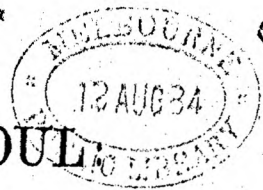


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ON THE SOUL ITS NATURE AND DEVELOPMENT.

BY

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 "LIFE OF COLESWORTHY GRANT,"
 &c., &c., &c.

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DEDICATION

TO

MAHÁTMA DEBENDERNATH TAGORE,

Pradhána Ácháryya, Ádi Bráhma Samáj, Calcutta.

BELoved BROTHER,

I know of no native of Bengal, who has toiled so earnestly and zealously for so long a time to promote spiritual knowledge and spiritual culture in Bengal as you have done. I therefore dedicate this work to you as a token of my sincere esteem and love for you. That your soul may be further elevated, and that you may continue to advance the spiritual worship of God, through the length and breadth of this land, is the heart-felt prayer of

Yours ever affectionately,

THE AUTHOR.

ERRATA.

- In page 3, read *sidereal* instead of *sideral*.
,, 16, ,, perfect ,, profect.
,, 17, ,, inurement ,, innurement.
,, 18, ,, "Herbert" and the lines coming
after as far as "brain" to be omitted.
,, 19, read *imagitional* instead of *imigtional*.
,, 20, ,, paradisiacal ,, paradisical.
,, 23, ,, Metempsychosis ,, metamsychosis.
,, 24, *the* before "Scotch" to be omitted.
,, 29, *the* before "Vedantism" to be omitted.
,, ,, read Pythagoras instead of Pythogorus.
,, ,, *that* after "expressions" to be omitted.
,, 32, *the* before "Vedantism" and before
"European" to be omitted.
,, 48, read beheld instead of behold.
,, ,, *the* before "spiritual" to be omitted.
,, ,, *the* before "conception" to be omitted.

PREFACE.

I WAS born in 1814, and was brought up as an idolater. I received my education at the Hindu College. I came in contact with a number of congenial friends with whom I had periodical discussions on metaphysics, theology, politics and other subjects. My desire to understand God and his Providence was earnest from boyhood. Metaphysics and Psychology were my favourite studies, and the reading of standard works on those subjects and of theistic and Christian authors, as well of the Arya works, in Sanskrit and Bengali, produced a living conviction that there is but one God of infinite perfection. I became a theist or a Brahma. I still felt that the God of the *mind* was not the God of the *soul*. My love for God became stronger by the afflictions I met with from time to time. In 1860, I lost my wife, which convulsed me much. I took to the study of spiritualism which, I confess, I would not have thought of otherwise nor relished its charms. I wrote for instruction to Judge Edmonds in May 1861. His kind and instructive reply will be found in my "Stray Thoughts on Spiritualism." Dr. Berigny came to Calcutta subsequently, and we had weekly seances at his house. At one of the seances I was developed as a medium. From 1860 I have been deeply engaged in spiritual studies—spiritual contemplation. Having been for years under

spiritual influence, I now find that Yoga and spiritualism aim at the same end—the gradual extinction of the carnal or impressional life. The higher the theosophy of this life is, the more complete will be the *nirvána*. Sir Humphrey Davy, who experienced this state after inhaling nitrous oxide said, “Nothing exists but thoughts; the universe is composed of impressions, ideas, pleasures and pains.” One of the prayers in the Vishnu Purana is to deliver the “impressions received by the senses to the soul.”

My first spiritual work was the “Spiritual Stray Leaves,” and the second “Stray Thoughts on Spiritualism,” which have been favourably received in England, America, and India. The private letters to me from eminent spiritualists and critical notices in the *Banner of Light*, *Medium*, and *Spiritualist* were highly encouraging to me. Having made *subjective spiritualism* my special study for many years, and looking upon *theosophy* as the *be-all-and-end-all* of our being, I have ventured to bring out this work which has been submitted to two high spiritual brethren, *viz.*, Mr. Alexander Calder, President of the British National Association of Spiritualists, and Mr. J. G. Meugens, President of the Calcutta United Association of Spiritualists, and they have been pleased to express their opinions in the following terms:—

Mr. Calder.—“From the few pages of the work which I have seen, it promises to be very interesting and highly instructive.”

Mr. Meugens.—"I am of opinion that the work of Peary Chand Mittra will be of great service in promoting and spreading the spirit of enquiry into the phenomena of spiritualism."

It is too late in the day to discuss whether we can communicate with the departed, or whether spirits can appear before us in materialized forms. These are all accomplished facts. The spirits can do much more than we can think of in showing their supremacy over matter which falls within the domain of *occultism*, and this occult power we can show when we rise above the mediumistic state. But this, as I have shown in this work, is not the end of our being. One great subject for enquiry is whether spiritual action and Yoga are identical in their effects, as they both aim at the extinction of the impressional life. I am convinced that they are. Another point is whether spiritual agency can be dispensed with. The two worlds are concatenated. There is correspondence between the most undeveloped spirit and the highest angel, and all intermediate spirits of different grades, occupied as they must be, radiate their influence on this world according to the psychic power of the embodied beings. I am not, therefore, clear whether a mortal, ceasing to be mediumistic or rising above the brain influence and becoming an adept, ceases to be under the influence of high spirits whose action, direct or indirect, is ceaseless and must be in rapport with advanced morals. The action

of high spirits ceases only when we are in the *samādhi* state, or in union with God in *light*. Till then they carry on the work of progression directly or indirectly.

A few general directions as to the practice of Yoga have been given. But it is necessary that a person wishing to practise it should receive practical instruction from a Yogi. As to the development of mediumistic power, it may be acquired by the formation of a circle, or the enquirer being magnetised, or by using planchette, or evoking self-magnetism by contemplation, and then sitting in a state of passivity with a pencil in hand, placed on paper.

This work consists of two chapters, *viz.*, one on the nature of the soul, and the other on its development; and an appendix containing a brief account of the Calcutta United Association of Spiritualists, and record of the most important communications made at the seances. In the title page a list of the offices which I held and now hold is given to show, that though I have been a spiritualist for many years, I have not been wanting in my attention to occupations falling within the wide range of spiritualism.

To this work is appended a list of my publications in English and Bengali which are of spiritual interest. Most of the Bengali works are spiritual and intended for the fair sex of Bengal, and it is gratifying to find that they have been very favourably received.

P. C. M.



NATURE OF THE SOUL.



CHAPTER I.

THE history of every country shows the conflict between the matter principle and the soul principle. As the soul principle advances, the country prospers in intellect, idea of God, in the constitution of government, beneficent administration and amelioration of its condition. Substitute the matter principle and the country begins to decline. Every country has been governed by the intellect of a few leading men, and prospered or retrograded according to the solidity of their ideals and their reflex on the government. The history of Sparta and Athens shows that the former prospered materially, and the latter spiritually.

It is of the utmost importance, therefore, to know what the soul is and how it can be developed. There is no knowledge which is so much calculated to promote the happiness of man individually and collectively as spiritual philosophy. It is true that every human being has a soul within, but as he has a partial benefit of his soul through his brain or mind, the organ of pain and pleasure, and the limited region of intellect, he progresses as far as the

horizon of his mind permits. Hence his knowledge and volition are all emanations of his mind, while under the guidance of the mind, his conception of God, of soul, its destiny, of his duty to his Creator and fellow-man all bear the stamp of the brain. No wonder, therefore, that thus fettered, we lead the life of passivity and we think more of saviours, mediators, and heroes, and of the *created* agents, and less of God,—whose infinite perfection we thus fail to realize till we discover that we must rise above the brain. Schiller says “Spirit is invisible nature.” This investigation has perplexed many a person from the earliest time. Is soul material or different from matter? What is its essence? This inquiry gave rise to dualism—the good principle and evil principle, or God and the Devil. Of all devils, the theological devil has been thought the most powerful. Even the high-souled Christ was anxious to cast him off. In India what high and correct powers of retrospection the Aryas showed? They only looked upon God *as the God of infinite perfection* approachable by the extinction or *nirvan* of the obstacles to the spiritual life, which sees all evil as no evil by itself but “as undeveloped good.” In this lies the broad distinction between the creedists and spiritualists; the former being pessimists and the latter optimists finding “good in every thing.”

The human body through the brain and its sensuous organs communicates with the material world

composed of five elements resulting in form, sound, smell, touch and taste which consequently constitute sources of our external knowledge to the mind. Our feelings, ideas and thoughts are thus moulded by the phenomenal states we pass through. This is our natural state. This is our state of mind consciousness. This is our state of egotism and *buddhi* or intellect as the Vedantists say. In this state we go on inventing the arts of life and explore nature in its different departments. What we can gather by the powers of the mind we generalize and reduce to sciences. Not content with the knowledge of the earth, we soar high and penetrate through the solar and sidereal systems and ascertain as far as we can ascertain telescopically what they are, how they are regulated and the principles by which they are governed in order and harmony. Those who exalt themselves to serious thoughts have occasional glimpses of the inner life. Most of the European metaphysicians have been enquirers into the phenomena of the mind and to them soul was a *terra incognita*. The reason why our Rishis were more successful in their investigations as to the nature of the soul, is that by their mode of living and austerity they fitted themselves to penetrate into the inner life. In the Rig Veda the *aja* or unborn part is called soul.

Carry him away to the world of the blessed. Rig Veda. *Aja* clearly means unborn and therefore uncreated.

They taught that the soul does not see by the eye, smell by the nose, touch by the hand, hear by the ear and taste by the tongue. These organs according to the Vrihad Aranyka are fetters. "The weapon divideth it (soul) not, the fire burneth it not, the wind drieth it not away." It is "exempt from every organ, unattached it containeth all things; and without quality, it partaketh of every quality."

There is a passage in Mahabharat (Moksha-dharma) which bears on this point.

"The qualities cannot know the soul, but the soul knows all the qualities. The soul is never a party to any act and is free from pain and pleasure. Sreemut Bhagbut says, the soul does not, like the mind, undergo a change or variation, but continues in the same state, and being itself the *wisdom principle*, is free from all phenomenal qualities and attributes. All acts emanate from the brain and its organs, but not from the soul. The acts affect us as brain or finite beings but not the infinite soul. As long as we are under the dominion of matter and its qualities, we live in a phenomenal state, and not realizing our individuality, we *fear* God. All bondage refers to and is in the mind. The soul, the Vishna Purana says, "is (of its own nature) pure and composed of happiness and wisdom, and in constant freedom."

The Rishis further taught that God is light and his light is infinite wisdom. Human soul is an

emanation of that light. Munduka Upanishad says "in the golden (luminous) highest spirit the knowers of the soul know the Brahma, who is without spot, who is pure, who is the light of lights."

Chandogya Upanishad beautifully emphasises the soul as the region of God. "Having beheld that exquisite light high above all darkness and having it also in our own hearts, we attain to that God of Gods and noblest of all lights."

Heart according to Prasana Upanishad is "verily the soul," and the internal sun is the "light of lights"—Infinite Power.

The brain is limited, the soul is immense. *Chandogya* says—"That which is *immensity* is *felicity*. That which none can see, of which none can hear, and which none can know, is immensity. Verily that which is immense is immortal."

The nature of the soul was acquired as the idea of God became larger. From elemental worship, the Aryas rose to monotheism and then to spiritualism or infinitude through the soul, which the Atharva Veda describes to be "calm, undecaying, young, free from desire, immortal, self-existent, with the essence satisfied, deficient in nothing." Another definition (although definition implies limitation) is to be found in the Matri Upanishad. It says "The soul is stainless, purifying, undeveloped, tranquil, unbreathing, unthinking, undying, indestructible, unchangeable, eternal, unborn, self-

dependent from its non-manipulation, innateness, its incomprehensibility and its purity from all egotism. It is pure, unchanging, unmoving, undefinable, unstirred by passion or desire, and abiding in itself as the spectator."

Another view which the above authority gives of the soul is "now that which is the soul (*atma*) is a bridge; it is a support for the preservation of all these worlds from destruction. This bridge cannot be crossed by day, nor by night, nor by disease, nor by death, nor grief, nor virtue, nor vice. This region of Brahma is devoid of vice. Crossing this bridge, the blind cease to be blind, the wounded cease to be wounded, the afflicted cease to be afflicted. Hence verily on crossing the bridge, nights become days. For certainly ever effulgent is the region of Brahma."

The ancient philosophers of Greece had different ideas as to the nature of the soul. Some thought that heart was the soul, some thought blood was the soul, some thought brain was the throne of the soul, some took it to be fire, some *anima*, some thought air to be the soul, and some thought harmony was the soul. Pherecydes the Syrian is the first who taught the immortality of the soul which Pythagoras confirmed, and the Hellenic teaching before Socrates was unimportant. In the Old Testament the doctrine of immortality is untaught.

The idea which the Aryas had of the soul, was that it is uncreated and of divine essence. Socrates long time after taught that the soul was "allied to the Divine Being not by participation of essence but by similarity of nature." Socrates appears to have thought like the Indian Rishis.—"The soul which has passed through life with purity and moderation obtains the Gods for fellow-travellers and guides, and rests in the abode suited to it."

Socrates said "That to see clearly, we must detach ourselves from the body, and perceive by the soul alive, not while we live but when we die, will that wisdom which we desire and love, be first revealed to us; it must be then or never that we shall attain to true understanding and knowledge; since by means of the body we never can.

"But if during life, we would make the nearest approaches possible to its possession, it must be by divorcing ourselves as much as in us lies from the flesh and its nature."

Plato who received his ideas from Socrates has in his works, especially *Phædo* and *Phædrus*, expressed the same opinion. Like the Aryas, Plato considers the soul uncreated, divine light and divine wisdom; it is consequently immortal, eternal.

"The more therefore we are separated from the body, the more we approach the divine essence and the wisdom principle. This is real purification as it is in that state the soul gathers and collects itself by itself on all sides from the body and dwell, as

far as it can both now and hereafter alone by itself, delivered as it were from the shackles of the body."

Plato indicates this life as follows—"Effecting a calm of the passions, and following the guidance of reason, and being always intent on this, contemplating that which is true and divine, and not subject to opinion, and being nourished by it, it thinks that it ought to live in this manner as long as it does live, and that when it dies, it shall go to a kindred essence and one like itself shall be freed from human evils."

Plato in the *Phædo* says "The soul reasons most effectually when none of the corporeal senses harass it: neither hearing, sight, pain or pleasure of any kind, but it returns as much as possible within itself and aims at the knowledge of what is real, taking leave of the body; and as far as it can, abstaining from any union or participation with it."

Another similarity of view between the Aryas and the Greek philosophers is that the soul has prenatal existence and is not created. This theory has given rise to the doctrines of incarnation and transmigration for the purposes of purification. But the soul which is absorbed in the wisdom principle and full of its splendour while in flesh rises above the process of purification and lives and progresses in the region of light. Plato's further conception of the soul is that it is pure, unchangeable, and does not in the advanced state wander, but sees all that it desires to see.

This is the deific state, which those who are fully spiritual and live on the love of wisdom attain.

The Greek philosophers like the Arya sages assert that the knowledge of the soul is "reminiscence" or from itself, though some maintain its former birth. The pre-existence or reincarnation doctrine was also the doctrine of the Aryas. It is maintained by the French spiritualists. It was maintained by Mede, Sir Harry Vane, Joseph Glanvi, Cassel, Berrow, Southey, Wordsworth, Sir Walter Scott, Sir Bulwer Lytton, Tennyson, Dickens and Knighton (in the Contemporary Review). The argument of the Aryas was that reincarnation or transmigration was necessary for the purpose of purification, and it was therefore held that the best course is to go to the spirit world spiritualized that there may be no transmigration or reincarnation. Another idea is that reincarnation may not be necessary in every case, but in cases where it is necessary, it is allowed and it often arises from the will of the undeveloped spirits but is not inflicted as punishment. The excellence of divine providence is that whatever is corrective is of short duration and in the interest of our *eternal* progressive life. Socrates and Plato thought that all souls were not alike.

The love of the soul state was so intensely felt by some of the Rishis and Socrates and Plato, that this world appeared to them a mirage—non-reality and an obstacle to divine knowledge. The Rishis lived in devout contemplation and detaching

soul from the body enjoyed the highest felicity of divine communion—bright in the existence—bright in all aspirations and bright in the mission of the soul—progression in love, progression in wisdom and progression in power of diffusing blessings upon embodied and disembodied beings.

Socrates lived in 469 B. C. long after the composition of the Rig Vedas. Cicero who also lived before Christ showed the highest culture in Rome. He not only read much but travelled in different countries and made soul his great study. In his work "Contempt of Death" he gives the conclusions he came to. He says "whether it is an element or not, it is pure, perfect; it can escape easily through the air and break through it; it is swiftest, that it in reality sees and hears although eyes and ears are its windows; that it discovers more clearly when it is disengaged from the body; when so emancipated, it sees "every thing in its real substance and character." The proper habitation of the soul is pure ether and not the body; it is self-moved, eternal. Cicero says "I would swear that the soul, whether it be air or fire, is divine." He adds "Whatever then, that is which thinks, and which has understanding, and volition and a principle of life, is heavenly and divine and on that account must necessarily be eternal. The separation of the soul from the body," he considers, "is enjoying a life like that of heaven even while we remain on earth; and when we are carried

thither and released from these bonds, our souls will make their progress with more rapidity."

M. A. Antoninus made also soul his study which is evidenced by several passages in his "Meditations."

"For at present the soul, which is all intelligence and a portion of the divinity, is in subjection to what is mere dust and putrefaction."

"Where can a man find a more peaceful or undisturbed repose than in his soul?"

"Pay the greatest reverence to that which in yourself is most excellent; which is that faculty the most nearly allied to the Deity."

He considers the soul an "impregnable fortress," and capable of extending its views into the boundless gulf of duration. "It also reflects a light which discovers the truth in other objects and that within itself."

Seneca says—"What a delight, what a transport is it, for a soul that is wandering among the stars, to look down, and laugh at the palaces of princes and the whole globe of the earth, and free its creatures. The dominions of the soul above are boundless. This very contemplation gives us free liberty and nourishment."

Plutarch says "That the same word the *Daemon* who spoke to the heart of *Socrates* is speaking to him and to every philosopher," and "God is to the soul what the soul is to the body."

The philosophy taught in Greece and Rome as well as in Egypt, Persia and India gave rise to the Neoplatonists. In A. D. 203 Plotinus was born. What he taught was a mixture of Platonism and Vedantism. He was convinced that by reducing the soul to abstraction, we are "one with the Infinite. What Plato calls 'reminiscence,' is ecstasy in which state the divine perfections are perceived within and individuality is devoid of memory, time, space, phenomenal contradictions and logical distinctions."

Plotinus held—"Purify your soul from all undue hope and fear about earthly things, mortify the body, deny self-affections as well as appetites, and the inner eye will begin to exercise its clear and solemn vision." This state which is evidently the *quasi*-soul state, Plotinus says, is superior to reason as it frees us from finite consciousness and brings us to the Infinite, and till the soul is reduced to the divine essence, its identity cannot be realized.

Porphry, another Neoplatonist, called ecstasy the state of the soul dead to the world but showing the activity of the divine. He thought that the soul had two-fold life, a higher and lower. The former is evolved in sleep. It is also united by abstraction to higher nature, and he says that "the spiritual body which accompanies us does not show dry splendour until it purges itself. Whatever may be the name of the faculty by which we are denuded of the results of experience and conditioned distinctions and

are landed in a serene atmosphere, it is certainly not reason. There are many who have been in search of this faculty, and according to the progress of their journey they have given different names. Imagination, an excursive faculty of the mind, is between the soul and mind, and gives use to mysticism which in some cases is a forecast of the soul."

Philo, another Neoplatonist, says—"The soul of man is divine. Contemplation of the divine essence is the noblest exercise of man." He preached Quietism the consummation of the whole, and an unreasoning contemplation, an ecstasy which casts off as an encumbrance all the knowledge so painfully acquired, the bourne of all the journey.

Proclus.—"Know the divinity that is within you, that you may know the divine one of which your soul is a ray."

Epictetus, who taught philosophy in Epirus, was of opinion that the soul was a portion of the divine essence. He wrote—"He whose body is charmed and his soul unbound, is free. The chain of the body, nature unbends by death; the chain of the soul, virtue unbends by learning and experience and philosophic exercise."

Mysticism, which is the stage between the sensuous and supersensuous, opened gradually a wider field. The union of the human with the divine element was not lost sight of, and the path of negation and ecstatic state was looked upon as the soul-state.

What the Rishis laid down as the Samadhi state—realization of the soul-state and union with the

light of lights, the Neoplatonists taught—"To attain this identity, in which during a space of rapture at least, the subject and object, the known and the unknown, are one and the same, we must withdraw into our inmost selves, into the simple oneness of our essence which by its very rarity is susceptible of blending with that supreme attenuation, the divine essence."

St. Paul.—"This great good, light, and comfort, is inwardly revealed only to those who are outwardly illuminated, and who know how to dwell inwardly within themselves. To such, heaven and earth and all creatures are as an absolute nothing; for they themselves are a heaven of God inasmuch as God dwelleth and resteth in them."*

Giordano Bruno thought "this life is a brief struggle, a sort of agony of death which the soul must in it attain to the splendour in the eternal and universal life." He taught the identity between the soul of the world and his own soul, both as reflections of the divine intelligence, and thus he saw the identity of subject and object of thought and being.

I will briefly notice the opinions of some modern authors on the soul.

Nemesious, Bishop of Enneson, holds soul an immaterial substance and maintains its immortality.

Thomas Aquinas was an universalist, but he held that the soul had material attributes.

* Vaughan's Hours with the Mystics, vol. I, p. 247.

Albert Magnus.—"Every soul is immortal by virtue of its community with God."

Duns Scotus.—"God alone is absolutely pure form, and all created beings are composed of form and matter."

Calvin.—"Soul is an immortal essence. It is created out of nothing. It is an emanation."

Descartes, the father of modern philosophy, distinguished thought from feeling, and taught that mind could not be divided, and what was free from feeling was the soul. But the Cartesian doctrine was that we know only in so far as we know that we know, thus taking soul to be in the finite consciousness.

Priestly.—"The doctrine of a separate soul embraces the whole system of Christianity."

Locke thought that the soul might be *material*.

The Suffees were staunch Vedantists. Algazzale says—"To be in ecstasy is to be above reason, and to be in prophetism or divine inspiration."

Chalybäus.—"We never become conscious of the subject or of the substance of the soul in and by itself, and we know only its modifications, its varying feelings and thoughts,—in a word its accidents."

Jacobi.—"By reason we have immediate perception of the supersensuous state."

Spinoza sought for the *substance* and said *God is the only substance*; everything else is made. To live with God,—to know God with perfect knowledge, is the highest point of human development and

happiness." Like the Vedantists, he looked upon God as the identity of the subjective and objective.

Fichte considered the soul *the absolute one* or the identity of the subject and object, which is purely Vedantic.

Jung Stilling.—"The soul does require the outward vigour of sense, in order to be able to see, hear, smell, taste and feel in a much more perfect state."

Professor Denton.—"The vision, that can see through brick walls and distinguish objects miles away, does not belong to the body; it *must* belong to the spirit."

The enquiry as to the knowing faculty began with Socrates. It was prosecuted by Descartes and Kant, who thought that "the simplicity of the soul is simply the indivisible unity of one."

Descartes, Leibnitz and Kant all supported Plato that experience is not the only condition of knowledge.

Berkeley teaches that there is one substance, *viz.*, spirit, and the objects of knowledge are ideas. He was thoroughly idealistic, and so far he showed his appreciation of the soul.

Hartley believed in an immaterial mind and in the soul.

Schlegel called the soul a divine focus or a sacred stay of birth; also "the immortal Psychee—this internal invisible body of light is also the organ and centre of all the higher and spiritual power of the human organization."

Schubert.—"The spirit tends to the purity rational, lofty, the divine."

Tucker.—"I should apply the name of soul to our spiritual part alone."

Schelling called the soul intellectual intuition like the ecstasy of Plotinus. He thought that "the object and subject, real and ideal, nature and spirit are identical in the absolute. There dwells in us all a secret, wonderful faculty by virtue of which we can withdraw from the mutations of time into our minutest disrobed selves and there behold the eternal under the form of immutability; such vision is our innermost and peculiar experience on which alone depends all that we know and believe of a super-sensible world.

Hegel's stages of Progress are consciousness, self-consciousness, reason, ethical spirit, religion, and absolute knowledge (the innurement of the spirit itself). Hegel rose high, and in "Philosophirder Religion" he speaks of "a region in which the spirit rids itself of its finiteness and relates itself to that which is unlimited and infinite—where its attitude is no longer that of dependence but of freedom, and where the individual has no longer to do with himself, his interests, his vanity, but only with absolute truth. All anxiety and doubt, all petty cares and troubles, all narrow and selfish interests are left behind on the sandbank of Time. In this pure region we penetrate beyond the outward deceitful shows and semblances of the world, and behold all things returned

to us, transfigured in the pure light of truth and softened in its hold of rest and peace."

Scopenhauer is a soulist, and he preached what amounted to *Nirvana*.

Herbert.—"The soul is a simple spaceless essence of simple quality. It is located at a single point in the brain."

Victor Cousin looked at the absorption of the many or the finite in the one or the infinite. He adopted the identity of the subject and object or the union of the thinker, thinkable or what is thought of, a state of the soul mentioned in the Vedantism.

Arnold (Sermons, vol. I).—"The spirit takes these faculties when directed towards God and heavenly things, and from the purity, the greatness and perfect goodness of Him who is their object transferred into the same image from glory to glory even as by the spirit of the Lord."

A Swiss naturalist gives his ideas on the soul,—

"To be absolutely exempted from every kind of change, to be endowed with the most exquisite and exhaustive senses, to have distinct perception of all the distinct attributes of matter and of all its manifestations, to observe effects in their causes, to raise one's self by a most rapid flight to the most general principles, to have at the same time without confusion an almost infinite number of ideas, to see as distinctly as the present, and to penetrate into the remotest futurity, to be able to exercise

all these faculties without weariness,—these are the various outlines from which we may draw a portrait of the perfections of a superior nature.”

Hugo of St. Victor was a mystic. He calls the state above meditation *speculation* in which state the soul sees everything earthly and enjoys blessedness.

Richard of St. Victor found in the soul three-fold heaven—imagitinal, rational and intellectual.

Tauler said that “God impressed his image and superscription on our souls when he created us in his image. This image and superscription lies in the inmost of the soul.” Again; “Now when the soul has utterly forsaken itself and all creatures, and made itself free from all manifoldness, when the sole unity which is God answers truly to the oneness of the soul, for then is their nothing in the soul besides God.”

Tauler dehumanises for the purpose of deifying which our Yoga aims at.

Rysbroek.—“God dwells in the highest part of the soul. He who ascends the height has all things under his feet. We are united to God when in the practice of the virtues; we deny and forsake ourselves, loving and following God above all creatures.”

Emerson.—“The relations of the soul to the divine spirit are so pure that it is profane to seek to interpose helps. Whenever a mind is simple, and receives divine wisdom, then old things pass,—

means, teachers, texts, temples fall, it lives now and absorbs past and future into the present hour."

Again; "As soon as the man is at one with God he will not beg. He will then see prayer in all action."

"The good soul nourishes me and unlocks new magazines of power and enjoyment to me every day—all goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function of comparison, but uses them on hands and feet, as not a faculty but a light; is not the intellect or the will, but the master of the intellect and will—the soul knows only the soul."

Agrippa "compares the soul to a lantern within a dark lantern. In moments of mystical exaltation, it is taken out of its prison house, the divine element is emancipated and rays forth immeasurably, transcending space and time."

Boemen declares that he had great mental illumination. He had vision of the paradisaical world, but that "his knowledge is not his but God's, and that God in man's soul knoweth what and how he will." He says—"I have in the region of myself which opens out upon these regions. I need not change my place to have an entrance into the heavenly sphere.

St. Theresa was of opinion that there were four degrees of prayers: 1. simple mental prayer; 2.

the prayer of quiet, pure contemplation, absorbing the will and keeping understanding and memory in activity; 3. prayer of union or perfect contemplation absorbing the will and other faculties of the will; 4. prayer of rapture or ecstasy making the body and mind no divine stupor.

John of the Cross, a Spanish mystic, "perorates on the blessed reduction of the soul to a supernatural state of nature. He maintained that all faculties and operations not beyond the limits of our nature must cease, that we have no natural knowledge, no natural affection, but find, magically substituted, divine apprehensions and divine sentiments quite foreign to ourselves."

Fenelon and Madam Guyon aimed at the development of the soul in the state of *quietism*.

Eckart saw the "spark in the soul by which we can transcend the sensible, the manifold, the temporal, and merge ourselves in the changeless one."

Bacon felt the necessity of seeking for higher knowledge so much that he looked upon the mind shrouded in idols of the tribe or individual peculiarities, idols of the court, caused by human intercourse through the aid of language, idols of the forum, the result of tradition and idols of the theatre or of theories. He says—"In man it is itself an organ of the rational soul, and may rather be called by the name spirit than soul." Bacon was aware that the soul diffused in the organs of the body has foreknowledge of future things, and it also

happens in ecstasies, sleep and the near approach of death. (See Advancement of Learning, Chap. II.) Bacon in the *Novum Organum* did not observe the distinction between mind and soul or spirit. In Book II, xvi, he calls "mind that divine fire."

Liebnitz, the father of the German philosophy of the 18th century, rejecting the dualism of Descartes and the monoism of Spinoza, inculcated the philosophy of monadology or gradation of atoms, and that human souls are thinking monads capable of clear and distinct ideas.

He taught that the soul contains certain principles which external objects awaken.

Herbert says—"The soul is a simple, spaceless essence of simple quality. It is located at a single point in the brain. The soul is penetrated by the simple, real essences which immediately surround it."

Joubert.—"Our soul is ever freely alive. It is so in the sick; in those who have fainted; in the dying; it is still more alive after death."

Dallas in his "Gay Science" bears testimony to the existence of a large mental activity—a vast world of thought out of consciousness. He says "I have tried to show, with all clearness, the fact of its existence, the magnitude of its area and the potency of its effects. In the dark recesses of memory, in sudden suggestions in train of thought unwillingly pursued, in multiplied waves and currents all at once rushing and vesting, in dreams that can-

not be laid, in the nightly rising of the somnambulist in the clairvoyance of passion, in the force of instinct, in the obscure but certain intentions of the spiritual life, we have glimpses of a great tide of time, ebbing and flowing, rippling and rolling and beating about when we cannot see it. Our conscious life we know so well that we have been able to divide it into parts calling this part memory, that reason, and that other feeling; but of the unconscious life, we know so little that we lump it under the one name of imagination, and suppose imagination to be a division of the mind, co-ordinate with memory, reason and feeling."

Townsend—as Liebnitz has observed—"there is no such thing as death if that word be understood with rigorous and metaphysical accuracy. The soul never completely quits the body with which it is united, nor does it pass from one body to another with which it had no connection before; a metamorphosis takes places; but there is no metempsychosis."

Porter, in the "Human Intellect," maintains that "the soul is self active, is not dependent on matter, is the vital agent, immortal, lives in individuality." He looks upon soul as a microcosm or epitome of the great universe. Thought is always springing out of being."

F. W. Robertson.—"There is a power in the soul quite separable from the intellect by which God is felt."

Channing.—"I do not think we can gain any knowledge of God that is spiritual or which makes us spiritual by the obstructing faculty of the intellect."

Although the generality of the Scotch and English metaphysicians wrote chiefly to analyse the phenomena of the mind and did not reach the region where diversity melts into unity, and although Sir William Hamilton persistently maintained that the finite cannot conceive the infinite, yet he unknowingly betrays his latent consciousness of the soul. He says—"The Divinity, in a certain sense, is revealed; in a certain sense, is concealed: He is at once known and unknown." Cousin says much in the same way—"It is equally an error to call God absolutely comprehensible and absolutely incomprehensible."

The teaching of the spirit of Benjamin Franklin is deserving of notice—"Spirit is the great positive element of being; matter the great negative. There is a dividing link between matter and mind, compounded of electricity and magnetism, yet freer than either called vitality or life. There are degrees of refinement in magnetism; chemical affinities, cohesion and gravitation are properties of electricity and magnetism."—Hardinge's *M. A. Spiritualism*.

The spirit of Edgar Poe has sung—

God is God from the creation ;
 Truth, truth alone, is man's salvation
 But the God that you now worship soon shall be your
 God no more ;
 For the soul, in its unfolding, ever-more its thought
 remoulding, learns more truly, in its progress, how to
 love and to adore.

When nearing the soul life, the soul says as did
 the spirit of Poe—

Fare ye well ! Farewell ! My spirit can dwell
 In the earthly form no more.

A soul life is a life of optimism, teaching us that
 “all things have their uses. Even the low, animal
 passions, leading man into error, into sin, sensuality
 and evil, will thereby teach lessons of wisdom.”—
 (Mysteries of Godliness.)

The soul has been the subject for thought and dis-
 cussion in different Sanskrit works. It is therefore
 desirable that all prominent ideas should be collect-
 ed. They all bear on the nature of the soul.

It is the soul which conquers hunger, thirst, grief,
 delusion, old age, and death.—*Prasna*.

Soul is one, single, free, Kevala, or obtains the con-
 dition called Kaivalyam.—*Sankhyakarika*.

They think the fourth him whose knowledge is
 not external or internal, nor both ; who has not uni-
 form knowledge, who is not intelligent, who is in-
 visible, imperceptible, unseizable, incapable of proof,
 beyond thought, not to be defined, whose only proof
 is the belief in the soul in whom all the spheres
 have ceased, who is tranquil, blissful and without
 duality.—*Mandukya*.

Soul is immortal, indestructible, pure, unity, giver of knowledge, giver of all help, free from taint, effulgent, is the cause, unconnected and unmixed.—*Srimat Bhagabat.*

স্বস্ত সৰ্ব্বাণি ভূতান্যাত্মন্যোবাহুপশ্যতি ।
সৰ্ব্বভূতেষু চাত্মানন্ততোন বিজুগুপ্সতে ॥

He who sees all thing in the soul and the soul in all things, does not slight anything.—*Bajasaneya.*

ইনি অণু হইতেও সূক্ষ্মতর ও তর্কদ্বারা অগম্য। It is more refined than an atom and cannot be approached by argumentation.—*Katha.*

যে আত্মাদ্বারা লোকে স্বপ্নাবস্থা ও জাগরিত অবস্থা উভয়ই দেখিতে পায়, সেই মহান্ সৰ্ব্বব্যাপী আত্মাকে জানিয়া ধীর ব্যক্তি আর শোক করেন না।

The wise, knowing the ubiquitous soul which sees the wakeful and profoundly sleeping states, do not mourn.—*Katha.*

The soul is pure, because it does not participate in the qualities, it is distinct from the qualities because it is itself *knowledge*.—*Ibid.*

Whatever is acquired through the mind, speech, eye, &c., is full of mind, fallacious and perishable. The intellect, which judges of all acts and amounts to judgment, is also erring because it is not free from the qualities of things. Therefore in a calm state look at this world in the soul which is in the Supreme Power.—*Srimat Bhagabat.*

As the moon has phases, although what they indicate are not real, so the different phenomena from

birth to death belong to the body and not to the soul.—*Ibid.*

The senses stimulate action, but not the soul. The senses are moved by three states—goodness, passion, and foulness, but the soul is not. The life thus guided by the senses enjoys or suffers, but not the unlimited soul. As long as the three states are dominant, the soul is subjected to phenomenalism, is dependent, and as long as it is dependant, it fears God.—*Ibid.*

Vedanta Darsana says *action* does not proceed from the soul, nor does it affect it.

The idea of soul first promulgated in the Vedas, Upanishads, Darsanas, Smritis, and Puranas, was repeated in the Tantras which, like the Puranas and Smritis, may be looked upon as the depository of ritualism, but are not wanting in the expositions of the theory of soul.

জীবঃ শিবঃ শিবো দেবঃ সজীবঃ কেবলঃ শিবঃ ।

পাশবন্ধো ভবেজ্জীবঃ পাশমুক্তঃ সদাশিবঃ ॥

Mundamala Tantra.

The mortal is immortal-divine and the human is the very divine without second. Human, while in sensuous bondage—divine, free from that bondage.

The teaching as to the human being divine is strongly enforced in the Mahanirvana Tantra.

ন মুক্তির্জপনাক্রোমাৎ উপবাস শতৈরপি ।

ব্রহ্মেবাহমিতি জ্ঞাত্বা মুক্তো ভবতি দেহভূৎ ।

Salvation is not attained by uttering mantras nor by homa, (burning incense, &c.,) or observing thousands of fasts. Until the embodied *knows* that he is divine, he cannot attain salvation.

Yagnavalkya says—"As in a diamond mirror one cannot see forms reflected, so a spirit with immature organs cannot attain knowledge. As in a bitter gourd, if it is not ripe, sweet juice cannot be found within it, so is knowledge not found in the spirit of which the organs are immature."

The knowledge of the divine element being in us is therefore the first requisite, and as we acquire that knowledge, we progress in the development of the inner life. Any protest against that knowledge shuts us out from the spiritual life.

In the Sankhya Karika by Colebrooke, annotated by Wilson, it is said that pain is of three sorts, *viz.*:—1, Adhyatmika, natural and inseparable; 2, Adhibhautika, natural and extrinsic; 3, Adhidai-vika, non-natural or super-human. It is the discovery of three kinds of pain that roused Sakhya Muni to contemplation. Sankhya says—"The final cessation of the three kinds of pain is the final object of soul." But to know soul, it is necessary to have discriminative knowledge of the twenty-five principles—nature, *prakriti*, or *pradhana* from which *mahat* is produced. It is called intellect or *buddhi*, *asauri*, or demoniac, *mati*, or understanding, notoriety, (*Khyati*), *Gnana* (knowledge), *Pragna* (wisdom). From this proceeds egotism, the origin

of this element, &c., (*bhutadi*), the luminous, (*taijasa*), the modified, (*vakrita*), conscience (*abhimana*). From egotism come the five subtile elements or the archetypes of sound, touch, form, flavour, and odour; the eleven organs, the ear, the skin, the eye, the tongue, the nose, which are the five organs of perception, the voice, the hand, the foot, the organs of excretion and generation, which are the five organs of action, and the mind, an organ of both action and sensation. The twenty-five principles are thus nature, soul, intellect, egotism, the five subtile, (or rudimental) elements, the eleven organs of sensation and action, and five gross elements, and the thinking soul. Pradhana (nature) is unlike soul, which is devoid of qualities, possesses discrimination, is not an object of sense or fruition, is specific, rational, unprolific; in short, is the reverse of the discreet and indiscreet principles of nature. While the Vedantism maintains that all souls are divine sparks, derived from the Great Soul, the Sankhya not objecting to the genus of the soul, emphasises on its variety and multitudinousness. Pythagoras, Plato, the Stoics, and even Aristotle, approached the Vedantists. Cudworth says that "None of the ancient philosophers maintained the Sankhya notion of the eternity of individual souls."

The Sankhya doctrine is that the expressions that "Soul is bound, soul is loosed or migrates"—are not true, but they apply to nature. Soul is "single, pure, free, fixed in its own nature." The Karika says—"It

is from ignorance only that bondage and liberation are ascribed to soul."

The Kabbalah, whether Hebrews or not, made soul their study, and although it is difficult to understand their theory of soul, they seem to think it is of divine essence—"the soul is a spirit generated out of God, the Father."

Some of the English poets appear to have studied the soul more closely than most of the English metaphysicians who confined themselves to the dry domain of intellect or egotism, as the Aryas call it, while the poets soared on the wings of imagination, which forced them to approach the invisible region.

Shakespeare discovered the soul in optimism—"good in every thing"—Milton in the strength of the mind—

The mind is its own place, and in itself
Can make a Heaven of Hell, a Hell of Heaven.

Cowper calls soul "the faculty divine." Wordsworth in its having had "elsewhere its setting." Thomson in its "endless growth and infinite ascent," and rising "from state to state and world to world." Young says that the soul is "conscious of her birth celestial." Akenside says—

The high-born soul
Disdains to set her heaven-aspiring wing
Beneath its native country.

Another English poet to whom the powers of the soul were known is Percy Bysshe Shelley. I collect from his poems the instruction he gave—

The spirit,
 In ecstasy of admiration, felt
 All knowledge of the past revived ; the events
 Of old and wondrous times,
 Which dim tradition interruptedly
 Teaches the credulous vulgar, were unfolded
 In just perspective to the view ;
 Yet dim from their infinitude.

When the power of imparting joy
 Is equal to the will, the human soul
 Requires no other heaven.—*Queen Mab.*

Man, one harmonious soul of many a soul,
 Whose nature is its own divine control,
 Where all things flow to all, as rivers to the sea.

Prometheus unbound.

It is the soul by which mine (form) was arrayed
 In God's immortal likeness.—*Cenci.*

One soul of interwoven flame,
 A life in life, a second birth
 In worlds diviner far than earth.

Rosalind and Helen.

Parnell, speaking of Love celestial, says—

Let it warm me, let it burn,
 Let my corpse to ashes turn,
 And might thy flame thus act with me,
 To set the soul from body free.

Campbell.—Soul of the just ! Companion of the Dead !
 Where is thy home and wither art thou fled !
 Back to its heavenly source thy being goes,
 Swift as the comet wheels to whence he rose :

Longfellow, the American poet, says—

Into regions yet untrod,
 And read what is still unread
 In the manuscripts of God.

Of the Darsanas, Vedantism exercised the most
 potent influence. The Rishis wrote under inspira-

tion. They instructed as their soul light directed them. What they discovered in it, they taught, and it is no wonder that their teachings spread far and wide. India carried on a most active intercourse with foreign nations. Its internal and external trade brought it in contact with the Egyptians, Arabians, Persians, Africans, Greeks, and Romans. Commerce was the connecting link, but it led to the exchange and fusion of ideas. It is remarkable that the ideas which are emanations of the soul, take root speedily, are quickly accepted by those who are fit to appreciate them, transposed themselves to distant climes by the force of their magnetic influence, and were insensibly interwoven as warp and woof of new-formed idealistic culture. In this way we can trace the stream of thought from India to other countries, evidenced by the productions of their philosophers. It is, however, noteworthy that what is *absolutely true*, may appear in the souls of several seekers after God simultaneously, and it is therefore difficult to determine where they first flashed. Judging by the age, the ideas regarding the soul, the splendour of which we feel proud of, grew and fructified first in this land. The Vedantism was largely adopted by the great philosophers, the Suffies in Persia, and several nations. We have shown that it entered into the thoughts of the European philosophers and poets, and the following passage from Hume is a strong proof of the fusion:—

“The divinity is a boundless ocean of bliss and glory ; human minds are smaller streams, which, arising at first from the ocean, seek still amid their wanderings to return to it and lose themselves in that immensity and perfection.” Sir W. Jones observes—
 “I can venture to affirm, without wishing to pluck a leaf from the never-fading laurels of our immortal Newton, that the whole of his theology and part of his philosophy may be found in the Vedas, and even in the works of the Suffies.” Colonel Vans Kennedy says that “Vedanta is the most spiritual system that was ever imagined by man. Vedantism culminates in তত্ত্বমসি, ত্বং তৎসত্যম্ অসি ভবসি।—*Thou art true.* Nothing else is except the soul, where thy effulgence is. This is the *Nyaya* view. The Vedantic view is তৎ (*tat*), means God, and ত্বং (*twam*), means human. অসি (*asi*) means the union of the divine and human.

CHAPTER II.

DEVELOPMENT OF THE SOUL.

THE Katha Upanishad says—"The fathers, too, shall thou behold; the heroes, too, who in battle died, the saints and sages glorified, the pious, bounteous and kings of old." In the Satapatha Brahmana there is a hymn—"The perfect men, great sages, cast off their old bodies and ascend in new ones of splendour like the sun; and in chariots of fire." According to the above authority we have three births--the natural, regenerated, and spiritual, and those who rise to the spiritual life are in pure eternal light. Naturally the soul is undeveloped or in bondage. It is for the enjoyment of freedom that it is kept in bondage. It is true that the soul by nature is a *God* power, but according to the mode of development it is differently developed in different persons. We may be of the most acute intellect and prosper in this world, but may be deficient in the *soul principle*, and when we die, we have to unlearn what we learnt here, and receive a different education such as will fit us to progress in the next world. Nothing therefore is so essential for our eternal interest as to know what soul is and how it should be developed.

The hindrances to the development of the soul Vedantists classify under five heads. They are nutrimentious, vital, mental, intellectual, and blissful. The soul state or the Samadhi or Nirvana state is free from the above states. Now the brain and

its different organs for different purposes, all for this world, envelope the soul. It is therefore necessary to have a clear idea of the means by which the soul can be separated from the brain and its organs. The Vrihad Aranyaka Upanishad names the following fetters:—(1) vital air as it is enhanced by the downward air; (2) tongue as enhanced by speech and taste; (3) eye enhanced by color; (4) ear enhanced by sound; (5) mind enhanced by desire; (6) hands enhanced by action; (7) skin enhanced by touch.

Another classification of the hindrances is what arises from self, from external causes, or from the agency of disembodied beings or accidental causes. But these have all reference to the brain or mind. Another classification is the three Gunas or states of mind, *viz.*, goodness, passion, and foulness. Gita says that "each of the Gunas confineth the incorruptible spirit in the body. The Satwa Guna, because of its purity, is clear and free from defect, and entwineth the soul with sweet and pleasant consequence and the point of wisdom. Goodness, which we see here in many mortals, is an elevated state of the mind, and approaches the *blissful* state, one of the five coats of the Vedantists, but neither the one nor the other is the soul state.

Trance or the ecstatic state is often erroneously considered the soul state. It may be a state under spirit control, or it may be a state by itself. Our thought must be elevated, and we may be able to speak inspira-

tionally. But this state does not come under the soul state. Those who are known as mystics and spiritualists are of different progressive culture resulting in the development of some powers of the soul. Although the persons partially developed know that they have to journey further, they are dazzled by the splendour they achieve, and do not think of the higher felicity. Swedenburg possessed a soul which travelled beyond the horizon of this world, which saw what the next world is. He wrote that "the soul of wisdom lies in the acknowledgment and knowledge of the Deity." He professed to have seen the summer land, and records what he saw there. His biographer says that "he did not attain to the human soul, he clearly saw soul is finite; that it is part of a purer world, it is subtile and all-pervading, has an ethereal envelope, and is in the perfect shape of the human body." He adds that the soul "being a superior spiritual substance, receives influx immediately from God." There is a passage in Swedenburg's Diary which is worthy of consideration. He says—"I have been for thirty-three months in a state in which my mind is withdrawn from bodily affairs, and hence can be present in the societies of the spiritual and celestial, yet whenever I am intent upon worldly matters, as I have cares and desires about money (such as caused me to write a letter to-day), I lapse into a bodily state, and spirits, as they inform me, cannot speak with me, but say they are in a manner absent."

Among the modern spiritualists, Andrew Jackson Davis stands pre-eminent. He is distinguished for uncommon clairvoyance not confined to this world, but extending to the spirit land of which we have graphic descriptions in the "Death and After-Life" and in the "Heavenly Home." Clairvoyance is one of the high powers of the soul. The question now is, is Mr. Davis always in a clairvoyant state? He himself says in the "Death and After-Life" when asked—"Why, Mr. Davis, are you not all the time conscious of the presence of the spiritual world?" And my answer has been "No; I could not be and live." Others have asked "Are you not personally and frequently in contact with spiritual beings?" And I have replied "No." I could not be frequently in contact and yet keep physically healthy, and be mentally able to attend to the ordinary duties of my life." And again some ask—"Are you not constantly and consciously associated with ideas and thinking of great principles?" And others seem to think that I should appear uniformly abstract and look ghostly, like the last remains of an evangelical minister. Far from all these opinions are the facts; for I substantially feel my feet within my boots, and my bodily sensations are strictly normal—are as solid and natural as those of any person in this assemblage, and I am generally free from disease and abnormal condition."

The knowledge beyond sensuous consciousness has been verified by numerous cases. The instances of

the Countess of Laval, Captain Marryat, De Quincy, Sir Humphrey Davy, the Maid of Saxony, related by Coleridge, Cabanas, Conderset, Condillac, and the illustrations of Abercrombie are to the point. The manifestation of thought during sleep and dream is evidenced in Coleridge, the Queen of Navarre, Fontaine, Voltaire, Thomas Campbell, Tartine, Benjamin Franklin, Father Macgnar, Condillac, &c. Henry Zschokke possessed what he himself describes "a singular kind of prophetic gift, which I call my second sight, but which has ever been enigmatical to me." He so far developed another remarkable power, which some mediums show, in speaking languages unknown to them, to which Judge Edmonds bears his testimony. He says—"I have seen a person who knew nothing of music, except a little he had learnt at a country singing school, go to a piano and play in perfect keeping and correct the several parts of the overture to an opera." He adds, Governor Talmadge writes "My youngest daughter, aged thirteen, plays on the piano by the inspiration of spirits like an experienced performer. She knows nothing of notes or music, and never played the piano before in her life."

• In ancient India the subject of the development of the soul was closely studied. The Arya sages were engaged in abstruse thoughts, and the results were subsequently reduced to writing. Kapila began the enquiry. Pátanjali elaborated and systematised the Yoga Shástra. Yoga is of two kinds—

Gñān Yoga or Rāja Yoga, and Kriyā or Hata Yoga. The one treats of contemplative devotion, and the other of the control of the vital life. The subjugation of the vital life being the first requisite for the development of the psychic power, every Yogi is required to practise Prānāyama, "which is performed by three modifications of breathing. The first act is expiration, which is performed through the right nostril, while the left is closed with the fingers of the right hand; this is called Rechaka: the thumb is then placed upon the right nostril, and the fingers raised from the left, through which breath is inhaled; this is called Puraka: in the third act both nostrils are closed and breathing suspended; this is Kumbhaka: and a succession of these operations is Prānāyama."

The philosophy of this exercise is that it tranquilizes the mind. Directions for different modes of sitting are given. Adopting Bhadrāsana or Siddhāsana the Yogi should exercise his will power to go beyond the brain, and mingle with the sky. He should think that he is with the sky or the sky is within him. While thus exercising to control the vital bondage, and to elevate the brain, the Yogi should meditate on the Divine Light.

His attitude should therefore be *Khechari*,* or

-
- * মনঃ স্থিরং যস্য বিনাবলম্বৎ
বায়ু স্থিরো যস্য বিনা ধিরোধনং ।
দৃষ্টিঃ স্থিরা যস্য বিনাবলোকনং
সেব মুদ্রা বিচরন্তী খেচরী ॥

He who can keep his mind and breathing calm, and can see without effort, practises *Khechari*.

towards the sky which means that he may gradually succeed in looking *upward*. Another teaching is that the Yogi, while in the exercise of *Pránáyama*, should concentrate his will force on the region between the two eye-brows or on the point of his nose, it being necessary to fix his will on one object only, which is called *Sabikalpa* and gradually becomes *Nirbikalpa*, or on no object.

The teaching of the Vishnu Purana is—"By the union of prayer and meditation, let him behold soul in himself." Prayer is to be not in words, but in the psychic exercise or the exercise of the will power, that it may transcend the brain and reach the infinite world. This will result in the absorption of the knower, knowledge and knowable in the soul. The knower is the intellectual coat, knowledge is the mental coat, and knowable is the elemental product through the senses, all coming under the domain of the mind, where all bondage is.

By such meditation the mind is overwhelmed with light. It ceases to dream.—*Prasna*.

Another instruction contained in the Gita is—"He who having closed up all the doors of his faculties, locked up his mind in his own breast, and fixed his spirit in his head, standing firm in the exercise of devotion, repeating in silence 'Om' the mystic sign of Brahma, thence called 'Ekákshar', shall, on his quitting this mortal frame, calling upon me without doubt, go to the journey of supreme happiness."

In the golden (luminous) highest sheath, the knowers of the soul know the Brahma, who is without spot, without part, who is pure, who is the light of lights.—*Mandukya*.

Prāṇāyama leads to reverie or abstraction, and is followed by Pratyāhāra or the suspension of the senses and the non-reception of external impressions. This state is followed by Dhāraṇa or abstraction from breath, mind and natural wants and tranquility from all sensual disturbances. It is the somnambulistic state which is followed by *dhyāna* the clairvoyant state. *Samādhi* or the *nirvāna* or the spiritual state is the last state.

These different states may be created by Yoga or spiritual agency. The effect of both is the development of the psychic power. They may not be lasting in the natural body, but the *samādhi* state is the culmination of the different antecedent states, and when once created, it does not disappear.

When there is no darkness (when all ignorance has disappeared,) when there is neither day nor night, neither existence nor non-existence (all differences have ceased); then there is the all-blessed even alone.—*Swetaswatara*.

The spirit of Theodore Parker says: "I know of no reservoir of intelligence; I know of no quality of thought save that which is clothed in individuality; it is human, it is spirit, it is angelic, or it is divine, according to the degree of its embodiment or unfoldment."

I shall purify my body, and becoming free (by the aid of *dhyāna*) attain, verily attain, the uncreate Brahmaloka.—*Prasna*.

Let a man worship the soul as his place. Whoever worships the soul alone as his place, his work does verily not perish. For whatever he desires from his soul, he obtains.—*Bṛihad Aranyaka*.

The same authority says that the soul is light itself and the soul is knowledge. The occupation of those who reach the soul state is endless. "He who perceives (soul) thinks this, knows this, delights in soul, sports with soul, consorts with soul, takes pleasure in soul, becomes self-resplendent."

The *Prasna* says—"He who dwelling in knowledge is within knowledge, whom knowledge does not know, whose body is knowledge, who from within rules knowledge, is thy soul, the inner ruler, immortal."

Sankara says—"The highest place, the highest state of the soul is when it exists as the soul in its inherent nature."

Yagnavalkya taught—"Seek the knowledge by devout meditation." "In vain," said he, "do pilgrims wander from one *tirtha* (sacred place) to another. The real *tirtha* is the soul." When Janaka reached the state above *me and mine*, he said—"I am the master of immense wealth, but I possess nothing. If Mithila, the chief city of my kingdom, be reduced to ashes, nothing of *mine* shall be lost. He who

realizes the soul separately from the elements, realizes God.—*Mahábhárata*.

The description of a Yogi given in Yoga works is as follows:—

সৰ্ববাস্তবাবিনিমুক্তঃ সৰ্বচিন্তাবিবৰ্জিতঃ । Free from all states and all thoughts.—*Hatapradipika*. দৃষ্টিঃ স্থিরা যস্য বিনৈব দৃষ্টাৎ বায়ুঃ স্থিরো যস্য বিনাবরোধাৎ । চিত্তং স্থিরং যস্য বিনাবলম্বনাৎ । He who sees without seeing, who controls the vital life and the mind without effort is a Yogi.—*Amanaska*. ন দৃষ্টি লক্ষ্যানি ন চিন্তবন্ধো ন দেশকালো ন চ বায়ুরোধঃ । He perceives nothing perceptible, no bondage in the mind, no limitation in time or space or in the vital life.—*Yogatārābali*.

A large number of spirits and spiritualists have told us that there are seven or more spheres in the spirit world, that there are houses, gardens, mountains, rivers, birds, flowers, &c. There are social relations, educational societies, &c. The *Atharva Veda* was the first which treated of the pleasures, gratifications of desire in some of the spheres, and of domestic and social relations. The spirits who are in spheres cannot be so advanced as the spirits who are above the spheres or who are not subject to the limitations of time or space or of mental conditions arising from the sympathy between mind and nature. They do not teach us because we are not sufficiently advanced to appreciate them. We judge of spirituality by the human standard, and we are therefore gradually elevated by spirits whom we can follow.

The spirit of Hafed gives a proof of the soul-culture in India. He says—"I have known noble-minded men also among the Brahmans of India, who, though in creed prove Jew, or Christian, were morally superior and therefore more likely than multitudes of these to get a higher position in spirit-life."

"Some men," says the Gita, "by meditation, behold with the mind the spirit within themselves; others according to the discipline of the Sankhya (contemplative doctrines) and the discipline which is called *Karma yoga* (practical doctrines); others again who are not acquainted with this, but have heard it from others, attend to it."

Those who fail to realize the soul state here develop the subtile body called by us *Linga* or *Sukshma Sarira*. The spirit of Swedenborg says—"Spirit body or spirit matter is intangible, and it is so sublimated that it is like electricity almost. We do not pass grossly through marble, but we *will* and like a current of electricity we pervade matter. Our clothing is adapted to our conditions, and thus we are able to take with us whatever is on us."

All surroundings, clothing, houses, &c., are from the will power and show the mental condition of the spirits. As a spirit is advanced, his surroundings and external requirements or requirements of the mind diminish. In certain spheres we have picturesque scenery, animals and birds suited to the condition of the spirits of those spheres; but they disappear in higher spheres.

Dr. Peebles, from the teaching of the spirits, says—“Spirit life is an active life, a social life, a retributive life, a constructive life, and a progressive life, and that reason and affection, conscience and memory, go with us into the future state of existence.” He also says—“There are schools and lyceums, massive libraries, and everything to charm, educate and unfold the soul, and that the light of their love is the sunshine of their souls.”

The solution of several of the spheres exhibiting the scenery of this world, *viz.*, green meadows, deep mossy banks, clear meandering streams, stars of diamond beauty, harps of coral gems, fields, fountains, &c., is to be found in the Sankhya Karika, which says—“Nature is the benefactress of soul, of unrequiting soul. How? By the characters of men, gods, and animals; by circumstances involving pain, pleasure and insensibility; by the properties of the objects of sense: in this way, by having by various means exhibited herself to soul, and shewn that ‘I am one;’ thou art another; having done this, nature deserts.” It says further—“When the consequences of acts cease, and body both gross and subtile dissolves, nature to individual soul no longer exists; and soul is one, single, free, *Kevala*, or obtains the condition called ‘*Kaivalyam*’ which means insulation or freedom.”

We shall gradually dwell on the stages of the spirit education, which, we will endeavour to show, culminates in the absorption of all that is

external or in communication with nature, in the internal, or *the soul*.

The education of a spirit is in the absorption of the diversity in unity, the phenomenal in the real, the external in the internal, or, in other words, the non-soul in the soul principle. This is the aim of the Yoga. This is also the work of the higher spirits. The undeveloped spirits, whom we call evil or elementary spirits, progress in being brought in contact with us while we benefit by the development of our psychic power through mediumship. This world and the next are thus linked together and are based on mutual good.

Some call the subtile body the spiritual body, some the magnetic body, some the astral body, some the atmospheric body, some *ākāśa* or life fluid. Akasa means sky. The direction in the Yoga exercises that the Yogi should, in trying to rise above mind, think of the sky, externally and internally is based on the idea that the soul has an affinity with the sky. All subtile bodies are not alike. Those which are unimpressionable, and are not confined to the brain cease to be in mediumistic state and become adepts here. Instead of being controlled by spirits, they are powers themselves, and like advanced spirits, they *will* and act for their progression and for the progression of undeveloped spirits. Those who do not realize the subtile body not confined to the brain and die, have to be educated in abstraction and isolation in the spirit land.

As to the life after death, the Katha Upanishad says, some spirits are re-incarnated, while others remain in the earth. Their progress depends on their acts and intelligence. In "Art Magic," by Emma Hardinge Britten, the spirits are divided into mundane, sub-mundane and super-mundane. The author says—"The gradations of elementary existence extend as far as we have intimated down to the very lowest depths. There are beings whose rude embryonic life corresponds to the lowest species of plants, earths, stones, metals, and minerals." These and other classes of elementaries are the spirits who, the Katha says, "remain in the earth." The above author continues—"Miners, fishermen, sailors, florists, metallurgists, all individuals who find their spheres of labor in special departments of nature, are surrounded by elementary spirits of a correspondential character." Of the earthly spirits, the Ghostland, edited by the same author, says—"There are spirits of the flood, the fire, the air, spirits of various animals, spirits of plant-life, in all its varieties, spirits of the atmosphere, and planetary spirits, without limit or number. The spirits of the planets, and higher worlds than earth, take rank above any of those that dwelt upon or in its interior. These spirits are far more powerful, wise and far-seeing than the earth spirits."

Every subtile body attainable here or after death is not equally elevated. According to the Vedantic theory, the subtile body is composed of

the external organs, the five airs, the mind and intellect. Dr. Peebles says—"The spiritual bodies are perfect in structure and function, their hearts throb, their lungs expand, their ears hear, their lips speak, their eyes behold the friends that had previously crossed the crystal river; and still they wander." The development of the subtile or the spirit body depends in a great measure on its being more in affinity with the soul than confined to the nature principle. This is the preparation we have to make, and there is no alternative but the spiritual means—spiritual exercise, and spiritual devotion. The embodiment of a soul in flesh may be under favorable or unfavorable circumstances. The physical causes, as well as the moral influence of the mother during the conception act on the embryonic being as regards the easier extinction of its mortal envelope. The author of Art Magic says—"It is in this luminous astral spirit, this concentration of all force, life, heat, motion, and imponderable essence, this invisible, 'supernatural fire,' as the ancient theosophists termed it, that the power resides to make spirits visible to mortal eyes, to exhale forces, so that they can lift bodies, make sounds, and produce all the manipulations by which spirits and mortals can commune with each other." We will recur to this subject when we treat of mediums.

The powers of the subtile body, according to the Sankhya Darsana, are eight-fold, viz.: 1, Anima; 2, Mahima; 3, Laghima; 4, Garima; 5, Prapti; 6,

Prakamya, 7, Vasitwa, 8, Isitwa. These powers consist in shrinking into a minute form to which everything is pervious, or enlarging to a gigantic body, or assuming levity (rising alongside a sun-beam to the solar orb), or possessing unlimited extension of organs (as touching the moon with the tip of a finger), or irresistible will (for instance, sinking into the earth as easily as in water), and dominion over all beings animate and inanimate, faculty of changing the course of nature, ability to accomplish everything desired. The first four powers relate to the body and motion. The fifth predicting future events, understanding unknown languages, curing diseases, divining unimpressed thoughts, understanding the language of the heart. The sixth is the power of converting old age into youth; the seventh is the power of mesmerising human beings and beasts, and making them obedient; it is the power of restraining passions and emotions. The eighth is the spiritual state; the absence of the above seven proves that in this state the Yogi is full of God.

In Pátanjali's Yoga S'hástra, it is stated, that by intensely profound meditation, "accompanied by suppression of breath and restraint of the senses, the Yogi acquires the knowledge of everything, past and future, remote or hidden. He divines the thoughts of others; gains the strength of an elephant, the courage of a lion, and the swiftness of the wind, flies in the air, floats in the water, dives

into the earth, contemplates all worlds at one glance, and performs other strange feats. This power is called occultism, and was largely developed in India. It is still to be found in the ascetics and Yogis.

Newman, in his lecture delivered in Birmingham, says—"I firmly believe that saints in their lifetime have, before now, raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases and stopped the operation of the laws of the universe in a multitude of ways. St. Francis Xavier turned salt-water into fresh for five hundred travellers; St. Raymond was transported over the sea on his cloak; St. Andrew shone brightly in the dark; St. Scholastica gained, by her prayers, a pouring rain; St. Paul was fed by ravens, and St. Frances saw her guardian angel."—*Wood's Modern Pilgrims*.

Sāṅkhya says—"It (Yoga) prepares the soul for that absorbed contemplation by which the great purpose of deliverance is to be accomplished." It further says that such power, however transcendent, is not sufficient for the attainment of beatitude, i.e., union with the divine power, or in other words, the attainment of the soul-state. The Vedānta says that "When the knowledge of God is less perfect, the Yogi possesses transcendent powers." But this is not the finality of this life. Theosophy is therefore the end. Yoga and spiritualism are the means.

The purer the mind is, the higher is its power, which manifests in several conditions, such as trance, ecstasy, somnambulism, clairvoyance in different forms, psychometry, &c.

In Prasna Upanishad, allusion is made to the elevated state of the mind. It says, when the sensuous organs are excited, the mind sees what it saw, hears what it heard, reflects what it reflected on. In fact, the mind then assuming the function of the soul, sees what it saw and what it did not see, hears what it heard and what it did not hear, reflects what it did not reflect on, and what is partial and whole. When the mind is overwhelmed with brightness, it does not dream, and the felicity of knowledge flows.

These powers may be subjective or mediumistic. These powers demonstrate wholly or partially, the development of the subtile body or of the psychic force, which underlies the nervous system. A high manifestation of the subtile body is the clairvoyant power of high order by which the spiritual world is seen, as is evidenced by E—, who lived at Dr. Haddock's house, Cahagnet's subjects, Swedenborg, and Andrew Jackson Davis. But it is another question whether the development of the clairvoyant power without the development of the soul, of which it is a power, can enable one to possess the same lucidity which he obtains from the soul-state.

The Mātri Upanishad says—"When the pure intelligence is seen in its unity, then it is divested of effect, cause and action, it is bare of title, likeness or predicate."

The development of the inner life being clearly the intention of Almighty God, we see that our dominant thoughts and feelings are allowed to have full scope till they are displaced by the surging of other thoughts and feelings which again have their remission, and are succeeded by other strata of thought and feeling. In this way our inner life is formed. In this way we *are made* to elevate our thoughts and *work out* our own salvation.

The processes which we have to go through, and the corrective measures which are applied to us, *viz.*, education through pain for the gradual extinction of the carnal will, are also to be observed in the spirit world. Affinity is the great law here and there. Hence there are different spheres, sub-spheres and groups. As we sow—as we work, so we reap. The desire of every one is left uncontrolled, and in freedom we go on, being divested of our grossness and progress in purity. Those who are really spiritual, have full scope for their spiritual aspirations. Those who are universalists or optimists find large field for their broad views. Pessimists and other classes, with reference to their intellect and ideas, go on improving according to the development of the inner life. The effects of favourite studies of particular sciences and arts are not lost. Newton, Franklin,

Shakespeare, Bacon, are all subjectively prosecuting what they objectively taught here. All the objective become gradually subjective realities there from the soul power. Will-force is the great force. It creates surroundings as required. We live in *externalism* till we are *subjective* and thus go on progressing. The ultimate destiny of the soul emancipation is progression in wisdom, pure love and felicity, with the Light of Light. The higher therefore the circle is, the brighter is the light, and the more it is devoid of surroundings.

The Aryas rose above sensuous consciousness, and looked upon the inner light free from sensuous taint, as the true source of knowledge. The Buddhists also valued soul knowledge as the best source of knowledge. They set no value on "the various kinds of knowledge; ear knowledge, eye knowledge, taste knowledge," and they thought that "all things that exist in the phenomenal worlds are as unreal as a phantom." The Arya and Buddhist teaching is alike. "The more the self, the I, the me, the mine,—that is self-seeking and selfishness—abate in a man, the more does God's I, that is, God himself, increase in him." The Buddhists aimed at the state of "void" or raising the brain so that it might be free from impression. This state in Yoga is called *manonmayi* or above the mind state. Charles Kingsley says—"Empty thyself and God will fill thee."

The Yoga philosophy of the Aryas attracted the notice of foreigners. The Rev. A. D. Griffith, in his Essay on the Bhágabat Gítá, says—"We are not to be suspected of Hindu austerities; we simply state that the Yoga doctrine is based upon a deep acquaintance with the human constitution and its wants." Swedenborg saw the intimate connection between thought and vital life. He says—"Thought commences and corresponds with respiration. The reader has before attended to the presence of the heaving over the body; now let him *feel* his *thoughts*, and he will see that they too heave with the mass. When he entertains a long thought, he draws a long breath; when he thinks quickly, his breath vibrates with rapid alternations; when the tempest of anger shakes his mind, his breath is tumultuous; when his soul is deep and tranquil, so is his respiration; when success inflates him, his lungs are as timid as his concepts. Let him make trial of the contrary; let him endeavour to think in long stretches, at the same time that he breathes in fits, and he will find that it is impossible; that in this case the chopping will needs mince his thoughts. Now this mind dwells in the brain, and it is the brain, therefore, which shares the varying fortunes of the breathing. It is strange that this correspondence between the states of the brain or mind and the lungs has not been admitted in science, for it holds in every case, at every moment."

This subject engaged his special attention and he discovered the correspondence between respiration and thoughts and emotions, and thus he discovered the links between the body and the soul. He says—
 “Inward thoughts have inward breaths, and purer spiritual thoughts have spiritual breaths hardly mixed with material.”

It has already been stated that the five coats or coverings of the soul are nutrimentous, vital, mental, intellectual and blissful. The first coat refers to the gross body. The vital, mental and intellectual constitute the *linga* source or subtle body. The last is the *kāraṇa* body. The soul, when in the *Samādhi* or *Nirvāṇa* state, is free from all these coats or coverings. The Vedantists therefore hold that till we arrive at the *Samādhi* state, the soul is subject to transmigratory existence in view to purification, although it is a question whether to a disembodied being transmigration is well adapted for that end. There is a good deal of evidence in favor of re-incarnation, if not of transmigration, but it is questionable whether such evidence is conclusive. One of the Sāṅkhya doctrines is—“The virtuous are born again in heaven; the wicked are regenerated in hell; the fool wanders in error; the wise man is set free!” The light which the *Gītā* throws is—“The Almighty receives neither the vices nor the virtues of any one. Mankind are led astray by their reason being obscured by ignorance, but when that ignorance of their souls is destroyed

by the force of reason, then wisdom shineth forth again with the glory of the sun, and causes the Deity to appear. Those whose understandings are in him, whose souls are in him, whose confidence is in him, and whose asylum is in him, are by wisdom purified from all their offences, and go from whence they shall never return."

The Sāṅkhya Kārikā says—"Soul's purpose is either fruition or liberation, and to accomplish one of these, subtile body passes through different conditions." These conditions are gone through in the spirit land. There are low spirits who do not reach even the lowest sphere.

Yoga is the well-known means of developing psychic power, and gradually the soul. In India, not only men but women practised Yoga. In the Aranyakāṇḍa of Rāmāyana, there is an account of a Yogini who burnt herself, and her subtile body like lightning brightened all around. Sati is known to have separated her soul from body by will force. Sitā received spiritual instruction from a Yogi before she was married. Sāvitrī was the incarnation of self-abnegation. Umā before her marriage practised Yoga. Kālidāsa, in his celebrated poem Kumār Sambhava, gives the following description of her:—"The effulgence of the soul is from the coronal point. Seeing light emanating from her head and brightening her eyes, the moon blushed. The nine gates (sensuous organs) being closed, her soul reached the Samādhi state, and was seeing the

great soul." "Kapila instructed his mother Devahuti in the Yoga Shástra, of which an account is to be found in the 3rd Book of Srimat Bhágabat. Women were divided into two classes, viz., Brahmabáдини and Sadyabadhu. The former worshipped God by developing their soul powers, and did not marry at all. The latter, while studying God and soul, married. Kunti prayed that she might have adversity constantly to intensify her devotion to God.

Owing to the beneficent providence of God, spirits of different powers work on us in numerous ways according to the light and power they possess, and are imperceptible to those on whom they work till their spiritual vision is opened. This is the secret of mediumship. This development of the soul or attainment of the Samádhi is preceded by the manifestation of several powers of a special nature known as special mediums. For a list of the mediums, I refer the reader to Davis' Inner Life and Present Age, Clark's Plain Guide to Spiritualism, p. 169, and other leading works. Allan Kardec says, the principal are mediums for physical effect; sensitive or impressible mediums; auditive; speaking; seeing; somnambulistic; healing; pneumatographic; writing or psychographic.

If we observe keenly there is a close affinity between the stages of mediumship and Yoga, the finality being adeptship possessing large occult or psychic powers or the soul state, or an approxima-

tion to it. The subtile body is the body of the soul, and being considered a bondage, it gradually disappears in those who reach the soul-state.

"He whose mind is replete with divine wisdom and learning, who standeth upon the pinnacle, and has subdued his passions is said to be devout."—*Gita*.

That work further says—"The Yogi of a subdued mind, thus employed in the essence of his devotion, is compared to a lamp standing in a place without wind, which waveth not. He delighteth in his own soul, where the mind, regulated by the service of devotion, is pleased to dwell, and where, by the assistance of spirit, he beholdeth the soul."

Again—"He whose mind is endowed with this devotion, and looketh on all things alike, beholdeth the supreme soul in all things and all things in the supreme soul."

We have no distinct idea as to what constitutes mediumship but believe any person sooner or later can be developed as a medium. It is generally supposed that sensitive and impressionable persons are easily developed as mediums. History tells us that several persons of religious culture were mediums. The Rishis were mediums, and in many cases adepts. Christ communicated with spirits. St. Paul had a spiritual vision. Melancthon says—"I have myself seen spirits, and I know many trustworthy persons who have not only seen them, but carried on conversation with them." Luther, Calvin, Baxter, Knox, Oberlin, and

other eminent persons, testify to the existence of spirits. In ancient India, the veil between the seen and unseen world was rent by the force of Yoga, and the spiritual eye of the Rishis was opened. They found that the mission of the soul was "to protect the good, to attend the gods, and to be like them." The spirits turned back to the earthly life "to sow righteousness and succour it," and to guide spirits in the intermediate stations. Communication between the spiritual and mundane world was thus discovered here in the earliest times. Modern spiritualism, though not advanced by Yoga, but by knowledge of psychic law deduced from an induction of spiritual phenomena confirms what the Rishis knew by Yoga.

Mediumship may thus be reestablished by the spiritual agency or by Yoga. Mediums may be controlled by spirits of different classes, and even by spirits living on or under the earth. Spirits gravitate towards each other by the law of affinity, and it is their inner life that forms circles or spheres. The undeveloped spirits are dark, and their assemblage is called *sunless* in the Upanishads. The Rig Veda mentions—"Suns in heaven, Vishnu's beloved abode, where men devoted to god rejoice." The Atharva describes this realm as the realm of "perpetual life and glory." The Gita says that "this realm is not illumined by the sun or moon, but by the 'Primeval Spirit,' whence the spirit of life for ever flows." This heaven is not

territorial, but is created by the effulgence of the advanced souls emanating from the Central Sun. As to the processes of purification, transmigration was unknown during the Rig Veda period. Manu and Yágnavalkya advert to the "restoration and original better station" of the undeveloped spirits. These words require an explanation. Satapatha, Bráhmaṇa says—"By knowledge men ascend to that condition in which desires have passed away." The knowledge here means the knowledge of the soul. Taittiriya Upanishad says—"In the ether, within the heart is placed the *Pu-rusha* (soul), whose nature is knowledge, who is immortality, radiant like knowledge." It is the want of this knowledge that adds to the number of elementary or dark spirits. I have already stated that the subtile body is composed of the last four coats, but it appears that there are earthy spirits who are not entirely devoid of the nutrimentous coat.

If the undeveloped spirits who live in the earth or under it do not actually eat, they enjoy the aroma of human food. Authenticated stories have been given of spirits requiring half burnt fish. Calmet speaks of "apparitions in solid bodies that talk, and walk, and eat, and drink." A late number of "Light" contains two articles, *viz.*, 'Sensuous Spirits,' and 'Spiritual Teachings,' which confirm the above view. There are numerous proofs of spirits having been seen in human shapes. Sergeant

Epis, speaking of the materialization of spirits, mentions that Katie, who came through Miss Cook, showed large hands with beautifully shaped nails, skin beautifully smooth, waxlike or marble-like, originally no bone, but afterwards bone. All this is owing to the will force of the subtile body, which Sir Humphrey Davy thinks is "ethereal matter," bearing the relations to heat, light, and electricity, which they bear to the gases. As elementary spirits, who have not at all approached the soul principle, are not devoid of passion, their carnal desire cannot be extinct, although such desire must be casual and weak. As to the working and strength of the other coats, the mental and intellectual play the most important part. The idols which take possession of us here continue in after-life. Spirits brought up as idolaters appear before men, and beg them to offer funeral cakes at Gayá for their salvation. Europeans, Mahomedans, Jews, &c., instructed in their respective creeds, continue in their gloom until they are blessed with the light of their soul, and find, according to the words of the Gita, that "the Almighty receives neither the virtues nor vices of any one." Our life is the life of education—from distraction to abstraction, from darkness to brightness; from flesh to spirit, from ignorance to knowledge. The only work we have to carry on is to elevate this elemental life, to the life non-elemental, magnetic, spiritual, and eventually divine. Lavater's view is optimistic. He says—"The soul itself, during

its earth life, perfects the faculties of the spiritual body, by means of which it will apprehend, feel and act in its new existence."

We quote the teachings of some spirits bearing on the great subject of progression.

Spirit of Bacon.—"Yet there are spirits who know everything in relation to the circumstances which gave birth to Christ. They are far above my position. They occupy those glorious spheres, where all that can be known of God is revealed to them. But those omnipotent truths we are not permitted to know for certainty, till we are divested of all that is gross in our organization and all that is of error in our minds."

Mere death does not help us. Those who die without that spiritual knowledge or realizing the spiritual state, but full of grossness, are weighed down, says the spirit of Swedenborg, by "their own density, and sink down to the places lower than earth." According to another spirit—"Spirits are as low as the lowest in the body." The spirit of Swedenborg tells us that "I never saw a spirit sick in body, but I have seen spirits suffering from a kind of pain. They hunger, they thirst, but only as they are mixed up with matter in a greater or less proportion, and the farther they advance, the more refined they become."

There is a beautiful teaching of the spirit of Swedenborg which is cheering to the soulists—

"Yes, behold the spirit's range, above conception, far away to the east and west, to the north and south—with worlds on worlds, and spheres on spheres,—where the light of suns unnumbered develops the mighty manifestations of its Father and God. Where reign worlds, bright and dazzling, and exceeding even the wildest dreams of spirit enthusiasm, filled with beings more brightly beautiful than beauty's impress on the image of its creator; yes, again yes, when the thought stretched beyond itself is the soul's heritage—its eternal birth-right"—

"Out in that region of infinite light;
Where the soul of black man is pure as the white."

When every being is created by God, whatever his fate may be in this world, eventually he shall have what is intended for every one.

The "beings more brightly beautiful," spoken of by this spirit of Swedenborg, will be found alluded to in the Mahābhārat. The sphere described to be highest is where "none can proceed who are devoted to objects of sense, or who are the slaves of dishonesty, avarice, anger, delusion or malice; but only the *unselfish*, the *humble*, those who are indifferent to pain and pleasure, whose senses "are under restraint, and those who practise contemplation and fix their minds on the Deity."

Those who do not arrive at the spiritual state, but lead unselfish lives, are partially developed, and

with reference to what they seek for, they realize in their spirit, culmination of the powers of the soul directed to their particular pursuits.

In illustration of this truth I will give a few teachings of some spirits.

Margaret Fuller Ossole.—Oh, hasten the day when woman shall stand upon the same platform as man, and hand in hand with him as helpmate and counsellor, friend and assistant, she will look forward, heart to heart, her whole soul thrown into the interest of humanity.—*Banner, 9th October 1880.*

William Ellery Channing.—We are saved intelligently. We will grow through the consciousness that is within us. The divinity that is ours, is our immortality. As humanity grows out of the superstitious error, breaking through the crests which ignorance and folly have heaped upon it, will the hearts of men be attached anew to those glorious and divine strains, which angels chant in chorus, breathing only aspirations for light, for strength to do the divine will of our Father and to be brought nearer his abiding place. There is a divine unity of purpose running through the whole plan which humanity has never yet discovered.—*Banner, 4th September and 2nd October 1880.*

On the progression of spirits he says—"Compare us to an æronaut, who rises little by little in the air. When he leaves the ground, a very small circle can perceive him; as he rises, the circle enlarges for him, and when he has reached a certain height,

he appears to an infinite number of persons. So with us; a bad spirit, who is still attached to the earth, remains in a very restricted circle, in the midst of persons who see him. If he grows in grace, if he becomes better, he can talk with several persons; and when he has a superior spirit, he can radiate like the light of the sun, show himself to many persons and in many places at the same time." —*Kardec's Book on Mediums.*

John Pierpont.—We must have more of the devotional element in our lives on earth, if we would become fitted to embrace that higher life above where angels and archangels join in chorus their praises to the Father of all life and being.—*Banner, 18th September 1880.*

George Thompson.—I live in a sphere of thought instead of things. I am surrounded by atmosphere of minds instead of atmosphere of natural bodies, and time and space form no component part of my spiritual existence.—*Banner, January 1880.*

I say freedom—bright, beautiful, and perfect—was the only object of my life, and yet the freedom nursed in my capacity bore no comparison to the grandeur of the meaning possessed by that world in the state of my life which now claims my energies. I am not aware of objective existence at all. I do not wish any home. I am in the hearts and souls of my friends. Can I tell you that rivers and mountains, hills and villages, do not express to me what I call the spirit land? If I return to you

in the material and endeavour to explain the glories of this state of things, it is like speaking of love. Who has never felt its purifying and uplifting power; who shall tell by words of love what strength there is in its thrilling presence?—*Banner*, December 1878.

Clarkson, Wiberforce, and others who lived and fought for freedom, must be in higher spheres.

Henry Clay (Davis's Death and After-Life).—

And the beauties of knowledge are increasingly unfolded. More vast and commanding becomes the widespread plan of glory as we travel on in our heavenly path guided by wisdom supreme and love unbounded.

Theodore Parker.—More and more the soul rejects the form, more and more the spirit in oneness abides.—*Banner*, 19th June 1879.

This is a confirmation of the teaching of the Rishis.

Theodore Parker speaks of the education of the spirit.—“In spiritual life there is another state of being—a period of retro and introspection, an era of self-examination that comes to each on reaching the spirit shore which includes all experiences, and gives you for the first time the opportunity of measuring the past.

Many spirits seem not to understand how or why their raiment changes so rapidly and completely, and such experience a sensation of unrest; but this feeling wears away after a while, and we become aware

that we live from within, not from without, and that the real realm of existence is that which unfolds from the interior."—*Banner*, 24th May 1879.

The spirit explains the diversity of occupation—"As on earth, so in the spheres, God bestows upon man the freedom to choose his own path to happiness; and as no two things are constituted precisely alike, so no two find their happiness in precisely the same objects or occupations. Variety—infinite, unbounded, illimitable as space and enduring as eternity—is marked upon all God's work." Another spirit says—"The air, the water, the earth, the living, moving beings, have all of them attributes and properties unknown to us on earth, but which seem necessary to and communicate with a more refined and elevated state of existence," and "that pleasure lives with us in the spheres, and is not dropped with that outer garment which received protection from the weather."

Prince Hafed was asked whether spirits prayed? He replied—Not as you do; our prayer is action. We are for ever engaged in the work of trying to enlighten those who are still in darkness—those who are lower in condition than ourselves.

There are some teachings which are of the highest importance.

Swedenborg and other spirits.—Why, it takes an eternity to reach the celestial spheres. I mean ages on ages shall roll away before progression can develop attributes to entitle us to a residence in heaven.

Then as to the spheres, the spirit of Bacon says—
“Mind, purpose, and action constitute the division in spheres. The ultimate destiny is to assist God in the administration of his laws.”

The spirit of Judge Edmonds.—The immortal soul has other work than singing and praying for men. It has a grand labor to perform which begins with its entrance to the spirit world, carries it from one step of progress and perfection to another until it becomes pure and beautiful and divested of all earthly grossness and passion and approaches nearer the great centre of light and universal love.

What our Rishis discovered within themselves is capable of being verified by persons intent on attaining a spiritual life, and the teachings of spirit friends are much to the same effect.

Judge Edmonds sees the spirit of Bacon in the Spirit land and receives the following instruction :—
“Your mind still tethered by external habits, is not adequate to entire spiritual perceptions. Angels look into the lowest depths and find godlike principles there.” Bacon did not reach the soul-state when he died, and he says—“Though I pretend to a certain degree of advancement, yet there are conditions above my sphere where reside spirits whose bodies I cannot behold, only when my mind, like your own, is in such a state that they can act upon it as certain spirits did on yours by visions and imagery.”

Edmonds received the foregoing message when he was in flesh. As to the correspondence and education in the spirit land, the spirit of Bacon says—"Spirits after leaving the body are conducted to localities adapted to the capacities and conditions of their minds in reference to education, society, and progress." Swedenborg's spirit says—"After the friends have taken charge of them for a while, they remain under their teaching for a time, not sermons or doctrines, but a sort of history of what is before them, and then they are left to the true manifestation of their nature. Now if good and pure, if their minds desire the high and holy, if, in simple language, these affinities are their guide.

There is one teaching from the spirit of Judge Edmond which is instructive.

He says—"Matter, in the sense of spiritual substance, surrounds you and is subject to your bidding. There is no growth independently of mind in spirit life. In spiritual existence I beheld him surrounded by the walls he had himself fashioned like glittering icebergs. He was protected by a barricade of intellectual power from which there was no escape."

This clearly shows that all our surroundings are from our *mind* or brain which we carry with us, and what the spirits say as to the external scenery and their habitations, &c., to which their attention is apparently more closely attracted, afford clear proofs of their not being in high spheres.

We have already stated that Bacon said he did not belong to a very high sphere. His spirit told Judge Edmonds while he was in flesh, he taught unprogressed spirits. Sometimes he read and reflected and sometimes observed the working of other minds.

The love of the soul and freedom from flesh are most emphatically taught by eminent philosophers and spirits. This was so intensely thought that for the purpose of purification, reincarnation or transmigration was and is believed. Our mission is to reach first the state in which, according to Mandukya, all spheres cease and knowledge is pure. This state was perhaps attained by some of our Rishis. These spirits who rise above all spheres, who are all light themselves and approach the Divine Power more closely than other spirits, who are subject to limitations as to time and space and deal in surroundings in view to soul progress.

Brahmagāna Tantra says—সর্ব চিন্তা পরিত্যাগে নিশ্চিন্তা যোগ উচ্যতে । নিমেঘং নিমেঘার্দ্ধংবা সমাধি মধিগচ্ছতি । Yoga means freedom from all thinking and the attainment of the *Samadhi* state which, in the twinkling of an eye, is brought on. A Yogi who once sees the divine light within, does not again return to the brain state.

What does the Yogi see—

আত্মানং কেবলং পশুন্ সংতুষ্যতি ন কুপ্যতি ।

চেষ্টমানং শরীরং স্বং পশ্যত্যন্যশরীরবৎ ॥

He only sees the soul not contented and not disturbed, and his body full of action as another body—

সম দুঃখসুখঃপূর্ণ আশা নৈরাশ্যয়োঃ সমঃ ।

সমজীবিতমৃত্যুঃ সন্ এবমেবলয়ং ব্রজ ॥

Pain and pleasure, hope and disappointment, are alike. Living and dying are same; the state is *laya* or *nirvána*.—*Astábakra Sāmhita*.

There is a class of worshippers who live to attain this state, and to them *Yoga* and its exercise are of paramount importance for rising above the natural life.

It is quite evident from the above work that we had here Rishis of a higher order who, like spirits not belonging to any of the spheres, lived in the free splendour of their souls like free effulgent spirits.

Sankarāchāryya composed the following verses, called *Nirvan Shatakam* after he attained the *Nirvan* state:—

ও মনোবুদ্ধ্য ইন্দ্ৰিয় চিত্তাদিনাহং
ন শ্রোত্রং ন জিহ্বা ন চ ভ্রূণ নেত্রম্
ন চ ঘ্রোম ভূমিন্তেজো ন বায়ুঃ
চিদানন্দ রূপঃ শিবোহং শিবোহম্ ।

I am not the mind, intellect, egotism, heart, ear, skin, eye, tongue, nose, nor the five internal organs, nor I am the sky, fire, water, earth, nor a compound of the five elements. But I am the Great Wisdom Power.—I am divine—I am divine.

অহং প্রাণ সংজ্ঞা নতে পঞ্চবায়ু
 নবা মপ্তবাতুর্নবা পঞ্চ কোষাঃ
 ন বাক্যানি পাদো ন চোপস্থপায়ুঃ
 চিদানন্দরূপঃ শিবোহং শিবোহম্ ।

I am not the vital air, neither watery substance, nor blood, flesh, fat, marrow, bone, nor seminal, nor any of the elements of which the body is composed ; nor I am any of the coats ;* nor am I passion, nor external five active organs. But I am the Great Wisdom Power.—I am divine—I am divine.

ন পুণ্যং ন পাপং ন সৌখ্যং ন দুঃখং
 ন মদ্বং ন তীর্থং ন বেদা ন যজ্ঞাঃ ।
 অহং ভোজনং নৈব ভোজ্যং ন ভোক্তা
 চিদানন্দরূপঃ শিবোহং শিবোহম্ ॥

I am not virtue or vice, nor happiness or misery, nor *Mantra*, *Tirtha*, *Veda*, or *Yagna*, nor eating eatable, or eater, but I am the Great Wisdom Power.—I am divine—I am divine.

ন মে দ্বেষরাগৌ ন মে লোভ মোহৌ ।
 মদো নৈব মে নৈব মাৎসর্য্যভাবম্ ।
 ন ধর্ম্মো ন চার্থো ন কামো ন মোক্ষঃ
 চিদানন্দরূপঃ শিবোহং শিবোহম্ ॥

I have no liking or disliking of any thing. I am devoid of lust, anger, greed, grief, vanity. I do not experience any of these excitements. I seek not for virtue, wealth, gratification of any desire or emancipation. I am the Great Wisdom Power.—I am divine—I am divine.

* Nutrimentionous, vital, mental, intellectual and blissful.

ন মৃত্যু ন শঙ্কা ন মে জাতিভেদাঃ

পিতা নৈব মে নৈব মাতা ন জন্ম ।

ন বন্ধু ন মিত্রঃ গুরু নৈব শিষ্যঃ

চিদানন্দরূপঃ শিবোহং শিবোহম্ ॥

I have no death, no fear, observe no distinction of caste. I have no father, no mother. I have no birth. I have no friend, no teacher, no disciple. I am the Great Wisdom Power.—I am divine—I am divine.

অহং নির্বিকল্পো নিরাকাররূপঃ

বিভুব্যাপি সর্বত্র সর্বৈন্দ্রিয়ানাম্ ।

নবা বন্ধনং নৈব যুক্তি ন ভীতিঃ

চিদানন্দরূপঃ শিবোহং শিবোহম্ ॥

I am without object, without form, I am ubiquitous, and control all the senses. I have no bondage, no emancipation or fear. I am the Great Wisdom Power—I am divine—I am divine.

The existence of mental and intellectual states implies limitations and spheres. Gita says—"There is not any thing either in heaven or earth, or among the hosts of heaven, which is free from the influence of these *gunas* or qualities, which arise from the first principles of nature." The qualities are *goodness*, *passion*, and *foulness*. Sankarāchāryya's account of himself that he lived here not to go to any sphere, but to the celestial region to which he was spiritually adapted. There were other Rishis,—Sukadeva, Yagnavalkya, Janaka, Astabakra, &c., who were in like manner deific, and entitled themselves to deific felicity. Gita says—

"They who, with the eye of wisdom, perceive the body and spirit to be thus distinct, and that there is a final release from the animal nature, go to the Supreme."

There is nothing so important as to know God. Manu says—"Of all duties, the principal is to acquire a true knowledge of one Supreme God ; that is the most exalted of all sciences, because it insures immortality." Again—"Alone in some solitary place let him constantly meditate on the divine nature of the soul, for by such meditation he will attain happiness." Again—"Holy sages, with subdued passions, feeding only on fruit, roots, and air, by devotion alone, are enabled to survey the three worlds—terrestrial, ethereal, and celestial, peopled with animal creatures, locomotive and fixed."

The untutored savage may see God in the elements; the scientific materialist may move in a groove, and fail to see God at all, reasoning in a circle and in "erring pride," making a hash of all logical knowledge and science. The creedist will believe as he is taught from his cradle, and will never think of rising above the idols of his mind or enquiring into truths not previously investigated. But these different phases of belief do not at all disturb the main proposition that the *God principle* is in every human being ; any attempt to know God except by the unfoldment of that principle is futile. We are all, however, more and less cultivating that principle according to the light we have. Hence the classes of

worshippers are numerous, branching out into new sects and denominations. But all these classes base their culture on the *external* more than on the *internal* organum. Earnest advanced seekers after God bid farewell to organization, ritualism and ceremonial performances, although these may be necessary for the initiation of the uninitiated. Persons who desire to know God above the ideas of the mind and its generalizations, historical or scientific, do not live in the body or mind, but in the power underlying the functions of the brain which, when unfolded, destroys the nexus between the mind and soul, and raises us to the region of infinitude "when the soul grows conscious of her birth celestial, and seeks superior orbs."

Mandukya Upanishad says—"Neither by eyes, nor by spirit, nor by other sensuous organs, nor by austerity, nor by sacrifices, can we see God. Only the pure, by the light of wisdom and by deep meditation, can see the pure God." Again—"He who in serenity wills to see God, transports himself to his region."

The spirits of Koon's circle teach us that "God is love, and has placed all men under the law of eternal progression, by which every living soul can become a participant of his divine glory, when they will to do so, through constant efforts to live a life of use, good, and purity."—*Hardinge's A. M. Spiritualism.*

The spirit of Washington says—"Remember ever the great lesson which you are taught by your intercourse with the spirits of the departed, so different from that which human teaching has so long infused into your mind; namely, that life in the spirit is but a continuation of life upon earth, and that the legitimate object is but to prepare for the other; that time—your time on earth—is but a stepping stone to an eternity in the spheres; that the bias and affections which obtain on earth make their impress upon your existence after you have left it."

On our education therefore depends our progression. Education is of three kinds, *viz.*, the education of nature, the scholastic education, and spiritual education. Reid observes—"The education of nature is most perfect in savages, who have no other tutor; and we see that, in the quickness of their senses, in the agility of their motions, in the hardness of their constitutions, and in the strength of their minds to bear hunger, thirst, pain, and disappointment, they commonly exceed the civilized." The Santhals of this country are distinguished for truthfulness and chastity. Scholastic education or education from men does not always help the education of nature, although it may be efficacious in evolving powers, producing poets, painters, artists, orators, explorers and interpreters of nature. It is the spiritual education which is essential to us in this and in the next world, and it is evident from

the communications of innumerable disembodied beings; and from the testimony of our spiritual life, that it is the cause of our real progress.

Professor Bush says—"The soul passes many stages of existence in the process of refinement. The next state of existence to the material, I term the spiritual, and the one beyond that, the celestial, and beyond that, the seraphic."

The more I think on the subject of re-incarnation, the more I feel convinced that re-incarnation consists in the numerous states of the spirit from the different stages of envelopment to progression in purity.

Let us then remember what our mission is; and thinking of the endless high states emanating from the Supreme Power, let us realize what Plato taught—"Man is nothing else but soul."

Vishnu Purana says—"From study let a man proceed to meditation, and from meditation to study; by perfection in both, the supreme spirit becomes manifest. Study is one eye to behold it, and meditation is the other." The Buddhists endorsed this teaching.

Beale—"The two powers, wisdom and sentiment (meditation), are the two wheels of a chariot, or the two wings of a bird; both are necessary to arrive at perfection." The "earnest meditation" of the Aryas, generally above objects of sense, though fixing the mind upon one object, was practised to gain the power of abstraction. The

Buddhist contemplation was on the body, sensation and condition of things, with the view to drill the mind in what is elemental and what is not. Bigandet describes the mode as follows:—"Let it be supposed that a person intends to contemplate one of the four elements; he abstracts himself from every thing which is not fire, and devotes all his attention to the contemplation of that object alone; he examines the nature of fire, and finding it a compound of several distinct parts, he investigates the cause or causes that keep those parts together, and soon discovers that they are not accidental ones, where action may be impeded or destroyed by the occurrence of any sudden accident. He concludes that fire has but a fictitious and ephemeral existence." The same method is followed with regard to the examination of the other elements. Such examinations led to the acquisition of discriminative knowledge. The discriminative knowledge thus acquired awakens a quick consciousness of what the soul is and what its fetters are. We are in want of contemplative literature, and it is difficult to say which mode of contemplation is most efficacious. Perhaps the mode of contemplation varies according to the envelopment. Contemplation may be elemental or non-elemental, or on a single object, or on no object, or on immensity. If there be much darkness within, perhaps the elemental contemplation should be resorted to in the first instance.

This is what the Aryas call *Sabikalpa*. When the contemplation is without an object ; when form, smell, sound, taste, touch, cannot enter into contemplation, it then ceases to be the contemplation of the mind or elemental ; it becomes the contemplation of the subtile body or of the soul. Contemplation is thus progressive, and is an index to the unfolding of the inner life here and in the next world. According to the strength which it gains, it crystallizes.

A question as to the relation of health to mediums is being discussed. Mediumship has not been my close study, except that in my own case. I have been in excellent health since I have been developed as a medium. I am being constantly controlled by spirits. I take no exercise, nor do I find that I need any. I am a vegetarian. That mediumship can be injurious to health generally is what I cannot accept. Mediumship means a change from the normally impressionable state to one suited to the control of spirits. The only question is whether this state can affect health. If it does, what assurance is there that it does not arise from other causes ? We can come to no conclusion unless we enquire minutely into every case. Those who practise Yoga are generally vegetarians, and abstain from sensual gratification. They acquire vigor by being drilled in *pranayama*, and are generally healthy. In one of the Yoga works it is said that Yoga destroys all diseases and all heaviness of the body. While I practised Yoga, I was in excellent health.

While advocating Yoga, I may mention that I do not practise it because the working of the spirits on me supercedes it.

Having dwelt on the nature and development of the soul as the only means of knowing our true relationship with God, and acquiring a clearer knowledge of his providence which is imperfectly understood by pessimists of all classes, let us, while aiming at and assisting in the progress of spiritualism, shake hands with worshippers of every description; and whether we go to the church, mosque, temple, or any other place of worship, let us not forget that progression is the law of God, and that all upheavings of thought resulting in atheism, scepticism, feticism, polytheism, pantheism, or creedism, influenced by external circumstances, and naturally built on the rock of egotism, will eventually culminate in the unification of thought, in the undying and progressive light of the soul, through which we realize God as the light of lights, as the light of wisdom, as the light of love.

Let us constantly "meditate on the adorable light of the Divine Ruler; may it guide our intellects."—*Gáyatri*.

Let us also, in the words of the Vrihad Aranyakam Upanishad, pray—Lord! lead us from the unreal to the real region, from the dark to the bright region, from the mortal to the immortal region, that we may be blessed with thy benign effulgence. Let

us also pray like the Rishis that God is our highest destiny, that God is our highest celestial sphere, that God is our highest felicity, that God is our highest treasure.



THE END.

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APPENDIX.

UNITED ASSOCIATION OF SPIRITUALISTS.

A FEW friends used to meet in Mr. J. G. Meugens' Office, No. 3, Church Lane, every Sunday afternoon, to talk on matters connected with spiritualism, and it was thought desirable to organize a society under the above name on the 30th May 1880. Mr. Meugens was elected President, and Babu Narendra Nath Sen, Solicitor of the High Court, Secretary. Several Hindu gentlemen joined the Society, and it was thought absolutely necessary to get a medium from England for the purpose of physical manifestations. Mr. Meugens telegraphed to England, but owing to unforeseen circumstances, the medium who was to have come out here was not able to leave England. Babu Narendra Nath Sen resigned the office of Secretary and Babu Purna Chandra Mookerjee, also a Solicitor of the High Court, was elected in succession to him. Our sittings have since been in his garden house in Belgachia, in the Suburbs of Calcutta. Some time ago a young man named Nitya Niranjan Ghosh having been introduced to us as a medium by his uncle, Dr. Rajkrishna Mitra, we met one evening. Messrs. Meugens, Eneas Bruce, and several Hindu spiritualists were present. We formed a circle, when the medium was so much convulsed that he violently left the room, and running over the steps climbed up a tree, from which he was brought down and laid flat on the carpet. He was very stiff, and after he was magnetised he wrote,—“I am Bholanath Mookerjee, native of Jessore. I was murdered by four or five persons on whom I wish to wreak my vengeance. I was murdered for Rs. 5,000, which has been buried in the wall. Since my death I have been living on the top of a *Bata* tree on the Barrackpore Road

for the last twenty-four years. My wife died before me. She is bright and in the room—now gone.” He was asked whether he prayed. He said—yes. He was told that he should rise above his present feeling. He said time had not come.

Communication with spirits of all classes is necessary inasmuch as it adds to our knowledge of the spirit-life, and possibly we may be of service to undeveloped spirits.

We have had communications with several spirits through the same medium, and they were all interesting. On the 12th and 19th June 1881, Mr. Alexander Calder attended the seances, and joined the circle. We had a communication from Sarat Chandra Mitra, who said that he had died of phthisis which was subsequently confirmed by Dr. Rajkrishna Mitra, under whose treatment he was. The spirit said that he came from the third sphere, and made the following communication :—

“I died more than a year ago. I am coming from Mirzapur, in Calcutta. I was nephew to Babu Kali Charan Ghosh. I was unmarried. I am very happy where I am, but am sorry for my poor sorrowing parents. Sympathy for my parents brings me here. My parents do not understand spiritualism. I am very happy. I think of God, and require no other occupation. By meditating on the Infinite Power of the Great Father, we spend our time happily. Who is not lost to himself when he thinks on the majesty of God and his infinite love? Surrounded by friends and relatives, we are spending our time very happily. There is no distinction here of color and caste. Every one is in a calm state. At the time of my death, when I saw my friends around me, I was frightened, but afterwards I was delighted. Every one there is full of enjoyment and happiness.”

On the 19th June 1881, we had this communication from Debendranath Tarkaratna, through Nitya Niranjana :—“I was an inhabitant of Barrackpore, and died 6 years and 3 months ago. Two other spirits are here. One is a Brahman, and the

other a female. He is going out, not being willing to stay in the room. His name is Bholanath Mookerjee.* He is not fit to be here. The female spirit is a Brahman's daughter. Her name is Annapurna Devi. I am very much pleased that you are going on in this way. You will gradually be delighted. I am coming from an enchanting region. Our mission is to worship the Great Power; and who is not moved that thinks on his mercy? তুং অপামি—তুং ডজামি। আমরা সেই আনন্দময়কে সর্বদা চিন্তা করিতেছি, তাহাতে আমরা মোহিত হইতেছি। We are meditating on and worshipping him. We are constantly thinking on the blissful father. We are being absorbed in him. I am in the third sphere, and am coming from the second sphere. When I was eighteen years old, I went to Lucknow for employment. I made the acquaintance of a Sannyasi, from whom I learnt Yoga. Since that time I ceased to take any interest in worldly affairs. I made considerable progress in Yoga. The Sannyasi told me that I would not learn more from him, and requested me to seek for some other teacher. He then disappeared. I then came to Vin-dhyagiri, and lived there sixteen years. Afterwards I came to Tinpáhár, where I met three Sannyasis, with whom I lived for some time happily. One night at midnight I died, and the Sannyasis put my body in a cavern with a stone thereon. While dying I saw my Guru (spiritual guide), who taught me Yoga at Lucknow, seated near my head. He said—"Fear not, I will take you to a region where there is no covetousness, no sin." I cannot describe the felicity I enjoyed in the spirit-land. I found there no relatives, but spirits who offered me a seat and said—"Son! be seated. What you were doing on earth you will realize here. You gave up everything to know God, and you will gain that knowledge here which you could not have acquired by travelling all over the world." I cannot describe the happiness I experienced. My Guru took me to

* This spirit's communication has already been given.

another place which was still more charming, where rivers flow with nectar, and trees are laden with delicious fruits. Whatever we wish to get, we can have, but we do not desire to have anything earthly. We do not require any fruits for food. The nectar of devotion which flows in us satisfies us. I wish to go, the medium will not be able to stand longer. I pray for your progress. Devote yourself to God. You shall have my assistance, and I will come next Sunday."

On the 26th June 1881, Nitya Niranjan was magnetized by Mr. Meugens, and was in a convulsive trance state. He said that before he was magnetized, he saw two Yogis, full of light in the looking-glass, before him, and was frightened. As soon as he became calm he made the following communication :—

"My name is Ganga Govinda Mookerjee. I was born in the N. W. Provinces. My parents lived at Dacca. Died 22 years ago of high fever. I was then 85 years old. I was not married. I have a disciple with me here. He came here last Sunday. His name is Debendranath Tarkaratna. He learnt Yoga from me. When he died, I took him to his proper sphere. I have come here to communicate with you. My parents used to live in Benares. When I was 18, my father died; three weeks afterwards my mother died. I had none, except my parents. I became so distressed by their death that I ceased all intercourse with men, and went into a jungle. There, while I was weeping and was without food, I saw a large pile of fire. Not caring for my life, I walked where the fire was blazing, and saw a Yogi seated near it. I became full of devotion for him. During the whole night he was wrapt up in contemplation. In the morning when he opened his eyes, he was surprised to see me. But not speaking a word, he penetrated into the thickest part of the jungle. I followed him. There was a tank in which he bathed, and seeing me, he got discomposed, and asked—'Why are you

following me? I answered by weeping. Shortly after he betokened me to follow him.

He took to another road. I followed him. At last he made me sit near a cave and went away. I did not know where I was, nor could I see him. In the evening I plucked some fruits and ate them. After seven days he suddenly appeared before me, and asked why I was there alone. I informed him of all particulars regarding me. He then gave a smile and wanted to know what I wished to do. I caught hold of his feet and said that I wanted nothing of this world. I merely wanted to be in his company. A year passed away. One day he took me with him and walked for three hours. He disappeared suddenly. I began to search for him and at last found him seated on a leather cushion with his eyes closed. I stood before him with folded hands for four hours. When he opened his eyes, he was pleased with my perseverance and said,—‘Boy, from this time I will teach you every thing I know.’ I was taught Yoga for twelve years. One day he told me, ‘I wish to go to some other place; you stop here and think of God.’ Next morning I could not find him, and staying there as I was ordered, I practised Yoga. Three years after I took shelter in the Vindhya hills, where I practised Yoga for a long time. There I found my disciple, who came to you last Sunday. Having taught for a short time I went away. I died six months after. After my death I saw people whom I never saw before, and whom I accompanied to an unknown place where I saw many saints who were contemplating the Divine Being. They are the spirits of those persons who had led pious lives in this world. I saw one spirit who was full of light who beckoned to me. He was full of love. He said, ‘They who lead pure lives come to this place; it is the sixth sphere.’ He told me to sit there and then shut his eyes. Those who accompanied me said, ‘You suffered much in the world, be you happy here.’ Every one was now absorbed in the contemplation of God.

The felicity I enjoyed, I never enjoyed before. I felt as if I were melted by God and that I became absorbed in his contemplation. When I opened my eyes I felt that the greatness of God was infinite. The scenes around me were charming. I cannot express the joy I felt. There is no hard hearted person who would not melt at the sight of the scenery. Oh! how infinite is the mercy of God! I thank Him, the most Almighty God. Since my death, I never appeared in this sinful world. This is my first appearance."

Another young man, equally amiable, aged about twenty years, has been developed as a writing medium in a trance state. The medium of whom we have spoken is a speaking and writing medium. The second medium's name is Satya Charan Chatterjea. His wife Panna Devi died at the age of fifteen. She was an intelligent and pious lady and was fond of studying books treating of religious culture. She has appeared through her husband and has communicated on different subjects. One of her communications was that 'I am happy here; there is no care. Those who sin, are taught here by the spirits of the virtuous, and are gradually elevated.' She says that she comes to me when I pray with my family."

Last Sunday, 26th June 1881, she announced that she was going to make room for a high spirit who was about to make an important communication. This spirit made the following communication :--

"My name is Narayandas Chatterjea. I am coming from the fifth sphere. I am a particular friend of the medium. I am the eldest brother of his grandfather. I knew Peary Babu. I died 15 years ago. I practised Yoga. Your progression is sure. We are drinking continually the nectar of wisdom and love. Friends, in our land, which is free from disease, grief, and anxiety, pain is unknown. Our sole occupation is to drink the name of the Almighty. Brethern, in what you are engaged, do not make it a source of amusement, but be absorbed in the contemplation of the Great Power. With

one mind fix your attention on him. Brethren, there are many who perform this sacred work for external show which produces no fruit, and it is not at all necessary to have external show. Then, in Hindi language, he added—If mere daily ablutions could afford us a knowledge of God, then would he be known by marine animals. If Divine knowledge were dependent on mere subsistence on fruits, then would God be known by monkeys and bats. If vegetable food were a necessary element of the same knowledge, then would God manifest himself to deer and kine. If mere abstinence from sexual intercourse could help us to know God, then would eunuchs know him. God, says Mihir, is not known save by men of piety.”

He then recited in Sanskrit from *Meghaduta* the following verse :—

“ ‘The hearts of females, though sentimental, tender as flowers, and apt to break at the separation from the objects of their love, are often found to withstand (grief) when hope cheers them.’

Therefore, Brethren, there is no necessity of any outward show ; but if you fix your mind on him, you do not require anything else. Men do not think of God unless they are in adversity. And while in adversity, they think of something else to make themselves happy. And even then they do not desire to be united to God. In this world, men of their own accord do not purify their minds. They are always deluded by false hopes. In the minds of men there are desires for wealth and desires for being great. But they are never absorbed in God. Be not therefore deluded by such fallacious desires. In this world do not desire anything, but desire that you may be happy after death. There is no necessity for happiness in this world. Happiness in the next world is real happiness. Men are blinded by desire, which is the cause of misery.

Brethren, men are full of such false hopes. Happiness in this world is transient, for which do not sacrifice your eternal happiness. Live in this world free from greed and desire. The heart which is free from greed and desire is a noble heart. Men do not realise the love of the infinite God by being addicted to the love of this world, which does no good. Sons! do not sacrifice the infinite happiness for the transient happiness of the world."

PEARY CHAND MITTRA.

WE were present at the seances at which the above communications were made. We have not the slightest doubt as to their genuineness. Both the mediums are of ordinary culture. Nitya is thoroughly guileless. Satya does not know the Hindi and Sanskrit which he quoted. It is gratifying to us that we are receiving communications from high spirits, and that spiritualism is progressing in this city.

J. G. MEUGENS.

POORNO CHUNDER MOOKERJEA.

