

willing mind and body of the disciple. How the sheikh can produce such strange results on a distant and unconscious person is left to the admiration and imagination of the faithful disciple, as an incentive to exertions in the same true path as that of his sheikh.

To exercise the power of the will, it is necessary to contract the thoughts suddenly upon the object designed to be affected so perfectly as to leave no room for the mind to dwell, possibly, upon any other. The mind must not doubt for an instant of the success of this effort, nor the possibility of failure; it must, in fact, be completely absorbed by the one sole idea of performing the determination strongly taken and firmly relied upon. The persons must, from time to time, practice this; and as they proceed, they will be able to see how much propinquity exists between themselves and the Hazret i Asmâ (God?) and how much they are capable of exercising this power.

As an example, the author of the Reshihât narrates the following:

In my youth, I was ever with our Lord Molânâ Sa'eed ed Deen Kâsbgharee at Hereed. It happened that we, one day, walked out together and fell in with an assembly of the inhabitants of the place who were engaged in wrestling. To try our powers we agreed to aid with our "powers of the will" one of the wrestlers, so that the other should be overcome by him, and after doing so, to change our design in favor of the discomfited individual. So we stopped and, turning toward the parties, gave the full influence of our united wills to one, and immediately he was able to subdue his opponent. As the person we chose, each in turn, conquered the other, whichever we willed to prevail became the most powerful of the two, the power of our own wills was thus clearly manifested.

On another occasion two other persons possessed of these same powers fell in with an assembly of people at a place occupied by prize fighters. "To prevent any of the crowd from passing between and separating us we joined our hands together. Two persons were engaged fighting; one was a powerful man, while the other was a spare and weak person. The former readily overcame the latter; and seeing this I proposed to my companion to aid the weak one by the power of our wills. So he bade me aid him in the project, while he concentrated his powers upon the weaker person. Immediately a wonderful occurrence took place; the thin, spare man seized his giant-like opponent and threw him on the ground with surprising force. The crowd cried out with astonishment as he turned him over on his back and held him down with apparent ease. No one present except ourselves knew the cause. Seeing that my companion was much affected by the effort which he had made, I bade him remark how perfectly successful we had been, and adding that there was no longer any necessity for our remaining there, we walked away." (Pages 129-132.)

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Many individuals who have seriously wronged and oppressed his friends received punishments through the powers of the sheikh. Several instances are related wherein some such even fell sick and died, or were only restored to health by open declarations of repentance and imploring his prayerful intercession with God. His spirit seems to have accompanied those in whose welfare he took an active interest, and enabled them to commune with him, though far distant from him. His power of hearing them was well known to his friends, and several instances are cited to prove the fact. His power of affecting the health of those who injured him or his friends was greatly increased while he was excited by anger, and on such occasions his whole frame would be convulsed and his beard move about as if moved by electricity. On learning details of cruelty done to innocent individuals, the sheikh would be strangely affected, so much so that no one dared to address him until the paroxysm was passed; and on such occasions he never failed to commune spiritually with the sovereign or prince in such a mysterious manner as to inspire him to deal justly with the guilty person and secure his merited punishment.

Through his "mystical powers" many persons were impressed with the unrighteousness of their course, and, having repented of the same, became good and pious and firm believers in his spiritual influences. These powers were always connected with his prayers, and it was during these that he was enabled to assure the parties interested of their salutary results and the acceptance of their desires. It scarcely needs