" consciousness which communicates with other persons through the

body owned by the consciousness which temporarily withdraws from the scene of manifestation. This kind of trance is sometimes methodically cultivated for professional purposes, and very often a person unwillingly falls a victim to it and is made a vehicle of communication by some other consciousness which alleges to be the surviving spirit of a deceased person, and wants to get something done, or to deliver some message to some one of his friends or relatives. In such cases the personal consciousness of the victim is forcibly ousted out by the temporary visitor. I have seen several very genuine cases of "possession". Indian psychologists have given little or no attention to these phenomena. They merely dismiss them as cases of secondary personalities due to dissociation, common among hysteric persons. Belief in the reality of trance or possession is regarded by them as a relic of ancient superstition, simply because it does not fit in the materialistic and mechanical conception of human nature.

Western scientists, on the other hand, do not dismiss facts so easily as we do. They are not afraid of facing strange facts. On the other hand, they are in search of them and feel delighted when they happen to come across with some strange and mysterious phenomenon. The credit of starting a scientific investigation into the phenomenon of trance in the west goes to William James, the greatest psychologist of his times in America, who, towards the close of his earthly career, discovered in 1865 a very strange woman, Mrs. Piper, who became an object of interest for quite a large number of scientific investigators of both America and Europe, and remained so for about a quarter of a century.

Mrs. Leonore E. Piper was a strange lady who was capable of passing into trance in which her own consciousness appeared to have been withdrawn and her physical body with its mechanism of speech and writing was in the mean time used as a means of communication by certain seemingly other personalities who professed to be denizens of the other world where the surviving spirits of the dead are said to be living, to bring news and messages to their earthly friends and relatives. When William James came to know Mrs. Piper he did not dismiss her as a case of hysteric dissociation. On the other hand, he became very much interested in her, and thinking her to be a great find of scientific interest, he introduced her to Dr. Richard Hodgson, the then secretary of the American Society for Psychical Research, who was well known for his extremely critical and sceptic attitude towards the supernatural and occult, but who had a passion for truth. Both William James and Richard Hodgson made a very close study of Mrs. Piper under fully controlled conditions for a period of seven years (1886 to 1892). In 1889 Mrs. Piper was taken to England and was very closely watched and studied there by Sir Oliver Lodge, Prof. Walter Leaf, Prof. Henry Sidgwick, F. W. H. Myers and others. Prof. Newbold made a close study of her from 1892 to 1896 and Prof. Hyslop from 1897 to 1905. From 1900 a number of other investigators, among whom were Mrs. Henry Sidgwick, gave their attention to her. Thus from 1886 to 1911, a period of more than 25 years Mrs. Piper was under the full watch and observation of a large number of scientific investigators of Europe and America, who made a very thorough and critical

study of her trances, of the personalities manifesting and communicating through the trances, and of the information and messages given by these personalities.

It is but natural that opinion with regard to the facts of the case, which nobody can deny, differs. But amidst all the differences of opinion there is a general agreement that in the trances of Mrs. Piper there is much supernormal material which needs new categories for description and explanation unknown to psychology. Whatever their explanation, "All the investigators", as Tyrrell, a great and scientific student of psychic phenomena, puts it, "who made a study of the case agree that the evidence for supernormality is incontestable" (*Science and Psychic Phenomena*; p 168). In a letter appended to the first report on Mrs. Piper published by Sir Oliver Lodge in 1890, William James wrote, "Taking everything I know of Mrs. P. into account, the result is to make me feel as absolutely certain as I am of any personal fact in the world that she knows things in her trance which she cannot possibly have heard in her waking state and that the definite philosophy of her trances is yet to be found". On the question whether the supernormal information displayed in Mrs. Piper's trance by the alleged extraneous personalities claiming themselves to be the surviving spirits of the dead is due to the real spirits of the deceased persons or due to some capacity of supernormal cognition possessed by the subconscious stratum of the mind of Mrs. Piper, whether the controls of Mrs. Piper in her trance-state are actually some extraneous personalities as they claim to be or merely pseudo-personalities formed out of the dissociated elements

of Mrs. Piper's own personality, as modern abnormal psychology believes them to be, opinions are sharply divided and much research work has been done in recent years to settle this issue finally.

In 1898 Dr. Richard Hodgson gave expression to his opinion in these words : "I cannot profess to have any doubt but that the chief communicators...are veritably the personalities that they claim to be, that they have survived the change we call death, that they directly communicated with us whom we call living through Mrs. Piper's entranced organism" (*Pro.* vol. XIII, p. 414). In 1901 Prof. Hyslop wrote, "When I look over the whole field of the phenomena and consider the suppositions that must be made to escape spiritualism, which is not only one aspect of the case, but every incidental feature of it strenthens it, such as dramatic interplay of differrent personalities, the personal traits of the communicator, the emotional tone that was natural to the same, the proper appreciation of the situation or a question, and the unity of consciousness displayed throughout, I see no reason except the suspicions of my neighbours for withholding essence" (*Proc.* XVI, 293). In 1909 Sir Oiver Lodge wrote, "On the whole they tend to render certain the existence of some outside intelligence or control, distinct from the consciousness, and, as far as I can judge, from the subconsciousness also, of Mrs. Piper or other mediuim" (Quoted by Tyrrell in *Proc. S. P. R.* p. 170). William James, in his report on the trances of Mrs. Piper when the deceased Hodgson was alleged to be her control, wrote, "Extaneous wills to communicate may contribute to the result, as well as a "will to

personate", and the two kinds of will may be distinct in entity, though capable of helping each other out. The will to communicate in our present instance would be, on a *prima facie* view of it, the will of Hodgson's surviving spirit" (p. 117)...*I myself feel as if an external will to communicate were probably there*, that is, I find myself doubting, in consequence of my whole acquaintance with that sphere of phenomena, that Mrs. Piper's dream-life, even equipped with telepathic powers, account for all the results found" (*Proc.* XXVIII, p. 117 and 121). According to Mrs. Henry Sidgwick, on the other hand, the alleged communicators in Mrs. Piper's trance were nothing more than "hypnotically constructed pseudo-personalities". She writes in "The Psychology of Mrs. Piper's trance" (*Proc.* S. P. R. Vol. XXVIII p. 315 ff.), "The intelligence in direct communication with the sitter, whom we have called the control, is not, as it professes to be, an independent spirit using Mrs. Piper's organism, but some phase or element of Mrs. Piper's own consciousness".

This view is supported by a great similarity found between the artificial personalities brought into action in hypnotic state and these mediumistic personalities, and by the lying, erroneous and often very trifling nature of the communications. Sometimes a communicator has alleged himself to be one who is actually living (e.g. Gordon Davis Case). Most of the messages are quite uncharacteristic of the personalities they are alleged to be coming from; very often they are pedantic, ungrammatical and foolish. The supernatural information displayed by the pseudo-personalities of the trances

is explained as acquired by the subconscious mind of the medium through its exalted powers of telepathy and clairvoyance, as strongly advocated by Prof. Richet and other continental thinkers of his school. This theory gets its support from the fact that Mrs. Piper could exercise a great power of psychometry or object-reading when in her trance some object was placed in her hand.

The crux of the problem, therefore, is spiritism *versus* telepathy. What the theory of mere telepathy fails to explain are very marked features of the trance phenomenon such as these: (1) The alleged communicator announces himself to be some particular person and tries to give an evidence of his personal identity, which some times is convincing; (2) If there are more than one communicators, they appear to be distinguishable personalities with clearly marked differences in their power and control of the entranced organism and thus in their power of communication through it; (3) When one communicator is replaced by another the change between presence of the two is clearly felt by the sitters; (4) All communicators do not show equal familiarity with all the sitters; just as in life here, they display various degrees of ignorance and familiarity with the sitters; (5) Some of them display a good deal of knowledge about the facts connected with the dead; which (a) the medium never knew in her life, (b) which is consciously and subconsciously unknown to the sitters, (c) which is not known to any living persons on the earth, and (d) which was known only to the deceased referred to in the seance.

General scientific psychology has no explanation in its bag to offer for these facts. The theory of Telepathy

becomes too far-fetched and too unrealistic in attempting to explain these selective personificatory features of trance-phenomena. As Tyrrell writes, "We can suppose that information *about* the deceased is obtained telepathically by the mind of the medium from the sitters or from other living minds which possess it. But that will not account for the appearance of a characteristic communicator-personality. A *model* of the deceased's personality, complete with mental and physical traits, must have also been telepathically acquired by the medium, and some phase of the medium's subconscious mind must have dressed itself up according to the model. What is extraordinary is that this simulation in the case of a good medium is extremely consistent. The medium must be able to create these modelled personalities in unlimited quantities and at a moment's notice, as though out of a kind of psychic plasticine and store them away when not wanted. And yet, during the time when they are wanted they seem to be for all practical purposes, recreations of the originals". (*Science and Psychic Phenomena*, p. 314). All this, as he rightly points out, is "another version of a survival theory of a very weird and bizarre kind" and it "demands an extra-sensory perception swelled into a faculty of an amazing kind, bordering on omniscience" (*Ibid.*, p. 314).

These issues, some of which arose in connection with the trance-mediumship of Mrs. Piper, have become more clarified, and more decisive evidence has been obtained by psychic researchers from the phenomena observed in cases of other trance-mediums, such as Mrs. Verall, Mrs. Holland, Mrs. Willett, Mrs. Thompson, Miss Verall and Miss Rosema.

special test conditions with a view to settle some definite points at issue. The main issue to be settled is the identity of the communicating intelligence with that of the deceased which it claims to be, and a secondary issue is the discovery of some facts which may not be explicable by Telepathy. With the main issue is connected the idea that the communicating personality should be established as something different from the personality of the medium.

To settle these issues the following tests have been devised by the researchers :—

(1) *Postmortem letter test* : Persons interested in the research leave sealed letters, the contents of which they promise to reveal after their death through a medium. It is a pity that this test is not conclusive enough, as, firstly, some mediums have been able to reveal the contents of some such letters even during the life time of the writers, and secondly, negative results in the case can be attributed to failure of memory rather than to difference in the personality. I have on my record a dream of mine in which I failed to find out in the dreams book whose location I knew fully well in my waking state. There seems to be no continuity of memory in the waking and dream states. How much less it may be when our personality has still another phase of existence, namely, after-death existence. The wonder is not that the communicating spirits forget the experience, the incidents and even the names of this world, seeing how little of our dreams are remembered by us; it is rather that they are able to remember and reveal as much as is evident from these trance-phenomena. This consideration should be in our mind with regard to

all such tests as try to decide the issue on the ground of veridical, correct and personal memory of earth-life.

(2) *Scholarship and Classical Knowledge Test* : This test has been very fruitful. Mediums generally are not scholars and rarely are they classical scholars. But when a deceased but surviving personality like that of Dr. A. W. Verall, F. W. H. Myers, or Andrew Lang, communicates through her, it is naturally expected that the alleged communicator must convince the sitters by making references to his classical knowledge or to his own field of interest, which are far above the reach of the medium's mind. It has been found that it is so. Many cases of this kind have been recorded, one of which may be mentioned here. "In this case the medium, while not an illiterate woman was certainly far from a classical scholar ; she was, moreover, a lady in private life, not a professional medium, who had no desire to defraud her sitters, even had it been possible. The "communicators" were Dr. A. W. Verall and Prof. Butcher, and the amount of classical scholarship displayed was such that even classical scholars themselves had great difficulty in verifying the allusions and statements made which were found to have a personal application to the *semi distant* "communicators" (Carrington : *Psychic Phenomena and the War*, p. 123). Recently a very extraordinary and remarkable case of communication through a medium, Miss Rosemary, has taken place, in which an Egyptian lady communicator, who calls herself as Nona, and who said she lived in Egypt three thousand years ago, spoke fluently the Egyptian tongue of her times, which no living person on earth, including great Egyptologists of the world, not to say

anything of the poor girl, Rosemary, had heard and which no body living on earth at present how to speak. An account of this extremely interesting enquiry has been published in two remarkable books, namely, Frederic H. Wood : *After Thirty Centuries* and A. J. Howard Hulme and Frederic H. Wood : *Egypt Speaks*. These books are based on Rosemary's communications.

(3) *Book Tests* : In these tests the communications are made to refer to some pages or contents of books read by them in their lifetime and to the homes of the sitters beyond the normal range of the medium. A number of such experiments have been mentioned in Lady Glenconner's *The Earth Speaks*, Rev. Drayton Thomas's *Some New Evidence of Spiritual Survival*, in Mrs. Sidgwick's paper, "An Examination of the Book Tests" in the *Proc. XXXI*, p. 24. It is also significant that this kind of test was suggested by Fedra, the control of Mrs. Leonard, in 1917. It is recommended to exclude the hypothesis of telepathy from the sitters. It excludes chance too. It cannot exclude clairvoyance.

(4) *Cross-correspondence or Concordant Automatic Writing* : This test consists in obtaining through a number of widely separated mediums, who are not in contact with each other nor do they know that the experiment is being tried upon them, intelligible fragments of messages, which give meaning only when they are placed together. This device was suggested by some of the "Communications" themselves to exclude Telepathy. A number of experiments have been made, some of the most complicated and successful. H. F. Saltzman has published a book on this subject, *Automatic Cross-correspondence*.

evidence in his book, *Evidence of Personal Survival from Cross Correspondence* which every one interested in the subject should read. In his opinion even this test does not finally decide the issue between the most probable hypothesis, namely, "telepathy between the automatists and/or the investigators, combined with subliminal in excess of supraliminal knowledge, and inspiration of some sort from the surviving personalities", although he has a little leaning towards the second on account of the vagueness of the former hypothesis.

(5) *Proxy-sittings*: To avoid hints and leading questions giving a clue to the exercise of clairvoyance on the part of the subconscious mind of the medium and to eliminate telepathy, such persons are made to attend seances as know nothing about the personal life of the deceased who is alleged to be communicating or who is requested to communicate. And in this way much veridical information has been obtained through good mediums concerning the deceased which was unknown to the sitters, after having taken all possible precautions against leakage to the medium through normal means. Unless some kind of omniscience inherent in the mind of the medium is assumed such an evidence is a clear indication of the information coming from the deceased. There is a vast literature on this test which has been carried out extensively by psychic investigators. A good collection of proxy cases is found in Miss Nea Walker: *The Bridge* and *Through a Stranger's Hands* and John F. Thomas: *Beyond Normal Cognition*. They are discussed in details in "Proxy Sittings with Mrs. Leonard" (*Proceedings*, XLII) "A consideration of a Series of Proxy Sittings" (*Proc* —

XLI) by Rev. C. Drayton Thomas, and in Bobby Newlove case in Proc. XLIII).

(6) *Reaction and Psychogalvanic Reflex Test and Psychoanalytic Tests*: Recently an attempt has been made to distinguish between the personality of the alleged communicator from that of the medium by subjecting both of them to a word-reaction test devised by Jung and to psychoanalysis devised by Sigmund Freud. A record of psychoanalysis of a medium Mrs. Garrett, a London Lady, and her control Uvani who claimed to be a surviving spirit of an Arab, is published in *An Instrumental Test of the Independence of a "Spirit Control"*, published as *Bulletin I* (1933) of the American Psychical Institute. The bulletin gives full details of the word-reaction and other tests which established that "the trance personality calling itself "Uvani" is some sort of independent mental entity, quite apart from her (Mrs. Garrett's) normal mental life" (Carrington). Summing up the evidence Carrington says, "I can only say our experiments seem to indicate, for the first time by laboratory methods and instrumental tests, the mental independence of a so-called spirit control, separate and apart from the conscious or subconscious mind of the medium".

The entire evidence of Identity is briefly summarised and impartially evaluated by Kenneth Richmond in a small volume on *Evidence of Identity* published in *Psychical Experiences Series* which should be read by every psychologist. Having surveyed the evidence in a dispassionate way, characteristic of a true scientist, he says at the end of the book, "It (the evidence) is something happening which extends

our knowledge of human experience, and points to an extended view of human personality. Supposing that the evidence of the communicator's identity does not signify, in any direct or simple way, that the dead can revisit the living, it signifies some influence of their personality operating in some way that we do not understand". (p. 107—8)

The present day tendency among the thinkers in fact is that telepathy and survival are not incompatible; in fact the former should lend support to the latter as it is highly probable that the mind or consciousness which can function apart and independently of the body can exist and function even when the body is destroyed by death. So in the field of Psychical Research we have now come to a stage when "practically every psychical researcher agrees in thinking that the evidence in favour of the spiritistic hypothesis is now so strong that it may be justifiably employed as a *working theory* until further discoveries necessitate some change or changes in the theory adopted" (Carrington: *The Story of Psychic Science* p. 323]. Even such a stubborn scientific thinker as Broad has come to admit, on account of strong evidence, that some "psychic factor" of the deceased 'persists' after the death of the body and it is this psychic factor which gets "temporarily united with the organism of the entranced medium" and this gives rise to a temporary "mindkin" which betrays some characteristics of the deceased person. (*Mind and Its Place in Nature*, p. 538).

We are not here mainly concerned with the issue whether all the facts revealed in mediumistic

are explicable in terms of telepathic-and-dramapose theory, which for explaining all the facts has to be combined with extra-sensory perception of extreme extended kind bordering on omniscience, or in terms of the survival of the whole or part of the personality after bodily death and its will and capacity to communicate. What we are concerned with is that both of them have to be accepted in order that all the facts, the occurrence of which cannot be questioned by those who have investigated them, may be explained. This brings home to psychology that the range of human personality is much more extensive and its powers of knowledge and action much more numerous and wonderful than known to present day scientific psychology. In the words of Kenneth Richmond, "there is much in that mysterious being, man, which has yet to be brought into the field of recognition" (*Evidence of Identity*, p. 10).

Memory of the past lives

There are numerous facts now and then reported in which some children happen to remember certain events, objects, persons, relations, and places which they never experienced before, in this life ; and their memory images are found veridical on investigation. In many cases these images are accompanied by a very strong sense of recognition, and the most simple, direct and naive explanation of these facts is that the person having this experience draws it from some definite and supernatural record of some of his past life maintained in some stratum of his personality. Such cases occur not only in India, where the belief in reincarnation may be responsible for such "delusions", "hallucinations", as some psychologists may call them.

but also in other countries and in families where reincarnation and survival are not articles of faith.

One of the most remarkable and convincing of such cases was published in the Italian periodical, *Filosofa della Scienza*, of January, 1911. The case occurred in 1910 in the home of Dr. Carmelo Samona of Palermo in Sicily. Alexandrina, a five years old daughter of Dr. Samona passed away on March 15, 1910. Three days after the death of her daughter, the mother saw her in dream, saying. "Mother do not cry any moreI shall come back again". Next morning the parents, while sitting in a room and talking about the dream, heard three loud knocks on the door, the origin of which they could not understand. Being curious, the parents held a number of seances, in the very first of which they received a communication from their deceased little daughter in which she said. "Little mother, do not cry any more, I shall be born once more with you as my mother" In a seance held on May 4 she made a strange and quite unexpected statement, "Mother, there is another as well within you" indicating that the mother would give birth to twins, which she never before had done. On November, 22 the lady actually gave birth to twin daughters, one of whom, the younger, grew up in very close resemblance with deceased Alexandrina, even with the tendency to be left-handed. At the age of eight, as appears from the later records of the case, the mother proposed a visit to a town Monreale and said to her twin daughters, "When you go to Monreale you will see some sights such as you have never seen before." The girl in question, who was called by the parents by the same old name. Alexandrina.

said, "But mother, I know Monreale as I have seen it already" and gave a concrete description of the situation in which the family was at Monreale some time before in the company of the deceased Alexandrina. This indicates that the girl preserved still some traces of her past life.

Another very interesting case is described by Mrs. Campbell Praed, in her book, *Soul of Nyria*. A lady friend of the author of this work, who had received ordinary education, passed at times into dreamlike existence in which her voice, manners, and whole personality underwent a considerable change, and felt herself to be a slave girl, Nyria, who was the personal attendant of Julia, the daughter of the Roman Emperor Titus. She remembered all the incidents of her life in ancient Rome, and described in great and minute details the obscure events of her times. She referred to many such characters and events of her times which were not known to ordinary history and which could only be verified after a good deal of research in Roman history, and which neither the lady nor the writer of the book could be expected to have known in their life. Her references to many obscure Roman customs, not mentioned in ordinarily available records were checked by reference to the Latin writers of the period concerned and were found correct.

This remarkable fact indicates either of the two things : (a) Nyria of the ancient Rome reborn as the lady concerned or (b) the spirit of Nyria, surviving still somewhere, communicating through the lady. We have discussed the latter hypotoesis above. For modern psychology, however, both the hypotheses,

are unacceptable and absurd, But facts cannot be set aside on *a priori* ground of their being absurd.

A very interesting case quite similar to the above mentioned one, has been described in two recently published volumes, one, *After Thirty Centuries* by Frederic H. Wood, and another *Ancient Egypt Speaks* by A. J. Howard Hulme (a great Egyptologist of England) and Frederic H. Wood. These works are based on the records of the seances held with a wonderful English girl, Rosemary, through whom an Egyptian lady, Nona, who had lived thirty centuries ago communicated, and who herself claimed to have lived formerly in Egypt of those times. For the first time in this age, when the spoken Egyptian language is quite unknown to the world, this girl spoke in the language of Ancient Egypt, whose pronuciation was lost to humanity, and enabled the great Egyptologist Hulme, to record and reconstruct the dead dialect. The conclusion arrived at by the authors in these books is, "To sum up, therefore, we may place on record that the Rosemary case appears to provide definite evidence for reincarnation" (*Ancient Egypt Speaks*, p. 106).

For many other cases of apparent reincarnation in European countries, Ralph Sirley's remarkable book, *The Problem of Rebirth*, may be read.

Coming to India, we may here refer to the case of a son of Kekai Nandan Sahai of Bareilly, who some thirty years ago at a very tender age, remembered a lot of details of his previous life at Banaras, which were verified by reliable investigation. A full account of this case, and of some other cases, of more or less clear remembrance of previous lives, is found in a

pamphlet, *Reincarnation*, published by Sahai himself. Another well known case is that of Shanti Devi of Delhi, who, some years ago, remembered her previous household life at Muttra (now Mathura) in exact and many details. These details were verified remarkably. An account of this remarkable case of the then little girl Shanti Devi has appeared in a booklet, *A case of Reincarnation*, published by the International Aryan League, Delhi. A report of this case also appeared in the *Illustrated Weekly of India*, December 15, 1935.

One of the recent cases of the "remembrance" of the previous lives which have come to our notice and which cannot be explained away by any hypothesis of modern psychology, is that of a son of Sri Bankey Lal Sharma, Shastri, M.A., who is a lecturer in Hindi in the M. L. Intermediate College at Bisauli, in the district of Badaun, in Uttar Pradesh (India). The facts of the case in brief are: The boy was born at Bisauli on March 15, 1944. As early as he could begin to pronounce words, he clearly uttered the names of "Mohan", "Muradabad" (Moradabad) and "Saranpur" (Saharanpur), and after some time "Mohan Brothers". Whenever he saw biscuits, he said that he had a big biscuit factory at Moradabad. Whenever he saw some big shop in the market he said that his shop in Moradabad was bigger than any at Bisauli. Every now and then he insisted before his parents that he should be taken to Moradabad. As his elder brother was called Parmod, he was named Parmod, although the astrologer who cast his horoscope had told the family that according to the horoscope his name should be "Parmanand". Parmod always insisted that he should be called "Parmanand", as it

was his real name. He also said that his brother, sons, daughter and wife were living at Moradabad.

The parents did not pay much attention to these statements of the boy; and when they were repeated too often, they tried to suppress them by diverting the attention of the boy. They sent him to his maternal uncle's place to change his environment. In the mean time a gentleman of Bisauli, Lala Raghunandan Lal, who had heard the statements made by the boy and who became curious to know if there was any significance behind them, asked one of his relations at Moradabad whether there was any shop of "Mohan Brothers" there. The latter said "yes", and gave the news of the boy's identification with his family to Shri Mohan Lal, the living proprietor of "Mohan Brothers". In July, 1949 Sri Mohan Lal, with some friends and relations visited Bisauli to see the strange boy. But the boy was not at Bisauli at that time. They left, having entreated Prof. Bankey Lal to bring the boy to Moradabad in order to verify his utterances. Parmod was taken to Moradabad by his father on the 15th August, 1949.

Having got down from the railway train, the little boy of five years and three months recognised from among the crowd of people gathered at the station Shri Mohan Lal as "his" elder brother and embraced him. He was taken "home" in a tonga which was guided by him. On the way he "recognised" the Town Hall and said that "his" shop was very near. The tonga was arranged to bypass the shop in order to test the boy, and when it was doing so, the boy cried that the shop had come and therefore the tonga should stop.

Having got down at the shop, he himself moved towards and stepped in to the house which was situated in front of the shop. He went straight, without any hint, into the room where Shri Mohan Lal's deceased brother Parmanand used to keep his articles and cash box, and used to sit for prayer and worship. On entry into the room he bowed down with salutations ; and at once recognised Mrs. Parmanand and some other relations as "his own" of former birth. He mentioned several "family incidents" which were very correct. Then he went to "his" shop where the soda water manufacturing machine was installed. He found that it was not working [as to test his memory it had been stopped by cutting water connection], and at once he started it and explained the whole process of its working to all around him to their utter surprise. Then the boy expressed his desire to go to the Victory Hotel owned by a cousin of Parmanand and he himself led to the building. Having seen the upper storey of the building, he said that the rooms therein did not exist when he was alive as Parmanand ; and it was a fact. The boy was then taken to Meston Park and was asked to locate the place of the civil lines branch of the shop of Mohan Brothers. He, in reply, led the people to the Gujarati Building and pointed to the place where once a branch of their shop was located. On his way to Meston Park the boy recognised and pointed out Allahabad Bank, Water Works and the District Jail, besides many other places and some of the persons who used to visit the shop when it was kept there. The boy felt so homely and attached to the family of late Parmananda that it was difficult to take him back to Bisauli. He was carried away in the early hours of the morning

this kind leave no doubt in my mind regarding Parmod being a reincarnation of Parmanand".

In the month of November, 1949, the child was taken to Saharanpur where Mohan Brothers had a branch of their firm and where Parmanand used to stay to manage the shop longer than at Moradabad. When the railway train in which he was travelling arrived at Lakhsar, Parmod at once recognised the station and expressed a very keen desire to visit Hardwar where as Parmananda he used to go often, *via* this station, in order to take bath in the Ganges and to meet "his" old friends and Pandas (priests). He was taken to Hardwar, although it was not included in the schedule of the journey. There he recognised many of Parmanand's friends. At Saharanpur he was severely tested by many respectable persons to whom Parmanand was well-known. He recognised "his" shop and set in order a soda water manufacturing machine which had been purposely put out of order to test him. Seth Shiva Prasad, a municipal commissioner, asked a question about some litigation that had been going on between Parmanand and the agents of Sun Light soap, and was satisfied by the answer which was correct. About the visit to Saharanpur Parmod's father wrote to the writer "To give a fair trial to the child and complete satisfaction to the man in question (a Muslim correspondent of a newspaper who expressed his doubts about the case) required the latter to speak out a place or prominent person that existed in Parmanand's time and see whether Parmod recognises it or not. At this he gave out the name of an old shop of a Muslim whom Parmanand knew very

well. Parmod .too declared on being asked that he knew both the man and his shop.....To the wonder of all, he recognised everything.....Had you been at Saharanpur you would have only wondered to see him recognising one Yasin, a Muslim, and declaring that he owed him (Parmanand) Rs. 45/-, which on enquiry turned out to be a fact."

Such cases cannot be set aside. They have to be understood and explained. Normal psychology proves bankrupt in concepts to comprise of such facts. Abnormal psychology too proves helpless when it encounters veridical cases which prove a hard rock to shatter to pieces its concepts of secondary, dissociated, or dramatic personality,

The Bearing of Supernormal Facts on Theory of Human Personality

We have had a bird's eye-view of the supernormal facts and phenomena which have been scientifically investigated in recent times by quite a large number of competent investigators. There is no doubt that they appear, to minds unused to them, very strange, mysterious and absurd ; but all things characterised by these adjectives, are not unreal. Every happening in the world is ultimately a mystery. We do not yet know the ultimate nature of any thing in the realm of both mind and matter. On merely *a priori* grounds or on grounds of mystery we have no right to deny them a reality. Those who have devoted years to the study of the phenomena described above in a purely dispassionate way with a view to ascertain their truth have avowed for their reality. Opinions of some most well-known and fully reliable connection may be quoted before

out their bearing on theory of personality.

Prof. Richet, after having devoted full thirty years to this research came to this conclusion:—"Cryptesthesia, telekinesis, ectoplasm; and premonition seem to me founded on granite; that is to say, on hundreds of exact observations and hundreds of rigorous experiments. The thing is a certainty.....

1. There is in us a faculty of cognition that differs radically from the usual sensorial faculties (Cryptesthesia). 2. There are even in full light movements of objects without contact (Telekinesis). 3. Hands, bodies and objects seem to take shape in their entirety from a cloud and take all the semblance of life (Ectoplasm). 4. There occur premonitions that can be explained neither by chance nor perspicacity, and are sometimes verified in minute detail. Such are my firm and explicit conclusions" (*Thirty Years of Psychological Research* p. 599).

Hamlin Garland, having devoted full forty years to the scientific investigations of the physical phenomena alone, as a member of the special Committee on Physical Phenomena of American Psychic Society, Boston, writes in the Preface to his momentous work, *Forty Years of Psychological Research*, "All phenomena described in these pages are presented as something I saw, heard, felt and weighed, and are given for the most part without regard for any prejudice. If these supernatural events are illusory then all the events of my life are illusory. They happened and I recorded them. I leave the reader to draw his own conclusions concerning their significance". His book is full of evidence of telekinesis, materialization, levitation of

objects as well as of persons, direct writing, and direct speech, which was "secured in all circles under my own test conditions", as he says. Towards the close of the work he says. "Magical as they seem, incredible as they are, they happened exactly as I have described them and were recorded at the time without taking into account the aspects which religious beliefs had given" (p. 384). Further he says, "I am still the experimentalist, the seeker, and find myself most in harmony with those who say : " All these movements, voices, forms, are biodynamic in character. They are born of certain unknown power of the human organism. They are thought forms—resultants of mind controlling matter". (p. 393).

Tyrrell, another great investigator who devoted his time and attention mainly to the investigation of mental phenomena, has come to the following conclusion about them. "I should myself regard the following points as established : [1] There is a faculty of extra-sensory perception which manifests itself in the modes of Telepathy, Clairvoyance and Precognition, and probably in the fourth mode of Retrocognition ; and there is considerable evidence also for the faculty of Telesthesia. The evidence for the existence of extra-sensory faculty rests upon the three bases of Spontaneous, Experimental and Trance Phenomena. [2] The evidence cannot be reasonably explained by means of any normal hypothesis or by any combination of normal hypotheses. [3] Evidence for the existence and communication of the surviving self principle of deceased persons is very strong. This evidence can be alternatively explained, but not without an equal, if not a greater draft on the

marvellous, and departure from the recognized order".

In the same way William McDougall, the well-known and great psychologist and philosopher, who devoted considerable attention to Psychical Research, confesses, "In my view the evidence for telepathy is very strong...In my opinion there has been gathered a very weighty mass of evidence indicating that human personality does not always at death wholly cease to be a source of influence upon the living. I am inclined to regard as a part of this evidence the occurrence of ghostly apparitions for it seems to me that in many of these experiences there is something involved that we do not understand, some causal factor of influence other than disorder within the mental process of the percipient. I hold that a case has been made out for clairvoyance of such strength that further investigation is imperatively needed; and I would say the same of many of the alleged supernormal physical phenomena of mediumship". (*Religion and Science of Life*. p. 80-81.)

In view of the testimony of these and other scientific investigators of the first rank, it is no longer an open question whether the phenomena, in spite of their unfamiliar, unintelligible, mysterious and apparently absurd nature, are facts or fictions. Unless we can prove them to be hallucinations and delusions, after having devoted years to investigation, it is unscientific on our part to shut our eyes to them while formulating a theory about human personality. We have to admit these facts as a part of the psychological data to be dovetailed with the other data, just in the same way as the data arrived at by Psychoanalysis has been more or less dovetailed with

the facts of normal psychology, in recent times.

From the beginning of this century abnormal psychology, which is the psychology of human nature based on the facts of disordered and diseased mind, has been influencing general psychology, and under the influence of the former we have been able to form a very poor and sad idea of human nature and have made enough attempts to interpret the highest reactions of human nature, Religion, Ethics, and Art etc., in terms of the lowest, grossest and basest of our motives. The topmost layer of human nature has been levelled down to the lowest of animal instincts and reflexes, first by those who had a biological bias in psychology, then by those who had a psychoanalytic one. As we think, so we are. Our science of psychology has instilled in our minds that we are made of the same stuff as animals are, and we are proving that in actual life we are no better, rather worse than our animal cousins. We are using all our scientific achievements in satisfying our animal needs, forgetting that there is something deeper, higher and nobler in us, which is unknown to modern psychology.

To rectify the notion that man has got about himself from the study of modern psychology it is, therefore, necessary that light must be thrown upon psychology from Psychical Research, which is now sufficiently old and strong as well as respectable to advise his elder sister. Supernormal psychology has at least as much right to influence psychology as the abnormal one has. In order to be on sure and certain ground in order to have a longer life, in order to complete his therefore, correct itself, and purify its concepts of human personality. Psychology must be

be re-written in the light of supernormal data in the same way as it was recently rewritten in the light of abnormal data.

It is really very unfortunate for Psychology that Sigmund Freud, the father of Psychoanalytic movement, came across some supernormal data very late in life. Had he done so, earlier in life, psychology would have been a very different thing, for even at his very advanced age, when he came in touch with something occult, about the reality of which he was convinced, he could say with boldness, which was his special characteristic throughout his life, "It seems to me that one is displaying no great trust in science if one cannot rely on it to accept and deal with any occult hypothesis that may turn out to be correct" (Freud : *New Introductory Lectures on Psychoanalysis*, p. 75).

We appeal to all psychologists, especially our colleagues in India, to turn their attention to the facts of supernormal nature, to examine them, to investigate them ; and to give them the consideration they deserve, before they form any idea or theory of human personality ; for we are sure, some day, they will find all their work on human psychology inconclusive and only partially valuable when they discover facts known to supernormal psychology.

Assuming the data given above as well established, let us now see how they affect our view of human personality. The bearing of the supernormal facts discovered by Psychological Research in its infancy on human personality was very ably and masterly considered by F. W. H. Myers who was one of the greatest investigators himself. Considering all the facts then

known, Myers formulated a new theory of personality which is like this : "The 'conscious self' of each of us, as we call it, the empirical, the supraliminal Self, as I should prefer to say, does not comprise the whole of the consciousness or the faculty within us. There exists a more comprehensive consciousness a profounder faculty, which for the most part remains potential only so far as regards the life of the earth, but from which the consciousness and the faculty of earth-life are mere selections, and which reasserts itself in its plenitude at the liberating change of death" (*Human Personality*, Abridged Ed. p. 13). Myers came to this conclusion after a clever marshalling of facts known to him, and there can be no denying of the fact that the conscious human personality is a mere fragment, a small part of the total personality of which we have very little or no knowledge.

This fact has been borne out by psychoanalytic investigations which saw the light long after Myers had finished his work. As it is well-known, the personality of man according to psychoanalysis is akin to a big iceberg, a considerable portion of which is not visible, being submerged in water, and the visible portion above the level of water is very small and yet from outside it is known as the iceberg. There is much in human personality which is unknown to the consciousness, not only of the observers but also of the person himself.

The two investigations — one of the supernormal facts and the other of the abnormal ones -- thus agree in this respect, namely, that our personal consciousness does not exhaust the realm of our being ; over and above or below the personal

consciousness there is a region of mind which influences the stream of conscious life. Myers, author of *Human Personality*, calls it 'subliminal' simply from the fact that it generally remains below the threshold (limen) of personal consciousness. Freud calls it unconscious simply because it is usually outside the field of consciousness. Both of them agree in so far as that part of personality which lies beyond the pale of consciousness is (1) not merely physical or physiological as some physiologists and psychologists as Wm. B. Carpenter (*Principles of Mental Physiology*) and Munsterberg (*Psychopathology*) would lead us to think but *psychical or mental* in nature; (2) that the personal consciousness is influenced by it and is dependent upon it for its functions and powers, which are only its limited expressions; [3] that the personal consciousness is not normally aware of its existence and operations.

Even normal psychology, which is not inseparably wedded to physiology, has to admit some sort of subconscious mind to account for the normal facts of the sense of personal continuity, recognition of revived experiences, and revival of lost memories; as well as for unaccountable ideas, feelings and emotions, and acts which often occur in normal life; and also for the unconscious solutions of problems, post-hypnotic phenomena and automatic writing and speech in response to questions. So, unless we are prepared to attribute all these marvellous feats to the physical brain and the nervous system and their "unconscious cerebration", "physiological disposition", "traces or residua", "brain patterns", or even "neurograms", which are

no less unintelligible than subliminal, unconscious or subconscious mentation, we have to admit that the personality of man is not exhausted by his physiological organism and its brain activity which is consciousness of the waking state.

The term subconscious used in general scientific psychology is more or less an empty concept, a mere hypothesis to account for the above-mentioned facts of normal life, and nothing more is known to general psychology about it than that it is capable of accounting for these facts. In fact, scientific psychology has never seriously dealt with the subconscious; a part or aspect or factor of our personality that is supposed to perform those miracles which are not taken to be performed by the conscious personality.

Psychoanalysis has gone much further in this respect. It has thrown considerable light on the unconscious part of our personality, and know much more about its contents and mechanisms than scientific general psychology does. For example, we learn from psychoanalytic literature that the Unconscious is a positive psychic force; it is dynamic and not mere static storehouse of memory images; it consists of concrete ideas and instinct-presentations; it is active in a marked degree in dreams, neurotic symptoms, symptomatic acts, and in all mental operations which are not directly caused by conscious factors. It is governed by the principles of displacement, condensation, identification, projection, dramatization, symbolic presentation, etc.; it knows no logical sequence of events and principle of contradiction; it is timeless; it is primitive, infantile, archaic and racial so far as its contents are concerned; it is governed by pleasure-

consciousness there is a region of mind which influences the stream of conscious life. Myers, the author of *Human Personality*, calls it subliminal, simply from the fact that it generally remains below the threshold (limen) of personal consciousness and Freud calls it unconscious simply because it is usually outside the field of consciousness. Both of them agree in so far as that part of personality which is beyond the pale of consciousness is (1) not merely physical or physiological as some physiologists and psychologists as Wm. B. Carpenter (*Principles of Mental Physiology*) and Munsterberg (*Psychotherapy*) would lead us to think but *psychical or mental* in its nature; (2) that the personal consciousness is influenced by it and is dependent upon it for its functions and powers, which are only its limited expressions; [3] that the personal consciousness is not normally aware of its existence and operations.

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Psychoanalysis has gone much further in this respect. It has thrown considerable light on the unconscious part of our personality, and know much more about its contents and mechanisms than scientific general psychology does. For example, we learn from psychoanalytic literature that the Unconscious is a positive psychic force; it is dynamic and not mere static storehouse of memory images; it consists of concrete ideas and instinct-presentations; it is active in a marked degree in dreams, neurotic symptoms, symptomatic acts, and in all mental operations which are not directly caused by conscious factors. It is governed by the principles of displacement, condensation, identification, projection, dramatization, symbolic presentation, etc.; it knows no logical sequence of events and principle of contradiction; it is timeless; it is primitive, infantile, archaic and racial so far as its contents are concerned; it is governed by pleasure-

principle and not by reality-principle ; it knows no ethics.

All these conclusions are based on the facts discovered by analysis of thousands of patients who flocked to Dr. Freud and other psychoanalysts for their treatment, i. e. on the observation of the diseased and abnormal minds or personalities. The normal personality and its behaviour being taken as a standard, it is no wonder that abnormal personality falls below that standard, appears in degraded form, and is conceived as something inferior in quality. To account for its behaviour lower principles will suffice. If, on the other hand, Freud and other psychoanalysts had occasions to observe, analyse and associate with high class mediums, occultists, saints and yogis, they would certainly have discovered that that part of personality of which we are not aware consists also of a stratum which is of a different kind from the stratum they have comprised under the term unconscious. They may be, and seem to be, right so far as they go ; but they have no justification in denying that there are other strata of non-conscious personality, and in trying to explain all facts of mental life in terms of the unconscious as they have come to know it. Jung, for example, has said in one of his papers, "As souls are parts of the individual psyche, so spirits are parts of the collective psyche. Souls are complexes split off from and lost to the conscious, spirits are complexes of the collective unconscious which replace a lost adaptation to reality, or which compensate for the inadequacies of large groups of men" (Jung : "Belief in spirits" in *Contributions to Analytic Psychology*, p. 267).

It seems that once a scientist has formulated a theory or philosophy of his own he has a general tendency of being afraid of facts that threaten it and so refuses to face them, and, therefore, remains confined within the cobweb of his own theories. Dr. Sigmund Freud has confessed it, although too late in his life to recast his theory, as it appears from his statement, "When I turned my thought towards it (telepathy) more than ten years ago, I too felt afraid lest our scientific outlook might be endangered and have to give way to spiritualism or mysticism, if occult phenomena were proved to be true. I think otherwise now" (*New Introductory Lectures*, p. 75).

We have to, and should, face boldly the new facts, facts which cannot be explained in terms of the physiology of the brain and the nervous system of the conscious personality and of the ~~unconscious~~ as known to the psychoanalysts, and to ~~venture~~ to formulate adequate concepts of ~~personality~~ to understand them properly. Hence there is some justification for a concept like "the subliminal" of Myers as different from that of the "unconscious" of the psychoanalysts. For various reasons, however, stated above, we prefer to call this stratum of our personality by the name "superconscious". Let us now try to understand as much of the superconscious mind as we can from the facts that we have taken for established on the testimony of reliable scientific investigators.

Of all the facts of supernormal nature, those coming under the heads of Telepathy, Thought-reading and Clairvoyance which are comprised now-a-days under Extra-sensory Perception are the most undis-

puted, and the term Telepathy has acquired a respectable status among scientific terms, particularly when more mysterious facts like Psychometry and Spirit communication are in question for explanation. If nothing else but Telepathy is accepted as operative, we have to considerably change our conception of human personality and that of personal relationship. Its importance for the science of psychology cannot be too exaggerated. Mc Dougall was right when he said, in his presidential address to the Society for Psychical Research, "Its importance for science and philosophy will outweigh the sum of achievements of all the psychological laboratories of the Universities of the two continents".

Admission of Telepathy leads to the admission of independence of mental activity of brain and nervous system, for all attempts to explain telepathy in terms of physical radiations or brain-waves, have proved unsatisfactory. It has also been found that in extra-sensory perception the physical senses are not operative. "E. S. P. is not a sensory phenomenon", as Dr. Rhine puts it.

There is no doubt a group of thinkers who, on the analogy of a radio, hold that in telepathic communications the brain of the agent generates some kind of energy and transmits it in the form of waves to the brain of the recipient through some physical medium. Sir William Crookes thought like this and developed and worked the theory out in his presidential Address to the British Association for Advancement of Science in 1898. He believed that the waves transmitted in telepathic communication were ether waves of even smaller amplitude and greater frequency than those

which carried the X-rays. This theory assumes some kind of radiant energy emanating from the brain of the agent.

There are serious difficulties in all these suppositions, some of which may be pointed out here. All kinds of physical radiant energies, which science has come to know hitherto, have been found to obey the law of "inverse squares", which means that all physical forces which radiate from a source and spread around in the form of expanding waves, decay in their strength in proportion to the square of distance from the source. To be effective at great distances, therefore, the energy generated must be tremendous. But in all cases of telepathy, whether operative at short or great distance, there is hardly any exertion of force, or any great effort made by the agent. It has, in fact been found that distance makes little or no difference in telepathic transmissions or in extra-sensory perception. "The distance data along with general facts, suggest the freedom of mind in E. S. P. from the common material relations of extension and distance" (Rhine: *Extra-Sensory Perception*, p. 225). Even the dying persons, having very little energy left in them from physiological point of view, have successfully transmitted their ideas and feelings at very great distances. Moreover, all radiant energies produce some effect on the medium through which they pass, but no effect of brain-energy on the physical medium has ever been detected by even the most delicate instruments. No organ has yet been discovered in the brain which may be used for transmitting or receiving the brain waves. No code or symbols for converting the messages into

physical waves and reconvertng them back into the mental messages is known to the mind of either the percipient or recipient in experiments on telepathy. Moreover, on the basis of the wave theory, it is very difficult to understand why only a particular person and not others receive the message in telepathic transmission, when the waves are radiated in all directions.

On account of these difficulties the physical and mechanical brain-wave-theory has been abandoned by psychic investigators. They all regard it as a purely mental or spiritual fact, governed by their own laws unknown to us, a clue to which may be found in the study of other supernormal facts, which must be dovetailed with facts of telepathy and extra-sensory perception.

Rhine may be right in saying, "that the percipient's mind 'goes out' to the object or mental act that is to be perceived, and that this projection of mind is a peculiarly non-mechanistic procedure" (Rhine : *Extra-sensory Perception*, p. 226). This theory is supported by the facts of "psychic excursion" in sleep, hypnotic trance, apparitions, and astral projections etc. They all indicate that over and above the physical body, and separable from it at times, there is some spiritual principle in man, which is capable of directly knowing objects at distance and thoughts of other individuals.

Every human personality must be having behind it such a spiritual principle, for every one, as the facts indicate, can at times acquire supernormal knowledge and can receive, or transmit thoughts, and by training and practice can make use of this principle. From the fact that this principle

bodies, which takes place almost instantaneously.

From what has been revealed of the superconscious spiritual principle in these supernormal facts and phenomena, we cannot set any limit to its cognitive, effective, executive, curative and creative powers, as what little we have come to know is enough to indicate that its functions are not limited in time and space. Both telepathy and extrasensory perception have been found functioning independently of them. Clairvoyance knows no limit by any obstruction or concealment, as it is evident from the remarkable feat of Ossowieckie. In psychometry the medium displays a kind of omniscience, unlimited by time, space, or things. Precognition and Retrocognition further support this contention. In Xenoglossy, of the kind displayed by Rosemary, languages never learnt in life could be spoken by the medium with ease and fluency. Cases of spiritual healing effected at Lourdes and other places, are so marvellous that no limit can be imagined to this power of the spiritual principle.

That this principle, which is supraphysical, supraphysiological, and superconscious, yet a veritable factor in human personality, is not subject to death, is evident, negatively, from the simple fact that its existence and functioning are revealed by facts to be not depending upon the physical body. What does not depend for its existence or function upon the other may very well exist and continue to function when the other is destroyed, although as long as the two are associated with each other they may appear inseparable.

Positively this hypothesis is supported by a

good deal of evidence of the existence and functioning of the spiritual principle of human personality in the phenomena called spiritoidal, namely, veridical automatic writing, veridical automatic speech, veridical independent writing and speech, possession, trance-control, and spirit-communication, etc. Much weight is added to this evidence in favour of this hypothesis by the phenomena of the visions of the dying and those of the attendants of the dying, apparitions of the dead, ghosts, and haunted houses. The facts of bilocation, psychic excursion in dream and hypnotic trance, apparitions of the living, voluntary astral projection brought about through proper exercise and training, further strengthen the belief. They indicate that man possesses in addition to his gross physical body another body (call it an etheric double, subtle body or the astral body) which is a duplicate of the physical body or, we should rather say, whose inferior duplicate the physical body is, which in reality appears to be the original body in the image of which the physical is built. The physical appears to be merely an external shell of the astral which is separable from it. This fact is sufficiently well-established by the case of Dr. Wiltz (described in the *Proceeding S. P. R.* Vol. VII) who had consciousness of the astral body being separated from the physical, while he could see both. Such cases are numerous.

In fact, as it has already been pointed out above, the evidence for survival of the spiritual principle in human personality and its ability to influence the mind and body of the living personalities is now so overwhelmingly great that it cannot be easily ex-

plained away. To avoid this hypothesis, we shall have to take recourse to such other hypotheses as are equally unacceptable and unpalatable to psychology, but from which there can be no escape, and which in fact instead of warding off the survival hypothesis open a backdoor for its entrance. In case an attempt is made to avoid the spiritistic hypothesis, we shall have to admit as *vera causa* the exercise of limitless telepathy and extrasensory perception verging on omniscience by mediums, through which the facts of life of the deceased are known and woven into a semblance of personality. If the spiritoidal phenomena are true there is no escape from either of the two hypotheses: Supernormal cognition verging on omniscience on the part of the medium and survival and power to communicate on the part of the deceased. Both are, however, extremely unpalatable and equally unacceptable to modern psychology. Even admitting telepathy and clairvoyance of extraordinary degree, the selective and personificatory nature of the spiritoidal phenomena remains unexplained. To our mind, however, the two hypotheses are not incompatible, the one rather implies the other, and both of them can be true at the same time, and the facts indicate that both will have to be accepted.

We cannot explain the facts of Psychometry, Retrocognition and Precognition without taking recourse to extrasensory perception of an extremely unusual kind. And if there is a stratum of our personality which is capable of exercising these powers of cognition and equally wonderful powers of execution, pointed out above, and is capable of separation from the physical body, as is the case in astral projection

ete, what wonder is there that it survives the destruction of the physical body, exists independently and apart from it in some supersensible world, and is capable of coming into contact with those minds which are at present associated with physical bodies, or of controlling a physical body of another person in the same way as it did its own.

The survival hypothesis, to explain the spiritoidal phenomena, looks a more simple and direct one than the hypothesis of mere telepathy. There is, of course, no doubt that our unconscious and lower minds indulge in false personification, as it appears in hysteric dissociation and secondary personalities etc. But what is true of the lower primitive mentality need not be true of the higher mind which is characterised by higher and nobler powers verging on omniscience.

Therefore, we suggest that to explain such cases of communication in which the information given (1) is unknown to any living person but was known to the deceased (as the Chaffin Will case well-known to students of Psychical Research) and verified subsequently, (2) unknown to any of the sitters and the medium but alleged to be got from a spirit and verified later on, (3) in which the communicator reveals his own identity by means of his peculiar mannerisms, characteristic attitudes, reactions, and memory of significant events, (4) in which some such deceased personality comes to communicate as is quite unknown to the sitters but on subsequent enquiry is found to be already dead and the information communicated by it to be significant and veridical, (5) in which the communicator speaks in some language altogether new and unknown to the medium, (6) in

which the communicator writes in a handwriting different from that of the medium but characteristic of the deceased, (7) in which the knowledge of the classics and the high degree of the scholarship of the alleged communicator are far greater than that of the medium, (8) in which messages are received through cross-correspondence, (9) which are supplemented by supernormal dreams, apparitions, and hauntings etc. connected with the same deceased, and (10) in which psychanalytic reaction, and galvanic tests have established difference between the personality of the alleged control and that of the medium. We must accept the spiritistic hypothesis as the most direct and the simple one, for such a hypothesis is no longer a gratuitous one when we have already got rid of the main difficulty presented by modern physiology that mind cannot function apart and independently of the body.

Once survival is accepted as a possible fact and also a will on the part of the deceased to communicate, to materialise, which is a sure indication of their interest in this world, their affections, and sympathies with earthly creatures, it is not difficult to understand that reincarnation is a fact in nature, as is now being understood more and more in the west.

Thus from the study of the supernormal facts and phenomena displayed by some human personalities occasionally, or when trained along certain lines, we come to a definite conclusion that there are some factors in human personality which our modern scientific psychology does not know, and which it should study, investigate and determine in accordance with scientific method in order to understand human

personality more completely—which is its primary aim from the fact that it is Psychology—the science of the Psyche.

CHAPTER FOUR

SOUL COMMUNICATION* (TELEPATHY)

In communicating our thoughts, feelings and wishes to other fellow beings, we have usually to depend upon the organs of expression and reception. These organs are physical and work within the limitations of space. Without making an effective use of these physical organs, our thoughts, feelings and wishes seem to remain confined to ourselves. This is because we are embodied beings. We seem to have no direct mental or spiritual relations to others. All our communications to others appear to be through the agency of the physical body and its organs. Yet there is an almost instinctive belief in man that there is something in him over and above his physical body which he calls the soul. The lover, the devotee, and the saint would feel greatly disappointed if they were told that their feelings, prayer and good-will are not directly communicated to the beloved, to God, and to the fellow-beings, respectively. Most of us wish that we had such a power of direct communication with others. We wish that our thoughts, feelings and wishes were not to depend upon the physical mechanism to be conveyed to others. The wish generates the belief that it is possible. Is it really so ? We shall answer this question here in the light of the up-to-date scientific investigation.

*A Radio Talk at the All India Radio, Lucknow.

The belief in the possibility of soul-communication is as old as humanity. It was questioned only after the establishment of the reign of modern physical science. Scientists with materialistic bias denied not only the possibility of direct communication of thoughts from one mind to another but also the very existence of a soul or mind over and above the physical body. Towards the end of the last century, however, science and materialism began to be distinguished from each other, and the former was regarded as only a particular method of approach to the problems of the world and life, which consisted in an unbiased empirical investigation. There arose a cry that all problems of human life must be approached scientifically. In 1882 some eminent scientists of their time organised themselves into a society, called the Society for Psychical Research, to study scientifically the so called "super-natural" phenomena. Thought-transference was one of them. A large number of facts were discovered by these investigators, which as facts could not be doubted, but which could not be explained without presupposing the existence of a faculty of direct communication from one mind to another. F. W. H. Myers invented a new name for this faculty, namely, "telepathy" which literally means "feeling at distance". He defined telepathy as "the communication of impressions of any kind from one mind to another, independently of the recognized channels of sense". Warren's *Dictionary of Psychology* defines it in further details as "the communication of feelings, impulses, ideas, or more complex experiences from one mind to another, which is assumed to be effected without sense organs".

A lot of convincing evidence has been collected in favour of telepathy since the establishment of the Society for Psychical Research. It may be classified under two main heads, namely, *Spontaneous* and *Experimental*. The former consists of those cases of occasional, spontaneous and unexpected reception of unusual ideas, images, wishes or messages on the part of some percipient (one who receives), which were later on found to have been transmitted by some agent (one who sends) consciously or semi-consciously under the stress of some crisis in life or under the influence of some deep emotion. Such cases of spontaneous telepathy have been noted in all ages and countries, but they have been, for the first time collected and carefully studied by the Society for Psychical Research. A very interesting type of spontaneous telepathic communications consists of those cases in which a sensory hallucination experienced by a percipient corresponds with some great crisis, such as serious illness, accident or death of the agent. In such cases often an apparition of the agent appeared before the percipient and conveyed the information or the message either directly or symbolically. Such telepathic apparitions have been described and discussed in the well-known work—*Phantasms of the Living* by Gurney, Myers and Podmore. Further discussion on this kind of evidence is found in a paper entitled "Report of the Census of Hallucinations" published in the *Proceedings* of the Society for Psychical Research, Vol. X, pp. 25 ff.

The belief in the occurrence of telepathy is further strengthened and put on a sounder basis by the *experimental evidence* which has grown enormous

during the last fifty years. Experimental investigations have been carried on in various countries by people who were trained in scientific method, who were actuated by a passion for truth alone, and whose honesty could not be questioned. All kinds of precautions have been taken, all possible doubts as to the occurrence of the alleged facts have been entertained, and all other hypotheses than telepathy have been tried and found unsatisfactory. Thousands of experiments under fully controlled conditions have been made, with agents and percipients in normal waking condition, in hypnotised condition, in the same room, in different rooms of the same house, in different houses of the same city, in different countries, at a distance of a few feet, and at a distance of thousands of miles. Transmitted and more or less correctly received contents have been too varied to be enumerated. Impressions of numbers, diagrams, playing cards, pictures, scenes—real or imaginary—, incidents, emotions, feelings, sensations of various kinds including those of physical pain, impulses to act in a certain way, wishes and desires, etc., have been successfully transmitted and received. Successes have been too numerous to be explained by chance-coincidence. The experimenters have taken sufficient care to avoid all kinds of trickery, mendacity and collusion on the part of their subjects. Due allowance has been made for unconscious movements and whispering, 'muscle-reading', muscle-reading, and other possible physical and physiological influences and chance-coincidence. In many cases the subjects themselves have acted as agents and percipients.

very high percentage of successful experiments, too high to be explained as mere chance-coincidences and too carefully conducted to be regarded as fraudulent, has established it beyond doubt that mind can communicate with mind irrespectively of distance without the aid of physical means of communication.

Now, assuming telepathy, thought-transference or soul-communion, to be an established fact, how is its occurrence to be explained? What is its *modus operandi*? The first suggestion that comes to the mind in this connection is that, on the analogy of radio, we may suppose that the brain of the agent generates some sort of energy which is transmitted in the form of waves through some physical medium to the brain of the percipient. The majority of those who accept telepathy as a fact accept this kind of hypothesis as a matter of course. It was first suggested and expounded by Sir William Crookes in his presidential address before the British Association for Advancement of Science in 1898. He held that telepathy was propagated by ether-waves of even smaller amplitude and greater frequency than those which carried the X-rays, generated by the brain of the agent. This theory involves the acceptance of some sort of radiant energy emanating from the brain of the agent and proceeding through space to that of the percipient.

Such a hypothesis is open to several objections, some of which may be stated here. All kinds of radiant energy, hitherto known to science, are found obeying the law of "inverse squares" which means that in spreading around from their source in the form of expanding waves they would decay in

force in proportion to the square of the distance from the source. Thus to be effective at great distances the waves require a tremendous force exercised by the source. But there is no evidence to show that any great effort is made by the agent in experiments on distant telepathy. Distance, in fact, seems to make little or no difference in successful thought-transference. Telepathy works as freely and effectively over great distances as over short ones. In quite a large number of cases, dying persons, having very little energy left in them, have successfully transmitted their ideas and feelings at very great distances. Again, when a radiant energy passes through space it produces some effect on the medium through which it passes. But no such effect of brain-energy has ever been detected by even the most delicate instruments. No transmitting or receiving organ has yet been discovered in the human brain by any physiologist or anatomist. Further, if ideas, feelings, and wishes were to be transmitted through some physical medium in space in the form of waves, they would require to be translated into the latter, according to some fixed code. But no such code is made use of either by the agent or by the percipient in experiments on telepathy. Again, on the basis of physical theory of telepathy, it is very difficult to understand why a particular brain out of countless millions should receive the impression transmitted by some other brain.

It is on account of such difficulties that the physical theory of telepathy has been abandoned by investigators in the field. They all regard it as a purely mental or spiritual fact, governed by super-physical laws hitherto unknown to man. Some postulate a

kind of mental affinity; others some Cosmic Mind pervading all the individual minds.

Whatever may be the explanation, there is no doubt now that soul communication does occur. We cannot at will and effectively use it as we are still unaware of its *modus operandi*. With increased knowledge of its mechanism and laws of its operation we may be able to use this sporadically functioning capacity as effectively as we are using the radio today. When that day will come no body can say.

CHAPTER FIVE

THE SUBLIMINAL GRADES OF MIND*

From the earliest times students of human nature have felt that man is much more than he is conscious of. Conscioueness or awareness is confined to a very little fragment of his entire being. Just as a ray of light may illumine only a small part of a big house, the light of consciousness illumines only a little part of our personality. Much happens in us of which we are not aware or conscious. Modern psychology has, therefore, not identified mind, self, or personality with consciousness. In fact conscious aspects of our mind are incapable of accounting for many of the happenings in our mind. Recently there has been a strong tendency in Psychology to postulate the existence and agency of a subconscious or unconscious mind which causes many events whose consequences or effects alone are felt in the conscious part of our personality. Conscious mind is like a stage of a theatre and the subconscious or the unconscious mind is like a green room from where the actors come and to which they retire. There is more and varied activity going on behind the stage of which the spectators of a drama are not aware.

Some of the obvious grounds on which the existence of sub-conscious or unconscious mind is postulated are these :—

*A Radio Talk at the All India Radio, Lucknow.

All that we have consciously experienced in the past is not always in our conscious mind. Most of it passes out into some region of which we are not aware. But some of it comes back whenever we need it and sometimes even when we do not want and need it. Had the past experience been effaced out of existence, how could conscious remembrance of it be possible? During sleep we are conscious of very little of ourselves, yet lots of activities go on in our personality. Some of these activities terminate in conscious dreams, others in feelings of delight or sadness. Some process suddenly wakes us up at a time at which we intended to get up before going to sleep and of which we were unaware during sleep. Sometimes we find our problems solved when we wake up from sleep, which were left unsolved before falling to sleep. Post-hypnotic suggestion, hetero-suggestion and auto-suggestion all seem to work out some consequences in our consciousness through some mental process of which we are entirely unaware.

Sigmund Freud, the father of Psychoanalytic movement in psychology has made use of the hypothesis of the Unconscious mind, which he simply calls "the Unconscious", to explain a lot of mental happenings in both the normal and the abnormal persons, which were not understood well by psychologists before his advent. According to psychoanalysis human personality is like an iceberg, the conscious part of it corresponding to the little part of an iceberg above the water-level, which alone is visible, whereas the unconscious part of it corresponds to the huge part of the iceberg under water. According to Freud and his school the unconscious contains those dynamic

causal factors whose effects alone are felt in and known to the conscious mind, Knowledge and exploration of the Unconscious is the real function of psychology, literally the science of the soul, according to them. Freud and his school have been led to this view by an extensive study of psychopathology of every day life, dreams, mental disorders of various kinds, wit and humour, religious and social behaviour, and apparently inexplicable events of conscious life.

Recently still another door has been discovered which leads to a vast and unknown region of mind of which we are not at all aware. Some times, some of us do become aware of its wonderful activities indirectly by their strange effects. Most of us, however, including great psychologists, scientists and thinkers, do not care to take notice of these strange and apparently inexplicable and absurd events and often refuse to believe in their genuineness simply because they cannot be explained in terms of the known laws of science, and because they contradict our habitual notions about the world. Some investigators in this field of old and strange occurrences have been bold enough, even at the cost of their reputation as scientists and scientific thinkers, to draw the attention of modern science towards them by making their investigation scientific. This branch of science was called Psychical Research in its earlier life. Now it is more respectably known as Parapsychology or Metapsychology. Like other branches of psychology, Parapsychology has now acquired the status of being experimental. Universities like the Cambridge University in England

and the Duke University in the United States of America have recognised its status as an important branch of science.

Space does not permit us to refer to all the great and important discoveries of Psychical Research or Parapsychology which have led to a changed conception of human personality and to the existence of a stratum of mind which possesses immeasurable and untold powers of knowledge and action. Only a scanty reference should suffice.

Dr. Rhine, the Chairman of the Department of Parapsychology at the Duke University, sums up the results of his investigation of several years in his recent popular book, *The Reach of The Mind* under "five great steps" thus: "In the first of these steps the conclusion was that mind-to-mind interaction occurs without a known physical medium. The second dealing with the ESP (Extra Sensory Perception) of objects, showed that the mind could enter into an active cognitive relation with matter without the use of any known sensori-mechanical means. The third step found this mental capacity to transcend space, and the fourth the time dimension as well. Now in the fifth advance, the extraphysical system of the mind comes back to the physical object and exerts a very slight and erratic, but still a significant influence on moving cubes, one strong enough to alter their fall to an extent discoverable only by the delicate method of statistics, but reliable enough to allow for a large accumulation of confirmatory data by independent investigation". In other words Dr. Rhine has been able to establish on experimental investigation the truth of Telepathy, Clairvoyance,

Premonition and Telekinesis as powers of mind. Some time ago Prof. H. H. Price wrote an article on "Question about Telepathy and Clairvoyance" in *Philosophy*, October, 1940, in which he stated in clear words, "The evidence for Telepathy and Clairvoyance is both abundant and good; and the evidence for Precognition—the most paradoxical perhaps of all the supernormal phenomena is very considerable". Tyrrell, a great investigator of supernormal capacities of man, writes in his well-known work, *Personality of Man*, "The experimental side of Psychical Research has now reached a point at which it can be said that telepathy and precognition have been revealed under the strictest conditions that science can demand".

Our conscious mind, however, is incapable of exercising any one of these supernormal powers which have been established to be possessed by man on scientific evidence. We have, therefore, to admit the existence of a stratum or layer of mind, over and behind the conscious part of it, which is capable of exercising these powers. No one can yet fathom the depths of this overmind or super-mind. Who knows it may be possessing still greater power through which miracles known to religion have been performed in the past. It may be the source of the powers and capacities of the geniuses the world has produced, and of those of the great prophets whom the world has worshipped in its past history.

The first great synthesiser of the various phenomena discovered and studied by Psychical Research was Myers, the author of *Human Personality and Its Survival of Bodily Death*. He postulated the existence

of this stratum of human mind and gave it a name which has become quite common in psychology namely, '*Subliminal Mind*'. Before him A. H. Pierce of Harvard University had used the word *subliminal* to indicate sensations beneath the threshold of consciousness, too feeble to be individually recognised. Myers extended the meaning of the *subliminal* to cover all that takes place beneath the threshold of sensations, thoughts, which seldom emerge and form a stratum of mind as complex and coherent as the *supraliminal* one. He attributed most of the psychological phenomena to the *subliminal* mind. According to him the *subliminal* mind exercises three kinds of influence over the *supraliminal*: Firstly, the *subliminal* co-operates with and supplements the *supraliminal* without changing the personality as it is apparently known. This is the case with a genius. Secondly, when the *subliminal* activity changes the apparent phase of personality from the state of waking in the direction of trance, as we have in hypnotism. Thirdly, when the *subliminal* mentation forces itself up through the *supraliminal* without amalgamation, as in crystal vision, automatic writing etc. This is the case in sensory or motor automatisms.

Indian psychologists of ancient times seem to have known the deeper unconscious or *subliminal* strata of human mind. For their study of them they did not only depend upon sporadic cases of manifestation of the powers and faculties of the overmind or upon the meagre manifestation of its powers in thousands of patient experiments. They developed an art of cultivating and manifesting these powers

and exercising conscious control over them. This method was called *yoga* by them. Yoga literally means union. It meant to effect a union between the over-mind which either was divine in itself or very similar to the Divine Mind in its powers and faculties. Just as modern psychoanalysis aims at extending consciousness to the darkest regions of the unconscious mind and thereby solving many of the difficulties of the conscious mind, resolving many a conflict of human personality and curing all sorts of nervous and mental ills, so did Yoga extend human consciousness, control, and power to the limitless, most powerful and almost divine aspect of our Self of which we are at present unconscious. Those who could succeed in doing so did not only become free from all the ills of life but did also acquire all sorts of supernormal powers (*siddhis*) mentioned in the Vibhuti Pāda of the *Yoga Sūtras* of Patanjali, such as "Knowledge of the past and future", "Comprehension of the languages of all living beings", "Understanding of other people's mind", "Knowledge of one's previous birth", "Knowledge of minute, hidden and remote things", "Knowledge of all regions", "Knowledge of the position of the stars and of their movements", "Knowledge of the Inner Constitution of the body", "Supernormal Abilities", "Omniscience" etc.

An insight into the subliminal grades of mind is bound to give a shift to the modern man's interests. Modern civilization is based on the activities of the conscious mind which is always occupied with external objects and sensual pleasures. Once it is well understood that we carry within us a vast and valuable hidden treasure in the form of our own over-

mind we shall begin to seek for it. Some thinkers in the west have been to realise this. In a personal letter to us, Tyrrell writes, "I now see that the mind of man on the *practical* level is adapted to the special conditions of life in the material world as completely as is man's body. But the mind also extends beyond our normal consciousness indefinitely, and here it is not adapted to the world but is free. The human intellect, however, is between the two, free to a certain extent, but also dogged by the adapted nature of the lower, practical mind. This "dogging" limits the intellect, and for true enlightenment we must turn away from the world of the senses and look *within*. The false idea is prevalent, however, that all knowledge is to be found by looking outwards through our senses. That is where science led us astray"

CHAPTER SIX

DOES DEATH ANNIHILATE PERSONALITY ?*

The first hypothesis that is suggested about death is that the dead totally cease to be. On what grounds is this hypothesis based? Does it satisfy explain the fact of death in relation to other facts and demands of life? The only evidence that supports this hypothesis is that we do not perceive with any of our physical senses the existence of the dead person. The body is no longer alive and active; it has begun to decompose and rot; and if not buried or cremated, it will vanish into the elements through natural forces acting upon it. Now there can be no denying of the fact that the body is dissolved, and nothing else is perceived of the dead personality. But from this fact it does not follow that the personality no longer exists, unless it is established that the body and nothing beyond it, is the personality, and also that nothing can be said to exist which is not perceived by us. Those who think that the dead cease to be, therefore, assume that a living being is nothing more than the physical body, and that the sensible alone is existent. The first of these presuppositions is either based on the second as the belief that the personality is nothing more than the body is due to our perceiving nothing more than the body with our senses and

* Part of a chapter from *Yogavāsistha and Its Philosophy* by the author

to our presupposing that nothing could exist which is not perceived; or there is a confusion between a mere condition of manifestation and a cause of production. For, it has also been argued in favour of this hypothesis that all the phenomena which are said to constitute the personality over and above the physical body are caused by, or are produced of, the body and the brain, which is a part of the body, forgetting the other possibility that the body, or the brain might be merely the condition of the manifestation of these phenomena.

This argument, we may point out, is like the one that there is no other cause and source of the broadcasted music beyond the receiving apparatus. There was a personality as long as there was a body; now there is no body, therefore, there is no personality—is as good as arguing that, as long as my electric bulb was in good condition, there existed an electric current in the world, but now when my bulb is fused or broken, there cannot be any current and so no other bulb can be lighted in its place. Evidently, such arguments are absurd. The absurdity here is again due to the presupposition that the sensible, nay, that which is actually revealed to the physical senses, is existent; and nothing else can exist.

There is no necessity of elaborating upon the untenability of this belief. We cannot limit existence to that alone which is perceptible to the physical senses. Modern science has convinced us that the perceived Universe is very little in comparison to that which is not perceived ordinarily by the physical senses. And if we look within us, we shall find that the unper-

ceived is immensely more catensives than the perceived portion of the entire experience. When we cease to be *en rapport* with the external nature with our physical senses, an inner world is opened to us in what we call a dream-experience. A careful study of dream is very necessary for the proper understanding of the personality and the enigma of human life. There is sense-perception in the dream but the physical senses are closed to external stimuli and are at rest. There is a body active in the dream, but the physical body is at rest. It is free from all that the dream body is busy about. There is a world full of things and persons for the dreamer, but those things and persons are not exactly the same as the contents of the waking world. Does all this not show that the sphere of the existent and experienced is much wider than of what is perceived by the physical senses. The hypothesis, therefore, that the personality of the "dead" does not exist anywhere after the dissolution of the physical body is not sound. What we usually are sure of in the case of death is not the non-existence of the personality of the dead anywhere, but of the non-manifestation of it through the physical body which is now out of order like an electric bulb. This is an evident fact that requires no proof.

A refutation of the opposite, however, is not necessarily a positive proof of anything. Are, there any positive grounds on which it might be definitely said that the personality of the dead continues to be even after the dissolution of the physical body? There can be two convincing proofs of the continuity after death: either the person who is now dead physically but continues to exist somewhere, in some or other way

should inform us with sufficiently convincing evidence amenable to reasonable tests, that he has not ceased to be with the dissolution of his previous physical body ; or one may himself remember his having survived the dissolution of his previous physical body. It is apparent that both these proofs are difficult to get, and difficult also to be correctly estimated although people are busy in finding such evidences.

We need not here enter into the difficulties of judging the validity or genuineness of these kinds of evidences. There are great scientists who have considered these difficulties in a truly scientific spirit, and yet have declared that "the hypothesis of surviving intelligence and personality not only surviving, but anxious and able with difficulty to communicate, is the simplest and most straightforward, and the only one that fits all the facts." (Lodge : *the Survival of Man*, p. 221). "That death is not the end of human experience is supported by a body of facts so numerous and well authenticated that by sheer weight of testimony they are forcing themselves upon the attention of even the most obdurate opponents" (Osborn : *The Super-Physical*, 1938, p. 250). "I may say briefly that there is no physical sense which has not been separately assured, and there is no conceivable method by which a spirit (dead person) could show its presence which I have not on many occasions experienced" (Sir A. Canon Doyle in *Survival*, p. 104), And, "Practically every psychical researcher agrees in thinking that the evidence in favour of the spiritistic hypothesis is now so strong that it may be justifiably employed as a *working theory*..... There is strong evidence tending to prove survival" (Carrington :

The Story of Psychic Science, p. 323).

In India some time ago Mr. Kekai Nandan Sahai of Bareilly collected a number of cases (*Vide* his pamphlet, *Reincarnation*) in which memory of the previous physical existence is to a great extent retained and verified. The case of Miss Shanti Devi of Delhi (*Vide* : *A Case of Reincarnation* by Prof. Sudhakar, 1936) is a startling one of the memory of previous life, which cannot be easily explained otherwise. Many other such cases are mentioned in Shirley's *The Problem of Rebirth* and other books on the subject.

In the face of such facts and of our previously arrived at conclusion that it is merely dogmatic to say that a personality ceases to exist with physical death, we are led to think that our existence does not end with the death of the physical body.

This hypothesis is very much strengthened when we study other aspects of our experience, the dream and the sleep states. "The study of dream", rightly says Du Prel, "frees us much more thoroughly from that physiological prejudice than can the investigation of psychical functions in the waking life" (Prel : *The Philosophy of Mysticism*, Vol. I, p. 54). While a man is asleep his physical activity sinks for the time being below the threshold of consciousness. But the activity of the inner personality in all its aspects—intellectual, emotional and volitional—is very much heightened, as is evident from the dream experiences of ours, and from the activity displayed by a somnambulist and by a hypnotised or entranced person. Prel's study of sleep has convinced him that "the more the threshold of sensibility is displaced the more the positive side of

sleep would become apparent, producing always new psychical reactions" (*Ibid.* p. 147). It means, in other words, that the more we are free from the bodily consciousness, the more clearly we experience another state of existence. And, it may, therefore, be that when we are totally free from the body and the physical senses, we may continue to experience and exist in a world the like of which our dreams daily show us, however vaguely; probably because some link ties us with the physical body even when we are very much freed from it in dreams.

Thus to deny existence after physical death is dogmatic. There is some actual evidence in its favour; and it is very probable that it may be so. Nay, it is also *necessary*, if the constitution of the world is not irrational. For, it is irrational that our efforts and desires evaporate into nothing and are not satisfied in the long run. It is irrational and absurd that a moral, gentle and noble personality is evolved here under hardships and struggles, and with tears, only to be broken suddenly at the rock of death! Are all our aspirations for perfection, omnipotence, omniscience, and absolute bliss nothing more than delusion and mockery? Are Christs, Neros and Washingtons, all to be levelled by death? Are the martyrs and condemned murderers sailing in the same boat only to be dashed into nothingness? "Should Kant and Goethe, Buddha and Christ have laboured and suffered for the race without thereby at the same time advancing a transcendental subject of theirs, nature would be in the highest degree wasteful" (Prel: *The Philosophy of Mysticism*, Vol. II, pp. 223-224). It cannot

CHAPTER SEVEN

PSYCHICAL RESEARCH AND THEOSOPHY*

Man according to Theosophy is very different from what material sciences of physics, chemistry, biology and psychology take him to be. The physical body is merely the outermost garment of man who is essentially spiritual and has potentially present in him several superphysical powers and capacities which can be made actual by proper training. He has within him another body of a finer and subtler structure than any known to physics and biology, which is capable of functioning beyond physical limits of the physical body, and which can exist and function independently of the latter, and which survives bodily death. Theosophy like most of the religions of the world, has been holding this view of a man despite all that modern science has said against it.

Among modern Sciences it is only Psychical Research which is likely to bring back the lost faith of modern man in his superiority over material forces, means, and conditions. It is the only science which, like Theosophy, gives a clue to the understanding of ancient scriptures and extraordinary attainments of *Yogis* and mystics all over the world. And finally, it is the only science which,

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light on the nature of things which no amount of study of the external world would ever have revealed". (Tyrrell : *The Human Personality*, p. 72). "If such a phenomenon (as Materialization) is authentic", wrote Flourancy long ago, "it would be interesting to note the revolution which must necessarily follow in our biological ideas". (Flourancy : *Spiritism and Psychology*). And who can exaggerate the consequential worth of an established theory of "survival" to which a lot of well-examined facts of psychical research are tending ? It is bound to entirely change our values, our mode of life and our social relations and also political objectives. Man's moral fall and consequent reign of present suffering, despite unprecedented advancement of physical sciences is greatly due to his loss of faith in survival which all great religions and theosophy have assured. If Extra-sensory Perception and Premonitions are proved to be facts—and there is a lot of experimental evidence in their favour—meditation and inspiration, which have fallen into disrepute in the West, will regain their lost position in life of man as sources of knowledge.

In fact it will not be too much to say that among the modern sciences, Psychical Research is the only science on the findings of which depends the future of Theosophy, Religion and Ethics, to which the modern man, fed on the conclusions of the 19th century physical sciences, pays little heed. As the saying goes, "iron alone cuts iron" it is science which alone in the form of Parapsychology will, if anything, be able to counteract the undesirable outlook brought about by physical sciences which has resulted in the present misery of mankind. The future hope of..

CHAPTER EIGHT

Modern Western Psychical Research and Ancient Indian

Adhyatma Vidya : Their Meeting Points*

The greatest achievement of modern western civilization is the Scientific Method and the knowledge gained through it. It is very different from the ancient Indian method of Yogic Meditation, *Samyama*, which consisted in *dhāraṇā*, *Dhyana* and *Samādhi*. Whereas the ancient yogi used to discover the nature of things by intense concentration of mind on them and by going into a state of *sawādhi* in which he entered deeply into the very core of things and identified himself with them and thus came to know their secrets, the modern western scientist comes to know about the nature of things around him by well-trained and keen sense-observation, experimentation, and inductive thinking. Slowly and steadily a vast body of knowledge has thus been erected which is more or less sure and certain about the nature, behaviour and inter-relation of all sorts of things found in the universe, with the result that the common man to-day knows much more about the world than the most learned man of the past could boast of knowing. In its earlier stages, as a matter of course, science was more concerned with external objects and with their physical, chemical

*Presidential Address to the Section of Psychology of the 26th Indian Philosophical Congress, Poona, Dec., 1951

and biological properties. Recently, however, the scientific method has been applied to the study of man himself and to his social and spiritual nature, thus giving rise to the young sciences of Psychology, Sociology, and Parapsychology. The last named is one of the youngest sciences; which deals with the deeper and supernormal nature of man. It originated in the great movement, known as Psychical Research.

Psychical Research is scientific investigation into such rare, odd, and strange occurrences in life as are not ordinarily explicable in terms of already known and accepted laws of physical, chemical, biological and psychological sciences without remainder, defying human intellect, and thus require further and deeper investigation. It was in 1882 that a Society for Psychical Research was formed in England to investigate into the nature of such phenomena with the help of purely scientific method. Some of the greatest scientists and thinkers of England, Europe and America have worked along this line and today, as a consequence of their labour, we are in possession of a vast body of scientific knowledge which throws a flood of light on the deeper nature of man and the universe, with which all of us should be acquainted. Psychical Research is now both a field and a laboratory science. There are Departments and Chairs of it in some well-known Universities of the world, such as Cambridge in England and Duke in America. Its literature is vast and its conclusions startling, although fascinating to some. They are so important that, if true beyond doubt, Psychology, Sociology, Theology, Ethics and Philosophy cannot afford to neglect them. No man deserves to be called fully

educated and cultured unless he is acquainted with them.

It will not be far from the truth to say that in the hierarchy of sciences Psychical Research or Parapsychology, as it is sometimes called today, occupies the topmost place, from the point of view of the perennial interest of man. It has penetrated human nature more deeply than any other science, following the modern scientific method, has so far done, although human nature still remains vastly unexplored.

On the other hand, the ancient Indian Adhyatma Vidya which was based on the Yogic Method of Samyama is believed to have known human nature almost completely and more deeply than the modern scientific method by its very nature can. It is a common saying that a *yogi* knows the universe "*hastāmalakavat*", i.e., as if it is a fruit in his hand. He is said to get *omniscience*, all-penetrating grasp, along with many other supernormal powers. All the ancient *Shastras* dealing with almost all departments of life, *Dharma* (Ethics), *Artha* (Economics), *Kāma* (Erotics) and *Moksha* (Religion), giving us minute and detailed knowledge of their subjects which are a wonder to modern scientific students of these subjects, are said to have been written by yogis (called *Rishis*—seers) in their lines. Many of the contents of these *shastras* are of great value to us even today and they are very remarkably corroborated by modern scientific investigations. It is very often interesting to study these corroborations, and many an investigator is busy in his special field of study in pointing out to them. A comparative study of Indian Psychology and Western Psychical Research is really overdue.

The Society for Psychical Research was founded with the object of making a scientific and impartial study of the following alleged supernormal facts : (1) Influence of one mind upon another apart from any generally recognised mode of perception ; (2) Hypnotism, trance and clairvoyance, etc ; (3) Extrasensory powers of the so-called "Sensitives" ; (4) Apparitions and disturbances in houses reputed to be haunted ; (5) Spiritualistic phenomena ; and (6) Historical Records of the past bearing on supernormal occurrences. The facts discovered by Psychical Research during its career of only three quarters of a century, some of which we have described in Chapter III, upset all our conclusions about human nature based on our knowledge of the older sciences of Physics, Chemistry, Biology and Psychology. The conclusions of psychical research definitely converge towards a philosophical and psychological outlook that was prevalent in India in ancient times and goes against the one that physical sciences have brought about in the mind of the modern man. The general outlook based on these sciences feels bankrupt in the presence of the supernormal phenomena discovered by Psychical Research, and Tyrrell was right when he wrote : "The scientific examination of psychical phenomena has created an extra-ordinary situation by introducing a body of well-attested facts which will not cohere with the general body of existing knowledge" (*Science and Psychical Phenomena*, p. 152). Carrington also has observed, "If physico-chemical or mechanistic view of life is true, it is obvious that psychic phenomena of any description cannot occur" (*The Story of Psychic Science*, p. 332). "Yet they do

exist"... "These facts have been established beyond question" (*Ibid.*, p. 424).

Admitting the facts established by Psychic Research and its experimental branch, Parapsychology, and thinking of them along with the facts of abnormal religious, and social psychology that led Freud to postulate the existence of the Unconscious (that which we are not conscious) mind behind the little conscious ego of man, Jung to postulate the collective unconscious or the race mind, and Mc Dougall to suggest the concept of a Group Mind, we have, perforce, to admit the existence of some-thing like the Atman of the ancient Indian philosophers which is super-physical, supra-mental and supra-individual reality behind every person. Some such hypothesis is hinted at by F. W. H. Myers, who was the first systematic thinker along this line, in his remarkable work, *Human Personality*. He writes, "The conscious Self of each of us..... does not comprise the whole of consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty, which for the most part remains potential only" (*Human Personality*, Abridged, p. 13).

In India the *Atman*, which is the real and deeper Self of all of us, is regarded as immortal, omnipresent [*vibhu*], omnipotent and omniscient in its nature and the more we realize ourselves to be the *Atman* by transcending our limitations of the body, senses, mind and intellect, the greater powers of knowledge and action we manifest and exercise through our mind and body. *Yoga* is the general name given to the process of Self-realization and a *Yogi* on his path of upward progress can and does manifest many more

powers than are yet known to Psychical Research.

The following powers are mentioned by Patanjali in his *Yogasutras* (Chapter III) :—'Knowledge of the past and future' (Psychometry and Premonition) (*Sutra* 16), 'Comprehension of the cries of all living beings' (17), 'Knowledge of one's previous births' (18), 'Understanding of other people's minds' (Telepathy, Thought-reading), (19), 'Disappearance (Invisibility of the Body), (21), 'Premonition of the death' (22), 'The strength of elephant and other animals' (24), 'Knowledge of minute, hidden and remote things' (Clairvoyance) (25), 'Knowledge of the Regions' (26), 'Knowledge of the position of the Stars' (27), 'Knowledge of their movements' (28), 'Knowledge of the inner constitution of the body' (X-ray Clairvoyance) (29), 'The cessation of hunger and thirst' (30), 'Steadiness' (31), 'Vision of the Perfect Ones (Masters)' (32), 'Capacity to enter the body of other persons' (38), 'Non-obstruction by water, mud, thorns etc. and Ascension (Levitation)' (39), 'Effulgence' (40), 'Supernormal Audition' (Clairaudience) (41), 'Capacity to pass through *Akasha*' (42), 'Mastery over material substances' (44), 'Eight kinds of Perfection; Attenuation, Buoyancy, Inflation, Reach, Fulfilment of desires, Mastery, Sovereignty, and Irresistible Will', (45), 'Beauty, Brightness of Complexion, Strength and Adamantine Toughness' (Bodily Perfections) (46), 'Mastery over the sense-organs' (47), 'Mindlike swiftness, Freedom of Function' and 'Complete Mastery over Primordial Matter', 'Supremacy over all things' and 'Omniscience' (49).

Alaukika or *Yogic Pratyaksa* (Supernormal or Extra-sensory Perception) is recognised by several schools

of theoretical philosophy in India. *Avadhi* (Clairvoyance) and *Manahparyaya* (Telepathy) and *Sarvajnatā* (Omniscience), are various kinds of knowledge admitted by the Jaina branch of Indian philosophy. The mind of all of us is omnipotent and omniscient according to the *Yogavasistha*, and every one is capable of exercising the powers that his mind by its very nature possesses. It is our own fault that we do not do so.

Here is a brief statement about the powers of mind according to the *Yogavasistha*. "Mind, according to the *Yogavasistha* is omnipotent (III. 91.16). It is endowed with creative power (III. 66. 6). In creating a world for itself, the mind is absolutely free (III. 4. 78)...The extent of space and the duration of time are relative to our thought and emotions. (IV. 13. 13) ... Our objective world is but the projection of our own imagination and the realisation of our own desires (III. 98,60). The body is a creation of the mind and can be changed by it into any condition. Most of the diseases of the body originate in the disturbance of the mind, and can be cured by right thinking and re-education of the mind (IV. 45. 7 ; IV. 11. 19 ; VIa. 28. 34)" etc. (B. L. Atreya : *Yogavasistha and Its Philosophy*, p. 64-65).

Sri Krishna, it seems, was the greatest Yogi ("Medium") who ever lived on the earth and his life and feats described in the *Mahabharata*, and in the *Vishnu*, *Bhagavata* and other *Puranas*, are the best illustrations of most of the supernormal powers that have ever been noted anywhere and at any time in the world. We can better understand his life in the light of modern psychical research than merely by reading it as

described in our books.

We have arrived, We venture to say, at such a juncture in the history of civilization that a comparative study of psychical research and Indian thought should be pursued in right earnest. It will I think, unite the East and the West, the past and the present, science and religion, more than any other activity of mankind has so far done.

PRECOGNITION : FACTS AND THEORIES

Of all paranormal phenomena Precognition is perhaps the most puzzling one. It is most antagonistic to the scientific view of life. Precognition is supernormal knowledge of future events which are not indicated by any present happenings. According to Dr. Rhine "Precognition is the cognition of a future event which could not be known through rational inference". Saltmarsh says it is "Perception or awareness of future events apart from information or inference". G.N.M. Tyrrell defines it as "Non-inferential knowledge of future events.,, Nandor Fodor defines Precognition in his *Encyclopaedia of Psychic Science* as "Supernormal knowledge of impending events". A more specific and comprehensive definition of precognition is that it is perception or awareness which corresponds to the future sense-perception of a person himself or of another person, which is not attributable to information or rational inference. This definition covers the cases where the future experience is a personal participation in an event or the receipt of news about it, and also those in which the future of another person is known by a combination of precognition and telepathy.

Precognition may be of the following kinds :—

(1) *Waking Precognition* : When we get a glimpse or a vivid idea or perception of an event which did not happen in the past nor is happening at present, but happens after some time just in the same way as it

was perceived by the mind, we may call it waking precognition. Recently a pupil of mine, while he was sitting in his study room, "saw" a boy being passed over by a train—an event which actually happened on a railway track nearby after 3 hours of his "perception" of it.

(2) *Dream Precognition* : J. W. Dunne, the author of *An Experiment with Time*, has made a very thorough study of such dreams as according to him are frequent occurrence. If we could make a similar study of our dreams we would find that many of them either directly or symbolically refer to events that take place in future and do not exist at present or did not exist in the past. The same pupil of mine who could see the boy passed over by a train three hours before the event actually happened, related a very strange and unexpected dream which came true a few days later, in this way : "In the year 1954, I was a cadet in the National Defence Academy (The Military College) and there on the 10th August, 1954, I dreamt that I had resigned and gone back home and have again started reading in M. A. Class in Psychology... On the 14th of August the same year I developed pneumonia in my heart. All precautions were taken and every possible treatment was done, without any relief. On the 19th of August, 1954 I resigned and came home and joined M. A. Previous class in Psychology. Several cases of dream precognition are mentioned by Miss Lyttelton in her interesting book. *Some Cases of Prediction*.

(3) *Symbolic Precognition* : Sometimes certain events are foreshadowed by symbols either in waking or in dream experiences. As an example

occurrence of symbolic precognition is based the Indian belief in omens. Students of psychoanalysis know very well how much part symbols play in our life. What is supernormal about them in this connection is that they indicate not what has happened or is happening but what is going to happen in near future. Here is a symbolic dream of this kind: A lady dreamt that a guava tree having only one fruit on it was being approached by an elephant who seemed to be attracted by the only fruit hanging from the tree. He gave a violent blow to the tree and succeeded in felling the fruit which he ate up. On waking up the lady learnt that a child in her maternal uncle's home was ill. He grew from bad to worse and was snatched away by death in the same afternoon. Here the child was symbolised by the guava fruit and death by the elephant in the dream. And the dream was precognitive because the death of the child occurred much later than the occurrence of the dream.

(4) *Mediumistic Precognition.* The reader is already acquainted with mediumistic trance. Osty has mentioned in his famous book, *Supernormal Faculties in Man*, several cases in which future happenings were foretold by mediums in their trance-utterances. He has given an instance of such precognition concerning himself: "Two years before its occurrence the percipient (medium) expressed it (the occurrence) thus: "Oh ! Peril of death after a while...perhaps an accident ...but you will be saved, your life continues". Four months before: "Take care you will soon have a serious accident. I hear a violent shock. What luck. You will take no hurt...I see a man bleeding

on the ground. He is moaning, and all around him some things are strewn. I cannot say what." This prediction was made by the sensitive in March, 1911. On the 15th of August, 1911," continues Osty "I was going at an easy pace in my car when a drunken baker, driving furiously pulled the wrong rein and collided. The shock was such that the shaft which struck the frame of the front glass was shattered in pieces and one wheel mounted on the bonnet and crushed it in. My friend...who was with me and I also were stricken with amazement at the suddenness of the accident and our good fortune at being unhurt. Turning round we saw the horse galloping off, the cart in the ditch, wheels uppermost, and the baker stretched moaning and bleeding in the middle of the road with a number of oaves scattered around him."

(5) *Experimental Precognition.* In experiments on Extra-sensory Perception, Rhine, Soal, Tyrrell, and we (in our own Laboratory at the Banaras Hindu University) have discovered that some subjects could perceive not so well the simultaneously exposed cards or objects as the immediately to be exposed ones, or even those to be exposed a little later. This has been considered as due to the greater capacity of the subject for precognition than for ordinary extra-sensory perception. Such cases are too numerous to be accounted for by chance.

Precognitions under all the above mentioned conditions have now and then occurred to most persons. In accepting that they do occur, how can we explain and understand their occurrence? There are several theories of explanations offered by psychological researchers which may be classified under the following heads —

I. *Alternative Supernormal Explanations* :—

Saltmarsh who has made a very deep study of the phenomenon of precognition, says: "In my view there are four possible special alternatives explanations which are applicable in certain cases, besides the general alternatives such as chance. etc. These four are: (1) Telepathy, (2) Auto-suggestion, (3) Subliminal Knowledge and Inference therefrom, and (4) Hyperaesthesia (i. e. abnormal acuity of the senses)". (Saltmarsh: *Foreknowledge*, p. 29). Let us now take them one by one.

(1) *Telepathy and Clairvoyance*. Cases of precognition where telepathy can be put forward as explanation are those in which some persons other than the one who foresees had normal knowledge that the event foreseen would happen or had the intention to act in a certain manner. The most common of the former are those in which the writer of a letter possesses normal knowledge that it is on its way and will, in due course, reach, and this knowledge is conveyed telepathically to the subject. The telepathic message is, of course conveyed subconsciously. In some cases the subject happens to become subconsciously aware by clairvoyance the fact that a letter is being written or posted and this knowledge is transmitted to consciousness, either in a dream or in hallucination etc. as a perception. This possibility may not be taken very seriously as there is a large element of chance therein. In case of telepathy there already exists a conscious link between the writer of the letter and the subject, while in clairvoyance there is no link, and we have to rely on mere chance to connect the subject and the writer. Cases of both types, however, do not strictly come under the category

of precognition.

(2) *Autosuggestion*. According to this hypothesis it is believed that the subject gets an idea that something is going to happen and this idea acts as autosuggestion and operates so as actually to bring about the very thing which was anticipated. It is evident that such a thing can happen where autosuggestion is capable of effecting the conditions and can be instrumental in bringing about the anticipated changes. It is possible easily in the case of the health of the body and mind.

In his book, *Foreknowledge*, Saltmarsh describes the following case as one that could be explained by autosuggestion. A son of Prof. Brooks had been ill and recovered recently. He told his mother that he saw an apparition of one of his friends who had died recently, who told him that he would die from heart-trouble on the 5th December at 3 P. M. All members of the family and the family doctor laughed at this statement, as the boy was quite well then, and told him not to worry about it. Yet the boy believed that the prediction of the apparition would come true. On the 4th December the boy met all his friends, presented flowers to them and took leave of them to go to the other world. He was quite well on the morning of the 5th December when he rose from his bed, and took his usual breakfast and lunch. At the time of the lunch, however, he felt giddy and at 3.10 in the afternoon he died of the paralysis of the heart. This case may be regarded as one in which autosuggestion may have played a large part, the death having been brought about on account of the deep-seated conviction of the boy.

(3) *Subliminal Knowledge.* Modern psychology has discovered that we know much more than that of which we are conscious. Much of even our sense-perception remains below the threshold of consciousness. The more concentrated we are on a particular point in the focus of our attention the more we ignore other sensations which are towards the margin. If certain impressions are very forceful and deep they debar less forceful ones from entering our consciousness at the time. Nevertheless all the impressions, however slight and short-lived, are registered in the mind and are retained. They tend to be remembered when either they are pertinent to the occasion or when they acquire strength by combining with other impressions and thereby forming a strong complex. This subliminal knowledge, both in the form of sensations and of ideas, influences our conscious perception and inference very greatly. What, for want of the knowledge of the operation of the subliminal in our perception and inference, is called precognition, may thus be explained as either perception or inference based on our subliminal knowledge. Such a case as this may be explained on the basis of subliminal knowledge: A lady was staying in Paris with a relative of hers who was quite well. Once, while she was in bed, she saw a vision of her relative as much shrunk, partially paralysed, and apparently imbecile, crossing the room. At that time the relative was asleep in his bed. Soon after this occurrence he was attacked by softening of the brain and was transformed into the form seen by the lady in her hallucination. The vision can be explained as based on the inference of the subliminal mind on the ground of

subliminal impressions of the conditions of the relative not noticed by the conscious mind. As we are mostly ignorant of our subliminal or "unconscious" mind, we cannot make much use of this hypothesis in explaining the phenomenon of precognition, however rare it may be. Rare things are not to be regarded as unreal. If it were so there would have been no progress in scientific knowledge.

(4) *Hyperaesthesia* means supersensitiveness to certain impressions. It is just opposite to subliminal knowledge of them which is so faint as not be felt in consciousness. In hyperaesthesia we are more aware of certain impressions than in the normal course we should be. Hyperaesthesia may explain a number of cases of precognition. Here is a case which may be satisfactorily explained in this manner. "A lady living in a wooden house in Rockies, while sitting one evening in the porch, had a hallucinatory vision of a fire at a great distance. After watching it for ten minutes, she heard a faint crackling sound and being disturbed by the hallucination, which at the time she took to be a real fact at a distance, she went out to investigate and found her own house on fire. She was just in time to save her child. There was no other fire in the vicinity."

II. *Alternative Normal Explanations*

This class includes explanations of precognition based on (1) Chance coincidence, (2) Illusion of Memory, and (3) Fraud.

(1) *Chance Coincidence*. Chance coincidence is in fact no explanation. It may serve as a mere description of solitary or sporadic occurrences of whose causes we are ignorant. It is a name given to some accidental

coincidence between our idea, dream image, or some symbolic occurrence and some actual occurrence in future, this being unusual and rare in the midst of thousands of such ideas, dream images and occurrences as are not connected with actual events in the future. Thousands of our dreams, wishes and forebodings go unfulfilled. The few that get fulfilled may be simply chance coincidences and not as determined by any causal connection or law of occurrence. But seriously considered, chance coincidence cannot be regarded as a satisfactory hypothesis of well-verified spontaneous cases or of the innumerable experimental cases observed and recorded by Rhine, Soal and Carington during their experiments on Extrasensory Perception, which mathematically calculated are far more probable than mere chance would make them.

(2) *Illusion of Memory.* From our experience we know well that often false memories occur in our life, and on account of them the time order of events is disturbed. Saltmarsh quotes one interesting incident of his own life as an example of this kind of phenomenon. "I promised to post a book to a friend of mine and after a month or so, not having had any acknowledgement, I wrote to him to enquire whether it had been received, and was told that it had not arrived. I had a perfectly clear and definite memory of wrapping it up and addressing it, yet it was entirely false for I found the book on my shelf." It is possible, some people think, that many of the reported cases are regarded as those of precognition on account of distortion of memory and disturbance of the time-order of experiences. This explanation, however, can be applicable only to a few cases, and not to all.

(3) *Fraud*. On *a priori* grounds determined by our belief against precognition we may, as we often, say that all such cases of supernormal occurrence are concocted ones. Those who believe in precognition produce imaginary stories to convince others of it. This kind of explanation has no value in view of the fact that genuine scientific effort has been made to ascertain the reality and validity of the phenomenon.

III. *Metaphysical Theories*

We shall now mention in brief some of the metaphysical theories that have been recently advanced to explain precognition. They are (1) Theory of Serialism advanced by J. W. Dunne, (2) Theory of Parallelism of C. D. Broad, (3) Theory of Specious Present of Saltmarsh, (4) Extra-Sense Theory, and (5) Theory of Extra-sensory Perception propounded by J. B. Rhine.

(1) *Theory of Serialism* : J. W. Dunne, the author of *Experiments With Time* has worked out an ingenious theory of precognition which tries to answer the causal objection that every event is determined by the past. He assumes that there are a number of observers, and the real observer is at the infinity; and that there is a series of corresponding times. He also assumes that time has length and it flows. Thus if time flows over the length of time there must be a second kind of time by which to rate the flow. This Dunne calls Time 3, and so on to infinity. He also says that this infinite series of times must have infinite number of observer as observer 1, observer 2, and so on. Now we must see how this serialism can account for precognition. Dunne says that the world of observer 1 has three dimensions of

space, i. e. length, breadth, and depth, and one of time i. e. time 1. In the world of observer 2, time 1 becomes transformed into a spatial dimension, so he has four dimensions of space and one of time, viz. Time 2. Similarly for observer 3. The number of dimensions increases with each observer. By such a reasoning Dunne comes to the conclusion that what would be for observer 2 a knowledge, would be precognition if he transmits it to observer 1. He also emphasises that observer 1 and 2 etc. are not different persons but the different levels of one mind. The true self of man is the observer at infinity.

(2) *Theory of Parallelism* :—This is the theory propounded by C. D. Broad. He says that precognitive knowledge is a parallel case of remembering the past; that precognition is more like memory than sense-perception. In precognition we are apprehending not the future event but an image representative of the future event. This representation may be one that is true or false. If it is true one, our apprehension becomes pre-cognition and if it is one that is false, it becomes delusion.

(3) *Theory of Specious Present* :—A third hypothesis put forward to explain precognition is the theory of 'Specious Present' of H. F. Saltmarsh, the well known author of *Foreknowledge*.

He bases his theory on the psychological conception that the 'present moment' is not a point; it occupies a finite period of time. Saltmarsh suggests that this span of the present, which occupies some past, occupies future also. Hence the span of the present in the act of our precognition includes the past and the future as well. He says that our specious

present consists of T_1, T_2, T_3 and covers contemporaneous events E_1, E_2, E_3 . Now if someone else, i. e. the subliminal mind, has a wider specious present like T_0, T_1, T_2, T_3, T_4 , and covers contemporaneous events as E_0, E_1, E_2, E_3, E_4 , then E_0 and E_4 are present for the subliminal mind but past and future to the normal mind. So by assuming a wider specious present Saltmarsh explains precognition.

(4) *Extra-Sense-Theory* :—The other hypothesis to be mentioned is one which was originally suggested by Du Prel. He said : suppose a man to be born blind and having no knowledge of the possibility and nature of sight. This man is standing on the platform of a railway station, he can only hear the sound of an approaching train. He infers from his past experience that such a sound means that a train will shortly pass through the station. This is ordinary inferential knowledge of the future. But long before the sound is audible, if his friend by seeing the train tells him about its coming, then that knowledge of the train he will as noninferential knowledge, i. e. precognition.

(5) *Theory of Extra-Sensory Perception* :—Now the experiments of Dr. Rhine have disclosed that man is capable of extrasensory perception which has no limits in time and space, and precognition is only one form of perception i. e. perception of events in distant or near future.

CHAPTER TEN.

TOWARDS A NEW THEORY OF PERSONALITY

We shall now try to indicate briefly how the extraordinary facts, phenomena and powers surveyed by us point out in the direction of a theory of personality which may be "new" to the West but which is not unfamiliar to the East, and particularly to India.

Many well-known investigators in the field of Psychical Research and Parapsychology, who are rightly more concerned with the facts than with their metaphysical implications, have here and there expressed their opinion that the facts discovered by them have a very strong cumulative implication that the materialistic and monadistic (insulatory) view of the self is wrong; that the "facts" established by scientific enquiry cannot be explained in terms of ordinary psychological views on human personality; that they indicate that in us there is something that transcends time, space and material limitations of the body and environment, and that has very extraordinary and superior powers of cognition and action, and that which is somehow in contact with everything else in the world.

Dr. J. B. Rhine, the Chairman of the Department of Parapsychology at the Duke University, North Carolina, U. S. A., to whose work we have referred before, has boldly and clearly stated his conclusion based on his research of more than 20 years in his

recent work, *New World of Mind*, that "Even a restrained statement of these limited results on a topic so important as this, however, is about as revolutionary to the established scientific philosophy of today as could be imagined. Not only is there no current physical theory to account for such results but their very occurrence is a hard and irreducible fact that defies every reliable concept of physical causation that man had ever had" [p. 20]. "It has now been established by scientific means", says Rhine, "that there is an extra-physical element in man" [p. 194], and "The conclusion is inescapable that there is something operative in man that transcends the laws of matter and, therefore, by definition, a non-physical or spiritual law is made manifest" [p. 195]. Thus does Rhine point out that man is more than a physical body limited in space and time governed by physical and mechanical laws.

Late G. N. M. Tyrrell, who devoted a considerable portion of his life to scientific investigation into the psychic phenomena, such as extrasensory perception, telepathy and apparitions, and who wrote several scientific works on the subject, has thrown a good deal of light on the nature of human personality in his recently published work, *Nature of Human Personality*. A few passages from this valuable book are worth quoting here. He says: "Thus actual experience vindicates the view that Selfhood is indefinable, inexplicable in words, incomprehensible to the intellect, which we can no more grasp than an animal can grasp the differential calculus. The monadic view of the self is pragmatic illusion forced upon the practical mind" [pp. 114-115]. "The work done in

psychical research on the faculty known as extrasensory perception, when regarded as a whole, brings to the light two important facts. The first is that the evidence for the existence of this faculty is incontrovertible. The second is that it does not consist of an extra sense akin to seeing, touching, hearing etc. It is not something which makes a direct response to physical stimuli, nor does it operate in the physical world. It is not the sort of a thing that can be investigated to the bottom by physical science. All the evidence shows that the extrasensory information rises to consciousness from the subconscious region, or the unconscious or extraconscious or whatever term we choose to employ for the extended region of the self which lies beyond the restricted region of the self in everyday life" [p. 15]. Research in extrasensory perception, according to Tyrrell, "points to the view that the world extends beyond the limits of sense field ; also it points to an extension of ourselves beyond what in practical life we are impelled to regard as the whole of us" [p. 16]. The mediumistic evidence, according to Tyrrell, "regarded as a whole, dispels the surface view" of selves. [p. 39]. It "suggests a vista within ourselves stretching away into the unknown and passing beyond our comprehension" (p. 30). "The importance of these cases of apparitions is that they act as a peep-hole throwing light on the construction of the human being beyond that part which is adopted for life among physical surroundings. They show that the sense faculties are not limited in their action to the purely objective causes ; nor do they come to a dead end, where their practical services cease. Rather, they are in practical

life abstracted and specialized from a larger field, and it is important to realize this ; for it is true, not only of the sensory faculties, but of the human being altogether" (p. 59). "A study of apparitions thus points towards the same conclusion to which psychical research in general points. It shows that human self transcends or overflows its apparent boundary and extends beyond it—how far we cannot tell" (p. 60). "Psychometry points to the existence of properties of matter which are not detectible by physical means and are not in themselves physical. The modern subject of psychosomatics also points in the same directions. Even modern researches in physics suggest the same conclusion ; for researches which attempt to discover the ultimate nature of matter lead to the discovery that the further matter is investigated the less like matter it becomes. In other words what we call "matter" is only a sectional aspect of something much greater than matter. Matter is not a complete reality but a selection of properties, many of them quite unlike properties that we perceive. If this is the case the problem of psychophysical relations is quite altered, for mind and matter may be united behind the senses, where matter has ceased to be matter-like and perhaps has properties of a purely mental kind. The lower, instinctive phase of mind, and whatever we call "life" may also have properties which are closely assimilated by the undetected properties of matter" (p. 68). Thus according to Tyrrell, "Extrasensory perception illuminates in two directions. It shows that the human being transcends its every day consciousness very widely, and it shows also that the universe extends beyond space-time frame-

work, which is open to senses" (p. 74).

W. Whitley Carington, another great investigator into extraordinary powers of man, says in his lecture, "Meaning of Survival", "The physical and non-physical are not to be thought of as antithetic, but as complimentary, not as interacting, or epiphenomenal, one to another, [or in any such fashion, based on] quality, but as parts of a unity, no more separable than the surface from the volume of a sphere. In accordance with the appropriate laws.....there are certain centres of concentrations in the non-physical as well as the physical realm, and these we speak of as individual consciousnesses—but they are no more essentially independent of each other than are the eddies in a stream. They act and interact and merge and permeate each other in varying degrees; to change metaphor, they are linked on different levels and in varying closeness by an underlying subconsciousness, as are the islands of an archipelago by the submarine ridges and plateaus. That element which is most patently associated with a physical body at any moment we call the conscious; that which is but little below we call the subconscious or the subliminal; but if we go down far enough, we come to the levels common to all, and this is the universal consciousness by virtue of which we are veritably all members, one of another" (p. 20).

According to Prof. Price, Telepathy, about the operation of which in human mind he has no doubt, "knocks the bottom out of the materialistic conception of human personality.....It suggests at least the possibility that the human mind may be able to exist and to have experiences even when its physical

organism has been destroyed". "We must suppose", he further points out that "although our conscious minds are separate entities, there is in some sense a common unconscious, common to all minds and perhaps to animal minds as well" and "if we go deeper into the unconscious, the question whether a given idea or feeling is in your mind or mine no longer has any clear meaning". (*B. B. C. Broadcast*, 1847, reported in the *Journal of the American Society for Psychical Research*, October, 1947, P. 158.)

In a recent book, an Australian scientist, Dr. Raynor C. Johnson, comes to conclusions very similar to those held in the Vedanta school of thought in India after having comparatively and synthetically studied recent scientific discoveries, facts and phenomena discovered and studied by Psychical Research and the strange experiences of the mystics of all ages. Thus does he write in his epoch-making book, *Imprisoned Splendour*, "My attempt to evaluate the data of psychical research and form a critical judgment leads me to conclude that if survival of death is not rigorously proven, it is nevertheless established as that of high order of probability which, for practical purposes, can be taken as the same thing." (p. 293) "Mind is something existing in its own right: it is not born with, nor does it perish with the matter of the organism with which it is associated while the latter is "living". (p. 57). "There are indeed strong indications that the subsistent world is of the nature of Mind. We may regard the subsistent world as the ever present dominant background of a World Mind to which our own individual minds are related in a selective manner" (p. 295).

"A World Mind creates and sustains this subsistent World, with which, as it were, individual minds are in mental rapport" (p. 209). "Our study of apparitions has perhaps shown that ranging between mind and body are complex levels of personality with many different functions and not the least remarkable of these are creative potentialities, which, though transient, are reminiscent of those more permanent sublime forms which are created and sustained in such rich profusion by the World Mind" (p. 217). "My own view is that every significant level of the self has its own type of communication with the corresponding levels of other selves, through the "world stuff" or "world structure" of the level" (p. 214). Summing up the contribution of Psychical Research with reference to the nature of man and the world, Dr. Johnson writes, "Telepathy has shown us a whole world of Mind operative without essential dependence on matter. It has revealed the existence of mind to mind relationship not limited to the present moment nor apparently affected at all by space. All the data lend support to Bergson's conception of the brain as an organ of limitation of the mind. Clairvoyance introduced us on the sensory side, and psychokinesis on the motor side, to the relationship between matter and mind, and this led to the postulate of a psychic aether as an intermediary between the two. To understand object-reading the hypothesis seemed a necessity, and the psychic aether seemed also involved fundamentally in the phenomena of hauntings, apparitions and materializations. We do not therefore hesitate to incorporate an aetheric structure in Man's own synthesis. ... The level or world of Mind has its

own sub-levels or strata, as was clearly shown by the phenomena of apparitions.....Some such subdivision or stratification of Mind (or a more complex one) is supposed also by the nature of dreams, mediumistic trance and hypnosis, and by the subjective impression of the artist and others seeking to bring in form the creative inspirations rising up from the more profound level of the self.....

We can see Man as a synthesis of principles or vehicles of growing significance, and widening powers, as we approach towards his essence which is one with the ultimate reality" (p. 262). "When the root of "I" is experienced, as the profoundest mystical experience, the overwhelming discovery is made that this root of "I" is united to all other "I's", for all are united in God" (p. 335).

Tischner comes to a similar conclusion in his *Telepathy and Clairvoyance*. He says, "If we descend from our surface consciousness we gradually reach subconscious mental regions which cease to belong to a single individual—as when we follow a water course into the interior of a mountain we reach regions where we lose sight of the single stream but water pervades the ground all around us. These very deep layers of the subconscious mind would thus share in a non-individual or super-individual mind and so have a knowledge of things which are quite unattainable and uncomprehensible to the individual mind." (Tischner : *Telepathy and Clairvoyance*, p. 219).

John Herman Randall, in his *Spirit of the Philosophy*, very beautifully expresses the concept of Self based on the new scientific knowledge acquired by mankind in these beaut

“Science is rapidly succeeding in demonstrating the unbroken oneness and perfect internal unity of the entire, all-inclusive being of the world...The universe is a perfect organic Unity in an infinite variety of organic parts, including man ; it is a unity in diversity. It is not a mere totality of many separate beings and things ; it is not a mere external union, nor a mere organization ; but it is instead, an integrity, a perfect whole and an indivisible organism of being” (*The Spirit of the New Philosophy*, p. 125).

“Our human consciousness is nature’s consciousness individualised in us. Our human intelligence is nature’s cosmic intelligence, expressing and manifesting itself through us as through its brains and minds. Our minds are not our minds only ; they are in a real and deeper sense the minds of the Cosmos, and as such, they must be in essential unity with it.” (*Ibid.*, p. 29).

“As we probe still deeper the mystery of the Self, while we admit that, on the surface, finite selves do appear to stand to each other in the relation of mutual exclusiveness, we find that the experience of every self is included in a larger experience, that each self is a part of the Greater Self. This brings us to the very heart of the truth. No other view is possible than that the true Self in each individual is a form under which Reality, or the Life-Principle or God, finds expression. Then, each self is not only unique in itself, but is also, on the very account, a unique appearance in a finite centre of the underlying Reality that “rolls through all things.” Thus, we are forced to admit that in their deepest essence all beings are One Being, and all individual selves are One Self ; and there are no such things as private, separate,

exclusive individual beings or selves, save in the and illusory thinking." (*Ibid.*, p. 157).

This view of human personality based on scientific study of extraordinary powers of man and supernatural factors present in man that we spiritual beings interlinked with each other and all beings and that we are all rooted in and are one with the ultimate Absolute Reality which is omniscient, omniscient and omnipotent, is the same as has been held in India from the earliest times of the *Vedas* and the *Upanishads*. It has been briefly stated in the *Bhagavadgita* and elaborately and extensively in the *Yogavasistha*. Theosophy accepted and extended the same view as the foundation of all religious beliefs. Thus does psychical research tend to bridge the wide gulf that exists at present between modern western psychology and the ancient Indian Psychology.

CHAPTER ELEVEN

HISTORICAL DEVELOPMENT OF PARAPSYCHOLOGY

Although the Society for Psychical Research was established in 1882, scientific investigation into the supernormal and strange phenomena had been started by individuals and societies much earlier. Prof. de Morgan (1806-1871), a well-known English mathematician, investigated the phenomena of spiritism and became convinced of their genuine occurrence. Dr. Alfred Russell Wallace (1823-1903) became interested in spiritistic phenomena in 1844 and on account of sufficient evidence accepted them as facts. Sir William Crookes [1832-1919], one of the greatest English physicists of the last century, made a scientific study of the supernormal phenomena occurring in connection with the great mediums like D. D. Home, Florence Cook and Stainton Moses and drew the attention of the scientific world to them. Prof. Robert Hare [1781-1858] of America began his investigations at the age of 72. He devised a number of instruments which conclusively proved that in spiritistic phenomena an intelligent power other than and different from the persons involved was present. Prof. Mapes of America, who was well-known as a Professor of Agricultural Chemistry, made investigations into the phenomena of spiritualism and came to believe in their genuine occurrence. About the year 1857 a Ghost Society was started by some Fellows of the Trinity College, Cambridge, with the object of "a serious and earnest enquiry into the nature of the Phenomena vaguely called supernatural".

... founded the Psychological Society of
... for the same purpose. In 1878 the
... Association appointed a Research
... which carried on valuable and significant
... under test conditions with the well-
... of the time.

... such stray attempts in England and
... understand the supernormal and apparently
... phenomena that the British Society
... Research was founded with the objects
... [on page 35]. Similar Societies were
... other countries of Europe and in America,
... rated with one another in their investiga-
... National Laboratory of Psychical Research
... ed in London in 1926. Other institutions
... British College of Psychic Science and
... chic Laboratory came to be established in
... which have been doing useful and valuable
... ance the Institute Metapsychique Interna-
... established as the foremost centre of
... search. In America Dr. J. B. Rhine
... ne Laboratory of Parapsychology in the
... ersity in North Carolina State in the
... century.

... activity of the Society for Psychical
... was concerned with an experimental
... of "Thought-transference". The inves-
... and it to be a fact, and a number of reports
... ublished. A very interesting and important
... s-made by Gurney, Myers and Podmore.

the famous authors of *Phantasms of the Living*, which is that there exists a connection between the death of persons and their apparitions seen by others. Apparitions are not chance occurrences. A report of the Committee of the Society on "Census of Halluncinations" came to the same conclusion. Gurney undertook investigations in Hypnotism. Other investigators undertook to investigate Hysteria, Haunted Houses, Reichenbach's phenomena, the Divining Rod, Multiple Personality, Automatic Writing and Trance-speaking. In 1885 an adverse report was issued upon the alleged phenomena of Theosophy. In the same year the American psychologist, William James, drew the attention of the Society to Mrs. Piper. Dr. Hodgson, the then Secretary of the American Branch of the Society, was in charge of Mrs. Piper from 1887 to 1905, the year of his death, and concentrated his activity on the study of Mrs. Piper's Trance-communications. This investigation was the most important and memorable event in the early history of Psychical Research, for it bore much on the problem of survival. Mrs. Piper's trance-communications solved the question of survival for a number of distinguished psychical researchers who were convinced of survival and of holding intercourse with the dead through the organism of an entranced medium. In this period some well-known physical mediums were examined, studied and sometimes exposed. Several important cases of Poltergeists were also observed and examined. Most of the results of investigations carried on in this early period of psychical research are embodied in the most remarkable work of F. W. H. Myers, *Human Personality and Its Survival of Bodily Death*.

Henry Sidgewick, the first president of the Society died in 1900 and Myers, the great consolidator of the early work of the society passed away in 1901.

With the appointment of Sir Oliver Lodge, the great British Physicist, as the President of the Society in 1901 a new phase of the activity of the Society began. Strange and apparently supernatural physical phenomena, happening in the presence of the well-know physical medium, Eusapia Palladino, were thoroughly examined and it was surmised that "to explain Eusapia's manifestations some agency of a kind wholly different from mere physical dexterity on her part must be invoked". Another great physical medium, Eva C. was carefully studied and examined particularly by Prof. Baron von Schrenck-Notzing. A-section of the society undertook the study of extraordinary cases of cures of diseases and came to certain very strange conclusions about the effect of thought and prayer on the cure of physical diseases Mitchell, a great psychologist, made a great contribution along this line of study. Freud and Jung made their own valuable contributions in this direction. Extensive and very careful experiments were made in Telepathy, Automatic Writing, and a lot of material was collected in connection with Automatic Speech and Automatic Writing on the basis of and by the method of Cross-Correspondence. and the material thus collected was thoroughly examined. On the basis of this material a new hypothesis rival to that of survival of personality was advanced, namely, telepathy from the subconscious minds of the living working quite unconsciously in the mind of the medium. Both the hypotheses

and their advocates and both were thoroughly discussed and considered. A large number of forecasts and predictions were studied and discussed. The trance-phenomena of Mrs. Leonard and Mrs. Villet, which were of a different nature from those of Mrs. Piper, were studied and examined. They threw a great light on the nature and structure of human personality. They indicated the possibility of several minds being associated with a single physical organism, as quite distinct from the mere strata or phases of a single mind. To exclude telepathy as an explanation of the information elicited from trance-personalities several tests were devised, such as "Book Tests", "Proxy-sitting Tests", "Word Association Tests", "Galvanic Tests", and Psychoanalysis of the medium and of the trance-personality. All these tests indicate very strongly in favour of the hypothesis of survival, although the issue Telepathy vs Survival was never finally decided. In this period a variety of physical phenomena also were examined and studied, which disclosed very strange powers possessed and disclosed by some mediums.

Chief among these mediums were Eva C. Rudi Schneider and "Margery" [Mrs. Crandon]. A new and sensational discovery of Ectoplasm was made by Prof. von Schrenck-Notzing, Dr. Geley and Madam Bisson during the study of Eva C. Ectoplasm is a mysterious plastic and living substance which issues from the body of a medium during the process of materialization in her presence and goes back into it when materialization has vanished. It is out of this substance that the body or parts of the body of materialized figures are formed. It explained a great

mystery to some extent, which for a long time had baffled the students of psychical research. The discovery first made in case of Eva C. was later verified in cases of other materialization mediums, such as Margery and Schneider brothers.

In 1932 a Jubilee of the Society for Psychical Research was celebrated and the then President of the Society, Sir Oliver Lodge, described the situation in Psychical Research in these words: "At the time of the foundation of the Society, the scientific world was entirely hostile. I do not think it is equally hostile now". Mrs. Henry Sidgwick who gave a survey of the work of the Society on this occasion, said, "Ours is some of the most important work in which we can engage for the extension of knowledge and the benefit of mankind". She pointed out that although no definite conclusion had been arrived at, a lot of research work had been done by that time in the fields of Telepathy, Clairvoyance and Trance-communications.

In 1934 the British Broadcasting Corporation invited some leading workers of the society to give talks on various subjects, and this made the work of the society a little more popular. The International Congresses of Psychical Research which began to be held in 1927, and several of which have been held so far in various countries and towns of Europe, have also contributed greatly to the popularity of this research.

For the last 25 years psychical research, now called parapsychology by psychologists, has been more or less an experimental science, carried in well-equipped and well-manned laboratories of various universities of England, Europe and America. Several independent

Institutes and Foundations in these countries have also been doing a similar work. In these laboratories as usual in all scientific laboratories, strict observation under controlled conditions, mechanical recording of observed facts and phenomena, use of mechanical, chemical and electromegnetic apparatuses, strict measurement and counting, and strictly mathematics and statistical evaluation of the data are among the methods of pursuit of this research. Rhine, Tyrrell, Soal, Hettinger, and Whateley Carington and their associates have made great contribution to the development of scientific parapsychology in recent times. Their work has been published in several journals such as *Proceedings of the Society for Psychical Research*, *Journal of Parapsychology*, and the *Journal of the American Society for Psychical Research*.

Dr. Nandor Fodor, the brilliant author of the *Encyclopaedia of Psychical Research*, has very recently been giving a new turn to the research by using psychoanalysis in its service. His work on *Haunted People* will prove a landmark in the future development of the science. Prof. Gardner Murphy, the well-known psychologist of America, has been recently trying to launch a world-wide co-operative research in parapsychology. Recent publications of Rhine, Tyrrell, Soal, Broad, and Walther have contributed greatly to winning an honourable status for parapsychology among the most important sciences of today.

In India, although no work worth mentioning has been done by any scientist in this direction despite the great interest the *Amrit Bazar Patrika* has been evoking from its very inception by giving publicity to Psychic matters. The

Founder of the *Amrit Bazar Patrika*, the late *Mr. B. C. Ghosh*, and his descendents have always been interested in psychical research. The Presidential address on "Supernormal Factors in Human Personality" at the Psychology and Educational Science Section at the 30th Indian Science Congress held at *Calcutta* and some other contributions in some journals as well as some radio talks of the writer have succeeded in creating a little interest in the subject. Several Universities and recently born institutions are contemplating to undertake research work in the field. The Banaras Hindu University has included *Psychology* (Psychical Research) in its course of *B.A.* and *M. A.* degree Examination and has encouraged post-graduate and post-M. A. students to work on topics of Psychical Research. It is hoped that in future the attention of the Government will be drawn towards this important subject and soon have in India a National Laboratory for Psychical Research.

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