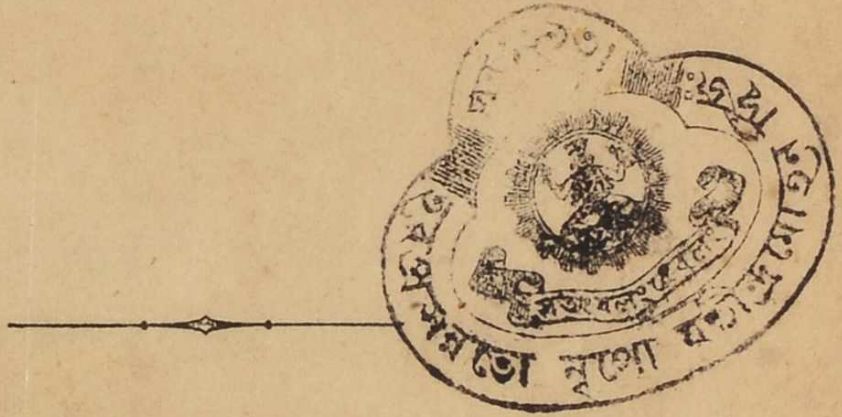


THE
SPIRITUAL STRAY LEAVES.

BY
PEARY CHAND MITTRA.



Calcutta:

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CRITICAL NOTICES.

English Publications.

PSYCHOLOGY OF THE ARYAS.

From ANDREW JACKSON DAVIS, Esq., *Orange New Jersey,*
15th March 1878.

I THANK you for your most instructive pamphlet, which I immediately sent to a retired legal gentleman (A. E. Giles), who resides near Boston Mass. He has prepared a review of it for the next *Banner of Light*, which you will receive by mail. The contents of the pamphlet are exceedingly new and valuable, and I hope it will be widely circulated. Please do not forget to send anything of interest to me, or to Mr. Alfred E. Giles, Hyde Park, Massachusetts, U. S. A. I thank you for all you have done for the progress of ideas.

From THE HON'BLE SIR J. B. PHEAR, Kt., 5th November 1878.

I HAVE not yet been able to make a serious examination of your *Psychology*, but a cursory survey of it has served to satisfy me that it is a valuable essay, which will repay a close study.

From DR. J. B. PEEBLES, dated 15th September 1878.

YOUR paper "The Psychology of the Aryas" was excellent.

From ALFRED E. GILES, Esq., *Hyde Park Mass, U. S. A.,*
30th March 1877.

I TAKE the liberty to address you, because I have read and been interested in your pamphlet entitled "The Psychology of the Aryas." The pleasure that I derived from it prompts me to thank you as its author. "I recognise India as the birth-place of *true religion*, which, in my *Banner of Light* article* I indicate, is a state of consciousness existing when the soul is withdrawn or *drawn back* from the *purvencus* of the senses."

* Published in the *Banner of Light* of the 31st March 1877.

PSYCHOLOGY OF THE BUDDHISTS.

From COLONEL H. S. OLCOTT, *President, Theosophist Society,*
New York, 14th September 1877.

YOUR Essay on "The Psychology of the Aryas" had prepared us to enjoy the one on "The Psychology of the Buddhists," which has just appeared in the *London Spiritualist*. I am somewhat anxious to see what will be said of the latter by the critics of Europe, who pretend to know so much about Buddhism, but only succeeded in proving that they do not know its alphabet. The time is auspicious, I think, for a thorough exposition of Oriental philosophies.

GOD IN THE SOUL.

From A. CALDER, ESQ., *President of the British National*
Association of Spiritualists, 11th September 1877.

I THINK the articles* are very good, and this is the opinion of the friends who understand them. The extracts from the *Upanishads* concerning "God in the Soul," are very true and very good.

From ALFRED E. GILES, ESQ., *28th September 1877.*

YOUR papers published in the *Spiritualists*, entitled "Psychology of the Buddhists" and especially "God in the Soul," very much fed and strengthened me.

A V E D I.

From JOHN S. ADAM, ESQ., *Boston, dated 9th August 1878.*

THE manuscript of the *Avedi*, translated by you for the *Banner of Light*, has just past through my hands, preparatory to its publication, and it will soon appear in print. I write this to say to you how very much I was interested in it. I read it to my wife, and she was also very much pleased with it. Its publication will do good.

* Psychology of the Buddhists and God in the Soul.

PROGRESSION OF THE SOUL.

From A. E. GILES, Esq., dated 10th January 1878.

THE Essay (Progression of the Soul) is to me quite an interesting article.

SOUL-REVELATION IN INDIA:

"QUITE noteworthy is Peary Chand Mittra's article "Soul-Revelation in India" in the April 5 number of the *Banner of Light*. The subject, its treatment, and its Hindu authorship, will go to confirm Max Muller's remark that the Aryas are the most spiritual of nations.—*Banner of Light*.

BIOGRAPHICAL SKETCH OF DAVID HARE.

From A. J. DAVIS, Esq., 11th January 1877.

WE all thank you for your very just and eloquent life of David Hare.

From ALFRED E. GILES, Esq., 28th September 1877.

BEFORE your letter reached me, I read with great pleasure your biography of David Hare, which Mr. Davis kindly loaned to me. The last had so much interested me, that I read it twice, the second time, aloud to my wife on one Sunday afternoon.

From DR. JOSEPH EWART, dated London, 24th February 1879.

I HAVE read it with equal interest and profit, and I trust it will meet with encouragement, it so eminently merits at the hands of the rising generation of your fellow countrymen. Such men as D. Hare, like other mortals, perish in the ordinary course of nature; but the good work associated with their names is not only imperishable, but, like a well-filled stream, goes on flowing and ever augmenting the welcome stream of human knowledge.

From MAHARANEE SURNOMOYEE, Member of the Imperial Order
of the Crown of India, Cassimbazar.

ACCEPT my grateful thanks for your kind present to me of a copy of your excellent Life of David Hare, that great man who

devoted himself to the cause of Native education, and spared no exertions to promote it. Blessed be the memory of the man whose life was one long run of humanity, and blessed also be the hand that gives us a work which keeps that memory fresh and green for ever. Though personally ignorant of the language in which the biography of the great philanthropist has been written, I highly admire the work and esteem the present as valuable, not only because of the noble life it treats of, but also of the worthy hand that has so ably brought forward before the world the extraordinary acts of benevolence of one who was in our midst as if an angel sent from heaven in human form. In presenting to the public your much esteemed work, you have rendered them a service which they will never forget, for without such publication, the posterity would have remained in the dark as to his many good deeds.

BENGALI PUBLICATIONS.

1.—*Allaler Ghorer Dulal*.

BABU Piari Chand Mittra, who writes under the *nom de plume* of Tekchand Thakur, has produced the best novel in the language, *Allaler Ghorer Dulal*, or "The spoilt Child of the House of Allal." He has had many imitators, and certainly stands high as a novelist. His story might fairly claim to be ranked with some of the best comic novels in our own language, for wit, spirit, and clever touches of nature.

He puts into the mouth of each of his characters the appropriate method of talking, and thus exhibits to the full the extensive range of vulgar idioms which his language possesses.

The literature of a nation to be of any value must be a vigorous spontaneous growth, not a hot-house plant. Translations of Goody Children's Stories, or Histories of India, Dialogues on Agriculture, Robinson Crusoe and the like, though useful for school boys, do not form a national literature. No Tekchand Thakur appears yet to have arisen in Gujarat.—*John Beames' Modern Aryan Languages of India*.

WE hail this book as the first novel in the Bengali language. Tek Chand Thakur has written a tale, the like of which is not to be found within the entire range of Bengali literature.

Our author's quiet humour reminds us of Goldsmith, while his livelier passages bring to our recollections the treasures of Fielding's wit. With our whole heart, we wish success to the author of the first novel in the Bengali language.—*Calcutta Review*, Vol. 31.

It was reserved to Tek Chand Thakur to deal the first blow to this insufferable pedantry, and all honor to the man who did it.

Endowed as he was with strong common sense, as well as high culture, he saw no reason why this idol of unmixed diction should receive worship at his hands, and he set about writing *Allaler Ghorer Dulal* in a spirit at which the Sanskritists stood aghast and shook their heads. Going to the opposite extreme in point of style, he vigorously excluded from his works, except on very rare occasions, every word and phrase that had a learned appearance. His own works suffered from the exclusion, but the movement was well-timed. In matter he scattered to the winds the time-honoured common places, and drew upon nature and life for his materials. His success was eminent and well deserved.—*Calcutta Review*, Volume 52.

MOHARANEE SURNOMOYEE, *Member of the Imperial Order of the Crown of India, Cassimbazar.*

I NEED hardly say that the Bengali literature is much indebted to your high ability and your thorough knowledge of the world. That your productions are the results of vast reading, deep research, and fertile imagination, cannot be doubted. I cannot help remarking also, that yours was the fashion of writing that has of late become almost universal. Your *Allaler Ghorer Dulal* was the first novel of the land, and is not the less admired than others (I mean the best works of the kind) of recent date.

2.—*Mada Khaoya Bara Daya Jat Thakar Ki Upaya.*

WE are right glad to meet Tek Chand Thakur again so soon. He made his first appearance before the public as a novelist; and he comes now to us as a satirist, or, what Thackeray would call, a "humourist." Tek Chand Thakur's satirical powers are of no mean order. What the poet says of Chesterfield is true of our Thakur.

“—His well tempered satire, smoothly keen,
Steals through the soul, and without pain corrects.”

Unlike Dutch painters, he does not indulge in minute delineations, but finishes off his business by a few masterstrokes. The chief subject of the picnic sketched before us is Drunkenness, of which several species are racily described; while spicy anecdotes of first-class Bengali drunkards are told with infinite drollery. Nor does the author display less skill in depicting the detestable hypocrisy of those *Brahmans* and heads of the *dals*, who, themselves devoted followers of Bacchus, sit in judgment over, and fulminate threats of excommunication against, the bold innovator in his country's customs.—*Calcutta Review*; Vol. 32.

3.—*Ramaranjika*.

I HAVE to thank you very much for your kind gift of the *Ramaranjika*. It is a very fine little book which I have read with interest. It is the very sort of thing to put into the hands of female pupils, the language having the rare excellency of being free from the bombastic on the one hand and vulgarity on the other, and the subjects being calculated to furnish the mind with useful information, and to impart a healthy impetus to its thinking powers. It has, in fact, all the characteristics of your chaste style, long experience, and familiar knowledge of the mental state of our community.

As remarked at the meeting of the Sub-Committee last week, some extracts from it (with your permission, of course) may be advantageously taken for the Bengali Entrance Course of the University, for our young men may also benefit by the reading of the book as well as our young women.

(Sd.) K. M. BANERJEE.

15th November 1877.

4.—*Jat Kinchit*, by TEK CHAND THAKUR.

THIS is a little Bengali work from the pen of the native gentleman to whom are already due those real and animated pictures of native social life which we have had in the *Spoilt Child of the Family*,

and other similar publications. On this occasion the author aims at something higher than a mere description of the manners and customs of his countrymen, or the acquisition and management of landed estates, or the impurities and anomalies of our Mofussil Courts. We know not how we can describe this volume better, than by saying that it is a short treatise, in ten chapters, relative to the existence and attributes of the Deity, the immortality of the soul, and the existence of a future state, the laws of God's government, and the modes by which the Deity is to be worshipped, sought, and found. The form of the story is as follows:—Two brothers, named Gyananda and Premananda, endowed with sound morality, and of pious, mild and devotional habits, proceeded by railway to visit several well-known places, such as Bhaugulpore, Monghyr, Bankipore or Patna, Allahabad and Agra. At each of these stations they remain some time, alighting at divers houses and partaking of native hospitality. They gather round them a small band of curious or attentive listeners, and discuss unaffectedly and earnestly the vast and important subjects which we have alluded to above. The work is written in clear and forcible Bengali, ranging from the lowest conversational style to a diction not unworthy of the topics which the work discusses. While the duty of prayer, the reward of good, the punishment of evil, and the necessity of faith in God are advocated, illustrations and morals are aptly drawn or pointed from incidents startling or familiar to Indian residents, such as death from a snake-bite, destructive storms in the Ganges, and raging fires in the bazar.

We hail this little work as a sure sign of enquiry and rational progress. It brings home forcibly to the Bengalis the paramount duties of prayer, of earnestness, and of good works. It is written by one of themselves. And though it does allude to spirit-rapping as an evidence of a future state, and necessarily comes short of the great truth of Christ's atonement for sin which it required a Revelation to make known to man, the whole tone of the book is eminently healthy and sound. That Hindus, and Bengalis especially, possess several amiable and good qualities, is denied by none, even of those who grieve the most over their inertness, corruption, and incapacity for truth. If native society could be

only leavened with the principles of this little work, if those, who profess to lead native thought, were not only acting thereon themselves, but were steadily seeking to impregnate the minds of their numerous relatives and dependants with such active doctrines, the Bengali might surpass other races of India in sterling virtues and in real earnestness, as much as he excels them in docility, in patience, in quickness of perception, and in aptitude for various kinds of intellectual work. But till this "far off divine event" shall happen, we can only commend the isolated reformer, who devotes his time and energies to the moral improvement of his fellows, while we lament either the utter apathy and indifference of the majority of his rich countrymen, or denounce and protest against that spurious sort of energy which expends itself in pretentious addresses, captious criticism, and general obstructiveness to reform and law. Meanwhile, we heartily commend this well-timed little work to Europeans who know Bengali, and to the educated portion of the native community.—*Friend of India for 1865.*

5. *Avedi*—of which a free translation was published in this *Banner of Light*.

6. *Krishi Patha*—or Agricultural Essays written for the Agricultural and Horticultural Society of India.

7. *Gitankura*—or Germs of Hymns.

8. Life of David Hare for the use of Hindu females and those not acquainted with English.

9. Culture of Hindu Females in Ancient Times, showing that Hindu females were brought up spiritually.

MAHARANEE SURNOMOYEE, a most respected, pious, and literary lady, writes as follows :—

I received your much esteemed letter, as also your very excellent work. I have perused the latter several times, and each time I perused it, I was delighted and amused in the highest degree. To say the least, the work is worthy of the hand it came from, and will add to the many ornaments of Bengali literature, I need hardly remark that to my sex, for whose particular benefit it has been written, the work is an acquisition.

SPIRITUAL STRAY LEAVES.

THE PSYCHOLOGY OF THE ARYAS.

IN the Rig-Veda, *átmá* (soul) was used for breath and sometimes for the animating principle. The word *mānas* (mind) was used for the soul, subsequently *átmá* stood for the soul and *manás* for the mind. The Katha Upanishad says, "The mind is higher than the senses, the intellect is higher than the mind, the great soul is higher than the intellect." The Bhágavat-Gítá holds that the soul is so distinct that the mind cannot even know it. The Nyáya and Vaishashika (two schools of philosophy) consider the mind "an organ of perception which effects the apprehension of pain, pleasure or interior sensation." Vedantism looks upon mind as an instrument of the soul. Manu speaking of creation says, "God produced the great principle of the soul, or first explanation of the Divine idea," before "consciousness, the internal monitor, and mind, the reasoning power." Srimat Bhagavat (V) calls mind the cause of grief, sickness, affliction, delusion, greed, anger and enmity. In the Mahabharat (*Mokshadharmá*), mind is said to be the

organ of the senses and passions, and in the Santi Parva, the soul is described as higher than the mind ; but nothing is higher than the soul. Yoga Vasistha says, that the mind has no form, it merely desires and appears in various forms. It approaches the realm of the soul as it is free from desire. The Sankya Karika testifies to the subordinate position of the mind, "As the headman of the village collects the taxes from the villagers and pays them to the governor of the district ; as the local governor pays the amount to the minister, and the minister views it for the use of the king ; so mind, having ideas from the external organs, transfers them to *egotism*, and *egotism* delivers them to intellect, which is the general superintendent and takes charge of them for the use of the sovereign soul."

Plato thought that "soul and the mind are one and indivisible." Sir William Hamilton says, "the word mind is of a more limited signification than the word soul. In the Greek philosophy the term soul comprehends besides the sensitive and rational principles in man, the principles of organic life, both in the animal and vegetable kingdoms ; and in Christian theology it is likewise used in contrast to spirit in a vague and more extensive signification." Bacon thought that the mind referred to the Deity, and the soul to the body.* Mind has thus been the subject of study in Europe. Locke was

* Fischer's Bacon.

an original thinker, but in taking up the subject of the soul, he thought that it might be *material*. During the seventeenth and eighteenth centuries, we had idealism advocated by Malebranche, Spinoza and Leibnitz, and sensationalism by Locke, Hume, and Condillac; till we had Kant as an advocate of *apriori* intuitions, and he was followed by Hegel and Schelling. Buckle divides the metaphysicians into sensationalists and idealists, who arrive at different conclusions; and he says, "the resources of metaphysics are evidently exhausted." The writings of some of the foreign metaphysicians are characterized by transcendentalism which remind us of the Arya train of thought. Franklin thought that "mind would one day become omnipotent over matter." Carlyle says, the "word soul, as with us in some Slavonic dialects, seems to be synonymous with *stomach*. We plead and speak in our parliaments and elsewhere as not from the soul but from the stomach, wherefore our pleadings are so slow to profit." Lord Lytton bears his testimony to the stagnation of metaphysics—"England has not advanced since the days of Locke, and he said that soul may be material and that, by revelation only, we can know that it is not so."

The distinction which the Aryas* made between the mind and the soul is noteworthy, as it forms the basis of their psychology. They did not proceed to

* The "nobles"—Indian Aryans.

examine the phenomena of the mind, and classify the results of their observations as an empirical science; but they always tried to dive deep by abstract meditation.

Originally there was no caste among the Aryas. Settled in the Panjab with fire burning in every house for worship three times a day, they were intensely contemplative. In the Rig-Veda we find that they thought of "one deity, great soul (*Maha-átmá*);" they chanted "whoever knows Brahma, who is existence, knowledge and infinity, as dwelling within the cavity (of the heart), in the infinite either, enjoys all desires at once with the Brahma," and "let us meditate on the adorable light of the divine ruler (Savitri); may it guide our intellect." God is described as "the father of all the gods—Lord of creation and Lord of all prayer." The Aryas were theists. The change in the name of God signified nothing; "that which is ever, the wise call many ways, they call it Indra, Mitra, Varuna, Agni, the winged heavenly Garamut." Dr. Muir says, that in the Rig-Veda, Indra is spoken of as a father and the mostly fatherly of fathers, and as being both a father and a mother; he is the helper of the poor and the lover of the mortals.

The ethical view of God subsequently culminated in a spiritual conception. In the Brihat Aranyaka Upanishad of the Rig-Veda we find as follows:—
"Adore as Brahma the spirit who abides in the soul

(in self).” As the conception of God became spiritual, prayers ceased to be mundane.

Katha Upanishad says, “the thoughtful knowing what is eternal do not pray for anything mundane.” In Srimat Bhágavat (Book IX) there is an extraordinarily unselfish and spiritual prayer attributed to Rantideva.

“Before God, I do not pray for transcendental powers or *mukti*. My prayer is that I may really be possessed of the suffering of all, that they may be free from it.”

The constant devotion of Arya thought to the Deity promoted spiritual culture; and the soul, often touched, presented to many a Rishi psychological revelations which not only prevented the growth of materialism and sensualism, but opened a vast field of idealism and spiritualism. Max Müller has observed that the Aryas are the most spiritual of nations. This remark is just, so far that the literature of no other nation shows so such devotion to God when the Vedas and Upanishads were composed. The study of God naturally opened up the study of the soul. The conception of the soul was in the beginning nebulous, but it gradually cleared up and assumed consistency. In the Rig-Veda there are hymns which refer to “suns in heaven, Vishnu’s beloved abode where men devoted to God rejoice.” The belief was that there were two paths to the celestial world, one for the gods and one for the *pitris* (ancestors). Yama is the

first person who was admitted into the celestial world. Now let us see what was thought regarding the soul. According to the Satapa Brahmana, a man has three births, *viz.*, from his parents, from sacrifice, and after death and cremation. There is a hymn which says, "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." Again the spirit leaves here all the imperfections, and being "united with a lustre like that of the gods, soars in a car or on wings to the eternal realms of light; recovers there its ancient body in a complete and glorified form; meets with the forefathers living in festivity with Yama, obtains a delectable abode, and enters upon a more perfect life."

The Atharva-Veda speaking of heaven, describes it as the scene of "perpetual life and glory." The idea was that the heaven was composed of spheres, as the same work says that "in the third heaven which is luminous, action is unrestricted—there are joys and delights, pleasures and gratifications of desire," and holds out the hope of the re-establishment of domestic and social relations in the world to come. The Bhágavat-Gítá says "they proceed unbewildered to that imperishable place which is not illuminated by the sun or moon, to that primeval Spirit whence the spirit of life for ever flows." The Rig-Veda enunciated the immortality of the soul. The Atharva-Veda took a psychological view of the

soul, which is "calm, undecaying, young, free from desires, immortal, self-existent, with the essence, satisfied, deficient in nothing." This idea was subsequently worked out and elaborated in the Upanishads and Darśanas.

The three births above alluded to, are, the natural birth, the regenerated birth, and the spiritual birth. The conviction as to the immortality of the soul was so strong that it gave rise to *śradhs* or offering funeral cakes to the souls of the deceased, which is considered not only a sacred duty on the part of every Hindu, but a condition of inheritance. In the offer of funeral cakes, there is a spirit of charity for the souls of the unfortunate:—"May those who have no mother or kinsman, no food or supply of nourishment, be contented with this food offered on the ground and attain like it a happy abode." During the Vedic times, in the address to Agni (god of fire), it was said, "Do not, Agni! burn up or consume him (the deceased); as for his unborn, do thou (Agni) kindle it with thy heat." The unborn was distinct from the immaterial soul, and meant "the unborn sempiternal nature."

The doctrine of transmigration was foreign to the Rig-Veda. It was a belief of subsequent growth, and was held as a purificatory process, but not eternal. Manu alludes to the restoration of the wicked (xii 22), and Yagnawalkya speaks of their "original better station." In subsequent times the conviction was strong, that those who attained divine knowledge

avoided the penance of transmigration. We do not find mention of hell, even when transmigration was not thought of. In some of the Upanishads a dark region is mentioned for the wicked, which the Puranas afterwards converted into a place of torment and too hot for the sinners. The Kaustiki Upanishad mentions the ascension of a good man to Brahma's world. When the soul has effulgence of divine knowledge, it is told "this my world is thine." During the Rig-Veda period, invocations were made to the *pitris* or spirits of deceased ancestors occupying "three stages of blessedness." The Atharva-Veda says, "may the soul go to its own kindred and hasten to the father." The destiny of the spirits is evident from the Vaj Sauk. "May these *pitris*, innocuous and versed in righteousness who have attained to (higher) life (*Asa*), protect us in the sacrifices." The Satapa Brahmana also throws light on the same point. "The abode of Brahma is a pure eternal light, the highest sphere of Vishnu, who is regarded as the Supreme Brahma. There are the unselfish, the humble, those who are indifferent to pain and pleasure, those whose senses are under restraint, and those who practise contemplation and fix their minds on the Deity."

The Rig-Veda-chanters did not think that the soul after death was in a state of inactivity. Its mission was to "protect the good, to attend the gods, and to be like them." "On the paths of fathers there are eight and eighty thousand

patriarchal men who turn back to the earthly life to sow righteousness and to succour it." Again a soul after death was "guided by spirits of the intermediate stations in the divine realm which it has to pass over." It is thus evident that Inda was the cradle of spiritualism—the land where a deep conviction was entertained of the immortality of the the soul—of its returning to earth "to sow righteousness and succour it," and of its endless progression in the spiritual world. We have already alluded to the form of the soul after death and ascension. The original idea was that the highest reward for good deeds was the re-creation of the soul with the entire body. It is this belief which gave rise to the practice of collecting bones after cremation. In later ages when nature and soul were closely studied, there was a change in the idea as to the composition of the soul. Every human being has three bodies, gross, *linga* or *sukshma* (subtile), and *kárana*. According to the Vedantic philosophy, the human soul consists of five sheaths, *viz.*, the nutrimentious, vital, mental, intellectual and blissful. The second, third and fourth sheaths constitute the *linga* or *sukshma saríra*, and if the soul can be abstracted from the gross to the subtile or *linga saríra*, it rises from the natural to what the spiritualists call "superior condition," or to the organism of the soul life. The *linga saríra*, whether embodied or disembodied, lasts till Nirván or *bedeha mucti*, *moksha* or pure spirituality is attained.

Spirituality does not refer to a mere disembodied state, but to one based on its total freedom from matter. Spiritual state is progressive and may be attained here to a great extent. When the soul from the *linga* rises to the *karāna*, or blissful, its attenuation is higher, inasmuch as it develops itself in higher spiritual consciousness though not in the very soul life itself. The soul so elevated reaches the blissful state—a state which converts the finite into infinitude—the phenomenal into real. There is no difference between the blissful state and profound sleep, as in both these conditions, the soul is much free from all sensuous restraints, and is in its natural elasticity and freedom. Marcus Antonius is said to have received “many admonitions from the gods in his sleep.” We shall dwell on the point again.

We are not aware that there is another nation which has made such a marked distinction between *Mind* and *Soul*. The former in one sense is a product of *prakriti* (creation), and in another sense is the sensient soul which can reach only the horizon of finitude. When the soul is free from the action of the senses, it reveals truths in dreams, presentiments, somnambulism and clairvoyance. In this way the mathematician’s solution of his problem, the lawyer’s lucid statement,* and many somnambulatory and clairvoyant phenomena may be explained.

* Abercrombie’s *Intellectual Powers*.

Valmiki, in the Rámáyan, sang as follows:—

Fine are the laws which guide the good,
 Abstruse and hardly understood ;
 Only the soul enthroned within the breast of each knows [right.

CANTO XVII.

The Bhágavat-gítá, a Vedantic work, says, “Itself exempt from every organ, it is the reflected light of every faculty of the organs. Unattached, it containeth all things, and without quality it partaketh of every quality.” In the tenth Book of the Sri-mat Bhágavat, Krishna, in his lecture to his kinsman Uddhava, says : “Know, what is acquired by mind, speech, eye, ear, in this world is full of *mind*, and being delusively gained is not lasting. The knowledge acquired through intellect is likewise not free from the like imperfections.”

It is noteworthy that the Arya and Hellenic ideas on some points bear close affinity, The Vedantism is an emanative doctrine, which not only took a deep root in India, but extended itself to other parts of the world. Socrates thought that the human soul was “allied to the Divine Being, not by participation of essence, but by similarity of nature.” Like some of the Upanishads, he held that the highest science was the Knowledge of God—“that every thought of man must have its root in the knowledge of itself and the Deity.” The Aryas called this science *Páravidya*—all other knowledge being inferior. Plato thought, like his master, whose love of spiritualism was so great that he was prepared to

get rid of his body, that "the ethereal substance of the soul may be left to its free expansion and fellowship with the intelligent world, apart from sense and and its solicitations." Plato also looked upon "visible things as fleeting shadows and ideas as the only permanent substances." Plato's division of the soul was tripartite though in the Phædo it is held to be one. The divisions are *rational* or *intellectual*, *passionate* and *appetitive*. The Vedantists looked upon soul as God. Plato considered it an emanation from Demiurgus, the cosmical soul, the Hirana-gárnya of the Aryas. Like the Hindu sages, Socrates and Plato were convinced that, those who by philosophy detached soul from body, were saved after death the pang of embodiment and lived in the different world amidst "eternal ideas, essences and truth." Aristotle also, like the Vedantists, divided the faculties of the soul into nutritive, sentient, phantastic and nôetic (cogitant and intelligent,) each higher, possessing the powers of the lower. The nôetic, or cogitant soul, is the highest, and he agreed with Plato that it was superinduced from the cosmical soul. Pythagoras inculcated that God pervaded "all nature of which every human soul was a portion." The Stoics looked upon the human soul "as a portion of the divinity, and that the truly wise felt no pain or pleasure." The Egyptian theory of the soul resembles the Indian. The soul as a portion of the universal mind returns to it, the wicked undergoing

purgation in other bodies. The Persians believed that the "human soul is a portion of the divine light, which will return to its source and partake of its universality." The Sufees were Vedantists to the backbone. Marcus Antoninus says: "Pay the greatest reverence to that which is most excellent, which is that faculty, the most nearly allied to the Deity." The doctrines of the New Platonists were tinged with Vedantism. Paul was thoroughly Vedantic in this teaching—"In Him we live, move and have our being." Early Christian writers make soul intermediate between flesh and spirit, and it is elevated as it develops the spirit which reminds us of the teaching of the Katha Upanishad. Man is elevated if he follows the spiritual element, and degraded, if carnality be his guide. Sir W. Jones says: "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 Sufee." The following passage in Hume bears resemblance to Vedantism: "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." Fichte appears to think in the same way. He says, "that the real Spirit which comes to itself in human consciousness is to be regarded as an impersonal pneuma—univer-

sal reason, nay, as the spirit of God himself; and that the good of man's whole development, therefore, can be no other than to substitute the universal for the individual consciousness." The Vedantism holds that transmigration is a purificatory process in view to re-union with God, in whom all souls must be ultimately absorbed. To avoid the pang of transmigration, devout exercise is inculcated, as by this means "past sin is annulled and future precluded." The devout exercises are said to give the soul great will-power, which enables it to invoke the spirits of its ancestors and perform miracles. The liberation of the soul or *mukti*, *moksha*, *nechreyasa*, or *nirvân*, (salvation) means not physical deliverance from body, but through a perfect knowledge of Brahma, a consequent identification with Divinity and absorption in His essence. Cicero says, "all souls are undying, but those of the best men are divine." Colonel Vans Kennedy expresses his opinion that "the Vedanta is the most spiritual system that was ever imagined by man."

The Vaiseshika disagrees with the Vedanta as to the absorption of the human soul in God, the two being dissimilar; but when the soul is beheld separate from the body, true knowledge is gained.

The Nyaya holds that "the soul is entirely distinct from the body; it is infinite in its principle, and while it is infinite in its principle, it is a special substance different in each individual; it has special attributes, as knowledge, will, desire—attributes

which are not alike in all the substances, and which constitute a special existence for the being who experiences them."

The Sankhya is latitudinarian. It agrees with the Vedanta and Nyaya in the eternity of the soul, but is emphatic in maintaining that it is individual, free, and lives and progresses by itself. It is, however, distinct from matter, nor is it affected by the three qualities of creation, *viz.*, goodness, passion and darkness.

The Sankhya inculcates that the soul has the following powers:—shrinking into a minute bulk to which every thing is previous; enlarging to a gigantic body,* assuming levity (rising along a sunbeam to the solar orb); possessing an unlimited reach of organs as touching the moon with the tips of a finger; irresistible will (for instance sinking into the earth as easily as in water); dominion over all things, animate or inanimate, faculty of changing the course of nature, ability to accomplish every desire.

The powers are called, (1), *anima*; (2), *mahima*; (3), *laghima*; (4), *garima*; (5), *prapti*; (6), *prakarma*; (7), *vasitwa*; (8), *isitwa* or divine power. 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

* See Report of the London Dialective Society, p. 119

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 power is the spiritual state, and pre-supposes the absence of the above seven powers, as in this state the *yogi* is full of God.

We thus see that mesmerism, electro-biology, and magnetism, were not unknown to the Aryas; the art of *basikurun* or taking possession of one's will, was practised in early times. We have already stated that the *Prakriti* is the equipoise of three qualities, goodness, passion, and darkness, through which the mind or the sentient soul itself passes. While Vedantism holds that the soul is a spark from God and returns to it, the other schools while agreeing to its being a subjective reality, maintain that the soul is manifold. All the schools, however, aim at the emancipation of the soul from bondage. This bondage is *Prakriti*† according to Sankhya and Avidya, or *māya* according to Vedanta; but both are *non-intelligent* in contradistinction to the soul which is *intelligent*. The hindrances to the emancipation of the soul are of three kinds, *viz.*, (1), proceeding from self; (2), from external causes; (3), from the agency of superior beings or fortuitous causes. In reality the soul is not in

† The *Prakriti* is *Mahat Buddhi* or Mind, *Ahankara* (self-consciousness) subtle rudiments, (sound, touch, smell, form and taste—These principles produce five organs of sensation, five organs of action and five gross elements—subtle rudiments mean the efficient and vital causes, which may be electricity and magnetism.

bondage which applies to its organ, the mind, but when the bondage ceases, the soul's natural freedom appears. To counteract the influence of these causes and evoke the evolution of the soul, both the Vedanta and Sankhya recommended devout contemplation which led to the formation of the *yoge* Philosophy, which Kapila initiated, and Patunjal elaborated. He recommends that the best means for preventing the modifications or altered states is *exercise* and *dispassion*, i.e., continued concentration and calmness which settle the mind into the soul. By calmness is meant the abandonment of all desire, except for spiritual advancement. Concentration means meditation, which is of two kinds, *viz.*, with an object and without an object. The former has four stages, *viz.*, argumentation, deliberation, beatitude and egotism, which denote progressive disengagement of thought from matter. The last stage is called egotistical, because it is more subjective. The meditation which is without an object is self-producing and independent of experience or observation without. Its scope is infinite and merges in God, He being infinite in wisdom. In the meditation with an object, there is a tinging of the subjective and objective; and the knowledge so acquired, is argumentative or mixed object of thought. The meditation without an object is non-argumentative, as it consists of nothing but clear knowledge of the actual thing thought upon. This theory is like Fichte's idealism

which identifies the object with the subject. Sri-mut Bhagavat (Book IV.) states that Dhruba's contemplation ended in the annihilation of the distinction between thinker and the object thought upon, and thus enabled him to find in the blissful sheath, the blissful God. During meditation without an object, the soul is marked and active in its operations. It imparts wisdom or pure knowledge, by which minute things hidden or very far off are observed. The visual—the phenomenal—the mundane, are observed in the seer—the soul self-producing and self-knowing in calm repose without the intervention of successive stages—in thorough subjectivity and isolation. The stages of the disengagement of the soul from matter are : (1), *samadhi* or union between subject and object ; (2), exercise of transcendental powers ; (3), *caibalya* or isolation. The transcendental powers acquired by *yogis* have been exemplified by burying *fakirs*, vouched for by English witnesses. It is also stated that Colonel Townsend “ could die or expire when he pleased ; yet by an effort or somehow he could come to life again.” There appears to be an affinity between *yoge* and the modern spiritualism, both aiming at the “ superior condition” or supersensuous state. There are several stages in the *yoge* as in the spiritualism. *Pranáyama* approaches reverie or abstraction. *Pratyahara* is the suspension of the senses and leads to *dharana* or state of abstraction from breath, mind, and natural wants and tranquility from all sensual dis-

turbances. It is the somnambulistic state. The next state is *dhyan* or intense contemplation, which is the clairvoyant state. *Samadhi* is the last state, which is "the superior condition" or spiritual state; in which state the *yogi* is insensible to, and free from, all mundane and mental influence and intently occupied without any efforts with ideas of the Great Soul. Dr. Carpenter* states that "this condition of self-induced suspension of vital activity forms, as it were, the climax of a whole series of states, with two of which I was myself very familiar—"Electro-biology" or artificial reveries and "hypnotism" or artificial somnambulism—both of them admirably studied by Mr. Braid, through whose kindness I had many opportunities of investigating their phenomena."

As long as the distinction between mind and soul, or the sensuous and supersensuous soul was not understood, the Aryas laid stress on the sacrifices, different kinds of religious observances, self-mortifications, self-tortures, self-immolations, but the close investigation of physiology resulted in the crystallization of one thought—that in proportion as we succeeded in disengaging our souls from sensuousness, we had purer ideas of God, and of our duties to Him and to ourselves—that our real heaven was not a heaven of locality, but a superior state in us, which was susceptible of gradual expansion as the emancipation of our soul progressed. The Rev.

* *Contemporary Review* for December 1873.

A. D. Griffith, in his essay in the *Bhagavat-gítá*, says : “ We are not to be suspected of Hindu austerities ; we simply state that the *yoge* doctrine is founded upon a deep acquaintance with the human constitution and its wants.” It appears that the ideas of the Aryas were not confined to India. “ It is perfectly evident to me,” says Socrates in his last moments, “ that to see clearly we must detach ourselves from the body and perceive by the soul alive, not whilst 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 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 retires 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.” Mosheim (vol. I, 398) says, that “ In order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body even here below, and the body was to be macerated and mortified for that purpose.”

In the Brihat Aranyaka, Matraya asks her husband Yajñawalkya to instruct her in the knowledge by which final beatitude may be attained. The learned husband says, "abstraction procures immortality and leads to the knowledge of the Supreme God." Another Vedic teaching is, "seek the knowledge by devout meditation." The Sankhya divides the whole world into soul and nonsoul or *prakriti*, and that we cannot know what soul is unless we become ourselves soul, *i.e.*, raise the natural to spiritual consciousness. Concentration refers to the mind or sentient soul as it is a mere matter of attention fixed upon a particular object, but abstraction means the separation of the thinking from the sentient soul; and, in proportion as this abstraction could be achieved, it led to real superiority.

It will appear from the foregoing pages that, that the Aryas did not accept the knowledge as chief knowledge or *parávidya* derivable from *empiricism*. No writings revealed or sacred were allowed to be so authoritative and final as the teaching of the soul. Some of the Rishis appear to have laid the greatest stress on this supersensuous source of knowledge. In the Chhándágya Upanishad, Narada is reported to have gone to Sanat Kumara for instruction, and was asked to state what he had learnt. Narada said, "I am instructed, venerable sage, in the Rig-Veda, the Yajur-Veda, the Sama-Veda, the Atharva (which is) the fourth, the Itihases and Purans

(which are) the fifth Veda of the Vedas, the rites of the *Pitris*, the art of reasoning, ethics, the science of the Gods, the knowledge of scripture, demonology, the science of war, the knowledge of the stars, the science of serpents and deities; this is what I have studied. I, venerable man, know only the hymns (*mantras*), while I am ignorant of soul." Sanat Kumara replied, "that which thou hast studied is nothing but name."

It appears that Bacon in this study of the mind dived deeper: He says, "the mind, abstracted or collected itself and not diffused in the organs of the body, has from the natural power of its own essence some foreknowledge of future things; and this appears chiefly in sleep, ecstasies, and the near approach of death." The love of physic and empiricism has exercised some influence on the freedom of thought and enquiry and may have extended the domain of scepticism more than that of truth; still we find eminent enquirers making admissions not quite in accordance with the general tenor of their writings. Tyndall (*Fragments of Science*) says, "It was found that the mind of man has the power of penetrating far beyond the boundaries of his free senses; that the things which are seen in the material world depend for their action upon things unseen; in short, that besides the phenomena which address the senses, there are laws and principles and processes which do not address the senses at all, but which need be and can

be spiritually discerned." Sir W. Hamilton, who is entirely for all knowledge being in relation with our faculties which are finite, and we are therefore unable to know what is infinite or absolute, says, "the infinitely greater part of our spiritual nature, lies always beyond the sphere of our own consciousness, hid in the obscure recesses of the mind."* Sir William endorses the truthfulness of the Arya theory of the somnambulistic state. "In this singular state," says he, "a person performs a regular series of rational actions, and those frequently of the most difficult and delicate nature, and what is still more marvellous, with a talent to which he could make no pretension when awake. His memory and reminiscence supply him with recollections of words and things, which perhaps were never at his disposal in the ordinary state; he speaks more fluently a more refined language; and if we are to credit what the evidence on which it rests hardly allows us to disbelieve, he has not only perceptions through other channels than the common organs of sense, but the sphere of his cognitions is amplified to an extent far beyond the limits to which sensible preception is confined."

A theory is being maintained that dreams involving "revelations of all secrets and predictions" as well as intellectual problems are owing to unconscious cerebration. It is difficult to establish this theory as it cannot cover all classes of dreams.

* *Contemporary Review* for May 1871, p. 209.

Latent thought thrown into activity, may be from past experience or from matters relating to itself. How could Cazote predict the horrors of the French Revolution? Dr. Moore says, "that the brain itself does not think, and what is called unconscious cerebration is really work carried on by the soul during sleep and remembered when awake."

The Aryas having larger acquaintance with the soul aimed at "knowledge beyond relation of subject and object, objectless intelligence, self-luminous, illuminating or manifesting."

Let us see what are these internal states for the reception of pure and true knowledge.

Katha says,—“The state which ensues when the five organs of knowledge remain (alone) with the mind and the intellect, does not strive, is called the highest aim.”

Prasana says,—“When he becomes overwhelmed with light, then that good (the mind) does not see the dream; at that time rises that happiness (of deep sleep in the body.)”

The note explains, that, during this state impression ceases when the soul state begins; or in other words, if we are not unimpressional and tranquil, we are not free from the bondage of the senses and in a state to know what is true. It is therefore clear that empiricism or sensuous experience was not thought the correct source of knowledge.

Another note is “because the gate of seeing is closed by splendour, there is no special thought, or

because all has become one and the same thinking, no special thought is perceived, this answers that state which is called profound sleep."

Mandakya divides the soul into four natural states. It is by *yoge* or will-force that some of these states are superinduced:—

I.—Waking state, called *Vaiswanara*, enjoying gross objects.

II.—Dreaming state, called *Taijasa*, enjoying subtile objects.

III.—Profound sleep,—no desire, no dream, knowledge uniform—enjoying bliss and knowledge. Somnambulance and clair-voyance come under this state.

IV.—Knowledge not external, nor internal, nor both. Consciousness of soul in which all the spheres have ceased—*i.e.*, spiritual state, enjoying pure intelligence.

The Brihad Aranyaka says—"The highest place, the highest state of the soul, is where it exists, as the soul in its own inherent state." The soul contains within itself the true heaven which the *Chhandogya* supports.—"He who knows it (soul) daily retires to the region of *surga* (heaven) in his own heart." *Talavakara* says,—"Know that which does not think by the mind, and by which the mind is thought."

Every human being has a soul which while not separable from the brain and nerves, is *mind* or *jivátma* or sentient soul, but when regenerated or

spiritualized by *yoge*, it is free from bondage and manifests the divine essence. It rises above all phenomenal states—joy, sorrow, grief, fear, hope; and in fact, all states resulting in pain or pleasure, and becomes *অনন্দময়*, or blissful, realizing immortality, infinitude and felicity of wisdom within itself. The sentient soul is nervous, sensational, emotional, phenomenal and impressional. It constitutes the natural life and is finite. The soul and the non-soul are thus the two land-marks. What is non-soul is *prakrit* or created. It is not the lot of every one to know what the soul is; and therefore millions live and die possessing minds cultivated in intellect and feeling, but not raised to the soul-state. In proportion as one's soul is emancipated from *prakrit* or sensuous bondage, in that proportion his approximation to the soul-state is attained; and it is this which constitutes disparities in the intellectual, moral and religious culture of human beings, and their consequent approximation to God.

The Aryas did not aim at any creed which must be more or less the product of the finite mind or sentient soul. It is true, that creeds of different kinds were the outcome of different ages. But it will be found that they were called forth by the peculiar circumstances of the age, and presented by minds powerful in working upon the people. Whatever may be the merits of the creeds which succeeded each other, the transcendental teaching of the Aryas as to the soul remains undisturbed.

They held that, as long as we are impressional, the knowledge we acquire is more or less fallacious. In one of the prayers contained in the Vishnu Purana, it is said—"Who as internal intellect, delivers the impressions received by the senses to soul." The light the Aryas aimed at was not from the senses nor from the mind, but from *within*—the splendour of the soul,—thus ignoring cerebration, empiricism, and agnosticism and anticipating the teaching of the Bible—"the kingdom of God is within you."

The highest form of divine worship is therefore the absorption of the brain-life in the soul-life, as this is the only way to acquire *true knowledge*—the *parávidyá*—the highest wisdom, and realize in the infinite realm of the soul, the infinite God and the infinite progression of the disembodied life.

THE PSYCHOLOGY OF THE BUDDHISTS.

BUDDHISM was a protest against Brahmanism. If the priestcraft had not been predominant, the system of caste, which was originally on the principle of the division of labour, would not have grown into a social evil; and if the consumption of animal food and intoxicating drinks had not increased, it is doubtful whether Buddhism would have been conceived, and matured as a creed. It took admirably, because the popular mind had been debased morally and socially, and a re-action was called for.

The first thought of those who were the primitive Buddhists was how to effect the annihilation of pain. Buddhists did not originally believe in God, but in *karma* (merit and demerit) giving birth to new existence. They admitted, however, that intelligence "subsisted as self, and in that view only, it was (*átmá*) self or soul." There are other proofs of its virtual recognition of the soul. Its leading doctrine was to rise above *upadana*, *i. e.*, attachment to sensuous objects. Its conception of heaven was that it consisted of two conditions, *viz.*, *Rupa Loka*, or beings of form, and *Arupa Loka*, beings of no form, or spiritual beings. In this heaven there is no material reward, but ecstasy of real existence. This is the heaven for those who arrive at *Nirvana*. In the *Dhamapada* the word immortality occurs. There is also mention of "divine beings."

There is a very little doubt that Buddhism grew from the Sankhya Philosophy. One similarity is that both were originally atheistical. Both aimed at emancipating the soul from earthly bondage, and arriving at the spiritual life. The *modus operandi* for the attainment of this object, both in Buddhism and Sankhya, are the same, *viz.*, the practice of *yoge*, or intense contemplation. The Buddhists, like the Aryas, practised *yoge* for suppressing bodily vitality, subjugating the external senses, bringing on abstraction, tranquility and intense contemplation.

The numerous forms of mysticism and the different stages of somnambulism and clairvoyance clearly show the innumerable states between the brain and soul and the state receiving the impress of the soul, or partaking of its essentiality, is the state in which we begin to have clear knowledge. “*Samadhi* is the ideal identification with the object of meditation devoid of individual nature.” The soul rises from the personal to the impersonal; from the sensuous to the supersensuous; from the finite to the infinite, in the attainment of the void or nothingness of the mundane and the arrival at the “other shore,” or the state of the *nirvana* or *jeeban mukti*—the spiritual state. Mrs. F. W. R. Davids observes that “the attainment of *Samadhi* is looked upon by Dr. Carpenter as not only possible, but as having actually taken place in certain instances given.”

Lassen affirms that the early Buddhists acknowledged the supreme mind. Bastian finds that the Buddhists of Central Asia worshipped *Abida* as the highest and most perfect god. A well-known prayer of the Buddhists is, *Om ! Mani Padmi !*—“Oh, the jewel of creation is in the lotus—heart or soul of the universe, the all-pervading self, or the all in all.” The following prayer was sung on hearing the convent bell :—

“Produce in all a perfect rest and quiet from every care,
And guide each living soul to lose itself in Mind Supreme.”

It is said that the true idea of God is in the "inner self." "The Amitebha is eternal, omnipresent, Adi Buddha; and one form of existence, the supreme nature of the first cause; beyond that we can ascertain nothing." Again, "There is a supreme power; but not a supreme being." The theistic Buddhas of Nepaul think that the self-existent God is the sum of perfection, infinite, eternal; without members or passion; "one with all things (in *privrítí*) and separable from all things (in *nivrítí*),* as form, formed, and formless—the essence of *privrítí* and *nivrítí*." Gotama, arriving at *nirvana*, assured his disciples that there is a divinity in man which for ever works for universal and remedial ends. It appears from several of the above passages that the Buddhas were largely importing Vedantic ideas. In Hodgson's *Literature and Religion of the Buddhists*, we find that the soul, or *pran* and *jiva*, is a particle of the essence of the Adi Buddha. Soul is unchangeable. In Beal's *Catena*, we find further proof of the Buddhists being saturated with Vedantic doctrines. "The contemplative soul views God by a light which is the divine essence, and even the soul is that divine light." With regard to Vedantism, Vans Kennedy says, "It cannot but excite surprise that man at that remote period should have been capable of entering into such abstruse speculation and forming

* *Privrítí* means action and *nivrítí*, non-action—The one refers to the Mind and the other to the Soul.

conceptions to the sublimity of which no philosopher of Europe has ever attained." Sir William Jones adds his testimony that it is "a system wholly built on the purest devotion."

The Buddhists, like the Aryas, valued the soul as the best source of knowledge. They say, "the various kinds of knowledge: ear-knowledge, eye-knowledge, taste-knowledge, and all things that exist in the phenomenal world, are as unreal as a phantom." Again, "all lust removed, all wicked acts up-rooted, all within calm and pure, without any blemish, who is acquainted with all things that have not yet transpired, who knows and sees and hears all things?" Such universal wisdom is rightly called "illumination." The soul has "divine eye or divine vision."

The word *nirvana* has been variously interpreted. The author of the article on Buddhism in the *Encyclopædia Britannica*, 9th edition, gives the following definition:—"Happy seat, the excellent external. Place of bliss, where there is no death or decay, the end of suffering, the home of peace, the other side of the ocean of existence, the shore of salvation, the harbour of refuge, the medicine of all evil, the transcendent, the tranquil state, the truth, infinite, the inseparable, the everlasting." "The fruits of *nirvana* are supreme wisdom, complete deliverance and essential body;" Various terms have been used to denote this state. *Amrita* (immortality); *apavarga* (conclusion, completion, or abandonment);

nisreyas (excellence), the sweet food and heavenly drink of the wise ; *caiwalya* (singleness) ; *nihsarava* (exit, departure) ; *mukti* or *moksha* (emancipation, deliverance from evil, liberation from worldly bonds, relief from further transmigration) ; *ananda* (unmixed tranquil happiness, or ecstasy). There are many other terms. The word *nirvana* or *jeeban mukti* was also used by the Aryas and meant the *spiritual state*, which it is clear the Buddhist also meant. *Nirvana* literally means the extinguishment of the brain or natural life, and the attainment of the spiritual state.

The Buddhists describe this state as *void*.

Shlagintevit, in his *Buddhism in Thibet*, observes :—“Perfection in abstract meditation is indispensable for final salvation ; the perfection guarantees an energy not to be derived from the mere practice of simple virtues. Voidness alone is self-evident and perfect.”

Burnouf says :—“The expression ‘void,’ which occurs in what are indirectly the oldest monuments, has led me to the supposition that Sankhya saw the highest good in the complete annihilation of the thinking principle. He represented it to himself according to an oft-repeated simile like the extinction of the flame of a dying lamp.”

D’Alwis defines *void* as a state above all desire and fear. In Samuel Beal’s *Catena of Buddhistic Scriptures*, it is said that in this mysterious state of

tathagata, the state of wisdom is the same as the substantial void, and the state of emptiness is the same as the substantial wisdom, ever pure and unconditioned, universally diffused."

Void means the absorption of the brain in the soul, when this is done, the spiritual life is attained. This is not only the teaching of the Aryas and Buddhists, but Christian Mystics have said,—“In nothingness is all.” Charles Kingsley says,—“Empty thyself and God will fill thee.”

The Arya and Buddhist teaching is:—“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.”

Buddhism was originally atheistic, because the predominant idea was the extinction of pain. Intense contemplation vivified the conviction of the existence of the soul or the immortal and divine principle in the human being and through the soul, the Soul of Souls was made vivid. Buddhism although originally atheistic, was eventually Vedantic in the conception of God, of the soul and the means of attaining *nirvana* or soul-life.

GOD IN THE SOUL.

THE most important teaching of the Aryas is that God is in the human soul, and that the soul is the reflex of God. Its progression, when liberated or dis-

embodied, is gradual, but endless. The Aryas look upon God "as truth, wisdom, infinite, blissful, source of immortality, tranquility, good; *One* and without Second."

I will give extracts from some of the Upanishads:—

"God lives in the soul and in its very depth. The wise, by spiritual exercise, know Him, and become free from nervous delight and grief."

"Those who see God in their souls are always happy."

"God is invisible to the eye, cannot be touched by the hand, cannot be reached by any direction, cannot be recognised by any sound, cannot be brought within the reach of thought. It is the soul which gives proof of His existence. He is above all mundane virtues. He is tranquil, good, and without second."

"It is not by many good words, or by exercise of memory, or by much hearing of Him, that one can know Him; the worshipper who *wills* to know Him, reaches Him. God reveals Himself in the soul of such a worshipper."

"Those who wish to know God, see Him in their souls by governing the external and internal organs of sense, by spiritual meditation, long-suffering, and maintenance of a uniform, tranquil state internally."

"The *rishis* who have been successful in extinguishing desire and becoming tranquil, have united themselves with God, and enjoy the felicity of wis-

dom. Wherever God is, they see Him, and they can penetrate everything."

These extracts show that God can only be known through the soul. The Aryas rejected all other evidence, because what proceeds from the organs of sense or from emotion, or from intellect not raised above the brain, cannot always be unerring, and to arrive at the soul-state is a work of intense meditation. Clairvoyance and somnambulism astonish us, though they are but the manifestations of a partially emancipated soul; but a soul entirely free from all bondage evinces much higher powers. The more attenuated the soul is, the more it approaches and is assimilated to God. The means for the attainment of the spiritual state is the *yoge*, which has its stages; it also acts differently on different persons, as we find that some persons are naturally clairvoyant, somnambulistic, and possess second sight, while others acquire these powers by the exercise of *yoge*, or the gradual extinction of the natural life.

Any person really anxious to be spiritual is assisted by spirit friends, a fact I know from personal experience. The visits of spirits do not solely end in the external manifestations which they make to produce a conviction of their existence; such manifestations should therefore be looked upon as the first stage of spiritual experience. The real work of the spirits is to spiritualize those who are qualified to receive their aid, and the providence of God is clearly appreciated as we rise from the natural to higher

states. When divine effulgence is seen in the soul, creeds appear in their true colours. They are the outcome, of some state or other, of the mind or sentient soul, but not of the soul real or tranquil which transcends all creeds. Hence we have to make large allowance for those who propagate or follow the creeds ; they do not possess the splendour within ; they mistake darkness for light or shadow for substance.

THE SPIRIT-LAND.

TRANSMIGRATION was not known in India during the Rig Veda period. The conviction of the immortality of the soul was most vivid at that time, and was the subject of the Upanishads and Darsanas. The recognition of the intervention of disembodied spirits, and the offering of funeral cakes to the *pitris*, pre-suppose the existence of the spirit-land. According to the Rig Veda, the mission of the disembodied spirits is to "protect the good, to attend the gods, and to be like them." "On the paths of the fathers, there are eight-and-eighty thousand patriarchal men, who turn back to sow righteousness, and to succour it." A soul entering the spirit-land is "guided by spirits of the intermediate stations in the divine realm which it has to pass over." These early teachings of the Aryas clearly show the belief that spirits hold communion with mortals, for the purpose of gradually spiritualizing them, and thus extending the spiritual king-

dom of God. This is man's mission too, but with souls not emancipated and purified, we can but very imperfectly carry out the object.

Some of our Upanishads speak of the "True Heaven" being in the soul. Those who possess such souls, find progression easier in disembodied states. Subsequent to the *Rig Veda* period, the transmigration doctrine was largely adopted in India, as it was thought to be absolutely necessary for the requirements of those who had not attained the spiritual state, and who through the imperfect development of their souls had not known the infinite God. The light which we, in modern India, have received, inclines us not to accept the doctrine of transmigration or re-incarnation, because we know psychically—through our own souls—that progression in the spirit land is more natural, and more to the advantage of the spirits, than progress through transmigratory existences. Besides, we find spirits of different spheres existing in the spirit land for years. *The Ramayana* bears testimony to the spirit land. When Sita passed through the ordeal, and while Rama was considering what to do, the spirit of his father Dasaratha appeared, and testified to Sita's purity, then "home to heaven exulting flew."

In *Mahabharat*, our other great epic poem, Narada delivered a message to Yudhishthira, from the spirit of his father Pandu, that he should perform the *Rajasuya Yagya*. After the great war on the plain of Thanseur, and the destruction of all the

combatants except a few, Dhrotarastra, the father of Duryadhana, was exceedingly convulsed by bereavement and being desirous of ending his life by intense meditation on God, he, accompanied by his wife, Kunti, mother of the Pandavas, and his half-brother, retired to a thick forest on the bank of the Ganges. There Yudhishthira, his brothers, Drowpadi, Subhadra and all the widow ladies of the royal family, came to pay their respects to the old Maha Raja, and those who, like him, were leading the life of ascetics. Vyas, a *Rishi*, and other saints, happened to be there. Dhrotarastra stated that he felt still much grieved at the death of his sons, grandsons, and friends, and his sorrow would not be mitigated until their spirits appeared.

Vyas was a medial saint, and asked all the persons present, to come to the bank of the river. It was twilight; men and women sat in perfect serenity. Vyas put the limpid water of the river on his body, and as he invoked the spirits of the heroes, there was a tumult in the river, similar to what had been heard at the battle. Shortly afterwards, the heroes, dressed as before, and with the forces at their command, appeared. The only difference was that they were devoid of pride, enmity, and selfishness. They had garlands on their necks, ornaments on their ears, and shone with *apsaras*.* The Gandharvas sung befor them and the rhapsodists chanted mins-

* Heavenly nymphs.

trely. Vyas then, by force of his spiritual powers, gave to Drathorastra, who was born blind, *inner vision*. The Maharaja now saw his sons. His wife, Gandhari, seeing her sons from whom she had been separated by death, was thrilled with boundless joy. The spirits, sinless and free from pride, spoke with the mortals—with father, mother, brother, cousins, wives, as *devas* (gods.) This dispelled all selfish and antagonistic feeling, and the spirits and mortals revelled in an ocean of felicity. The night was spent happily. There was no grief, no fear, no discontent, no humiliation. As soon as the morning dawned, the spirits embraced their mortal friends, and, taking leave of Vyas, disappeared. Some went to (1) *Devaloka*, some to (2) *Brahmaloka*, some to (3) *Barunloka*, some to (4) *Kuveraloka*, some to (5) *Suryaloka*, which clearly shows that the spirit world is composed of different spheres.*

The king, to whom the *Mahabahrut* was read, asked, "How is it that persons who die can appear bodily?" The answer is, that the soul is immortal, and does not at once entirely forsake the material form. As long as the effects of the acts done in this life do not die away, the spirits live in earthly forms. When the acts die away, there is a change in the forms.

Another important question is—is every one who dies and enters the spirit world in a spiritual state?

* (1) Celestial sphere, (2) God sphere, (3) God of water sphere, (4) God of wealth sphere, (5) Sun sphere.

Does the liberation of the soul from the body make it thoroughly immaterial? If such were the case, there would be no room for progression, and the teachings of all spirits would be alike. But we find that they vary, and it is quite clear that the higher will be its destiny, the more attenuated the soul is, and the more it is free not only from the nervous system, but from all thoughts and feelings emanating therefrom and from all that is earthly.

In the last book of *Mahabharut*, there is an account of the ascension of Yudhishthira to heaven while in the flesh. The first person he saw, Duryodhona, seated on a throne, shining like a sun, and surrounded by gods. This exasperated Yudhishthira, as Duryodhona was his greatest enemy, and had done him all the injury conceivable. Narada reproached Yudhishthira, and said, "There is no enmity in heaven. It is true that Duryodhona is your greatest enemy, but he was free from fear, and bravely died; you should now receive him as a friend." Yudhishthira solicited the gods to allow him to go where his brothers, wife, and relatives were living. A heavenly messenger was ordered to show him the place. He was brought to a dismal region, where he heard the weeping of his brothers and wife. He was moved, and said, "I will live here, and do not seek for heaven." "God Virtue" instantly appeared before him, and said, "I have tried you several times. You have remained unshaken; come with me, near the Mundakini river, and bathe

in it." As soon as Yudhishthira bathed, his mortal taint left him, and he attained the spiritual life. Grief and enmity left him. He then met Duryodhona and his other cousins in a different way, and saw the spirits of his brothers and others living in different spheres.

THE SPIRITUAL STATE.

THERE has been no end of creeds, no end of ethics. Metaphysics has been principally directed to the study of the mind, and except the Aryas and Greeks no other ancient nation has thrown light on the soul. The Aryas did not believe in vicarious salvation, but looked upon the soul as the connecting link between God and man. The Rishis thought of nothing but God and soul. Many of them were clairvoyants, possessed psychological powers, and could predict events. The Rájás made it a rule to retire and live in the jungle with their wives, after they were fifty years of age, for the purpose of attaining the spiritual state. The love of Socrates and Plato for the essence and spirit is admirable. Ours is a materialistic age. We prosecute the study of physical sciences; we think of what pays well, but not of what *pays well eventually*. Talk of Spiritualism, and the remark instantly made is, that it is a delusion—all *bosh*. What becomes of us? "Let us not try to lift the veil which cannot be lifted." The disposition not

to go beyond the limited horizon of the mind is very general; prejudices, idols, and dogmas are all against the prosecution of inquiry. This is characteristic of the age, but the pure light of God in the soul cannot be kept pent up, and must radiate in souls which seek for it.

To give some idea of the spiritual state as known to the Aryas, I subjoin extracts from certain works on Yoga and Bhágavat Gitá. I am anxious that the knowledge of this state should be widely known, that Spiritualism may be fully appreciated and valued. It is absolutely necessary for preparing us for the world of essence, where we cannot progress if we do not live here looking upon our spiritual existence and God from the light of our souls.

“No direction of sight, no bondage of the soul, no limit to time and space, no impediment from the organic life, no labour in the concentration of attention; no effort in contemplation, in possession of the endless horizon, not wakeful, nor in profound sleep; no consciousness of existence, nor of death, no twinkling in the eye, no desiring, no breathing, like a lamp undisturbed by wind.

“The soul then shows full will, is free, and sees all the worlds.

“The absorption in God comes on after extinction of the external knowledge, or knowledge through the mind and its sensuous organs.

“Internal consciousness and external vision without the twinkling of the eye.

“He is the Yogee who sees without effort, whose lower life ceases without his will, and whose inner life flows spontaneously. He is above all emotions, and above wakeful and dreaming states.”

“As long as the outer life exists, the soul is helpless.”

“The spiritual state is the constant thinking of one's own soul and of the souls of others.

“It is ignorance that fetters the soul. Wisdom liberates it. The sentient soul lies in the outer life. The real is in the internal tranquil state. He who passes through varied states does not attain the spiritual condition, which consists in *one unchangeable state*, seeing God everywhere.

“The Yogee having forsaken the cares, lives in the essence. The Vedas are no Vedas—the real Veda is in fixing our mind on God.

“The Yogee is impervious to vice and virtue, and becomes God-like.”

“Absorption in God means the same state in pain or pleasure, in ardent hope or disappointment.

“He who has no ill-feeling towards benefactors, friend, enemy, hermits, those who are deserving of censure, relatives, saints, and sinners, or, in other words, looks upon them equally, is a Yogee.

“He who, knowing his soul, looks upon all beings in the same light, and does not wish for any one's evil but happiness, is a Yogee. The Yogee state

means the absorption of the mind in the soul, which, being developed, finds enjoyment only in itself."

The spiritual state is for the world of essences and spirits with which it is *en rapport*. Ecstasy and trance are mixed states of brain and soul. Somnambulism and clairvoyance are all included in the spiritual state, which has a perpetual clear vision of the past, present, and future; and the more absorbed it is in God, the more elevated it is in the spirit world. This is our accountability, this is our moral responsibility, this is our reward. May we all worship the Great Power "in truth and spirit," for his spiritual revelation to us. All other revelation based on mythic evidence, and partaking of sensuous conception, is the work of the mind, but not of the soul—the essence and mirror of God.

THE SOUL REVELATIONS.

THE *Katha Upanishad* says: "The fathers, too, shalt thou behold; the heroes, too, who in battle died, the saints and sages glorified, the pious, bounteous, and kings of old." Our present communication with the spirits is through the mind; the spirits by their will-force appear in their natural bodies, and different draperies, on man's nervous system, but they are not seen in reality. It is one thing to see through the mind, another thing to see through

the soul. Till the sensuous organs cease to be impressive, and until we do not live on the mind, we cannot know the revelations of the soul—the unimpassionable, immaterial principle in us, living not on matter but on God.

The soul is naturally pent up by the brain or mind, but when its bondage is loosened it manifests its supremacy in dreams, somnambulism and clairvoyance. With the view to effect this object, the Aryas used to drink *somlata*. Sir Humphrey Davy, after inhaling nitrous oxide, was changed into a different state. After recovery he said: “Nothing exists but thoughts; the universe is composed of impressions, ideas, pleasures, and pains.” Till we are in a spiritual state, we can have no pure cognition. The brain by itself is no power; all its high powers are derived from the soul, and such portions as are undeveloped constitute our animal nature. Particular training calls forth particular powers, but the training which aims at the extinction of our nervous force, and the consequent evolution of the psychic principle, is our best education, as it raises us above the earth, the earthly thoughts and feelings, and brings us in communion with the Soul of Souls, and the spiritual world, of which He is the perpetual sun. Marlborough said: “This little body trembles at what the Great Soul is about to perform.” Antonius said: “A soul free from the tumults of passion is an impregnable fortress, in which a man may take refuge, and defy the powers on earth.” The soul-

states are progressive. The first state is tranquility unshaken by earthly thoughts and feelings—an “impregnable fortress” against all mundane impressions, however powerfully transmitted to our brain, even by spirits. The second state is utter freedom from what is *concrete*, to have no thoughts as to form, but to feed on essences. This is the state in which we see the spirit land, and the spirits in reality, and the soul from the light within, has no difficulty in knowing them. The mind, however, elevated, is for the earth. The soul is not for the earth, but for God and His world of essences. All the empirical knowledge which we acquire here is, after all, shadowy compared with the real and eternal knowledge which we obtain from God, through our soul.

THE SOUL.

PROFESSOR TYNDALL says, “For every act of consciousness, whether in the domain of sense, of thought, or of emotion, a certain molecular condition is set up in the brain.” The condition shows the bondage of the soul, as it is made phenomenal by the brain. The region between the soul and brain may be called the “asses’ bridge,” as it has been a stumbling-block to many philosophers, who in attempting to show light on the mind, trace all our knowledge to cerebration, and have gone the length of denying *à priori* or innate ideas. Others have

gone beyond the brain or mind-region, and found in the head by intense meditation the real life, distinct from the brain, immaterial, unimpressional, and tranquil. It is not every one who distinguishes easily what is immaterial from what is material; our whole life here is material; the breath we breathe, the thoughts we think, and the feelings we feel, are all from the brain. Though the mind or the brain may be elevated, yet being limited and intended for the world of sense, it is more or less sensuous, and does not enable us to take a spiritual view of the soul of souls and of His spiritual kingdom. The *Mundaka Upanishad* says, "The soul cannot be gained by knowledge (of the Veda), not by understanding it, not by manifold science. It can be obtained by the soul by which it is desired. His soul revealeth its own truth."

In the *Srimut Bhagabat* (Book V.), the distinction between the mind and the soul, is as follows,—The mind is awake, dreams or sleeps. The soul is a witness, having only one state of its own. The *Mundaka Upanishad* describes four states of the soul: (1) waking state, seeing gross objects; (2) dream knowledge, seeing subtler objects; (3) no desire, no dream, but profound sleep ending in knowledge of God; (4) spiritual state, tranquil, blissful, and without duality. According to Sancara, "The highest place, the highest state of the soul, is when it exists as the soul in its own inherent nature." St. Paul agrees with the Aryas in our having a

subtle or spiritual body, and the Bible also says "The Kingdom of God is within you." Fichte says it is the *ego* which creates *non ego*, and Schelling makes the subject and object indetical. Its meaning evidently is that when we are in a spiritual state, the mind, the organ of the senses, is absorbed in the soul, and what is external, or comes to us through the brain, ceases to be so received, and thus the identity between the subject and object is established. The powers of the soul are manifested in dreams, somnambulism, and clairvoyance. Somnambulism and clairvoyance may be divided into different classes, *viz.*, thought-reading, second-sight, prediction or prevision, introvision, &c., &c., &c. (see Dr. Gregory's *Animal Magnetism*, and Lee on *Animal Magnetism*.) Abercrombie (*Intellectual Powers*) gives several instances of what is done in dreams; we also know that in dreams Cabanis saw clearly the bearings of political events, Condirect the results of complicated calculations, Condillac developed subjects, and in a waking state Cazotte minutely foretold the French Revolution. Forbes' *Oriental Memories*, Colonel Meadow Taylor's life, and Wilby's *Predication Realised*, will show that in some persons the faculty of prevision is naturally developed. Miss Cobbe attributes all revelations of secrets and predications in dreams to "unconscious cerebration" (*Macmillan's Magazine*, Vol. XXIII.) The ignoring of the soul-power, and substituting "unconscious cerebration" is a mistake. Cerebration is purely

matter, and derives all that it manifests in the department of thought from the soul.

The *Vrihat Aranyaka* says, "The soul is the intelligent internal light." The *Chhandagya*,—"The living soul, rising from the corporeal, attains the supreme light, and comes forth with his identical form: it is neither the light of the sun, nor the visual organ, but Brahma that it is here meant." The soul devoted to the contemplation of God fits itself for the "undying region, where perpetual light and glory abide," and which is "the pure eternal light," where none proceed, "who are devoted to objects of sense."

OCCULTISM AND SPIRITUALISM.

DURING the Vedic period the Aryas settled on the banks of the Saraswati, rose in the morning, and prayed, "May the Supreme Ruler, who generates all things, whose luminous ray is self-existent, who is the sublime cause of light, from whom worlds receive illumination, be favourable to us!" They also chanted *gayitri*: "Let us meditate on the adorable light of the Divine Ruler; may it guide our intellects." In each family there were prayers offered three times a day—once in the morning, once in the afternoon, and once in the evening. There was no priest originally, no caste, no temple, no image of God. God was worshipped in the soul. The will-force went on increasing.

The magnetism of prayer, the magnetism of insulation, and the magnetism of the *yoge*—or the suppression of the vital life—could not but intensify the psychic power; as this force was developed, it illuminated the brain. What was dark, was now bright. This is the spiritual state—the state of *nirvana*. In this state *Sakya Muni* “held the divine eye, by the aid of which he could see all things within the space of the infinite worlds, and he received the knowledge that unfolds the causes of the ever-recurring circle of existence.”

Occultism and Spiritualism are both evolved by the will-force. These two sciences engaged the attention of my countrymen, of which there are proofs in the *Darsanas*. Occultism is partial Spiritualism. The will-force is in the subtle body, or *linga sarira* or *sucshma sarira*, which lives after the natural body dies. It is composed of “subtle particles, rudiments, or atoms denominated *tanmatra*, perceptible to beings of a superior order,” or who are in the spiritual state. This *tanmatra* must mean electricity or magnetism. Sankhya philosophy says: “Power is eightfold, consisting in the faculty of shrinking into minute form, to which everything is pervious, or enlarging to a gigantic body, or assuming levity (rising along a sunbeam 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 or inanimate, faculty of changing the course of nature, ability to accomplish everything desired."

Again, in Patanjali's *Yoga Sastra*, it is stated that by intensely profound meditation, "accompanied by suppression of breath and restraint of the senses, the *yoge* 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 water, dives into the earth, contemplates all worlds at one glance, and performs other strange feats." This is occultism or will-force developed to a high degree. But Sankhya says: "It prepares the soul for that absorbed contemplation by which the great purpose of deliverance is to be accomplished." Again it says that the acquisition of "such power, however transcendent," is not sufficient for the attainment of beatitude. Let us see what the *Vedanta* says: "The souls of those holy persons only, whose devout meditations were addressed to the pure Brahma himself, take the route described; not those whose contemplation was partial or restrictive—they have their special reward. Those, too, whose knowledge of God was more perfect, pass immediately, or by any route, to a re-union with the Divinity with whom they are identified." The *Vedanta* adds that "when the knowledge of God is less perfect, the *yoge* possesses transcendent powers

under which the *pitris*, or shades of progenitors, may be called up by a simple act of the will ; and other super-human faculties may be similarly exerted. The possessor of these is independent—subject to no other’s control. He may, at his option, be invested with one or more bodies, furnished with senses and organs, or be encumbered with a corporeal frame. He may translate himself into other bodies, called into other existences by the mere force of his will, cause instantaneous removal to any place at his pleasure, and other wondrous performances.” On this point Sankhya and Vedantic are not divided. The most complete deliverance is the spiritual state (*bidaha mukti*) ; the less complete deliverance is the acquisition of transcendental powers. The Buddhists have two kinds of *nirvana*. The one with remains and the other without remains ; the latter being the total extinction of the idea of *ego* or personality leading to the “ abode of the blessed.” Like the Aryas, the Buddhists have the *Siddhi*, or transcendent state, and there are rites for the attainment of supernatural faculties. The *yoge*, if not intensely practised, leads to occultism or *Siddhi*, but not in many cases to *nirvana* or *bidaha mukti*, or the conversion of the life of darkness into one of brightness. The spiritual world is composed of spirits of different will-force, but their real occupation is to spiritualise those whom they can raise. The means they employ are not the same in every case. There may be external mani-

festations in some cases which is an initiary process. They work on the *mind*, on the sensations and emotions, that the man may sink into *serenity*—the first psychic stage. In the midst of the work of the spirits, we pass from sympathy to somnambulism, from somnambulism to clairvoyance, from clairvoyance to *nirvana*. In this way mediums are developed and communication between men and spirits is established. We sometimes know a great deal from the exercise of our own spiritual power. But we feel the influence of the spirits on our body and on our mind, and thus recognise them. We hear their words, and we find that they are working on our will-power that it may be entirely the power of the soul.

What I have stated is from actual spiritual experience. For the last sixteen years I have been associated with spirits who are not away from me for a moment, and I am not only being spiritualised by them, but I am talking with them as I talk with those who are in flesh. My debt of gratitude to God is endless for vouchsafing me this light, and I am anxious that spiritualism should be solemnly thought of. There are many points which are apparently not clear to every mind, but let us endeavour to gain light from each other in a fraternal spirit.

Nothing delights me so much as the teaching of the Arya philosophy, that God is in the soul as its internal light, and that true theosophy is to be in the soul state, that being illumined by

that light we may make our existence a bright one, both here and hereafter. No particular code of ethics is necessary; no creed is required. The light within, if seen internally, is our guide, and leads us to endless love and wisdom.

**AVEDI OR THE SPIRITUALIST:
A SPIRITUAL TALE.**

CHAPTER I.

ANYESHAN CHANDRA SEES SHOOTING IN THE JUNGLE
—HE CONVERSES WITH THE JUNGLI PEOPLE AND
MEDITATES ON RELIGION.

Anyeshan* was a person of noble birth. He was young in age, not given to much disputation, generally reticent, but, when speaking, he at all times spoke concisely and with marked serenity. He was now travelling for the purpose of acquiring a knowledge of mankind and enlarging his religious views. In the course of his journey, he entered a dense forest filled with huge trees and every kind of vegetation. The wild flowers, thickly strewn about his way, charmed his sight with their varied colors, and as they were kissed by the wind, their diversified hues seemed to unite and form one mingled color of entrancing beauty. Wonderful to him was the sylvan scenery, adapted as it was for awaking ennobling thoughts in minds of a meditative turn.

* Which means Enquirer.

What silence and serenity came with the evening shadows! But silence, like fortune, is changeable. In a few moments the heavy tread of an elephant was heard, and as the massive animal came in view, he beheld seated upon it two young military officers and an old clergyman. The former were out for the purpose of hunting tigers, and were intently looking through their field-glasses to discover the object of their search. From cigars in their mouths they puffed clouds of smoke, which soon, much to the satisfaction of their companion, vanished from sight. The old clergyman was somewhat like our Brahmans, well versed in teaching and performing religious duties. The thoughts that filled his mind at this time were in this wise: "I have never seen the shooting of a tiger, and have, therefore, come that I might see it done, talk of it to my friends at home, and give a graphic description of it in my book. But the sight of the tiger might appal me and bring me to the ground, and if I died I would die without the aid of the clergy."

The two military officers, observing signs of fear in the clergyman's face, began to exchange glances indicative of their enjoyment of the fun. The clergyman, noticing this in his companions, called forth all his power to show a heroic face. What arises in the mind is not always expressed by the lips. There are many mental surges, between the rise and fall of which the interval is very short,

and what is expressed is owing to an external cause. For this reason one does not know or cannot read all the states and feelings of the mind.

The elephant moved at a slow pace, the trunk half-lifted, and an occasional voice disturbed the silence of the forest. Suddenly the fierce cry of a tiger was heard at a distance, and the savages, who inhabited a part of the jungle, shouted, "It is coming ! it is coming ! Brothers, let us advance and destroy the beast !" Then they began to beat their drums and to arouse their enthusiasm with song :

" Brother, let us march to kill the tiger !

Brothers, look at the wild *chalta fruit* !"

The savages had no elephant, no horse, no gun, no spear. They had only bows, arrows, and swords, but with these they advanced courageously to the conflict. The tiger, seeing them approach, began to fling its tail with great fury as if to challenge them to the combat, and fixing its eyes glaringly upon the savages, was about to spring, or leap upon them, when they darted a shower of well-aimed arrows at him, and having by this means wholly disabled the animal, they came upon it and beheaded it with their swords. Whereupon, the European *shikaris*, admiring the valor and bravery of the savages, penetrated into the jungle.

Anyeshan observing all this from a distance, approached the savages, and they asked him who he was. He said :

“ A traveller, overwhelmed with wonder at your valour.”

The savages replied :

“ What you have seen, we do daily. The tiger in the mind is more fierce than the tiger in the jungle. Night is fast approaching. On the top of yonder mountain we live. Come, and partake of our hospitality. To-morrow morning you can depart.”

The traveller, thus invited, ascended to the top of the mountain and beheld there a number of well-constructed cottages. As soon as he was seated, all the mountaineers and their wives treated him with affectionate hospitality, and placed before him wholesome fruits of various kinds, and filtered water, pure as crystal. The traveller expressed his gratitude for their kindness, and observing several families, inquired in what manner a dispute was settled if it arose. An old savage replied : “ We are all engaged in agriculture, and live by our daily labour. We never quarrel with each other. We never speak anything but truth, and purity of life is the aim and purpose of us all, male and female. We are, therefore, very happy. We all worship one God, and constantly pray to be kept from greed and lust.”

Anyeshan was highly delighted with the conversation. He thought, though these men of the jungle are looked upon and treated as barbarians, they are superior to those who claim to be civilized

people. True civilization consists in rising above that which is sensuous.

“I must now collect,” said he, “what is most instructive. Reading is no doubt suggestive, but the lofty thought cannot be kept long. We get solid instruction by the study of man. Pious meditation in solitude is doubtless the best means of exalting the soul; but I would like to ascertain the purpose of existence before engaging in this spiritual exercise. I have read much, and my mind is filled with varied information not digested. What should be retained, and what discarded, must be decided by clear thinking, and such thinking must be from the voice of the soul.”

The next morning the traveller descended the mountain, and, invigorated by the balmy breeze, pursued his onward journey.

CHAPTER II.

SATI—THOUGHTS ON THE SOUL.

What a tumult on the banks of the river! What a concourse of people! Young and old of both sexes were there, subdued by grief and in tears. Beneath the shadows of a many-branched Religio-Ficus tree there was a dead body on a cot, and upon it was seated a well-developed, charming girl, clothed in silk, her forehead being decorated with vermilion and a branch of that tree held in

her hand.* Her two children were on her lap, saying, "The grief caused by the death of our father we cannot bear; what is to become of us, and where shall we go, if you, mother, be also lost to us?"

The mother, unmoved by the heart-rending expressions of her children, said:

"By the unbounded goodness of God you will get from others the affection of a father and the love of a mother. Be serene. Do not weep."

• Friends and relatives used their utmost efforts to dissuade the lady from burning herself, but she was inflexible. She folded her hands and looked upward in a spirit of perfect resignation. To others her soul appeared as if separated from her body and had ceased to receive external impressions. When the dead body was bathed, she walked around it several times, pronouncing the name of God, and then placed herself on the *funeral pyre* as peacefully as a child lays itself in its mother's arms. The fire was applied, and the dead body of her husband and her own living body were consumed by the flames. During this process her body exhibited no contortions. Unmoved, calm and serene, she held her hands folded together in humiliation and devotion to God. On her face rested a benign smile, and her eyes mirrored

* It was customary with women wishing to be burnt with the dead bodies of their husbands to be decorated with vermilion (a distinction to which widows were not entitled) and to hold a branch of the religious *Indicus* in the hand.

the state of her soul—absorption in the Deity. Until the soul was separated from the body, God and God alone was uttered by her lips.

Anyeshan, having witnessed this scene, was aroused to think on the soul, and to soliloquize thus: “Socrates showed no fear of death when he drank the juice of hemlock. Christ, while dying, was calm and free from enmity, but the agony of crucifixion shook his faith in God as he exclaimed, ‘Father! hast thou forsaken me?’ Heroes cheerfully sacrifice their lives on the battle-field, showing utter contempt of death. There have been saints, who, by the power of their will, have been free from the fear of death. It is one thing to show a total disregard of death when in a state of frenzy, or under a great excitement, but quite another in a calm, thoughtful, and tranquil spirit to allow one’s body to be slowly consumed by fire. This is, without doubt, heroism of the highest type, but in what manner can this spirit of heroic faith be acquired?

“There are many who are highly educated and learned in science, who deny the existence of the soul. To them death is the extinguisher of life, and life is the regulator of all the functions of the body. ‘The soul has never appeared to any one,’ say they, ‘and whatever the eye cannot see, cannot be said to exist.’

“In all the religious codes there is a mention of the soul’s immortality, but this is done with a view to impart a degree of hope, and to prevent mankind

from going astray. It is considered that if the immortality of the soul be not believed in, there will be no end to immorality. And yet no one can clearly show that we have souls. Learned divines can only argue the existence of the soul historically, presumably, inferentially and analogically. The scholar, being once told of the existence of soul, asks no questions, dares not seek further evidence, lest he be considered an atheist.

“But I must do my utmost to obtain light. If I succeed in this, I shall know God more clearly; otherwise what we now look upon as truth is, after all, creedism—the offspring of weak impressions, from which proceed so much diversity of opinion, so much contention, so much wrangling, so much sectarianism. I have read much, reflected much, but still I am quite unsettled. I have inquired of different men, and they have expressed to me their peculiar ideas, which, being analyzed, are vague and shadowy.

“God’s will be done, I will continue my search.”

CHAPTER III.

DESCRIPTION OF LALBUJHAKAR IN PINGALA VILLAGE, AND OF THE RELIGIOUS SECTS.

In the village of Pingala Lalbujhakar lived. He was renowned for sharp practice. He was born in the North-Western Provinces. For a long time he had resided at Soudabad, and the language he spoke was partly Hindi and partly Soudabadi. He had the ability of making himself agreeable to

to every one, but no one could fathom his real designs. He was clad in trowsers and turban, and carried in his hands a string of beads. He was accustomed to talk largely upon all matters, and spoke of the past as a time of grandeur, in comparison with which the present is an age of great inferiority. He always interrupted speakers, and broke in upon their remarks before they had finished what they had to say, with the impertinent inquiry, "What do you know?"

Whatever the subject of conversation might be, whether on education, religion or law, he obtruded his own views and silenced all others by his vehemence. His real name was Parmanand, but, in consequence of his strange manner of interfering on every possible occasion, he was nicknamed "Lalbujhakar," which sobriquet he accepted from a pure spirit of egotism.

Whenever any difficult question was discussed, the people jocosely said :

"Who can solve this problem except the great Lalbujhakar?"

He professed to be deeply versed in astrology, palmistry, astral influences as foretold in horoscopes, counteracting the evil influences of planets, and in appeasing gods; in charms, amulets, and in exorcising spirits. He was always busy in some one of the numerous avocations he professed an acquaintance with. The Hindus respected him, as did also the Mussulmans. In this world what cannot brass

and braggadacio do? Brass is everything, and extolled to the skies. God is disregarded, and cast aside as naught.

Pingala village was full of sectarianism. Wherever this exists, the conception of God must be of a like character. Those who believe in a creed, believe in the truthfulness of its dogmas, and are prepared to die, if need be, for their maintenance. For this reason no harmony can exist between one sect and another, and each sect is positive that truth and true religion are in its hands. In this village Idolatry, Conservative Brahmoism and Progressive Brahmoism were being inculcated. There was a *musjid* in a remote part of the village. There was also a church for the propagation of Christianity. To whichever of these one wished to go, he went; but this only indicated the fickleness of the mind, the diversity and various phases of faith calculated to intensify sectarianism. Every sect was trying to secure followers, and strangers were continually going from one sect to another. The Christians were attacking the Brahmos, and the Brahmos were attacking the Christians. They were trying to convert each other. The idolators, instead of attacking any sect, were merely saying:

“Alas! our ancient faith is gone. We knew such would be the case. It is high time that we should die, that we may depart without being shaken in our faith and ceremonies.”

The Mussulmans were like serpents confined, afraid of being punished for endeavouring to inculcate their faith with sword in hand. What they could do by guile, they were doing.

The progressive Brahmos were lamenting that little or no progress had been made. The Brahmos were deficient in energy; they were mere automata. What good can result from insufficient study and a limited practice? It is not proper to teach Brahmoism alone from the Vedas, Upanishads, Puranas and Tantras. We must seek for it also in the Bible, the Koran, Zend-Avesta, and other sacred works. The true practice does not consist in merely changing the ritualism. How can we expect improvement unless we abolish caste, countenance the marriage of widows, intermarriages, prevent early marriages, promote female education and introduce females into society? Those who say these reforms will come in due time, speak vaguely, because until we take action in these matters, the evils will go on increasing. The investiture of a Brahman with sacred thread tends only to the perpetuation of bigotry and superstition. Where, then, is the Brahmoism?

Animated discussions upon these various points were constantly being held, resulting in awakening interest throughout the village. The waves of sectarian spirit were rising and surging upon all sides. Measures were being adopted by the orthodox community to punish heterodox persons by expelling

them from the pale of caste, by prohibiting the barber and washerman* from serving them, and by neglecting to invite them to public and private assemblies. The independents—those who were not attached to any of the contending parties—were greatly amused at the proceedings of Lalbujhakar, and facetiously said to him, “*You* are the grand depository of *all* wisdom. Why do you not settle these differences and bring harmony out of all this confusion?”

CHAPTER IV.

ACCOUNT OF BABOO SAHIB AND JEKO BABOO
(CONCEITED BABOO)—THEIR IDEAS OF SOUL—
THE TRAVELLER ENTERS PINGALA VILLAGE.

There was a large plain on the south side of the village. In its vicinity stood a well constructed house, facing a nice garden. A cool and pleasant breeze was constantly blowing. But few persons passed the house. Occasionally a cart passed by, rattling like an oilman's pressing machine. The cattle drawing the cart could scarcely move on account of their heavy burden, but the drivers urged them on by twisting their tails, and in this way they managed to advance slowly to the end of their journey. A few marketmen, with loads of vegetables on their heads and bathed in perspiration, walked along with greater speed. The *uriya*

* The prohibition of the barber and washerman to the excommunicated exists to some extent even at this time.

bearer carrying water in jars was seen and heard singing his song as he trudged along. In the house of which we have spoken, lived Baboo Sahib. His real name was not known. Having long fraternized with the Eurasians, he had adopted their manners. He dressed like them, talked like them, and walked like them. When alone, he placed his legs on the table, or, standing on legs apart, indulged in revery which he cheered with whistling. His long intercourse with the Eurasians and Europeans had engendered in his mind a strong aversion to his own countrymen, whom he contemptuously designated ignorant Bengalis. Baboo Sahib entertained a large number of visitors ; but his most familiar friend was Jeko Baboo, a man who possessed a smattering of information on general matters, and claimed to know all the sciences. But of the science of soul he was wholly ignorant. His superficial knowledge of things he ostentatiously paraded for mere popular applause, a custom very common with those who do not drink deep from the fountain of wisdom.

Those who do not apply themselves to a study of the soul, who, neglecting to probe for hidden causes, glance only at the external workings of Nature, possess a very imperfect knowledge of God and the next world. They reject substantial and enduring knowledge, and content themselves with the unsubstantial. Baboo Sahib and Jeko Baboo busied themselves continually in the acquisition of

external and ostentatious knowledge. They had no idea of a spiritual life, but were thorough materialists. When the subject of the immortality of the soul was mooted, they assumed an air of great wisdom, and said :

“What cannot be proved, ought not to be accepted. The soul is like a lamp : so long as there is oil and no wind, it burns and gives light, but when it does not burn, it gives no light. There are some who say they have seen the spirit of such a person. This, which they consider to be a reality, often proceeds from an hallucination of the brain. If the existence of the soul after this life cannot be proved, then there is no proof of a world beyond this. Some say the next world is in the moon ; some say it is in the milky way ; some say it is composed of different spheres, that the soul rises higher as it progresses in love and wisdom. All this is simple nonsense. Where is the proof? Those who do not study physical sciences properly, and do not know the exact modes of ascertaining truth, are always plunging themselves in the dark abyss of error. The physisists ought to dissipate such error by the light of their exact knowledge. But as this is not done, the village is going to the dogs !”

Thus spoke and reiterated the self-styled wise men, Baboo Sahib and Jeko.

Anyeshan, in the course of his journey, arrived at the village of Pingala. It was a beautiful evening in spring. In the gardens and fields

were numerous trees and shrubs loaded with fruits and flowers; birds of rich plumage flying from branch to branch, making the air melodious with their songs, and the soft, silvery light of the moon combined to render the time and place unusually lovely. The temples were brilliantly illuminated, while from their open doors and windows came the soothing perfume of *dhupa* and *dhuna*.* The sacred music of the *sankya*, *ghunta*, drums, &c., was heard in various quarters, and occasionally the tones of a loud prayer to Shiva. Solemn thoughts are suggested by time, place and circumstances. Anyeshan walked amid these scenes in calm and deep meditation. Proceeding a few paces, he beheld a Brahma Somaj, where the Brahmos, full of veneration, were praying. The preacher was delivering a sermon on the immortality of the soul. The view which he took had reference to the history of the past, and he argued that man would be miserable without a belief in his own immortality. It was evident from the expressions on the face of his auditors that his effort was not appreciated, and the half-closed eyes of some and the nodding heads of others indicated that the service was tedious.

After the service was concluded, the traveller asked some of the Brahmos, "What Somaj is this?" They replied, "It is the old Somaj. Go on

* Fragrant substances burned in the temples.

a short distance further and you will see the Progressive Somaj."

While passing on, as thus directed, he encountered a procession with red flags flying, and accompanied by music that pierced, as it were, the sky, and the chanting of songs was so animating that it maddened the hearer. The Brahmans composing the procession walked with eyes closed, clad in silk, but barefooted. On reaching the *mandir* (temple) they were seated, and the prelate spoke upon repentance, the spiritual character of the saints, Choityna, Nanac, Christ, &c. But of all these Christ was described as having possessed the highest love-principle, and other superior excellences.

CHAPTER V.

BAISTAB'S HOUSE AND HIS INSTRUCTION ON THE SUBJECT OF THE SOUL.

The house of Baistab was rather dark and dingy. There was a long hall running through it, having a room on each side, facing a yard or small field in which there was a cow-shed. Baistab had risen early, and, having performed his religious devotions, was engaged in teaching his disciples. Some were reading Bhagavat Gita, some Kusumanjali, some the Bhasya by Sankara.

Anyeshan approached him and said :

"Sir, I am fortunate in being brought in contact with you. Kindly give me your light on the science of soul."

Baistab replied :

“ Whatever I know I will state ; but I consider myself as a cow with the bag of sugar on the back. Whatever I know I know from reading. I can argue and discuss, but I have no light from the internal source. Such light can be had only from the *yogis* or those who have emancipated their souls from bondage. The general belief is that the soul dies with the body. This is a mistake. You know how emphatically Gita teaches the immortality of the soul. I will give you the teachings of Srimat Bhagavat: death is nothing but the separation of the subtle from the gross body. Soul is distinct from body. It is pure light, or spirit, devoid of the qualities of matter. It is cause; the creator of the *nonego*. It can go wherever it pleases, and wherever it goes it sees with full light. If one while in flesh can know the soul, he is free from the bondage of the body. Soul is immortal, free from partial views, pure, all-knowing, single, and unconnected. The phases of the moon do not represent the actual condition of the moon itself; so, when to earthly sense it may appear the soul does not exist, this appearance of non-existence is due to the state of the body, and not to an absence of soul. As long as this bodily supremacy exists, our state is phenomenal, and the soul is fettered, and while thus fettered, we manifest a fear of God. Grief, joy, fear, anger, greed, darkness, birth and death do not belong to the soul.”

Anyeshan was grateful for this instruction, and, thanking him for having imparted it, took leave of his instructor.

CHAPTER VI.

ANYESHAN HAS NEW THOUGHTS ON THE SOUL, AND
HEARS THE VOICE OF HIS FATHER'S SPIRIT.

It is noon. The sun shines with great power. The cowherds go for their cattle grazing in the field and put them at work, ploughing deep the hard soil. Soon these cattle become exhausted by their labours, and are thirsty for want of water. Yet the ploughmen do not heed this, but compel them to work on. Thus greed induces man to be cruel to the dumb creation. There is no shade of any extent in the field, though here and there is to be seen a single tree. On one side of the field a shepherd is leading a flock of sheep, and, from another side, a herd of buffaloes are rushing with great speed. Clumps of decayed trees are seen at various points of this field on the broken branches of which numerous sparrows and other small birds, in quest of flies and blades of corn, chirp their simple notes. The shepherd, to relieve his exhaustion, incident to the heat and fatigue of the day, chants songs in wild, monotonous tones. There was a tank on the north of the field, and on its bank a *bakul* and *kadamba* tree, whose broad and shading foliage gave shelter to travellers weary of their journey. Anyeshan seated

himself within the shade of these trees and was engaged in the following meditations:—

“Many of my friends and relatives have gone to the next world. But where is that world? What state do we reach after death? No answer to this momentous inquiry comes to us from Socrates, Plato, Christ, Paul, Vyas or Upanishad.

“Paul says, when the natural body dies, we have the spiritual body. The Hindu psychologist tells us that when the gross body is gone, we have the *linga sarira*. But how are we to be assured of this? The cremation of the lady I have seen, clearly proves that the soul or spirit is distinct from the body, because the suffering it endured did not trouble her. The *yogis* show similar freedom from whatever the body may undergo,—if it be lacerated it gives them no pain. Mesmerism and clairvoyance render the body insensible, and, freeing the soul from the bondage of flesh, enable it to reveal startling truths. What Baistab said has deep meaning: the soul has wonderful powers. If the soul can be known, then we enjoy a blessed life; we know God clearly; we know what is to be our destiny in the next world, and what we should do in this. But this most desirable attainment is only vouchsafed to those who meditate deeply on God.

“The worship of God, through the soul, is the most desirable, but at the same time the most difficult. What we see, hear and do, is all shadowy

and fleeting; the soul is replete with what is real and enduring. Our prayers are, therefore, coming as they do from the soul, more or less natural. The soul does not really rest on God until it ceases to be controlled by externalism. What is being done religiously in different countries may result from or produce a species of internal exercise, and in that respect prove serviceable to the worshipper. I do not decry or seek to underrate any sect. Either now or in due time it must improve. But our duty is to ascertain by that method by what exercise we can attain to a state best fitted for the divine worship. This can only be done by close and deep meditation on God.

In this country monotheism prevailed from remote times. Rammohun Roy worked diligently to draw the attention of his countrymen to the worship of one God. His teaching was as follows: 'The worshippers should not be afraid of aught but the all-pervading and spiritual God.' His instruction, as it related to the next world, is unimportant. 'If it be determined that there is no world to come, all earthly society will be at an end.' Those who have followed him are greater appreciators of spiritualism.

While engaged in this meditation, Aneyashan saw a light within himself, and found good in everything. To him virtue and vice appeared to belong more to the mind than to the soul, being purely phenomenal. Placing his hand on his eyes, he said:

“What—is this delusion? Perhaps I may feel better after bathing.”

Shortly he began to pray, but he was filled with worldly thoughts; he could not dedicate himself to God. With great effort he could tranquilize himself for a short time, but almost immediately his thoughts wandered. This brought to him a feeling of disappointment, and he said:

“It is impossible. Druba, Prolad, Kapila, and Jarabharut could keep themselves in one unchangeable state. How can I follow them?”

While thus agitated, he heard the affectionate words of his father’s spirit,—

“Anu! do not be discouraged! Your aim is uncommon. You will succeed by incessant application. Cease not to pray.”

Aneyashan looked around, but could see no one. Grief for his father began to flow, and remembrances of him came fast gathering in his mind. But grief, pain, and joy are of short duration. Soon grief passed away, and he was restored to his former state.

CHAPTER VII.

PATIBHAVINI’S ARRIVAL AT BHABANI BABU’S HOUSE AT BHADRAPURA AND HER ACCOUNT.

THE zenana of Bhabani Babu is lovely. His wife, daughter and daughters-in-law are full of noble thoughts, and active in whatever is holy and calculated to exalt human nature. After breakfast

they were all seated together, when suddenly a young girl, clothed in rags and of sorrowful countenance, appeared before them. The lady of the house inquired of her who she was and what had brought her there. She replied that she wanted time to relate her whole story. Whereupon the lady, observing her bright, intelligent face, caused her to be seated comfortably beside her; and the girl, encouraged by her hospitable reception, related her story as follows:—

“Mother! I am the daughter of a Brahman who possessed great property. He taught me ethics and religion. At the age of fifteen I was married to an excellent young man. Although he was rich, I placed higher value on his noble character than on his wealth, and I gave him all the love my soul was capable of bestowing. He always told me he was deeply sensible of my love for him, but, in order to intensify our love, we must devote our souls to God. ‘For,’ said he, ‘the relationship of the husband with the wife is purely earthly and perishable, but to make it spiritual the two must be spiritually united. Without this spiritual union marriage is no marriage, for the object of true marriage is for the elevation and purification of our souls, and not for the gratification of our carnal desires, which is applicable only to the brute creation.

“This instruction deepened my love for my husband, and I looked upon him as my spiritual guide.

I was sometimes overpowered by my love and reverence for him, and prostrated myself at his feet, unable to check my flowing tears. He often at such times took me by the arm, and, with eyes raised devotionally and hands folded, would say: 'May the love and reverence you are expressing be the means of developing your soul and bringing you to a higher life.'

"There are many husbands who love their wives from selfish motives. The Hindu Shastra enjoins that wives, although ill-treated, should never slight their husbands, but unselfishly live for their happiness. Although the wife is not led to love by pursuing this course, and although unselfishness, however practised, is conducive to the elevation of the soul, my husband never for a moment loved me for his own happiness, or for a gratification of his love of supremacy.

"Overawed by his spiritual nature, I desired only to reciprocate views on spiritual advancement with him, and follow him so far as I could. My father and mother, and the father and mother of my husband, all died. Dissensions among kinsmen arose. My husband could not hold the property that by right was his own, for he found that, unless forgery, perjury, and venality were resorted to, he could not cope with his antagonists. He therefore gave up all his property in despair.

"Poverty is the best test of the integrity of the soul. Occasionally he was melancholy, but gene-

rally he was full of equanimity. He left the old homestead and rented a small hut. I had a son and a daughter whom I could not rear as I would for lack of means to do so. The locality in which we lived was thronged with beggars, and it was difficult to get anything by a resort to asking alms. But, God be thanked, our wants were sometimes marvellously supplied! When we had not a *cowrie* in hand, food was suddenly brought to the hut by some unknown friend. Who can fathom the mysteries of Providence?

“I noticed a change in my husband. Formerly he used to pray, filled with a spirit of reverence. Now, he looked closely into his own soul, and said: ‘Ah! I am yet far from being a true worshipper.’ He was absent one evening. The hut caught fire. My son and daughter, who were sleeping within it, perished in the flames that destroyed our home and its contents. I had gone out to an adjoining tank, and on my return I beheld the calamity that had befallen us. Overwhelmed with grief, I fell down. I had to perform, unaided, the funeral ceremony of my two children, who had been my hope and solace amid all our misfortune. I searched for my husband, but failed to find him, and was told that, having been informed of the destruction of his home, and wife, and children, he had left the country, fully resigned to the affliction.

“I have from that time continued my search, and have made diligent inquiry for him in many places;

but without success. I became despairing, and thought my life not worth retaining. In my desperation I concluded that, if I could not have my husband, I would consign myself to fire, or plunge into water, and so, as I thought, end my misery. I soon, however, passed out of this deplorable state, and have since been travelling, and have learned that we can preserve our purity and holiness by the exercise of a strong will, a determination that, whatever may happen, we will cleave to what is godly. All I know is my God and my husband. I find no happiness in aught else. Although young and of high extraction, and travelling alone, with, seemingly, no responsibility for others, my condition is far from desirable. My mind is continually restless, and whatever I do is done from a want of tranquility. I am worn and weary in my long search. I am restless, and have come for rest."

The lady of the house having heard this narrative, burst into tears, and said:

"Dear daughter! you have shed lustre on your sex. May God grant your prayer! But be tranquil. You know the nature and disposition of your husband. Make inquiry in those places where he would be most inclined to resort. I think he must be engaged in some devotional work."

"Mother," said the girl, "my husband's name is Anyeshan Chandra, and my name is Patibhavini.*"

* Husband-loving.

The mention of the name caused the young ladies who were present to exchange glances, and brought sweet complacent smiles to their pleasing faces.

“Dear daughter,” said the lady, “your name is expressive of your nature. Stay for a few days with us, for the pure spirituality so conspicuous in you will be elevating to ourselves.”

“Mother ! you speak from the promptings of your own kind feelings. I am an unfortunate girl, overcome by grief, and know not where to go or what to do.”

“But the excessive restlessness to which you have been subject will pass away, and repose and tranquility will ensue,” remarked the lady. “Put all your thoughts on God and you will find rest.”

CHAPTER VIII.

A COMPANY OF BRAHMANS MEET AT JEKO BABU'S HOUSE—CONVERSATION WITH HIS WIFE ON FEMALE EDUCATION.

THERE was a feast being held at the house of Jeko Babu, and the sound of hilarity was loud and boisterous. It was given in celebration of a ceremony observed by Jeko's wife, who was fasting with the intention of taking her meal after the Brahmans were fed. By some chance, Babu Sahib happened to come in and, seeing the Brahmans feasting and enjoying his friend's hospitality, cried out : “Ignorant Bengalis ! Ignorant Bengalis !” and passed hastily

into the drawing-room. Jeko Babu, whose pride and conceit were exhibited on every possible occasion and in everything—in learning, pedigree, wealth, and standing in society—said to Babu Sahib :

“ Friend, what you see is mere mockery. I have no faith in ceremonies, but for the preservation of our respectability and to maintain our position in good society, I am constrained to spend my money in this way.”

“ It may be so,” said Babu Sahib, “ but such a course is contrary to your conviction. The Europeans do not behave thus. If you would bring your wife to your way of thinking, you must cease to encourage her in the observance of such vain ceremonies.”

“ I have done my best,” replied Jeko, “ to convince my wife of the vanity, and hence uselessness, of such a course, but she will not be persuaded to relinquish it. Will you kindly oblige me by using your influence to bring her to see the better way ?”

Babu Sahib consented, and Sarala, the wife of Jeko Babu, was sent for. Upon entering the room Jeko, addressing her, said, “ My friend wishes to speak to you ; will you listen ?” To which remark Sarala responded, “ I am not so highly educated as Babu Sahib, therefore, for any instruction what he may give, I shall be truly grateful for.”

Babu Sahib.—Why do you perform these ceremonies ? They are not of any value, neither do

they benefit yourself or others. Look at the English women. They do not do these things."

Sarala.—"The English women are of Christian persuasion and act according to their faith. We do as we have been taught. These ceremonies and rites, these fastings and religious observances, are processes of purification calculated to elevate our souls and prepare us for entering the world to come. The theory may be imperfect, but the *practice* leads us into a condition of spirituality. The constant meditation on God, and the world to which he designs us to go, removes the veil from our spiritual vision. We believe in a life to come, and act accordingly. You have no faith in God, or in another and higher life, hence you set no value on these practices. To look upon these bodies as all we possess, and to consider that when they die is the end of us, is mere animalism, and makes us no better than a clod. We seek and love those exercises that tend to emancipate the soul from the thralldom of earthly bondage. Our aim is to realize, while on earth, that there is a heaven, and the ceremonies and observances which you condemn are, to us, a method by which we in some measure obtain that realization. It is immaterial what the form of exercise is, provided the purpose is the same, and if others differ from us in the form, I do not object."

"From what I know of my sex, they are thoroughly spiritual. As a proof of this, see how they sacrifice their lives to their faith, burning their

bodies with those of their dead husbands, or leading an austere life during their widowhood. Spiritualism is not, however, confined to any nation or country, but it comes to all people, at all times, and in all places, if the proper means are adopted ; and those consist in close meditation on God and the spiritual world, deep inward exercises of soul that lead to purification. It is a mistake to think that Hindu women are deluded, and ignorant of the principles of a true spiritual life, or that they live in idle seclusion. They are free to go where they like. In ancient times they appeared in *Savas* (public meetings) and in theatres, and often went on shooting excursions. Woman was the companion of man in mourning, rejoicing, in prosperity and adversity. Whether at home or abroad, and in whatever we do, we are religious and never without the thought of God. I have received a great deal of instruction from my husband on natural philosophy, which I have thought upon in connection with Divine Providence. I now pray that you may both receive divine grace."

CHAPTER IX.

ANYESHAN SOLILOQUISES—RECOLLECTIONS OF HIS WIFE—THE SPIRIT OF HIS FATHER APPEARS TO HIM, AND HE HEARS A SPIRIT VOICE.

"I AM yet discomposed, restless, uneasy. The little tranquillity I possessed has left me. The pure words of my father's spirit filled my heart with love and veneration for his memory. If the voice I heard

was in reality *his* voice, then to me is the immortality of the soul incontestably established. The recollection of my father naturally suggests the recollection of my wife and children. It is, indeed, difficult to rise above grief while in the flesh."

He tried to compose and console himself, but found that his thoughts did not rise above the world of sense, for he shed tears like raindrops, more especially when a remembrance of the excellences of his dear wife came rushing into his mind. At length, completely exhausted and helpless, he reclined on the trunk of a fallen tree. He was without food. The sun was slowly sinking, and, as it did so, its effulgent rays spanned the heavens with golden belts, the whole sky appearing as a canopy of more than earthly splendour and magnificence.

As hope, when most sanguine, meets with the greatest disappointment, so a period of exhaustion is followed by the greatest inclination for rest.

He became drowsy, and had just closed his eyes, when he was aroused by a strange, yet powerful, magnetic force, and beheld the serene countenance of his father, surrounded by a halo of pure, spiritual light. The eyes, beaming with love, gazed with affection on him, and as grief became displaced by a passing fear at the unexpected vision, the spirit-face vanished from his sight.

Anyeshan endeavoured to compose his mind.

"What I have seen is wonderful. But may not that which appeared to my sight have been caused

by an over-worked and excited brain? If, indeed, I beheld the spirit of my father, then I must see the spirit of my wife, as she is never absent from my thoughts.

While thus musing he heard a voice, "*She is alive,*" at which he was again startled, and, closing his eyes, he began to think intensely of God and the spirit world.

After meditation and prayer his mind reverted to his wife.

"If she be alive, where can she be? I was credibly informed that she was burned with the children. Whatever is God's will must be fulfilled."

CHAPTER X.

CONVERSATION ON THE SOUL.

IT was a delightful evening. Lalbujhakar was walking, as was his custom, meditatively in the field. A number of boys following began to pester him with sneers and jokes.

Some said, "We hear you can call spirits. Can you?" Others, "Look at the palms of our hands, and tell us how long we are to live." Others, "We are in a quarrel with So-and-so; can you bring about a reconciliation by charms?"

Vexed at such questions, and by their laughter and jeers, Lalbujhakar turned back to beat the boys. But they were far more active than he, and soon betook themselves to a safe distance.

Not far from where this occurred, Babu Sahib and Jeko Babu were walking, intently conversing

on abstruse sciences. Seeing Anyeshan, they approached, and addressing him said, "Are you a Soulist, and can you invoke spirits? Is a Soulist superior to a Mussulman, Christian and Brahma? If the soul exists, can it not be proved?"

Anyeshan replied in a quiet way, "I believe in the soul. He who would fully satisfy himself of its existence, must experience its separation from the body. Unless one feels the individuality of the soul and realises its capability of being independent of the body, he cannot positively be sure of its existence."

Jeko Babu.—You then profess to be yourself a soul. That's an insane idea. Pray tell me, have you had your brain examined by a doctor?

Babu Sahib.—Ignorant Bengalis! Ignorant Bengalis! I find that my countrymen addict themselves to everything marvellous, and pay no attention to anything exact. Science is the rule by which to prove all things. That which does not harmonize with the laws of exact science, cannot be true. (Turning to and addressing Anyeshan),—Do you believe in God? What sect do you belong to?

Aneyashan.—Till we know what the soul is, we cannot know what God is.

CHAPTER XI.

THE THOUGHTS AND JOURNEY OF PATIBHAVINI, AND HER CLAIRVOYANT STATE.

THE powers of the soul are wonderful. The more they are developed, the greater is our

elevation. Patibhavini, feeling the pangs of separation from her husband, was travelling that she might possibly find him, or, by change of location, allay in some degree her great sorrow. Although she was young, and the beauty of her finely developed and graceful form and the roseate hue of her complexion were remarkable, yet the loveliness of her soul, so conspicuous in her countenance, impressed every one with a conviction of her angelic nature.

It was a dark night. The hum of beetles was unceasing. The birds, lodged on the trees, were impatiently shaking their wings; jackals were howling, and ploughmen, with *hukas* in hand, were moving on singing to relieve the tedium of their journey. The tide of pedestrians was ebbing fast. Darkness was rapidly thickening.

Patibhavini, "remote, unfriended, melancholy, slow," remained undaunted. She realized that the strength of the soul is the strength of God. She relinquished all that was external, and fixed her mind intently on her inward spiritual life. She sat on the side of a rude, dilapidated hut, and there her deep and intense contemplation of God caused her to become clairvoyant.

She was filled with internal light. She saw where her husband was, what he was doing, and what would be his ultimate spiritual gain. She had no hunger, no thirst, no desire to sleep. Stillness, peace, tranquility, dwelt supremely within her,

and she became sensible why her husband had been so devoted to spiritualism.

“I now know,” said she to herself, “where to go, where and when I will meet him. My present duty is to remain in a certain place and elevate myself, that I may become the true wife of such a husband. Our relationship is not of the body but of the soul.”

CHAPTER XII.

ANYESHAN'S SPIRITUAL EXERCISES—A DISCUSSION BETWEEN A CHRISTIAN AND A BRAHMO.

ANYESHAN was again near the tank, engaged in the exercises of the soul. The place was solitary, but he felt that the exercise was not being properly made. He was aiming at equanimity, but it was of short duration. Till the soul can control the brain, there is no end of variableness, either from external or internal causes. Meditation on God is, no doubt, the best means of soul-culture; but, while meditating, the will-force should be employed for the exhaustion of the brain-life, and the evolution of the soul-power, which increases as the brain-life is deadened. While Anyeshan was considering the method of soul-development, there came a Christian, a Conservative Brahmo, and a Progressive Brahmo.

Christian.—What the Brahmors are doing is but a transcript of what we have been doing. Their Somaj is like our Church—their *Brahma-dharma* is an imitation of our Bible. Formerly, they declared that the Vedas were revealed. This claim

has been given up, and they have substituted the Brahma-dharma, compiled from the Upanishads, Puranas and Tantras. But the Brahma-dharma cannot be ranked with the Bible, which is a revelation from God, while the former is only a human compilation.

Progressive Brahma.—We are preparing an elaborate Brahma-dharma. We are following the lead of our own inspirations.

Christian.—This is very good; but how are you to be saved? You admit there is a heaven and a hell, rewards and punishments, and that the soul is immortal. How can you have salvation until you believe in Christ? For the good of mankind, he died a bleeding victim. His love is boundless. He is the Son of God.

Progressive Brhma.—We think highly of Christ. We have special prayers on Christmas and Good Friday.

Christian.—I am delighted to hear this. May Christ save you!

Conservative Brahma.—We think of and pray to God, and act and live according to the light we have. Our whole strength dwells in our prayer.

CHAPTER XIII.

POPULAR EDUCATION—A CONVERSATION BETWEEN
BABU SAHIB AND JEKO BABU.

Babu Sahib.—I hear the missionaries are making great ado about popular education. If the

lower classes become educated, we shall have no one to serve us.

Jeko Babu.—Owing to the progress of Brahmoism, the converts to Christianity are reduced to almost none at all, and respectable Hindus have become wide-awake. The missionaries are, therefore, labouring more especially with the lower orders, who, being ignorant, are easily entrapped.

Babu Sahib.—Never mind. Is it proper to educate the lower orders?

Jeko Babu.—In consequence of the increased cultivation of the soil, we cannot get servants, and wages have risen. If you educate the lower orders, they will become scarce. If the country is to be enlightened, the higher and middling classes must be educated first. From them filtration will descend to the lower classes. The education of the lower orders of people does not prevail in England, although it does in Prussia.

Babu Sahib.—I once entertained the same opinion, but intercourse with intelligent Europeans has modified it. I confess that in this matter we are too much influenced by selfishness. There can be no doubt that education will ameliorate the condition of those classes, and must, therefore, conduce to the welfare of the whole country. A general diffusion of knowledge cannot but lead to good results. In Europe, wherever intelligence prevails, good predominates. It is not right that, because a person happens to be poor, he should

therefore, be considered a slave. Men belonging to lower orders may rise to eminence by the force of intellect. Pre-eminence is attained by talent, and not by birth or station.

CHAPTER XIV.

PATIBHAVINI'S JOURNEY.

PATIBHAVINI became tranquil after the light she received. She left the place early in the morning, and at noon came to a garden, where she bathed and prayed. Not a single person could be seen there. It was full of flowers of varied hues, and trees loaded with luscious fruits.

The next day she reached a Brahman's house, where *Durga Pujah* was being celebrated. Early in the morning the Brahman ladies had arisen and prepared and cooked great quantities of eatables for the poor, the blind, the lame and disabled. They were now offering flowers, mixed with sandal, in a devotional spirit. Patibhavini, who had not been brought up as an idolatress, was delighted at the benevolence and devotion of the Brahman ladies. From thence she went to the cottage of an *Acharya*, or Jan* (clairvoyant.) He was seated on a carpet, and was revealing, according to horoscopes, the astral influences to which persons who had consulted him would be subject, and to others imparting information relative to the objects of their visits. Pati-

* In Bengal we have clairvoyants under this name, who foretell future events and give directions for the recovery of stolen property.

bhavini approached him, when he, addressing her, said, "Please take the name of a flower or river." She did so, and the Jan, looking at her, instantly said:

"Mother, you are an illustrious and exemplary lady. Your most interior thought is regarding your husband, and you shall see him."

Taking leave of him, Patibhavini next arrived at the house of a *Brahmani*, where she experienced genuine hospitality. The *Brahmani*, finding her highly exalted, began to open her mind. She said: "My husband is not attached to me, and for that reason I am very unhappy."

Patibhavini replied to her: "The connecting tie between a wife and husband is divine worship. When the two souls are united in the conception of God, the union is firmly established. The spiritual basis is stronger than adamant, and the closer the union, the more intense is the spiritual love. Without such union, conjugal love is ephemeral and not lasting. Draw your husband into the worship of God with yourself, and that will unite you more strongly than anything earthly."

CHAPTER XV.

ANYESHAN LISTENS TO DIFFERENT PRAYERS, THINKS ON THE SOUL, AND HEARS THE VOICE OF HIS SPIRIT-FATHER.

ON Sunday the Church was opened. The clergyman, attired in priestly robes, entered the pulpit

and commenced the reading of the Bible. He then delivered a sermon, and prayed that the Christian religion might spread from one end of India to the other. The sermon no doubt produced a healthy influence on the congregation.

The next day there was a service at the Brahmō Somaj. The *Acharya* prayed that the flag of Brahmōism might wave throughout India.

On the day following there was a service at the Progressive Brahmō Somaj, at which prayers were made, imploring that the doctrines inculcated might be diffused everywhere and become the faith of the people.

Anyeshan was led to think on all he had heard, and to reflect that every sect has a creed according to its belief, and naturally prays for its extension. But which creed shall prosper ?

“I feel,” said he, “that I am disturbed by streams of divine thoughts, and that my inner vision is not serene. My mind is occupied with recollections of my wife. Although she is admirable and excellent in every respect, yet I desire to live a purely spiritual life.”

In the midst of these reflections he again beheld the smiling and hallowed face of his father, and heard his voice saying : “*Avedi is on the top of the Ramna Mountain. Go to him and acquire substantial knowledge.*”

A moment after, the spiritual face disappeared.

Anyeshan, overpowered by grief at its sudden

departure, fell down and prayed that he might see the face of his father again. But in vain. It came not, and he lay prostrate and motionless, thinking of his father and his wife.

CHAPTER XVI.

DEATH OF JEKO BABU'S ELDEST SON—CHANGE IN HIS VIEWS—INSTRUCTIONS OF ANYESHAN—OTHER EVENTS.

JEKO BABU'S house was filled with gloom. His eldest son was dying. The body had become quite cold. The pulse had no perceptible beat, and there was no indication of life remaining. Sarala was endeavouring to console herself by thinking of God, but, observing that the life of her son was fast ebbing away, she became overwhelmed with grief. In a few moments the eyes of the young man became fixed, and the spirit departed.

The mother repeatedly kissed the motionless features, and the father became sadly disconsolate.

The next morning, when Babu Sahib came, Jeko said to him, "Last night I passed the hours tossing restlessly upon my bed. As morning approached, I fell into a light doze, during which my son appeared to me and said, 'Father, since leaving my body, I am happy.' Was that not wonderful?"

Babu Sahib reflected for a moment, and then replied, "That was either a dream or a delirium of the brain. Unless I have better proof, I cannot accept what you say as having any value. I am

aware that in every country Spiritualism is attracting general attention, and that many are becoming convinced that it is true; but I look upon it as delusion."

Jeko Babu.—Although I am an Atheist, the mere thought of God in an hour like this alleviates my grief. How do you account for that?

Babu Sahib.—That I can easily account for. One impression or idea is removable by another.

Jeko Babu.—But is not the thought of God consoling?

Babu Sahib.—That I do not know. Ask the Soulist.

Saying this, he departed.

Although Anyeshan was held in contempt by Jeko, he did not hesitate to call upon him and to do what he could to soothe his troubled mind. Grief places us in a state in which the person subjected to it requires delicate and thoughtful treatment. Anyeshan gradually impressed his weeping friend of the truth of the immortality of the soul, and its development through the process of pain, that is, grief, disappointment, and affliction. It is customary for friends to call once or twice on those who suffer bereavement, but there are few who pour oil over the wounded heart with no other motive than the love of doing good.

Anyeshan was regular in his visits to Jeko Babu, whose materialistic proclivities began to

diminish, and the bright example of his consoling friend aroused him to spirituality.

At one time, as he was passing home, he met Babu Sahib, who asked, "Well, is our friend Jeko a Soulist? For my part I never receive anything on trust. It is not proper that we should weep like women. If we give way to grief, we are in a fair way to lose our senses."

One morning Babu Sahib was sitting comfortably and reading a newspaper, when a dâk peon delivered him a letter, the perusal of which caused him to burst into tears. It announced the death of his brother at Lahore. "Oh, dear brother," exclaimed he, "I shall never see you again!"

Affliction is the best teacher. Nothing else shakes us so much. Nothing else acts so powerfully on our sensuous nature. Under its awakening influence Babu Sahib began to read works on Spiritualism, and he and Jeko Babu often met. They were both under a cloud; both afflicted by the visitation of death. Their predominant thought was, "Is soul immortal? Is it possible to communicate with the spirits of our departed friends? If it be so, then death has no sting; it is the means of passing to a higher life."

Shortly after, Jeko Babu died. Babu Sahib, having an affection for his wife, proposed to marry her, but his offer was indignantly rejected, for the lady abhorred the idea of the marriage of widows. Babu Sahib took his rejection sadly to heart, and ere long

he also passed to the unseen world. Lalbujhakar, who was a plausible man, but unclean within, was imprisoned for some fraud committed by him.

CHAPTER XVII.

ANYESHAN LEARNS YOGA FROM YOGIS, AND MEETS HIS WIFE.

ANEYASHAN left Pingala, and, after travelling in many places, arrived at the banks of the Godavari. He there saw a huge religious *ficus*, beneath whose shade were seated a number of yogis, covered with ashes, their long tresses hanging about their shoulders, and their eyes closed, intently engaged in different exercises of the Yoga, inhaling the breath, retaining for a long time, and thus gaining mastery over the natural life.

When the Yoga was over, they observed the stranger, and were favorably impressed with his appearance and manner. They had gradually learned how to conduct their exercises in different ways. The yogis did not value what was external, but applied their studies to whatever tended to emancipate the soul. This, and this alone, formed the subject of their conversation, meditation, and religious exercises.

One day they inquired of Anyeshan whether he knew of an extraordinary Bengali lady who had been with them for some time, but who was then living with some pious ladies in an *asram* (asylum.) He replied that he did not know her, and said to them :

“There are many souls thirsting for God, and if the lady you speak of possesses an unusual thirst, she must be indeed an extraordinary person.”

Thinking he would have to go to Ramna Mountain, Anyeshan took leave of the Yogis, who placed their fingers, with long nails, on his head, and showered a multitude of blessings upon him, while he knelt down and made deepfelt obeisances. After two days he came in sight of an *asram*, and the blue summit of a mountain at no great distance. While passing by, he thought it would be desirable for him to visit this asylum, as some holy women lived there. He therefore entered it, and beheld a number of Hindustani, Marhatta, Surashtra and Magadha ladies, dressed in their usual costume, engaged in meditation. In the midst of them was a Bengali lady, clad in a red sari, wearing bangles on her hand, intent on *Samadhi*. Though reduced by fasting, her soul-force was plainly visible in her countenance. Her tresses were uncombed, and the end of her *sari*, or *anchal*, was twined around her neck as a mark of devotion. Her face was charming; a sweet smile playing over it expressive of the godliness within. All the Yoginis around her left the room after the conclusion of the meditation.

Anyeshan, sitting before her, began to look at her more closely. The sun was setting. Its variegated rays, coming through the window, fell on the lady's face and caused it to appear entranc-

ingly beautiful; but this external charm was surpassed by the unfading and eternal splendour of her soul.

“Who can the lady be”? questioned Anyeshan of himself. “Young and charming as a champa* flower—the very picture of beauty, but totally devoid of all that is earthly.”

At the expiration of an hour, the lady opened her eyes. She beheld before her a man of tranquil appearance, having long hair and a ragged beard, seated in an easy posture and gazing at her. The eyes express what is within. The lady and the man were intensely looking at each other. Recollection, comparison, and deep thought were appealed to, but in vain, after which the lady smiled, lowered the covering of her head, and burst into tears.

Anyeshan asked, “Lady, who are you, and where is your home?” Aneyksan stared.

The lady replied, “My name is Patibhavini, and your heart is my home.”

Anyeshan placed his arm around her neck and said, “My dearest, do not weep; to weep is not spiritual.”

She responded, “I am aware that weeping is earthly, but I cannot overcome it, as I see you whom I thought I would never see again.”

At last they ceased speaking, and there was a thorough communion of their souls, like the union

* A. yellow and fragrant flower.

of two disembodied spirits. There was nothing phenomenal; no grief, no joy, no sorrow. These states were all supplanted by the soul-state—a watchful penetration of each other's soul to ascertain whether the two were on the same plane.

In the morning that followed, Anyeshan was introduced to all the yogines. The lady, addressing them, said: "To-morrow I leave this place with my husband."

The yoginis were grieved to hear this. "Mother," they said, "if you leave us, from whom are we to get honied instruction?"

"Daughters, you are kind to think of me so affectionately. My soul is with yours, as I see you are free from what is sensuous. In what words of affection shall I express myself? My earnest prayer is that you be absorbed in God. One intense contemplation increases the duration of the next contemplation, and if this be repeated several times daily, you gain mastery over matter. When we reach the soul-state, all that is material, all that is earthly, all that is special, is effaced, because the soul-state is the universal state. Look at me and my husband. We are husband and wife, but we aim at the happiness, not of the body or of the senses, but of the soul. We feed our thoughts on what is immortal—eternal. We think of what will live, progress and prosper in the realms of the eternal kingdom, and prepare ourselves to think on those celestial conditions that are replete with the brightness and the glory of God."

Patibhavini having ceased to speak, the yogines proposed that they should all pray together. They accordingly sat down, Patibhavini and Anyeshan being seated together. They were all rapt in contemplation, enjoying the brightness of their souls, and thinking it impossible that they could be disturbed by any external cause, when a drunken man entered the room and began to make great noise: "Lo! here is a serpent! there is a tiger!" which annoyed the yogines very much; but Patibhavini and her husband remained unmoved. When the prayers were over, the yoginis acknowledged their want of true spiritual culture to a degree that was requisite to enable them to remain undisturbed by external causes.

CHAPTER XVIII.

ANYESHAN AND PATIBHAVINI SEE AVEDI, OBTAIN FROM HIM HIS IDEAS OF THE SOUL, AND HEAR AN ACCOUNT OF HIS OWN ADVANCEMENT.

The Ramna Mountain is very high, and the road to it is very hazardous. Anyeshan took his wife by the hand, and led her over the difficult way. Occasionally they became weary, and seating themselves under a tree rested, and drank water from the fountains. After three day's journey they arrived at the house of Avedi, where they were kindly received and hospitably entertained.

Avedi said he was fully aware of the object of their visit, and that he would proceed to state his views, which he did, as follows :

“The existence of the soul, its separation from the body, and its immortality, are ascertainable by spiritual exercises. The soul is fettered or free. So long as we are under the dominion of the mind, we are fettered, and phenomenal states are the result of our condition. The power of the fettered soul is limited. It creates special creeds, special belief, special evil and good, special virtue and vice, special prayers, special salvation, special heaven and hell, special attributes of God, special commandments of God. The knowledge obtainable from a fettered soul is, indeed, very poor and imperfect, because it judges of God by human attributes. As long as the soul is not free, it cannot be disconnected with what is material, what is emotional, and hence cannot obtain a true knowledge of God. The soul free does not experience phenomenal states; no joy, no grief, no hope, no fears; it felicitates within itself; it finds good in everything. It is, indeed, difficult to emancipate the soul in flesh. Thank God, I have obtained this freedom. What I know I know through my non-phenomenal soul, and not through my senses.”

Anyeshan requested him to state by what means he arrived at the soul-state.

Avedi continued :

“We lived in Bhadrapura. I used to read in a *patshala* (village school), where I studied the lives of Dhruba and Prahlad,* and felt reverence for holi-

* Two saints.

ness. The great inquiry of my mind was, 'How can I be like them'? My father was wealthy, and performed many pujas. When I offered flowers at the feet of the idols, I prayed that I might become like Dhruba and Prahlad. This state of feeling was not continuous. At times I was jovial. When I gave gifts to the poor I was sometimes moved by compassion, sometimes by pride. We had the stories of the Puranas related by a *Kathak*.† I sometimes wept over, sometimes meditated on, what I then heard. There was a missionary school in the village, where I read several books, and also the Bible. From the Kathak I had heard frightful accounts of the hell, and what he said operated powerfully upon my fears. The *padri* now intensified my fears, by teaching that if I did not believe in Christ, who died to save sinners, I would suffer eternal hell-torments, and, unless Christ interceded, I would never be forgiven by God. While reclining on my bed, thoughts of these things terrified me beyond the power of words to relate, and occasionally I thought of embracing Christianity. I used to read the Darsanas, Puranas, Tantras and Upanishads. Certain parts of the Upanishads, Gita and the Srimat Bhagavat appeared more sublime than the Bible.

“About this time I was married. My wife cordially co-operated with me in the acquisition of divine knowledge. I communicated to her what I knew, and we used to exchange our ideas in a quiet

† Kathacs are a class of Purana tellers who relate and sing. They are listened to by all classes of the people.

way. My father died. The whole care of the family came on me. I inquired after the property, and found he had granted large loans to persons who were unable to repay. We had only a lackraj grant (rent free,) on the profits of which we all lived. Finding that it was good property, a neighbouring *zemindar* (landlord) sought to dispossess me of it, and succeeded in doing so. When I instituted a suit for the purpose of recovering it, I was ordered to produce the bill of sale. I searched for it everywhere, but could not find it. At night, while I was asleep, the spirit of my father appeared to me, and said that the document had been deposited in the Court as a collateral security. He further said that the period it was to remain there was over, and that it would be returned on application.

“I was startled. I got up, looked around, but could see no one. I was glad that the required document would be forthcoming, but my grief for the loss of my father revived, and I was disturbed and sorrowful. I obtained the document from the Court, as I had been so strangely informed that I would.

“Subsequently, my thoughts dwelt constantly on the dream, and I read a great many books on Spiritualism, but it was not clear to me how the soul-state could be obtained. I attended many circles for communication with spirits. I saw chairs, tables, and other objects lifted and moved by an unseen agency. Ink, pens, and paper being

placed on the table, some medium wrote against his will, and satisfactory answers were given to inquiries made by persons present. Considering these phenomena, I thought they might be wholly or partially fallacious. But whether wholly or partly true, I concluded they came through the senses, and hence did not convey real but merely phenomenal knowledge.

“My next train of reflections was—How am I to rise from the objective to the subjective or soul state? How am I to obtain the *one* from the *many*—*unity* from *diversity*? Business took me to Dacca, where I made the acquaintance of many intelligent persons, some of whom were idolators, and some worshippers of the Unseen Power. I heard the prayers of both religionists, and found them to be much the same. The one constructed images with the hand, the other constructed them with the brain; both were moved by fear, and therefore incapable of praying spiritually. It does not follow, because a person is a worshipper of the Unseen Power, he is therefore a spiritual worshipper. With persons of this sect I passed some time. While engaged in prayer, they exhibited several phenomenal states—fear and repentance for sin, they prayed for forgiveness for sins committed, they talked on humility and veneration of the infinite power, wisdom and goodness of the Creator; but none of these states produced by divine thoughts or feelings was of long duration.

“In thinking on the divine attributes, I saw sometimes in my brain a serene, tranquil form. I benefitted, however, by such prayers, but my thirst for divine knowledge increased. I thought that my prayers should be higher. The states induced by those I had been engaged in manifested more or less of goodness, but the same results follow the hearing of dramas or the singing or recital of touching hymns. The inquiry is worthy of consideration—what is a prayer? Can the infinite power be in any way influenced or changed in its purpose by our prayers?

“The external and internal of our lives are like wife and husband. The internal is educated and elevated by the external. In whatever form we pray, our souls must be more or less influenced. While revolving this idea in my mind, I received a letter from my wife, stating that my mother had died, and that my eldest son followed her the next day. As a storm sweeps away trees, so an affliction loosens the bondage of the soul; and, as its individualism progresses, the desire for further emancipation increases.

“My wife arrived from Dacca. She appeared quite resigned to the will of God. After some time we had this light: God is the soul of our souls, and until we realize the existence of our souls we can neither take soul-views nor understand God, our mission here or our destiny hereafter. We found that all the sensations, im-

pressions and emotions were non-transmissible to our souls, and while in the soul-state we can clearly see the action and state of the different parts of our body, yea, of every nerve. The connection between the brain and the soul is intimate. But when the soul is free, the brain is thrown into the shade; it ceases to receive impressions refused by the soul, which thinks and acts from the light within. Its connection with the senses also ceases, and, becoming unlimited by their limitations, it lives in a world where limitation as to time and space is unknown—where God is immense power, immense light, immense wisdom.

“I am now free from all earthly ideas as to virtue and vice, heaven and hell. I have further emancipation and individuality to gain, and for it I am constantly striving. I know what will become of me after I die. The divine knowledge is *true life*, which I realize in my soul, but which I can find no expression for in words.

“God Almighty is the great teacher, and the immortal soul is his mirror, reflecting his effulgence and communicating his teachings to us. There is no other Saviour.

“March, brother, from stage to stage. Do not think the stage you arrive at is the last you are to reach, but consider that the more stages you pass, the nearer you are to that where pain and sorrow, fear and doubt, are no more; and that then the eternal sky, with no day or night, but unceasingly

radiating with light and beauty, will appear before you. The more you are free from what is earthly, the more rapidly will you progress toward that state which is above the world of sense."

PROGRESSION OF THE SOUL.

ACCORDING to the Sankhya philosophy, "interior or spiritual knowledge discriminates soul from nature and operates its deliverance from evil. Exterior or temporary knowledge comprehends holy writ and every science." The Carika says, "Neither *I am*, nor is aught *mine*, nor do I exist." The meaning of this passage is that when the spiritual state is arrived at, *I* and *mine*, which belong to the *finite mind*, cease, and the soul, living in the *universoelum* and participating in infinity with God, manifests its infinite state. The spiritual state overshadows all states waking or dreaming. It resembles the profound sleep during which all sensuous action disappears; but, according to Munda-ka Upanishad, it is higher than that state—"it is tranquil, blissful, and without duality." The Brihat Aranakya Upanishad says: "The soul is light itself and the soul is knowledge." Sankara says that "the highest place, the highest state of the soul, is when it exists as the soul in its own inherent nature." The Katha Upanishad inculcates that "the wise, with eye inverted (from sensuous objects and desirous of immortal nature,) behold

the absolute will." The spiritual state is endless. It may commence here, but in the spirit-land its progression goes on forever. Its absorption in God means the deific state, of which there are infinite stages, and it is to be doubted whether a spirit can reach entire absorption.

The Vedánta recites three kinds of *Múkti*, or liberation or deliverance from flesh. One is totally incorporeal, the second is imperfect, and the third is also partial, enabling the Yogee "to perform supernatural actions." Death causes our deliverance, but the mere possession of the subtile body does not meet the requirements of the spiritual progress. As we sow, so we must reap. The mind here must be educated in unselfishness and in doing good as the spirits do, not for any return, but for the love of God and for the extension of the spiritual kingdom. What the Aryas have taught is, that when we go to the spirit-land we take with us a portion of our mortal nature, even if we be elevated here.

What the spirit of Judge Edmonds has said through Mrs. Cora L. V. Richmond supports the above doctrine. He was of an exemplary character, and yet he had "stains of earthly body" and "earthly faults," and that after plunging himself into a stream he had "more knowledge and more wisdom," and that "his imperfections gradually left him." This reminds us of Yudhisthira's going to heaven and behaving like a frail man there,

although he was distinguished for extraordinary virtues. Until he bathed in the Mandâkini, he was not free from his imperfections.

The question of *Mukti*, salvation or deliverance, appears to have been closely studied by the Aryas. The first requisite was to carry on the processes of soul development. Chhandogya Upanishad says: "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 soul development was a *sine qua non* state for the study of God. It is somewhat remarkable that Mosheim (Vol. I, page 378) echoes the same sentiment. He says: "In order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body even here below." The next question in India was,—How is God to be worshipped? Seek the knowledge by divine meditation. Brahma is profound meditation.—*Rig Veda*. It is not the embodied and individual soul, but the supreme soul, on whom devout meditation is to be fixed.—*Yajnavalkya*.

God is the soul of all souls and in all souls. He is the *Antaryâmini*, "the internal check," ready to illumine those who, by profound meditation, separate the soul from the body. Divine knowledge was highly valued here. One of the Rishis divided all sciences into two—inferior and superior. The superior science is that by which "the unalterable

is comprehended, who is invisible (imperceptible by organs of science), ungrasped (not prehensible by organs of action), come of no race, belonging to no tribe, devoid of eye, ear or other sensible organ, destitute of hand, foot or other instrument of action, everlasting Lord, present everywhere, yet most minute, invariable, the wise contemplate as the source (or cause) of beings." It was held that "Brahma is not separate from the embodied soul. He is soul and soul is he."—*Br. Sutr.*

The next inquiry was in what spiritual conception is meditation to be fixed upon God? It was thought that the culmination of the soul is wisdom, and God should be meditated upon as the Supreme wisdom, comprehending power, love and purity. In the spirited-land love-spirits are raised to wisdom-spirits, thus showing the supremacy of wisdom to love.

The Arya teaching is that God is pure wisdom, and that by meditating on him as such, and the soul of our souls, we develop our souls, progress in our spiritual life, and fit ourselves for the light and blessings of the next world. In subsequent ages it was inculcated in the Bhakti Sutras of Sandilya that it is not knowledge (*Jnán*) but devotion (*Bhakti*) which is the means of obtaining final liberation. "Devotion is the supreme love of God. Knowledge may co-exist with hatred." Another argument for the inculcation of the Bhakti principle was that it was accessible to the generality of mankind, while

the wisdom-principle or the absorption of the brain or vital life in the spirit-life could only be practiced and attained by but a few. Now it is a question whether devotion is a high state of the mind or belongs to the soul. Judge Edmonds thinks that "devotion belongs to the soul." The nice distinction between the soul and non-soul state is that the former is entirely free from "molecular action in the brain," sensational, intellectual, or emotional. It is also free from joy, grief, fear and pain, and shows the absorption of the individual in the universal consciousness. The higher forms of devotion result in ecstasies and quietude which approach the serenity of the soul, but it is a question whether they are the manifestations of the soul itself. Another form of worship inculcated, was by doing good works and performing religious ceremonies. But even when Bhakti and wisdom-principles were being carried out, the necessity and efficacy of divine worship by profound meditation was not forgotten. The Satapatha Brahmana says,—“By knowledge men ascend to that condition in which desires have passed away, thither gifts do not reach, nor austere devotees who are destitute of knowledge. For a person who does not possess this knowledge does not attain that world by gifts or rigorous abstraction. It pertains only to those who have such knowledge.” Mahavarat, a later work, echoes this sentiment: “By works a creature is bound, by knowledge he is liber-

ated; therefore, devotees gifted with perfect insight perform no works."

In Mahavarat there is the story of Mugdala, who had a conversation with a celestial messenger as to the future felicity. The celestial gave an account of the different spheres. Mugdala "then asks the celestial messenger what other sphere there is which is free from all defects. The messenger replies, that above the abode of Brahma is the pure, celestial light, the highest sphere of Vishnu, who is regarded as the Supreme Brahma. Thither 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, those whose senses are under restraint, and those who practice contemplation and fix their minds on the Deity." The sage then dismissed the messenger of the gods, began to practice ascetic virtues, becoming indifferent to praise and blame, regarding clods, stones, and gold alike. Pure knowledge led to fixed contemplation; and that again imparted strength and complete comprehension, whereby he attained supreme internal perfection in the nature of quietude.

There is a passage in Mahávarata which treats of spiritual progress. It refers to the Yogis rising above the gross body, the subtile body and *kárana* body, and attaining *Samádhí*, or becoming pure essence or deific absorption. There are many spirits who in subtile bodies are more or less human, and

it is a question whether they are higher than most elevated mortals.

Their messages and undeveloped souls give us a warning to prepare ourselves. The divine light and wisdom we cannot get until we place ourselves in a condition to receive them. We are easily satisfied with the delusions of the mind, and the conception of God which it creates. Let us by spiritual exercise absorb the finite mind or the brain in the infinite soul, which the Aryás say is "the abode of God," and if we are once brought in contact with the Infinite Power, its light will not be hidden from us, and our mission then is to benefit by that light in the contemplation of God, and his providence in the most minute and diversified forms and essences, and while we glorify his omnipotence we feel blessed that we are in such a state. The acquisition of such wisdom goes on when we are lost in God, and when "I, the self, mine," comprehended in the mind, no longer remain.

SOUL-REVELATION IN INDIA.

WHETHER man lives after death is an inquiry which engaged the attention of the Aryas from the earliest times. Living in the midst of diversified scenery, they were absorbed in the "aspects of Nature." They were thus roused to the contemplation of the unseen Power. Their conception of

God was in the first instance finite, and with a finite mind they were slow in reducing diversity to unity; in converting what was concrete into abstract. Their worship was originally, to quote Max Müller, "a worship of God in Nature." They created and worshipped gods of elements, each of whom was supreme in rotation, but clothed in human attributes. He was the god to give worldly prosperity, to punish sins and reward virtue, and his forgiveness and mercy were absolutely necessary for enjoyment in the next world. For this purpose penitentiary prayers were offered and sacrifices were made.

Buckle, in his History of civilization, divides mankind into two classes : one class has power over Nature, and the other class is under the power of Nature. The Europeans belong to the first class and the Asiatics to the second class. As far as the Aryas are concerned, they might have taken the inspiration from Nature, but, rising above Polytheism and Pantheism, they reached the highest pinnacle from which man can know God, in discovering and worshiping the All-Mighty in the soul.

As long as God was looked upon with human attributes, the Aryas saw and thought of him with terror, and every propitiary means was used to win his favor. The mist of Polytheism began to melt. Rig Veda chanters being more thoughtful, said : "They call him Indra, Mitra, Varuna, Agni; then

he is the beautiful winged Garatmán ; that which is one, the wise call it in diverse manners ; they call it Agni, Yamá, and Mâta Risván." The following passage in the Rig Veda may be taken as a proof of the progression in the conception of Unity : "All the gods are but parts of one *atmá*, or soul, subservient to the diversification of his praises through the immensity and variety of his attributes." The Anu Kramanika states : "There is but one Deity, the great soul (Mahá Atmá)." — *Wilson's Rig Veda*.

The spiritual conception of God did not preclude the ethical view of his attributes. He is described as "the father of all gods, lord of creation—he is a father and the most fatherly of fathers"; and as being "both a father and a mother, he is the helper of the poor and the lover of mortals." In the Swetaswatara Upanishad, God is described as "the great, the lord in truth, the perfect one, the mover of all that is, the ruler of the purest bliss ; he is light and everlasting." When the Aryas rose above finitude they inculcated in the Rig Veda, "God is perpetual wisdom, and whoever knows Brahma, who is existence, knowledge and infinity, as dwelling within the cavity (of the heart) in the infinite ether, enjoys all desires at once with the Brahma." And in the Vrihád Aranyakum Upanishad of the Rig Veda : "Adore as Brahma the spirit, who abides in the soul (as self)." Another teaching of the Rig Veda is : "Brahma is profound meditation

—seek the knowledge by devout meditation.” The Satapatha Brahmana says: “By knowledge men ascend to that condition in which desires have passed away; thither gifts do not reach, nor austere devotees who are destitute of knowledge. For a person who does not possess this knowledge does not attain that world by gifts or rigorous abstraction. It pertains only to those who have such knowledge.”

These extracts show that the knowledge means the knowledge of the soul, and through it the knowledge of God, without which our conception of the Creator must be finite and more or less hazy.

SOUL.

WHAT, then, is soul? Munduka says: “The soul cannot be gained by knowledge (of the Veda,) not by understanding it, not by manifold science. It can be obtained by the soul by which it is desired. His soul reveals its own nature.”

The Arya teaching is that every human being has “soul,” which is the infinite psychic power which is diffused through the body. It is in finite state in the brain or mind, comprehending intellect and egoism. In proportion as the psychic power is developed, the soul or the infinite state is approached or attained. There is thus a broad distinction between the mind and soul. Whatever is sensational, emotional, impressional, or phenomenal, refers to the mind. Atharva Veda describes

soul as "calm, undecaying, young, free from diseases, immortal, self-existent, with essence, satisfied, deficient in nothing." According to Katha Upanishad, "the knowing soul is not born nor does it die; it was not produced from any one, nor was any one produced from it; unborn, eternal, without decay, ancient as it is, it is not slain, although the body is slain."

Taittiriya Upanishad says: "In the ether within the heart is placed the Purusha (soul), whose nature is knowledge, who is immortality, radiant like knowledge."

Another distinction made by the Aryas is the soul and non-soul. According to the Sankhya, Nature and soul. By their combination the world is produced; by their separation the soul is emancipated. Nature is Prakriti, is a production; soul is not. The intellect, self-consciousness, subtile elements, &c., are all Nature or productions. We will state what is non-soul. Every human being has three bodies, *viz.*, gross, *linga* or *suksma*, (subtile,) and *kárana*. The soul has five coats or coverings, or phenomenal states, *viz.*, nutrimentous, vital, mental, intellectual and blissful. The nutrimentous refers to the gross body; the vital, mental and intellectual constitute the *linga Sarira* or subtile body; the blissful is the *kárana Sarira*. The soul is not in any of the above coverings, coats or phenomenal states, nor in any of the three phenomenal states of the mind, *viz.*, goodness,

passion and foulness, which constitute what are called virtue and vice. "Goodness" and "blissful" come under one class, and "passion" and "foulness" come under gross body, or the nutrimentous coat. It is contended that a blissful state makes us ecstatic, and goodness, in like manner, elevates our life within; but till we are free from the action of the body and mind, and see our own soul in its inherent subjectivity—and through it the divine essence, being the soul of our soul—we cannot realize, though partially, the majesty of God, his infinitude, his wisdom and his love. Being spiritual, we know that God is different from the God described. The Katha Upanishad says: "The wise, with eye inverted (from sensuous objects and demons of immortal nature,) behold the absolute will." Sankara says that "the highest place, the highest state of the soul, is when it exists as the soul in its inherent nature." The spiritual state washes off all stains on the mind and transfuses a higher life—a life of brightness, impervious to all that is mortal and mundane.

The soul being an independent entity, sees and thinks by itself. Talavakara says: "Know that which does not think by the mind (internal faculty comprehending mind and intellect) and by which they say mind is thought, ever as Brahma, and not what is worshiped as this." Mundaka: "The wise, who thus knows, does not speak of anything else; his sport is in the soul, his love and action are in

the soul." Soul is pure abstraction, and in subjective state it is called Caivalya. Its transcendental power is called vibhati.

THE POWERS OF THE SOUL.

ARE experienced in the different states we are placed in, according to the predominance of the soul over the mind or the brain when its action on the soul decreases. Prasana Upanishad, speaking of the power of the mind in dreams, says: "Whatever is seen, he sees again; he hears again all the objects that have been heard; he enjoys again and again what has been enjoyed (by him) in other countries and places. What is visible in the present birth, and invisible (in another birth;) what is heard and not heard; what is enjoyed and not enjoyed; all is beheld."

When the sleeper has no desire, he does not dream; and when his sleep is profound, he sees through the soul. The instances of Cabanas, Condorcet, Condillac, Franklin, Coleridge, Voltaire, etc., bear on the point. During delirium, intoxication and insanity, extraordinary activity is witnessed. In the *Contemporary Review* for December 1873, Lee's Animal Magnetism, Gregory's Letters on Animal Magnetism, Professor Wallace's "Miracles," and Davis' Harmonia, Vol. III, a classification of the different altered states of the mind will be found. Yoga Shastra, on the extinc-

tion of the vital and mental life, and their absorption in the soul, relates several progressive stages:—

1. *Pranayama*—reverie or abstraction.
2. *Pratyahara*—suspension of the senses.
3. *Dharana*—somnambulistic state.
4. *Dháyna*—clairvoyant state.
5. *Samádhi*—spiritual state.

Eminent English sceptics have been obliged to bear testimony to the extraordinary powers of the soul without being able to account for the phenomena of the mind, which have been the subjects of their investigation. Sir W. Hamilton, in his “Lectures and Logic,” says: “Somnambulism is a phenomenon more astonishing (than dreaming.) In this singular state a person performs a regular series of rational actions, and those frequently of the most difficult nature; and what is still more marvellous with a talent to which he could make no pretension when awake. His memory and reminiscence supply him with recollections of words and things which, perhaps, were never at his disposal in the ordinary state. He speaks more fluently a more refined language; and if we are to credit what the evidence on which it rests hardly allows us to disbelieve, he has not only perception of things through other channels than the common organs of sense, but the sphere of his cognition is amplified to an extent far beyond the limits to which sensible perception is confined.” Dr. Carpenter’s testimony to the

success of hypnotism, or artificial somnambulism, will be found in the *Contemporary Review* for December 1873. Hypnotism was known to the Aryas and called *trátaka*—looking intently at an object.

MIND-KNOWLEDGE AND SOUL-KNOWLEDGE.

LEWIS, in his *History of Philosophy*, states that “we cannot know causes and essences because our experience is limited to sequences and phenomena. Have we any ideas independent of experience? Have we any canon of philosophy?” We have already made some remarks on the powers of the soul manifested through the elevated states of the mind; and the more non-sensuous and soul-like the condition is, the greater is the will-force, consisting in the light within. Empiricism is from the mind, the organ of sensuous organs; and in spite of all ratiocination, induction and deduction, analysis and synthesis, we move in a groove, and what we get we acquire objectively. But what is imparted to us through somnambulism, clairvoyance, or any other non-sensuous state, is given to us without any effort on our part, and we feel that we are seeing without the eye, hearing without the ear, and the whole panorama of Nature and the arcana of cause and effect, of form and essence, and, in fact, the whole visible and invisible world, are before the spiritual vision as it is free from the film and taint of matter. We all profess to judge of

matters correctly, but we forget we do so hypothetically and on data derived from the finite mind. We therefore grope in the dark, whether in religion, politics or social improvement, simply because the fountain from which we drink in erring pride is not the fountain of pure water—pure thought. Chhandogya Upanishad says: “The wise see God in the soul.” The soul lives and feeds on God, and, being associated with the Divine essence, it is free from all altered states and all that is mundane; it partakes of the pure intelligence, pure love and pure psychic power. Our mission therefore is endless, here and hereafter, with the splendour of the higher states—spiritual, angelic and deific, which the progressive soul has to attain and to which it has to be assimilated.

HEAVEN AND HELL.

HE who is not spiritual cannot realize heaven. It is more a state than a locality. It is the state which creates locality, although the soul by its inherent nature is ubiquitous. In the Rig-Veda mention is made of the “suns in heaven, Vishnu’s beloved abode where men devoted to rejoice,” and that “perfect men, great sages, cast off their old bodies, and ascend in new ones of splendour like the Sun.” It was also believed that their souls soared with a lustre like that of the gods to the “eternal realms of light,” and entered upon “a more perfect life.” The Atharva Veda describes

heaven full "of perpetual life and glory," and that in its third sphere is reunion of family and friends. In the Asrama Parva (Mahavarata) it is said that there are three heavens—good, middling, and low. Originally there was no idea of transmigration. It was adopted as a purificatory process in the cases of those who had not been blessed with a spiritual life. In some of the Upanishads, hell is described as a dark region where sinners go. Vajsaneya Upanishad says: "To the godless worlds, covered with gloomy darkness (ignorance), go all the people, when departing (from this world), who are slayers of their souls." But no spirit, however depraved, was subjected to "eternal punishment," or was annihilated. The spiritual germ in every human being, however darkened, must in due course bud and blossom. There is no gnashing of teeth, no hell-fire, no torment. The only reformatory process is the pressure on the carnal will, that it may be absorbed in the spiritual, and this is the very process which the spirits here have recourse to for raising mortals with whom they hold communion.

In Manu we meet with "the restoration of the wicked," and in Yajnavalkya "their original better condition." One of the Sankhya doctrines is that "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 doctrine contained in the Gita as to future punishment is higher and

nobler than the Bible. It says: "The Almighty receives neither the vices and 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."

SALVATION.

IT is no wonder that men, who dread sin and God because they have been taught to believe that he punishes sin, should accept a creed which assures them that God will be propitiated by sacrifice. This is entirely the work of the finite mind. The Aryas did the same thing in the beginning, but when they rose above the finite mind and dived into the depth of soul, they found and declared that the god of the mind is not the God of the soul. Adoring the god of the mind, the worshipper is kept in *terrorem*. He loses the idea of unity—one God, the soul of our souls, the perfection of wisdom, love and power—and adopts diversity, no end of doctrines, which cannot be reconciled with the teachings of the soul. Truly Paul says, "He that is spiritual, judges all things;" and so

long as we are fettered by the mind, we shall have creeds and organizations, and go on thinking of the external but not the real Saviour—the soul within, and through its light, realize the Divine effulgence pervading our inner life.

CULTURE OF HINDU FEMALES IN ANCIENT TIMES.

THE languages, literature and philosophy of India have furnished inexhaustible subjects for investigation and study to the scholars and *savans* both of the East and of the West. Continued numismatic, archæological and philological enquiries have thrown no small amount of light on the past condition of the country; and the results of such researches now put us in possession of some information, however imperfect in several respects, as to the social condition of the people in former ages. In estimating the position of a nation in the scale of civilisation, one of the first enquiries naturally touches upon the culture of the female mind. To clear the way, and in the hope of rendering the treatment of the subject more lucid, I will first attempt a rapid sketch of the development of the Hindú mind in general, and of the different phases through which it passed in early times.

The Aryas, the meaning of whose name is “excellent, honourable,” were first settled in the Panjáb. It is supposed that they had been living

in the northern regions, whence they came by the north-west. The aborigines made room for them as they gradually extended their dominion. The Aryavarta constituted the plains of the Ganges and the country between the Himálaya and the Vindhya hills; but gradually the boundary was extended. The existence of villages, cities or fortified places, houses, kings, rulers or governors, different grades of persons, different professions and trades, is a clear proof of early social organization showing life and activity. But with certain classes mundane occupation appears to have been subordinate to spiritual contemplation. Those who were settled on the banks of the Saraswatí made the study of God and soul the warp and woof of their thought. Their spoken language was the Sanskrit, which grew in richness as it was used in the outpourings of their souls to the Divine Power, which their understandings could not in the first instance fathom further than the elements of nature. The result of this constant devotion of their minds to divine contemplation is the Rig-Veda, in which the three other Vedas are named; but the latter were subsequently composed as distinct works for the use of the different classes of priests who gradually were called upon to perform special services, *viz.*, the Yajur for Adhvarya, Sáma for Udgata, and Atharva for Brahma. The Rig was intended for Hota. It is in verse and prose, and so are the other Vedas. The Sáma is the Rig set to tune;

and the Atharva relates chiefly to expiatory ceremonies, and to those for appeasing, blessing, cursing, &c. The Vedas embody the productions of four successive periods, *viz.*, (1) Chhandas or original hymns; (2) Mantra or Sanhitá, ceremonial or textual; (3) Bráhmaṇa, or explanation of the hymns; (4) Sútra or Vedáṅga, concise directions for practical ceremonies. The last few chapters of the Bráhmaṇa are called Aranyakas, or intended to be read in the forest; and Upanishads, or intended to be read by sitting near the preceptor. The Upanishads consequently form the last division of the Vedic literature. According to Walter Elliot, their number is 123; according to Dr. Roer, 138; according to Mahávákya Ratnavali, 1180; but according to Sankara Achárya, 10 or 11, which must be the ancient Vedic Upanishads, the others having been written at different periods in support of particular creeds, and being evidently of later date.

In the Rig and Yajur Veda Sanhitás, monotheism is distinctly inculcated; and they prove the belief of the Aryas, to quote the words of Professor Wilson, "in one God when nought else existed, and that the world was created by his fiat and organized by his wisdom." Repeated passages say "there is in truth but one deity, the Supreme Spirit. Adore God alone, know God alone, give up all other discourse." As to the immortality of the soul, "the Vedic hymns recognized unreservedly the difference between a material and spiritual state of being,

and looked to the survival of the soul" in a heavenly sphere; but there is no distinct mention of the doctrine of metempsychosis which subsequently entered so largely into the theology and philosophy of the Hindús. The Upanishads, though embodying the scattered and detached views of the Vedic Sanhitá or Mantra, contain lofty and clear views on God and the soul, with the commentary and explanation of later writers. While the Upanishads bear the impress of elevated and spiritual minds, the Bráhmaṇa is the embodiment of ritualism and ceremonial rites. The Vedánga to which we have already referred not only treats of Kalpa (ceremonies,) but also of education, grammar, versification, lexicography and astronomy.

The Chhandas period was characterized by the spontaneous and free expression of thought and feeling. The Sanhitá was the age of digestion and reflection. The Bráhmaṇa period was the period of methodization and elucidation; and the Sútra era was the era for amplification both of the theology and of the ceremonial of the Bráhmaṇa. The Sútras do not appear to have been simple enough, as they were followed by the Parisishta, or appendix supplying what have been overlooked.

There are traces of priests in the Rig-Veda, but the organization of the order does not appear to have been made during the Chhandas or Mantra period; and up to the close of the latter period, the Bráhmaṇas were not recognised as a sacerdotal

class. The predominance of the ceremonial element in the worship naturally led to the formation of the clergy; whose influence and authority grew with the growth of the Vedic hymns inculcating their employment as "domestic chaplains," and holding them out as model husbands with whom the Rajanyas and the Vaisyas could not be compared.

The Vedic idea of caste as entertained by Bhrigu is contained in the Mokshadharmā of the Mahābhārat. According to that Rishi there is in reality no distinction of caste. The whole world is full of God; but the distinctions were made as the Brāhmans took to other occupations and became carnal. Be the cause whatever it may, it is clear that the latter part of the Vedic age was not free from the influence of caste. But as what is abnormal cannot be received universally, the clergy exasperated the other classes and there were disparaging songs. "The carpenter seeks something broken, the doctor a patient, the priest some one to offer libations." Another effect was that the priests were divided, and became hostile to each other. Their despotism roused others to think. The Vedas began to lose their hold on thoughtful minds. In the Taittreya Sanhitā, the first three Vedas are described as "limited;" and "there is no end of sacred knowledge."

The Chhandagya Upanishad contains a dialogue between Nārada and Sanatkumāra, which distinctly

shows the marked changes in the religious sentiments of the age. Nárada appeared before Sanatkumàra for instruction, and was requested to state what he had learnt. Nárada said, "I am instructed, venerable sage! in the Rig-Veda, the Yajur Veda, the Sáma Veda, the Atharva (which is) the fourth, the Itihásas and Puránas (which are) the fifth Veda of the Vedas, the rites of the *pitris*, the art of reasoning, ethics, the science of the gods, the knowledge of Scripture, demonology, the science of war, the knowledge of the stars, the science of serpents and deities; this is what I have studied. I, venerable man! know only the hymns (mantras;) while I am ignorant of soul." Sanatkumàra replied, "that which thou hast studied is nothing but name."

The growth of heterodoxy may be traced from an early period. The fire was long latent and smouldering; but it blazed forth as the undue influence of the hierarchy was felt by the Kshatriyas and Vaisyas. Viswámitra, who was himself one of the Vedic writers, and Janaka were the first to lead the van of opposition. Vrihaspati, who was perhaps encouraged by this secession, attacked the Vedas and the Bráhmans; calling "the three authors of the Vedas buffoons, rogues, and fiends." Such continued anathemas and vehement denunciations of priestcraft necessitated a change. Society was convulsed; and the leading intellects of the age were divided into no less than sixteen schools,

including the Chárváka and Buddhist. The most prominent schools were six, *viz.*, Vedánta, Mimánsá, Vaishesika, Nyáya, Sánkhyá, and Bátanjali.

The Vedánta means the Upanishad or the concluding part of the Vedas. The Vedánta Darsana is the Saríra sutra, or instructions on the soul; so named, because it is based on the Vedánta or Upanishad. The Mimánsá is nearly allied to the Vedánta and reconciles the Vedic ritualism with reason. The Vaishesika treats of physics (particular or atomic;) and the Nyáya treats of metaphysics. The Sánkhyá is supposed to be atheistic, but in reality it maintains that a knowledge of God cannot be attained by disputation. It does not hold, like the Vedánta, that all individual souls are mere emanations of the soul of the universe to which they return; but looks upon them as independent entities which, while in flesh, are under the influence of Prakrita or earthly trammels, but when liberated are not born again. What the Sánkhyá inculcated, Pátanjali elaborated, and reduced the theory to practice by laying down the *modus operandi* for the regeneration of a man as a spiritual being. Of the six *darsanas*, the Sánkhyá is considered latitudinarian, as it is based on "deliberation," and hence is not orthodox in its tenets. But it is a mistake to call it atheistical, as it "culminates in Brahma as the Primeval Power." This view is also confirmed by the Mahábhárat, Gita, Srimat Bhágbata, and Yoge Báshista

Rámáyana. The same mistake has been made in attributing atheism to Buddhism, which is clearly based on the Sánkhyá philosophy. Vans Kennedy has expressed an opinion that "the Hindú philosophers of every school and every period asserted a spiritual principle alone, and never countenanced materialism." During the Sútra period, matters domestic and social were regulated according to the forms and rules then in existence. But to meet the varied requirements of society, and all possible contingencies, we had subsequently the codes of law treating of *áchár* or ceremonial and ethical laws, Vyavahára or jurisprudence, and Práyaschitta or expiation and punishment of crime. Of the different Rishis who legislated for this country, Manu is considered the highest. Sir William Jones places his code about 880 B. C. The opinion which he expresses of the code is that, in spite of its faults, it is marked by "a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures." All the codes profess to be based on the Vedas; but what the Vedas did not prohibit, what they tolerated and even encouraged, Manu condemns, *viz.*, the use of animal food; and he gives distinct injunctions for the prevention of cruelty to animals.

The gradual formation and development of Buddhism was owing to the predominance of the Bráhmanical priesthood and the simultaneous progress of caste dividing society into sections hostile

to each other. The religion of Sákya Mani appeared as the exponent of the theological views of the seceders in the chief cities of India about the middle of the third century B. C. The Kshatriyas and the Vaisyas were at the bottom of this heterodox movement. When the first Buddhist convocation was held, there were sixty-two heretical sects. In 246 B. C., the third convocation was held under the powerful auspices of Asoka. The people had been prepared for the denunciation of caste, the defiance of the Vedas and of the sacerdotal authorities, the abstinence from animal food, and the practice of purity and holiness leading to *nirvána* or *spirituality*—not annihilation. The edicts proclaimed by Asoka suited admirably the temper of the age. The language used by the preachers, *viz.*, the Páli, was the language of women and domestic servants. The religion was not only received throughout the length and breadth of the country, but was gradually extended to Ceylon, Siam, Ava, Pegu, the Burmese Empire, China, Thibet, Tartary, Mongolia and Siberia. The expansion and culmination of Buddhism took place during the Greek connexion with India, which commenced in 327 B. C. The decline of Buddhism commenced in the seventh century A. D. In the 16th century it had disappeared so totally, that Abulfazl could not get any one to give an account of it. One great cause of the gradual decline of this religion was the want of competent teachers and preachers. The people

who had been so powerfully moved to do what is humane and holy, began to lose all respect for the creed when practices opposite to what had been laid down as sacred were freely carried on. This gave rise to another sect—the Jainas. According to their own accounts, they look up to Mahāvira; who flourished before Gautama Buddha, whom he is said to have taught. Jainism cannot be satisfactorily traced to the Greek period in India. It gained ascendancy in the 8th or 9th century A. D., and held its sway to the middle of the 11th century, A.D. Its assimilation to Bráhmanism was marked. It adopted its pantheon, and inculcated deference to the Vedas, the observance of caste, and the employment of priests from among the Bráhmans. Bráhmanism had to carry on a hard campaign for a thousand years. In the 18th century A.D., it again flourished throughout India Proper, and imparted polytheistical influence both to Buddhism and Jainism.

In 1157 A.D., the Mahommedan Empire was founded in India; and after a succession of dynasties, it was extinguished in A. D. 1761. One would have supposed that from the period of the Greek connexion and predominance of Buddhism, the Hindú mind would have been directed and devoted to Buddhistical literature to the neglect of the cultivation of the Bráhmanical learning; but this is not borne out by historic records. Vikramáditya flourished in Ujjainí in 56 B. C. He was a great

encourager of learning, and his palace was the focus of the intellect of the age. The nine gems of his court contributed richly to the enrichment of dramatic literature. From the first century to a late period we had dramatic works, Puráanas, tales, and numerous other works literary and scientific. One peculiarity of the history of the Hindú mind is, that it preserved its tranquillity in the midst of social and political convulsions. While the country was being rent into antagonistic classes and sects, the cultivation of science and literature was not neglected, nor was it confined to any particular part of the country. After the Christian era we had several astronomers. Aryabhata in A.D. 476 was born near Patna, and is called "the founder of Mathematical and Astronomical Science in India." Varáha Mihira, in A. D. 587, flourished at Ujjainí, and was celebrated for his astronomical learning. He was acquainted with the Greek astronomy. Brahmagupta, in A. D. 628; Bháskar Achárya in A. D. 1019. The latter flourished at Ujjainí, and "was fully acquainted with the principle of the differential calculus." Another subject, to which the Hindú mind was directed in later ages, is *law*. We have had numerous glossaries, commentaries on the text books, digests of the text books, and commentaries forming the authorities for the five schools, *viz.*, Bengal, Mithilá, Benares, Marhattá, and Drávir. Raghunandan, who is the author of a complete digest

for Bengal, lived in the 16th century A.D. The word Purána occurs in the Vedas; but what Puránas or parts of them existed then, it is difficult to determine. As they were evidently written to counteract the influence of Buddhism and work on the popular mind, it is not at all unlikely that some of them were composed at an early date.^o Their composition is, however, supposed to have commenced in the 7th century A.D. Both Colebrooke and Wilson ascribe the authorship of the Srimat Bhágbata to Bopdeva in the 13th century A.D., after the appearance of the Vishnu Purána. The native tradition is strongly against this hypothesis.

Of the Tantras some must be old. We meet with the word in the Mahábhárat as forming a part of study for the Rishis. The majority have emanated from Western Assam; and had a large influence on Buddhism.

These different productions show the fertility of the Hindú mind, and were subsequently followed by a mass of general and sectarian literature from the pens of those who rose to advocate particular creeds and forms of worship. The great champions of Bráhmánism were Kumárilá Bhatta, "who was a voilent opposer of the Bauddhas;" Sankara Achárya, the great Vedántic Reformer, who flourished in the 8th or 9th century; Rámánuja, who lived in the 12th; Mádhaváchárya in the 14th; and Ballabháchárya in the 16th century A.D. The last three were Vaishnava teachers. Rámánujwás was

the first to inculcate the Bhukti doctrine, finding, perhaps, that the abstract conception of the Deity was much too metaphysical for the popular mind. His example was followed by several others, including Chaitanya in Bengal. Of all the sects, the Vaishnavas have been most numerous next to the Bauddhas. We had 29 Vaishnavas, 9 Saivas, 4 Sáktas, 7 sub-divisions of Sikhs, and 10 miscellaneous sects.

There is one subject which demands some attention from us. Max Müller has expressed an opinion that the Vedas were orally preserved, and were probably not reduced to writing till after the Bráhmaṇa, and during the Súra, period. While he admits that the art of writing was known here before the time of Alexander, he maintains that it was "never used for literary purposes before the time of Pánini," who lived, according to him, about 350 B. C., or "before the first spreading of Buddhism in India."

Before the Bráhmaṇa period, the Hindús had made considerable advance in civilisation. They were not a nomadic, but an agricultural, a manufacturing, and a commercial nation. Astronomy was cultivated from the earliest period. From the examination of a calendar appended to the Rig-Veda, Colebrooke holds that it must have been regulated in the 14th century B. C. Bentley maintains that the Hindú lunar mansions were determined in 1425 B. C., and the solar zodiac by

Parásara in 1150 B.C. The curriculum of study prosecuted during the Vedic period is contained in the list given by Nárada quoted above. The Vedas were not only divided into chapters, but were also heterogeneous in their contents. How could so vast a record of diversified knowledge be orally preserved? How could astronomical and mathematical calculations and investigations, the agricultural and manufacturing and commercial pursuits, and the administration of law, be carried on without the aid of writing? Goldstucker has shown that Pánini lived before the Atharva Veda and before the Upanishads were composed, and quotes the authority of Yájnavalkya, who was a Vedic character: "The first three classes, the twice-born, should *see* it (Veda,) think over it, and hear it." We are informed that in the time of Pánini the cattle were marked on the ear. In Manu there is *distinct* mention of writing. Speaking of the Súdra he says (X. 100),—"Let him principally follow those mechanical occupations as *joinery* and *masonry*, or those various practical arts as *painting* and *writing*, by which he may serve the twice-born." Again (in IX., 330 and 332,) speaking of the Vaisya class, he recommends them "to know the correct modes of measuring and weighing, and the various dialects of men." How could measuring, weighing, and the various dialects be learnt if figures and letters did not exist? The distinction between *Sruti* and *Smriti* is that the one is a revelation

and the other a tradition ; but it does not follow that *Smṛiti*, though it professed to be based on the *Sṛuti* in all its authorities, must be posterior to it, more especially as Manu was himself a Vedic character. In 1837, James Prinsep declared that “the most ancient mode of denoting letters in India was by the use of letters in alphabetical order.” Thomas, in his *Pathán Kings of Delhi*, says : “From whatever source derived, India is seen to have achieved in very archaic periods, either out of her marked indigenous aptitudes, or her frequent chances of exotic inspiration, a very comprehensive system of weights and measures.” Max Müller admits that when the modern plays were written, “writing was generally practised by women as well as men.” This is borne out both by *Vikramorvasí* and by *Sakuntalá*. In the former, the bark of the birch tree is mentioned as the writing material. In the latter, the heroine herself exclaims,—“How should I commit to writing the song I have composed, the materials not being available?” In the *Buddhist Scripture* by S. Beal, high antiquity is given to the Sanskrit letters which the Buddhists considered “have remained the same from the creation of the world.”

Vrihaspati, a Vedic personage, says :—

যান্মাসিকেইপি সময়ে ভ্রান্তিঃ সংজায়তে যতঃ ।
 ধাত্বাক্ষরাণি সৃষ্টানি পত্রাকৃতান্যতঃ পুরা ।

“Whereas memory becomes oblivious in six months, therefore Bidhátá, in ancient times, created letters on leaves.”

We now proceed to consider what the state of the female culture was from the Vedic period.

The Aryas appear to have been contemplative and religious. They were domestic rather than social. Woman is described as “the light of the dwelling.” The conception of a wife is contained in some of the early hymns:—“Go exhilarated to thy dear wife; be exhilarated with thy wife.” “A wife, Indra! is one’s home; she is a man’s dwelling.” In the hymns addressed to Ushá, the invocation is, “like a mind, triumphing in her (beautiful) form, this goddess advances to meet the god who seeks after thee, smiling, youthful, and resplendent.” Again, “as a loving wife shews herself to her husband, so does Ushá smiling. She is doing service to the gods by causing all worshippers to awake, and sacrificial fires to be kindled.”

It was the duty of every husband to make his wife recite the hymns once in the morning, once at noon, and once in the evening. The hymns may have been extemporaneous or otherwise. This discipline was encouraged by the Rig-Veda. It says: “He who perseveres, acquires spoil with his wife as his mate.” That the constant association of the male and female minds, in spiritual contemplation and religious rites, was attended with good results is what the Rig-Veda bears testimony to in one of

its hymns alluding "to the piety and happiness of a married couple," and females were thus looked upon as equals and with great respect. May the pure couple conjointly appreciate the beauty of the sacrifice—*Rig-Veda* ! Preserve in concord the relation of man and wife ; make perfect the well connected duty of wife and husband.—*Yájnavalkya*.

From the following passage of Harita, we find that the Vedic women were divided into two classes :—

যত্নুহীৰাতঃ দ্বিবিধাঃ স্ত্রিয়ঃ ব্রহ্মবাদিণ্যঃ সদ্যোবধুশ্চ ।

তত্র ব্রহ্মবাদিনীনামুপনয়ন অগ্নীক্লনং বেদাধ্যয়নং স্বগৃহেচ ভৈক্ষ্যচাৰ্য্যতি । সদ্যো বধূনামুপনয়নং কৃত্বা বিবাহঃ কাৰ্য্য ইতি । তদযুগান্তরং বিষয়ং । পুরাকল্পেযু নারীগামোঞ্জীবন্ধনমীষ্যতে । অধ্যাপনঞ্চ বেদানাং সাবিত্রা বচনং তথেনি যথা ।

According to Harita, women are of two classes, *Brahmabádinì* and *Sadyabadhu*.

The *Brahmabádinì* should have the investiture, consecrated fire, sacrificial wood, the study of the Vedas, and begging at their own houses, and the *Sadyabadhu* should, after the investiture, be married. Such was the practice in the former age ; when women were permitted to be invested with the sacred thread, *to teach* the Vedas, and study the *Gáyatrì*.

We thus see that women not only *studied* but *taught* the Vedas, and in this respect they claimed

equality with male preceptors. That they not only received instruction from their fathers and husbands, but also from preceptors, is borne out by a passage in the Sánkhyana Sútra, which states that Adhvarya taught "the Apsarás, the young and fair maids by a story." Now let us see what proofs we have of the female culture. During the Chhandas period, one of the hymns was composed by Romasá, daughter of Vrihaspati and wife of Vababhya; another by Lopamudrá, and another by Visvávára, both of the Atri family. When Janaka of Mithilá invited theologians to meet in his palace, Gárgí, "a learned female" and the daughter of Vachakru, appeared there and carried on "two separate discussions" with Yájnavalkya. The Mahábhárat gives the legend of a female ascetic, named Salava, having visited the court of Janaka. She was a disciple of Panchika of the Parásara *gotra*, from whom she had learnt Sánkhyá, Yoge, and the practice of ceremonial rites without fruition. She said that she travelled in distant lands to extend her knowledge of God. Janaka, looking at her tender age and beauty, doubted her object, when she read to him a sharp and eloquent lecture on the subject of spirituality, telling him that he was not sufficiently advanced to appreciate her. The Brahbadinis, like Salava, travelled and came in contact with men to promote their spiritual knowledge. Maitreyí, the wife of Yájnavalkya, was a woman of a high type. When he came to take leave of her and his other

wife, Gargi, proposing to divide his property between them, she exclaimed, "My lord, if this whole earth full of wealth belonged to me, should I be immortal by it? What should I do with that by which I do not become immortal?"

The Rig-Veda contains the dialogues between her and her husband on subjects connected with God and soul. Arandhatí, the wife of Vasishtha, is described as a model woman, both as regards intellectual culture and moral excellencies. The prayer for every Hindú woman is that she may be like Arandhatí. The Yogavásishtha Rámáyana, which contains Vedic legends, speaks of a female (in the 5th Swarga), who, compared to Arandhatí, was equal to her in every respect except in learning. In the 15th Swarga it relates the story of the wife of a Rishi, who came to him in a forest with her son, saying that she had taught him "*all the Kalá and Vidyá,*" or, in other words, all external knowledge, but not that of God, and he was therefore unhappy. Atreyí, the wife of Atri, one of the eight founders of *gotras*, has been described in the Uttara Rám-charita. She was travelling, and was asked by a person where she was going. She replies,—

"Amidst these forests dwells the great Agastya, and many other holy teachers here with him reside; from thence I come to learn the Vedas, having lately left the lessons of Válmiki."

The Mahábhárat mentions that Assuri, a Rishi, was a disciple of Kapilá, and had a female associate

and colleague, named Kapilá. When Panchasika was admitted as his pupil, she brought him up as her son. We suppose it is the love of knowledge that moved certain females, married or unmarried, to seek for instruction from other Rishis, as is exemplified in the instances we have quoted. Speaking of *charans* or schools, Max Müller says: "Women are mentioned as belonging to a *charan*; for Kathí is the wife of a Bráhman who belongs to the *charan* or reads the *sukta* of the Kathas."

Weber, in his History of Indian Literature, gives the following description of the Vedic women:—"Women who, with enthusiastic ardour, plunge into the mysteries of speculation, impressing and astonishing men by the depth and loftiness of their opinion, and who—while in a state which, judging from description, seems to have been a kind of somnambulism—solve the questions proposed to them on sacred subjects."

The Sadhyabadus, like the Brahbadines, studied sacred sciences; but as they were married when marriagable, they qualified themselves to join their husbands in worship and meditation. They learnt how to promote sanitation, regulate finance, superintend cooking, practise hospitality, &c. They also learnt painting, singing, dancing, and other arts.

"Wilson says, Lasya (a style of dancing) was taught by Parvati to the princess Usha, who instructed the Gopies of Dwarka, the residence of her husband, in the art; by them it was communicated to the

women of Sarashtra, and from it passed to the females of various regions." Dasa Kumar Charita gives an idea as to the education of the other classes of females. A mother says :—

“We train them thoroughly in foreign literature ; we instruct them to read and write and express themselves with eloquence and wit ; we rear them to understand flowers, perfumes and confectionery, and accomplish them in drawing, painting, dancing, singing, in playing musical instruments and dramatic representations. We have them instructed in grammar, in logic and astrology, and teach them to earn a livelihood, to excel in sportive graces, to be skilled in the games of chance or strife, to appear in gay and elegant raiment at public festivals, &c. When this is accomplished, we grant them to one whom they may love.”

We will now give a brief account of some Suddya badus.

Sávitrí was the daughter of Aswapati. She was brought up in strict religious principles. When she was marriageable, her father told her that, as he had received no proposals, she should make her own selection. Thus directed, she drives in a *rath* with her companions, and arrives at a hermitage in a forest, where she sees Satyaván, son of the King of Avanti, reduced to poverty and playing with the sons of Rishis. Sávitrí observes him closely, enquires and makes up her mind to be his wife. When she returns home, she finds her father

closeted with Nareda, who, on hearing of her selection, said that the bridegroom would die after one year. The father was unsettled and begged the daughter to change her mind. The daughter submitted that, whether Satyaván lived or died, he was her husband, and she could think of no one; adding that an act is in the first instance settled by the mind, it is then expressed by the lips, and is at last carried out. She married Satyavan. After the marriage she came to her husband in the forest, she took off all her ornaments, and put on a simple dress made of jungle bark as a token of sincere sympathy with the fallen condition of her father-in-law. She made herself dear to every one by her humility and other excellent qualities.

Sakuntalá was the daughter of Viswámitra, and brought up by Kanwa Rishi, in whose hermitage she lived. Dushmanta Rájá, who had been out on a hunting excursion, happened to meet her and prevailed upon her to be his wife. He left her and told her to follow him. Afterwards Sakuntalá became the mother of a boy, with whom she subsequently appeared before her husband while he was seated in his palace surrounded by his ministers. She approached the Raja; and in presenting the boy as his son introduced herself as his wife. The Raja denied having married her. She said that there was not a greater sin than speaking an untruth, while there was nothing more elevating than *truth*; *truth* constituted the essence of God. Nor was there a

truer friend than a devoted wife, who was a soother in adversity, a father in religious rites, a mother in nursing, a solace amidst the fatigues of travel. She was afterwards received by the Raja.

Devayání was the daughter of the priest of the Daityas. Her father had a disciple named Kacha, who used to entertain her with music, song and dancing. After completing the course of his studies, he came to take leave of her, when she could not refrain from expressing her fervent affection for him. Kacha replied that he could look upon her only as a sister.

On one occasion Devayání, accompanied by Sarmishthá and other companions, went to the forest where there was a delightful tank. They all merrily swam and enjoyed the bath, after which Devayání had a quarrel with Sarmishthá, who threw her into a well. Fortunately, Raja Yayáti, who had been sporting in the jungle, happened to come near the well, in which he saw a girl, at whose request he lifted her by the hand; and after the reciprocation of civilities he left her. Yayáti's conduct made a deep impression on Devayání. Subsequently, while she was promenading in the Chitra Kutta forest with her companions, Yayáti again made his appearance, when she offered him her hand. The Raja hesitated, as he was a Kshatriya and she a Bráhman. Devayání was resolute; she came to her father, brought him to the forest, who, finding that she had made her selection, overruled

the question of caste and agreed to the solemnisation of the marriage.

Devahutí, the daughter of Manu, was brought by her father and mother to the hermitage of Karduma on the Bindusur, washed by the Saraswatí. Raja Manu in due form proposed his daughter to the Rishi, adding that she had, after due enquiry, made up her mind to be his spouse. The Rishi agreed; but on the condition that, as soon as she became a mother, he would cease to be a householder. The marriage was celebrated. Devahutí made herself dear to Karduma by purity of thought and feeling and by affectionate words. After she became a mother, the Rishi came to take leave of her. She was powerfully affected and asked, if he left her, *from whom would she receive instruction?* She begged that he would appoint some god-knowing person to instruct her. She added that, soon after her marriage, his ideas could scarcely reach her understanding. She hoped that she now appreciated them. Her son was named Kapila, with whom she had a philosophical conversation recorded in the 3rd Book of the Srímat Bhágvata.

Umá is mentioned in the Kena Upanishad. She is called Umá Haimabatí. It is supposed that she was the personification of "Divine Knowledge," which came from Himabat, where scholars used to go and live to acquire this knowledge. Umá had several names. The Kumára Sambhava of Kálidása gives an account of her birth and marriage. She

was known as the "mountain maid." She used to retire from the company of her parents, and, being sequestered in a "bosky shade," dedicated her soul to divine contemplation.

Sita, the heroine of Ramayan, was perhaps the highest woman as regards devotion to her husband. When she was a child, she learnt what the Munis did for being spiritual, which made the greatest impression upon her, and her study was to exalt her life by devotion to her husband. When her chastity was unjustly suspected, and her husband, to remove the suspicion of the people, yielded to the popular clamour by banishing her, her love for her husband was not in the least degree disturbed.

Anasooya, the wife of Atri, was acquainted with sciences and used to instruct others. Her conversation with Sita is to be found in the Aranya Kunda.

Kowsulla, wife of Dasarath, is described by him as a friend in humorous conversation, in religious practices as a wife, in giving good advice as a sister, and at dinner she is like a mother.

Damayanti was an exemplary wife. Although abandoned by the husband, she did not cease to think of him. She was above carnal thoughts, and full of spiritualism. She is the heroine of Naishad, and the Mahabharut contains the story of Nala and Damayanti.

Gandhari was a superior lady. Out of sympathy with her husband's blindness, she used to cover her eyes. Before the war at Kurkhetra (Tanseir) she

opened her mind to her husband saying, virtue always prospers—vice never does. She condemned the conduct of her sons. After the installation of Yudisthira, she was one of those who managed the affairs of government.

Kunti, the mother of the Pandub, was a highly educated lady, She said men can raise themselves by good character, more than by wealth or learning. Her sentiments on human suffering are noble. She said,—I have borne no end of trouble on account of the sufferings of my sons. Can any thing be more trying than this? But it is said that to suffer is to be free from sin, and it is followed by happiness, the recompence of virtue.

Drowpadi received instruction from a teacher, while she was an infant on the lap of her father. She was afterwards practised in inspirational compositions, fine arts and military science. After she was married, she was intensely occupied. She looked after cow and sheep herds. She was in charge of the treasury and regulated expenditure. She inculcated that no one obtained *mucti* or salvation till unselfishness, or doing good without the expectation of return was practised. In the conversation she had with Satyabhama, the wife of Krishna, she gives proofs of high culture. She said,— I never associate with a bad woman; angry or reproachful words never pass from my mouth. To all I show a kindly feeling. The Banapurva records her conversation with Yudisthira on Providence and

forgiveness, on God, in which she shows great powers of observation.

Savadra, the wife of Arjuna, was thoroughly spiritual. Her lamentation after the death of her son, Avimanya, expresses her belief in the spiritual world and in its spheres where different classes of good persons go. She said,—“ May thy spirit be associated with the devout monogomists, the most virtuous of the kings; those who feel for the poor, who love justice, and who have ceased to do harm to any one; who, although deeply afflicted, quite preserve the equanimity of their souls, and those who love their parents, their wives, and look upon all with an equal eye.”

The Vedic women were dressed, we believe, much like the present Rájputnis. They had a ghágrá or petticoat, a kanchuli or corset, and a dopati or scarf. In the Rig-Veda there is an allusion to Indrání's dress, “ she has a head-dress of all forms.” There are several passages indicative of considerable attention having been paid to personal decoration.

In addition to domestic duties, the women had needle and other work. Weaving was very likely another occupation. One of the Rig-Veda hymns says “ the wives of the gods *wove* a hymn to India on his slaughter of Ahi.” The following passage shows that the women had manual occupation: “ I am a poet, my father is a doctor, and my mother a grinder of corn.”—*Rig-Veda*.

There was perfect equality between man and woman in the household and in society. Max Müller says that "women were listened to when they were moved by an unknown spirit," the meaning of which is not clear; but we believe that women of elevated minds exercised considerable influence in society. The wives of the sacrificers of all classes, even of the king, cooked the meat and assisted in the preparation of the banquet. Beef, which is now looked upon with horror by the Hindús, formed the chief food of the Vedic people. In the Mahávira Charita, Vasishtha, addressing Jamadagnaya, says: "The heifer is ready for sacrifice, and the food is cooked in ghee. Thou art a learned man, come to the house of the learned; favour us by waiting and participating in the sacrifice."

The Uttaram Charita says:—

"Why know you not
The Vedas which enshrine our holy law,
Direct the householder shall offer those,
Who in the law are skilled, the honied meal,
And with it flesh of ox or calf or goat,
And the like treatment shall the householder
Receive from Bráhmans learned in the Vedas."

There was no seclusion of the females during the Vedic period. The Rig-Veda Sukta iii. contains the following passage: "Like the splendidly attired wife of a man of rank, and distinguished in assemblies like sacrificial fire." The females "used to go out adorned for festivals or mingle in the midnight foray." There were social meetings of

“ a learned and literary character,” such, we believe, as the one which Gárgí attended.

The Mahávira Charita says :—“ The great sages who have been invited to the sacrifice are assembling with their wives and sons from all quarters.” Again, Janaka’s brother, with his two daughters, comes to the hermitage of Viswamitra on the borders of Kausila. The Rishis are come with their wives.”

The females enjoyed liberty and moved in society. They attended meetings, sabhas, jubilees, theatres, funeral processions, hunting and shooting excursions. They lived in camp, while the battle was raging high, and they sometimes appeared in the battle-field. They rode on horses and elephants, and drove in cars. They sat on the throne when the male issue was extinct. They were brought up to admire valor and despise cowardice. Like spartan mothers, Kshatrya women rejoiced when their husbands and sons died courageously in the field. If they retreated, they were ignominiously thought of.

The females selected their husbands. In the description of Ayodhia, after Rama’s banishment, Valmiki thus laments—

In kingless realms, behold
 Young maidens, clothed with gems and gold,
 Flock to the gardens, blithe and gay,
 To spend their evening hours in play—
 No lover on the flying car
 Rides with his love to the wood’s afar.—*Ramayan.*

The Toy Cart mentions the garden belonging to the temple of Bamdeva, where the young of both

sexes repaired, and which was the scene of many love adventures. During the marriage ceremony, the bridegroom said to the bride,—“Whatever is thy heart, the same shall be thine.” One of the enquiries of the bridegroom was,—“Who gave her? To whom did he give her? Love was the giver, love was the taker. Love mayest thou be there, with love may I enjoy her.” The bride’s father, meditating on *gayatri*, a knot with the skirts of the bride and bridegroom’s mantles, says,—“Ye must be inseparably united in matters of duty, wealth and love.”

Monogamy was considered meritorious, as the object of marriage was the promotion of spiritual culture. Though married, the husband could not approach the wife, except at stated periods, thus showing it was more the marriage of the souls than the marriage of the flesh. During the Vedic period, widows were permitted to re-marry, which was subsequently discontinued; nor did widows burn themselves with the dead bodies of their husbands.

We will now proceed to consider what social changes were made with reference to woman during the post-Vedic period.

In the codes of Manu and other sages, woman appears to have formed an important subject for legislation. A daughter is described to be the “highest object of tenderness.” Kalidas, in *Sacotala*, describes daughter as the greatest valuable treasure. Mahanirvana Tantra also inculcates that she should be educated with great care.

Bhishma expressed his opinion that a son and daughter are alike. It was held that woman should never claim independence, but be under the protection of her father, husband, and son; and if her kindred on both sides failed, it was the duty of the king to protect her, and chastise her if led away from the path of virtue. Another restriction on her liberty was that she should have nothing to do with the texts of the Vedas; this we suppose followed because it was thought proper to do away with the investiture of females, which was a necessary qualification for the study of the Vedas.

The education provided for her was evidently of a nature to fit her to join her husband in the performance of religious rites, to manage efficiently all matters connected with domestic economy, involving sanitation, cooking, finance, and hospitality to guests. This resembles very much the education of the Athenian females, who, like Hindú women, had leisure-hour occupation in spinning, weaving, &c. Although, in earlier times, the Athenian females paid attention to the cultivation of literature and competed for public prizes, they had not in later times much to do with "book knowledge." We believe the Hindú women had more to do with "book knowledge." Although they were not permitted to read the Vedas, Wilson says that Vyás, "reflecting that these works (Vedas) may not be accessible to women and Súdras and mixed classes, composed the

Bhárata for the purpose of placing religious knowledge within their reach." Fergusson places the date of the Máhábhárata at about 1300 B.C. The estimation in which woman was held is expressed in several passages of Manu and other sages, "Women are truly pure. Women and goddesses of abundance are equal. In whatever family the husband is contented with his family, and the wife with the husband, in that family will fortune be abundant. The mouth of a woman is constantly pure. Where the females are honoured, there the deities are pleased; but when dishonoured, then all religious rites become useless. Married women must be honoured and adored by their father and brethren, by their husbands, and brethren of their husbands, if they seek abundant prosperity." It is a question whether women were so unrestricted in their freedom during the post-Vedic as they were during the Vedic age. Possibly the liberty they enjoyed during the Vedic times was in some cases carried to an excess, and attended with abuse, as is exemplified in the story of Jabálá, and in the allusions in the Vedas to "conjugal infidelity and sexual immorality." To this cause we attribute a sterner tone in the *Smritis* as to making woman *more domestic* and *religious* and *less social*. We draw this inference from what has been laid down for woman as to her piety, austerity and devotion to the husband, or to his memory if he be dead. Though the great object was the religious and moral elevation of the female mind, we meet

with abundant proofs of woman not having been debarred from society or being doomed to seclusion. Every woman was addressed "Bhavati and amiable sister." When a woman was seen, "way must be made for her. Pregnant women, brides and damsels should have food before all other guests." Although it was held that woman should always be under some male protection, the effect of it was totally destroyed by the following liberal legislation. "By close confinement at home, even under affectionate and observant guardians, they are not secure; but those women are truly secure who are guarded by their good inclinations." Manu says again,—“Let women be constantly supplied with ornaments at *festivals* and *jubilees*.” The woman who, being forbidden, “addicts herself to liquor, even at jubilees, or mixes in crowds at theatres,” is punishable. A woman must not go forth without vesture, or move without her upper garment.” Women married by the Brahma ceremony “are the purifiers of a company.”

From a girl who makes advances to a man of high class, let not the king take the smallest fine; but her who first addresses a low man, let him constrain her to live in the house well guarded.” “Let no man converse, after he has been forbidden, with the wives of others.”

When the husband is abroad, the wife should “continue firm in religious austerities, and avoid visits to the houses of strangers, crowds and jubilees;

and if she has no means, she must live by spinning and other blameless arts."

We gather from the above that the Hindú females were not secluded, they moved in society, and that there was no change in the dress. When Sítá was carried away by Rávana, she threw off her head dress. When Jayadrata seized Draupadí, he laid hold of her upper garment.

Based upon the Vedic practice, the marriage was divided into eight forms :—

1.—Brahma, the gift of the daughter to the bridegroom respectfully united.

2.—Daiva, the gift of the daughter to the officiating priest.

3.—Rishi, giving a daughter on receiving a pair of kine.

4.—Prajápátya, giving away the daughter with due honor and with the paternal benediction, " May both of you perform together your civil and religious duties."

5.—Asura, when the bridegroom marries a girl, giving wealth to her father.

6.—Gandharva, marriage of a man with a woman from mutual desire.

7.—Rákshasa, the seizure of a maiden by force.

8.—Paisácha, the union with a damsel sleeping, drunk, or disordered in her intellect.

The first six forms were intended for the sacerdotal; the last four for the military; and the fifth, sixth and eighth for two other classes. With

reference to the fifth, there are several passages condemnatory of the sale of daughters or the receipt of any gratuity for their marriage.

Although contemporaneously with priestcraft, caste was established, and was progressing when Manu legislated, yet, as to the selection of a wife, he says it may be made from "the basest family." We find that in the Mahábhárat, Bhishma, in one of his lectures to Yudhishthira, supports this authority by inculcating that a good wife may be selected from low castes. According to Manu, a good wife should be "bright, as gems," and possess "knowledge, virtue, purity, gentle speech and various liberal arts." This we look upon as the mark to which every respectable girl was required to come up, and which necessarily constituted her education. As for the king's wife, she "must be adorned with beauty and best qualities." With reference to the age of marriage, it could not have been while the girl was an infant, as "she must be a consenting party;" and she could not be given away or accepted "against her own consent." This point has been strongly enforced by Bhishma in the Mahábhárat. He brought three girls from Benares by force. One of them declared that at the *Swayambara Sabhá*, whence they had been brought, she had set her heart on Salaya, and that she could not therefore marry Bhishma's step-brother. After consultation with the Rishis, Bhishma sent her back to Benares. He became so clear on the point that he impressed

upon Yudhishthira that if a king captures the daughter of his enemy, and wishes to marry her, he should give her one year's time to make up her mind, and that if she did not after that period consent, she should be sent away. The bridegroom was expected to be a proper match, as it was held that a damsel, though marriageable, should rather remain at her father's than be married to a "bridegroom devoid of excellent qualities." If the father did not take the initiative, the damsel made the selection herself. The supreme law on the subject of marriage was, "Let mutual fidelity continue till death." The wife was required to be firmly united with the husband, and to subject to him her heart, speech and body, to entitle herself to his mansion in the next world, and to be called in this "*sadhi*" or *good and faithful*. Unless the husband were an abandoned sinner, or an heretical mendicant, she could not forsake him; while the husband was bound to maintain her if she was virtuous, "although he married not from inclination;" and if he forsook an affectionate wife, he was punishable. The punishment which a husband could inflict on the wife, if she were not affectionate, was to forsake her for one year; or for other faults to strike her with a rope or the small shoot of a cane. Another sage inculcated,—“Strike not even with a blossom a wife guilty of a hundred faults.”

Polygamy was restricted. Unless the wife was addicted to spirituous liquor, immoral, mischievous,

hateful to her husband, barren, having no male children, incurably diseased, or wasteful of his money, he could not take another wife; and if the first wife were virtuous and diseased, her consent was necessary for his second marriage.

This law was, we believe, a dead letter, although monogamy was thought commendable.

Intermarriages were tolerated. The Bráhmans could marry girls of the lower classes. The Kshatriyas could marry Bráhman girls; and if a high caste girl married a low caste man, she could not forsake him, although a Súdrání marrying a Bráhman was not received at certain sacred ceremonies. In accordance with the Vedic practice, every husband had to perform religious rites with his wife; and if he had several of different classes, he had to carry on the worship with them in rotation according to their social precedence.

Although the Rishis married widows during the Vedic times, Manu declares that *the marriage of a widow is not even named in the laws concerning marriage*. In another passage he condemns the marriage of a Bráhman with a widow, and prohibits the practice altogether. Not satisfied with this prohibition, Manu includes, under the category of widows, girls betrothed and not married in consequence of the death of their betrothed husbands. The cremation of the widows with their dead husbands is not mentioned in Manu's Code. He recommends widows to *emaciate their bodies, live on*

flowers, roots, and fruits, not even pronounce the name of another man, avoid every sensual pleasure, and cheerfully observe those rules of virtue followed by women devoted to only one husband.

Angira is the first sage who says, "The woman who burns herself after the death of her husband, gains, like Arundhati, heavenly glory." For *sádhí* women there is nothing so meritorious as cremation after the death of their husbands.

The next mention is in the Kátyana Sutra, and the age of Kátyana is about the fifth century B. C.

The cremation of the widow was rare, at least in Hustina. It must have grown out of the practice of self-immolation, recorded in the Rámáyana of Sarvarí, a female ascetic and a disciple of Matandá on the banks of the Pampá; and it was continued subsequently, as we are informed of the burning of Calanus when Alexander was here.

The practice of the cremation of the widow, though not in existence when Ráma lived, nor in much use when Yudhishtira reigned, did not die away. In A. D. 66, Plutarch, in his *Morals*, says: "And among the Indians, such chaste wives as are true lovers of their husbands strive and contend with one another for the fire, and all the rest sing forth for the happiness of her who, having the victory, is burnt with her deceased husband."

Manu appears to have bestowed special attention on woman. He inculcates equal care for women of different classes, *viz.*, barren, those who have

daughters only, whose daughters have married other tribes who are without kindred, whose husbands are abroad, who are faithful widows, and who are afflicted with illness. Male relatives appropriating the property of women were punishable; and capital punishment was inflicted for stealing the property of "woman above all." Base-born tribes, sacrificing their lives for the preservation of a woman without reward, entitled themselves to celestial beatitude. As to inheritance, the married daughters got one-fourth of what the brother inherited from the father; and an equal division of the material property, of which a married daughter got one-fourth of her brother's allotment. Several sages enjoined "that a mother should share equally with her sons, and Vyás has made the same provision for the wives of a father by whom he has no real issue." The wife was so far free that, if injured in her person or property, she could seek for redress, and the law of *coverture* did not form a part of the Hindú Code.

The *Tantras* following the *Smritis* are equally, if not more, emphatic on the subject of woman.

The Mahánirván, in the 8th Wulash, says :—

"The daughter should likewise be nursed, educated with care, and married, with gifts of money and jewels, to a learned bridegroom. A wife should never be chastised, but nursed like a mother, and, if chaste and devoted, should never be forsaken under most adverse circumstances."

Oh, Mahishásaní! the man who keeps his wife contented performs every virtuous act, and is beloved by all."

The ideas of Ráma with regard to women were much in their favour. When he met Bharata, after his father's death, he asked him,—“Dost thou behave politely to females? Are they duly protected by thee? Dost thou not esteem their conversation? Dost thou not communicate secrets to them?” To Vibhisana he said,—“Neither houses, nor vestments, nor enclosing walls, nor ceremony, nor regal insignia, are the screen of a woman. It is her own virtue alone that protects her.” When Yudhishtira visited Dhritaráshtra in his hermitage, one of his enquiries was, were the poor females taken care of in your kingdom, and were women well received and respected in your palace?

Bhishma, in the Mahábhárat, has often expressed his idea of woman. He says: “A mother does what is good in this and the next world. There is no greater treasure than a wife to the sick and suffering husband; she is his medicine, and for the acquisition of godliness there is not a better colleague. Even if the wife be unchaste and imprisoned, she is entitled to food and raiment. In reality woman has no faults. If she has, they are created by her husband. Women should never be taken away by force; and of all sins, killing women is most heinous.” Bhishma was also of opinion that if a king had no son, his daughter should sit on

the throne. And we find that females reigned in different parts of India and Ceylon.

The *Smritis* made no change in the dress of the females, which our previous quotations will show. But in regard to food, an injunction was given of total abstinence from flesh, meat, discontinuance of the slaughter of animals and cruelty in any form to sentient beings.*

The post Vedic females, we have already said, were not secluded. On the occasion of the coronation of Yudhishtira, Kuntí and Gándhárí were present in the hall; and Draupadí sat on an elevated seat with the Raja. When Yudhishtira performed the Aswamedha, there was a separate compartment for elderly ladies; and young damsels full of joy promenaded in the place. The *Mágh* in Book V. states that the Rajas who had been invited to Yudhishtira's Rajasuya Yagna were travelled with their *wives on horseback*. The practice was apparently followed subsequently, which is evident from Scott Waring's testimony.

Buddhism, which had assumed a distinct form in the middle of the third century B.C., became powerful during the Greek connection with India. Hindú women embracing Buddhism became prominent. They not only began to frequent places of public worship, but came forward to join the clerical body, and were admitted as nuns. Maha Prajápatí was

* Manu, iv. 67 and 68, v. 45 to 49 and 51, viii. 296.

the first female admitted to the order. The daughter of Asoka, Sanghamitta, also entered the church, taking the usual vow of celibacy. She went to Ceylon to ordain the princess in compliance with the request of her brother Mahendra, who had been sent there to propagate the religion, he being of opinion that a male priest could not ordain a female. Gautama had five hundred females admitted into the order. The nuns were, however, restricted in their liberty in holding communication with male priests. Females of rank, such as Mahá Máyá, the mother of Gautama and Misáka, were moving "freely in society;" while other classes of females not only moved from place to place, but carried on discussions with men and took part in secessions. There are several notices of educated females. Visákhá, a most celebrated Buddhist lady, resided in Sakita or Ayodhyá. In the *Dulva* it is stated that a celebrated Bráhman of Nalada had a daughter named Sahriká. "She was instructed in letters and overcame her brother in a dispute." Dugamá, a young girl of Champá, was married to the son of a chief officer in Kosala. She is described as the "model of everything modest, prudent, wise, frugal, and in every respect accomplished." She received her education from her mother. Her father-in-law addressed her as follows:—"Your mother has been wise in having given you such enigmatical instruction, but you are more than she in having understood and practised her enigmatical advice."

We have stated that the age of Vikramáditya was a great age for the encouragement of learning. The wife of Kálidásá is said to have had much influence in causing him to become a deep scholar. The Rání of Karnat was also a learned lady, and she used to converse with pundits on different subjects. About this time we believe another lady lived, *viz.*, Khoná, who was acquainted with astronomy, and is well-known by the *bachans* she has left behind. We believe from this time the rage for *swayambara* marriage subsided, and the love of heroism was altered into a love of letters. It became a custom with many females not to marry any one unless he was found more learned than herself.

We have already said that a large portion of the poems and plays appeared in the early part of the Christian era. In these, women have been, to quote the words of Dr. Wilson, "invariably described as amiable, high principled, modest, gentle, accomplished and intelligent," and as "exercising a very important influence upon men, and as treated by them with tenderness and respect. Dr. Wilson sums up by concluding that "in no nation of antiquity were women held in so much esteem as among the Hindús."

The "Toycart," in alluding to female education, says,—

"Nature is woman's teacher, and she learns more sense than man—the pedant gleams from books."

The Dasa Kumár Charita is a portraiture of Hindú Society anterior to the Mahommedan conquest. The youth of both sexes of the royal and military classes could then form matrimonial connexions by the Gandharva form, the *swagambara* system having apparently died away; but from Padmávatí's letter to Prithviráj it does not appear that practice of the seizure of the bride at her request was extinct. She wrote him to take her away as Krishna had taken away Rukmini.

Padmávatí is described as knowing "sixty-four arts" and "fourteen sciences."

Bhavabhuti lived in the 8th century A. D. His patron was Yasovarenaan of Káshmir. About this period the Hindú manners were unchanged in some respects. Females of influence appeared in public, and enjoyed liberty at home.

The Dowager Queen of Kashmír requested Sámadeva to compose Katha Sarit Ságara about A.D. 1088. In one of the tales it is stated that "when the married couple return to Kusambi, the young bride persuades her husband to throw open the doors of the inner apartment and allow free access to his friends and associates, observing that 'the honour of women is protected by their own principles; and when they are corrupt all precautions are vain.'" We learn also from the same work, that "Katyana Vararuchi was able to repeat to her mother an entire play after hearing it once at the theatre." Although the story is given in the work

referred to, yet, as we have already stated, Katyana lived about the fifth century B. C.; and these scattered notices serve to show the continuity of the female culture. In the Brihat Kathá, it is stated that Vásabadattá disapproved of the selection of her husband by the father, and eloped with Udyana. When the Malavika Agnimitra appeared subsequently, there was a degeneration in the Hindú manners; yet the drama speaks of a queen being appointed to arbitrate as to the pre-eminence of two pundits, one of whom had a female scholar, who was also a songstress.

We have observed that there is mention of the Puránas, and even of the Bhárata or Mahábhárata, in the Sútras of Asvaláyana; but we doubt much whether the existing Mahábhárata, in its integrity, is the work referred to. Neither the Rámáyana, nor the titles of any of the other Puránas, are alluded to in the Vedas. But there are still grounds for thinking that the Rámáyana was anterior to the Mahábhárata. With regard to the other Puránas, they were apparently written to counteract the effects of Buddhism, to uphold the leading teachings of the Vedas and *darsanas*, and to supply a *finite* god to the popular mind. The Vedic gods were laid aside. The infinite god of the Upanishads was much too lofty. Vishnu was the god of the Brahmah, Padma, Vishnu, Sríbhágvata, Nárada, Brahma Vaivartta, Baráha Bámana and Garura Puránas. The Váyu, Agni, Bhavishya,

Linga, Scandha, Kurma, Matsya and Brahmanda took Siva as the god. Not satisfied with the male god, the Márkanda established Durgá or Kálí as the great female power. This must have led to the multiplication of the Tantras inculcating the worship of the Sakti during the Mahomedan invasion. While the Tantrical practices were attended with abuse, they contributed to the elevation of the females, by ennobling the *Sakti* principle in the estimation of men.

The Vishnu Purána, speaking of the qualifications of a wife, says :—“The girl must not be vicious or unhealthy, or one who has been *ill brought up*.” Of the queen Saiva, the wife of Satadhana, it says she was a “woman of great virtue; she was devoted to her husband, benevolent, sincere, pure, adorned with every female excellence, with humility and descretion. The Raja and his wife daily worshipped the god of gods, Janárdana, with pious meditations, oblations to fire, prayers, gifts, fasting, and every mark of entire faith and exclusive devotion.” The same Purána states that Saubári, a Rishi, came to Mandhatri, of the military class, and begged him to give one of his daughters to him in marriage. The Raja looked at his emaciated figure and replied,—“Grave Sir! it is the established usage of our house to wed our daughters to such persons only as they shall themselves select from suitors of fitting rank.” The Rishi was afterwards

admitted into the inner apartments, and won the affection of the princesses.

These extracts show that, when the Vishnu Purána was written, female culture, female association, and female liberty were appreciated. The custom of the females coming out to receive kings was also in vogue. It is stated that Saiva, the wife of Jyama-gha, "came to the palace gate, attended by the ministers, the courtiers and citizens, to welcome that victorious monarch."

The Srímat Bhágvata contains the following remarks with reference to the duties of the females :—

"Oh Raja ! I will now dwell on the duties of the females. Patibrata (devoted to husbands) women should in every way make their husbands comfortable, be obedient to them, follow them in all they do, and serve their friends. A good wife, observing these rules, and being well dressed, should clean, wash, embellish and perfume the houses, and, being moderate in her desire, affable, governing herself well, speaking truth, agreeably and lovingly serve her husband. She should always keep the utensils clean. She should be content with what is gained ; should never covet beyond her wants ; should always be diligent, virtuous ; should always speak the truth agreeably, be careful, and, being always pure and serene, will esteem and love her husband if free from sin."

We have already spoken of Sankaráchárya, who flourished before the Mahommedan invasion. He founded the Gosawee sect, who admitted females into their community, on the condition that they were not to marry. When Sankara lived, the cultivation of letters had commenced in the Deccan. In the Sankara Bijaya (8th Swarga), there is an account of his having had a controversy with Mandana Misri, whose wife, Lilávati, acted as the arbitress. There was another Lilávati, the daughter of Bhaskaráchárya, who died unmarried, leaving two works, *viz.*, Pati and Bij Lilávati. Contemporaneous with Sankara were the four Tamil sisters, Avyar, Uppay, Valhe, and Uravay. The first sister died a virgin, much admired for "her talents in poetry and science." She knew chemistry, and wrote on ethics, on which subject the second sister also wrote. The two other sisters employed their pens on various subjects.

The diffusion of the Puránic and Tantric literature was not without effects. During the Mahommedan administration, the contagion of founding sects was so widespread that *domes*, sweepers and butchers proclaimed themselves as the heads of religious denominations. Rámánand was the first to admit low caste people as his disciples, of whom one was Rái Dás, a *chamár*, or worker in hides and leather. The Rání of Chetori Jhali was a follower of Rái Dás, on which the Bráhmans looked with horror, but Rái Dás conciliated them by having

them fed at an entertainment. Chaitanya, who flourished afterwards (in the 16th century A.D., in Bengal) was an anti-caste reformer to the back-bone. He not only admitted *low caste* people, but also Mahommedans as his disciples. On the female mind his teachings had a powerful influence, and he had both male and female disciples living within the same enclosure, and looking upon each other as brothers and sisters. When a female is moved, her voice is "the voice potential;" the circle within which it is felt, goes on widening itself. Such was the case with Chaitanya's female disciples, whose influence extended itself beyond the precincts of the enclosure, edifying and ennobling many a sister-mind in distant circles.

The Vaishnava sect presents us with two memorable females, who were distinguished for piety and love of letters. Mirá Báí was the wife of Lakha Ráná of Udayapur; she lived in the reign of Akbar. There was a difference between her and her mother-in-law on some religious matters. She therefore separated from her husband and led a religious life. She left the effusions of her piety in the poems and odes which constitute the ritual of the theistic sects, especially those of Nának and Kuber. Colonel Tod says,—“The productions of her muse are said to have been unequalled by any of the bards of the day, and it is asserted that a *tika* or sequel to the Gíta Gobinda or Canticles in honour of Rámá will stand comparison with the original by Joya-

deva." Charandas was a native of Dehli when the second Alamgír reigned, in A. D. 1744. He was the founder of a Vaishnava sect. "The first disciple of Charandas was his own sister, Sahají Bájí; she succeeded to her brother's authority as well as learning, having written the Sahas Prakas and Sala Nirmaya. They have left many Sabdas and Kabits."

The female characters we have depicted show intellectual, moral and religious culture, irrespective of considerations as to creed. The class of the Hindú females who appeared from the sixteenth century and downwards, while fully equal to their sisters of the preceding ages in strong attachment to religion and fearlessness of death, were not inferior to them in fortitude, and placed themselves on a par with the Greek and Roman women. The females we allude to are those of the Rájputs descended from the Yadas, to which race Krishna belonged. "The Rájput," says Tod, "claims her full share in the glory of her son, who imbibes at the maternal fount his first rudiments of chivalry." And the maternal precept is,—“Make thy mother's milk resplendent.” When Delhi was invaded by the Sultán of Ghazní, the Chohan Emperor sees his wife, who thus addresses him: “Who asks women for advice? The world deems their understanding shallow; even when truth issues from their lips, none listens thereto. Yet what is the world without woman? The men of wisdom, the astrologer, can, from the books, calculate the motion and

course of the planets ; but in the book of woman he is ignorant, and this is not a saying of to-day, it ever has been so ; our book has not been marked. Therefore, to hide the ignorance, they say in woman there is no wisdom. Yet woman shares your joys and sorrows ; even when you depart for the mansion of the sun, we part not." The Chohan felt the force of her inspiration. He marched in "battle array," leaving her to head "Delhi's heroes." She, however, made up her mind to lose him, and lived on only water, saying,—“ I shall see him again in the region of Súrya, but never more in Jognipur” (Delhi.) Her lord fought and fell, and she “mounted the funeral pyre.”

When Chohan was on the throne of Delhi, Dewaldi roused her sons to battle, and observing their unwillingness, she said,—“ Would that the gods had made me barren, that I had never borne sons who thus abandon the name of the Rájputs, and refuse to succour their prince in danger.” They acceded to her request. She then said,—“ Farewell, my children, be true to your salt, and, should you lose your head for your prince, doubt not you will obtain the celestial crown.” When Akbar invaded Chitor, the mother of Putta of Kailwa charged her son to put on the saffron robe and die for his country.

The Rahtor Jeswant had to fight a fierce battle with Aurungzebe on behalf of his brothers. Not being able to sustain the brunt of the battle any

longer, the Mahárajá retreated. His wife, a daughter of the Ráná of Udayapur, would not receive him, as she thought "that he should have been victorious or died on the field, and therefore she shut the gates of the castle." The Bundi Queen, like a Spartan mother, rejoiced at the heroic death of her son." Instances are not wanting of the Rajput females having fought nobly and shown uncommon courage when placed in difficulties. There are some who possessed literary attainments, diplomatic powers, and a *strong sense of honor*, even at the sacrifice of life. There are some who looked upon proposals of marriage from the Mahomedan Emperors with abhorrence. All these females, as a class, showed in the habitual practice of fortitude a high discipline of the mind.

Under the British administration, Holwell, who wrote in 1765, and was a witness of several Satis, observes as follows:—"If we view these women in a just light, we shall think more candidly of them, and confess they act upon heroic as well as rational and pious principles. We must consider them as a race of females trained from their infancy in the full conviction of their celestial rank. They are nursed and instructed in the firm faith."

Without wishing to crowd these pages with notices of the Hindú women distinguished for high culture or private and public virtues, who appeared from time to time during the British administration, we will confine ourselves to giving a short account

of a Mahrattá lady, who was universally loved and admired by both Hindús and Mussulmáns. We allude to Ahalyá Báí, the widow of Malhár Rao, who lived in A. D. 1754. She had a son who was a foolish boy, and she wept openly for his follies. He died, however, at an early age. She possessed a daughter who became a widow; and as the latter had lost also her only son, she was sick of this life and resolute in burning herself as a Satí. The remonstrances of Ahalyá were of no avail, and she had to witness the painful scene. She assumed the government of the country, and sat in *open durbar* at the age of thirty. She was remarkable for her patience and unwearied attention, in the consideration of all measures affecting the welfare of the country. She respected private rights sacredly, listened to every complaint personally, and, studying the interests of all classes, she was a great advocate for *moderate assessment*, and rejoiced at the prosperity of her subjects. In the morning, she was engaged in prayer, hearing *sacred works* read, performing ceremonies, and giving alms. She lived on vegetable food. After breakfast, clad in white clothes as a widow, and having no ornament except a small necklace, she sat in open durbar from about 2 to 6 P.M.; after which she devoted two or three hours to religious discipline. The books she was fond of reading were the *Puránas*, from which she drew chiefly food for her mind. The life of self-abnegation she led, imparted to her thoughts and

acts a *deep tinge of religion*. In the performance of her daily duties, as the highest authority of the land, she “deemed herself answerable to God for every exercise of power;” and whenever any severe measure was proposed, she said,—“Let us mortals beware how we destroy the works of the Almighty.” She considered herself “a weak, sinful woman.” She loved truth and hated adulation. When a Bráhmaṇ submitted to her a work written by him and full of her praises, she ordered it to be thrown into the Narbadá. She was judicious in the selection of her agents. She was not only successful in the internal administration, but possessed great diplomatic powers, by which the country enjoyed tranquillity as long as she governed; and she reigned for thirty years. She built numerous temples, holy edifices, dharmśálás, forts, wells, and a road over the Vindhya Range. She was not only humane to *man*, but also to the brute creation. The oxen ploughing the fields were refreshed with water, the birds and fish also partook of her compassion. Malcolm says: “In the most sober view that can be taken of her character, she certainly appears within her limited sphere to have been one of the purest and most exemplary rulers that ever existed; and she affords a striking example of the practical benefit a mind may receive from performing worldly duties under a deep sense of responsibility to its Creator.” To the philosophic mind, the life of this exemplary woman must be a subject for

deep reflection. It is not the creed, but the spiritual practice, the life of purity, the life of self-abnegation, and the life of unselfish love that develops the soul in which we have Divine reflection.

The foregoing pages will show the different phases of the Hindú female mind, and that the high cultivation at which it had arrived was owing to the development of the spiritual element, the effects of which are traceable in a vivid conviction of the Divine Power, the immortality of the soul, the punishment in its transmigrations, and the reward in the perpetual spiritual felicity. It is this vivid conviction that led to the systematic performance of the religious and moral duties as laid down in the Vedas, Smritis, and Puráanas. The precepts of the *sástras* may be right or wrong; but it is evident that they were powerful in their influence on the female mind, and instrumental in the continued formation of exemplary female characters, accounts of which have been transmitted to generation after generation, and looked upon as the embodied essence of religion. Though the cultivation of letters has been kept up and continued by the Hindú females, their instruction has been *less* through books, and *more* from tradition, the precepts of the *sástras*, and the influence of the domestic and social circles. The Vedic and Puránic ceremonies which they perform, may not be reconciled with reason, but they rouse them to think earnestly of the Divine Power, the immortality of the soul, and

of its happiness in the next world. To this cause we attribute the fact that many females in respectable families, unacquainted with reading and writing, possess, notwithstanding an ardent love for religion, a strong desire to secure celestial bliss by the performance of good acts according to the light they have, a ready moral perception, and an ability to discharge domestic and social duties. Thus, rocked and cradled spiritually, the Hindú females will readily receive what may be addressed to their soul—what may lead to its expansion and development. The dry deductive education may bear little or no fruit. The emotional and spiritual processes, the one having reference to moral duties, and the other to God, his spiritual world, and his infinite and wonderful providence are sure to succeed. Any artificial system of instruction, calculated to *externalise* the mind, can do but little good. The field for the exercise of sound judgement as to the means and *modus operandi* for the attainment of a right system of female education is wide; and we require thoughtful and practical labourers to sow and reap.

THE HUMAN AND SPIRITUAL.

A and B were uterine brothers, A was a matter of fact man, and B a spiritualist. They lived in a garden in the midst of mountains, diversified by hills and valleys. There were lawns and alleys carpeted with varied vegetation. There were umbra-

geous trees covered with flowers in endless profusion, rich in smell and colour. The brothers enjoyed the magnificence of the sunrise, the gorgeousness of the sunset, the grandeur of the variegated clouds, the sublimity of the lightning and thunder, the sparkling of the fountains, and the smiles of the cascades. In each and all these scenes the brothers felt, as it were, the inspiration of God as the source of illimitable love and wisdom, beyond feeling and conception, giving rise to serenity, happier as it was felt deeper, showing the life within, the real, tranquil life destined for immortality. The two brothers were often engaged in discussions on the nature of the soul. They discussed, differed, but earnestly desired to prosecute the enquiry.

A—I have read much, thought much, but cannot find out what the soul is. After all I agree to the common saying—

“What is matter? Never mind. What is mind? No matter.”

Who has not thought on the soul, and who has discovered it? Spirit-rapping, levitation, lifting of heavy bodies, materialization of departed friends, exhibition of drapery and other spiritual phenomena may be explained away. These may rise from nervous causes or from the will-force, and are not therefore conclusive evidence.

B—The study of the soul is the highest study. The culture of a nation depends on the light shed by its wise men. In the Old Testament there is

no mention of the immortality of the soul. Per-
 cydes, the Syrian, is said to be the first who studied
 the Phœnician literature, and declared the immor-
 tality of the soul. Whether the Phœnicians, who
 were a maritime nation and traded with India from
 earliest times, obtained this idea from the Hindus
 it is difficult to trace. According to Herodotus and
 Bunsen, the Egyptians were the first who discovered
 the immortality of the soul. The intercourse of
 the Egyptians with the Hindus existed from time
 immemorial. And there must have been a fusion of
 the ideas of the two nations as they came in contact
 with each other oftener intimately, and as their
 manners and customs were similar. There is not
 another nation which, like the Hindus, put on a
dhuti. The Hindus, like the Egyptians, did not
 believe that the happiness of the soul depended on
 the long preservation of the body, and that its des-
 truction led to the destruction of the soul. But
 both the nations believed in the absorption of the
 soul in God as soon as it was purified, and that for
 this purpose it had to assume transmigratory exist-
 ence. Both the nations believed in the pre-exist-
 ence of the soul. The great teacher of the Per-
 sians was Zoraster or Zerdust, who taught that the
 “human soul is a portion of Divine light and par-
 takes of its immateriality.” This is pure Vedantism,
 which is no wonder, as the Hindus and Parsees
 were co-religionists for a long time. The wise men
 of Greece, especially Socrates and Plato and the

Hindu philosophers, believed in the pre-existence of the soul and of its being of Divine essence. Plutarch strongly thought that the soul "was not created by Him (God), but from Him and out of Him." Socrates thought that a portion of the soul which survived the body and was like it, was not immortal, and this theory was worked out by Plato and Aristotle. It bears a close affinity to the ideas of the Hindus. Another coincidence in the ideas between Parmenides, Socrates and Plato and the Aryas is that "the soul, after it is purged from earthly passions and mixtures, may here perceive truth, and will enjoy a nobler and purer science after it has been released from the laws of birth and matter." Plato, therefore, like the Aryas, taught that "the business of the true philosopher is to separate himself as much as possible from body, and be occupied about his soul." The Hindu philosophers were, however, searching and penetrating. By depth of thought and magnetism of meditation, they saw what was soul and what was non-soul. They separated the different coats and coverings of the soul, and the higher the covering, the more elevated is the state, exhibiting, as we are elevated, the border-land between the soul and non-soul. In the soul-region there is "one eternal day," as the soul is "knowledge" and "light itself." It is a spiritual entity, and not a consensus of faculties which the mind is. The soul is embedded in the whole body. It is undeveloped and sensuous while under

the nervous influence, and is called sentient soul or mind, but, when its power is developed, it rises above the nervous system and appears in a non-molecular, psychic or subjective state. Then we realize the teachings of the Gita,—“The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the air drieth it not away; for it is indivisible, inconsumable, incorruptible, and is not to be dried away: it is eternal, universal, permanent, immovable; it is invisible, inconceivable and unalterable.”

A—Your exposition is fair, but you have said more of the Aryas.

B—I will give you the views of Cicero, and then of the Christians, and you will find that in the main the Aryas and Christians agree.

Cicero—“But when the mind acted without restraint and was purified (was freed from admixture with the body), then it became most intellectual.”

St. Paul—“There is a natural body and there is a spiritual body.” In the 15th Chapter of the Corinthians, he talks of the “glorious, spiritual and celestial bodies.”

The Early Fathers maintained the essence of God and soul to be the same—“a subtile light.”

St. Augustin—“Past, present and to come exist in the soul. The appetite of the soul is for the infinite.”

The Neoplatonists, who were somewhat saturated with Hindu ideas, taught that "the soul was immaterial, and that there is a divine element in man."

Porphyrius says "the soul has always a body purer or impurer, and the spiritual body which accompanies does not show dry splendour until it purges itself."

Philo—"The soul of man is divine. Contemplation of the divine essence is the noblest exercise of man."

Plotinus—"All truth is within us. By reducing the soul to its abstract simplicity, we subtilize it so that it expands into the infinite. In such a state, we transcend our finite selves and are with the infinite."

Wesley—"This great gift of God, the salvation of our souls, is no other than the image of God fresh stamped on our hearts."

Hooker—"That divine power of our souls, that spirit of our mind."

Baroness Bunsen, in one of her letters, writes beautifully regarding soul: "I cannot learn to dwell upon the fact of actual blessedness of the calm and great place, unseen, unknown but *real*, where the light of God's countenance ever sheweth, where anguish, and dread, and fear, and sorrow, and pain cannot enter."

The late Lord Lytton speaks "of the unseen spirit" leaving distinct "the god-spark we inherit when mind is desolation."

I will now give a few extracts from the British Poets.
Milton shows God in the soul—

So much the rather, thou celestial light,
Shine inward and the mind all her powers
Irradiate ! there plant eyes, all must from thence
Purge and dispel.

Cowper shows the powers of the soul from God—

The soul that sees Him (God) or receives sublimed
New faculties, or learns at least to enjoy
More worthily the powers she owned before,
Discerns in all things, what with stupid gaze
Of ignorancy till then she overlooked.
And though again the soul shall seek superior orbs,
Whatever this world produces, it absorbs,
Men endowed with highest gifts,
The vision and the faculty divine.

Wordsworth appears to endorse the opinion of
the Greeks and Hindu sages as to the pre-existence
of the soul—

The soul that rises with our life's star
Has had elsewhere its setting,
And cometh from afar.

Thomson on the progression of the soul—

When the mind
In endless growth and infinite ascent
Rises from state to state and world to world.

Young thinks that the life to come is substance,
and that the real joy is in communication with
God—

The future of the present is this soul,
A soul in commerce with her God is heaven,

Feels not the tumults, and the shocks of life,
The whirls of passion and the strokes of heart.
A Deity believed is joy begun ;
A Deity adored is joy advanced ;
A Deity beloved is joy matured.

Young says that the soul is not a native of this world—

The soul grows conscious of her birth celestial ; breathes
More life, more vigour in her native air,
And feels herself at home among the stars—
And, feeling, emulates her country's praise.

Akenside expressed himself in the same manner—

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

A—Were the ancient Hindus thorough soulists?

B—They were. You will find abundant proofs of this in the Hindu literature. One of the accounts by a foreigner* is, both Hindus and Buddhists preferred a disembodied life, and therefore freed “the soul from the body.” They believed that the souls after death had intercourse with each other.

As the knowledge of the soul progressed, and as the conviction that the soul is the real heaven, and, to quote Rig-Veda, “the source of happiness,” the ceremonial, ritualistic and external began to melt into the spiritual. Manu says, “of all gifts, the gift of spiritual knowledge is the most important: alone, in some solitary place let him constantly

* Journal of the R. A. Society, Vol. XIX, page 279.

meditate on the divine nature of the soul, for by such meditation he will obtain happiness." (iv)

A—You have said that the soul, as it is emancipated from nervous bondage, shows powers progressively with reference to its subjectivity?

B—Yes; the partially emancipated states are profound sleep, somnambulism and clairvoyance. The lucidity depends on the freedom of the state from the influence of the body and mind. Our knowledge of this world, past, present and future is obtainable in such states; but when we pass over the borderland, we think of the spiritual world and of this world, as the world which is linked as a dependancy to the spiritual world. We then become denizens of the spiritual world, and look upon this world as the field where the high powers of the soul are exercised as elaborators, purifiers and ennoblers of the human reason and human will.

A—Is not death our helping angel?

B—Death is no doubt our helping angel, but it does not free us from mortal influences. We reap as we sow. We go to the next world in the state in which our souls are developed here. The greater the light here, the higher the felicity in the life to come. Hervey, in his *Meditations*, says, "Thy soul, thy soul is thy all. If this be *secured*, thou art greatly rich and wilt be unspeakably happy; if this be *lost*, a whole world acquired will leave thee in poverty, and all its delights enjoyed will abandon thee to misery."

A—Do you then maintain that our salvation is in the spiritual life?

B—Undoubtedly. The life intended by God is the soul life—the life of re-generation, the life of *moksha*, (salvation) the life of *nirvana*, the life of pure intelligence. This is not only taught by the Arya and Greek sages, but by Christ himself. He says, “Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of heaven.” What is the second birth but the spiritual life?

Beals, in his *Catana*, says, “The contemplative soul views God by a light which is the divine essence, and even the soul is that divine light itself.” As to the spiritual life, the following remarks of Lord Lytton are worthy of notice:—

“Our notion is that the more we can assimilate life to the existence which our noblest ideas can conceive to be that of spirits on the other side of the grave, why the more we approximate to a divine happiness here, and the more easily we glide into the conditions of being hereafter.”—*Coming Race*.

A—How can we raise ourselves so as to have knowledge of the life to come?

B—Devout prayers and devout meditation. In the *Meditations on Life and Eternity*, published by permission of the Queen, you will find this remarkable passage,—“Prayer thus opens to us, as it were, the portals of the spirit-world, in which we also have some idea of citizenship. We draw nearer to the Deity and feel that we belong to him. We

rise on the wings of prayer above all that is worthless and perishable and become greater, yes, more divine as we do so."

A—You have given me briefly the ideas of the philosophers of different countries on the soul. Where did the soul enquiry first begin and led to important results?

B—In India, the Rig-Veda was composed say some fourteen centuries B. C.

There is a strong presumption that Egypt and Greece received a great deal of instruction from India. Sir W. Jones "is strongly inclined to believe that Egyptian priests have actually come from the Nile to the Ganges and Jumna, which the Brahmins would never have left. They might, indeed, have come to be instructed or to instruct; but it seems more probable that they visited the Sarmans of India as the sages of Greece visited, rather to acquire than to impart knowledge. The communication between India and Greece was direct as well as *viâ* Egypt and Persia. Grecian sages travelled in Egypt for extending their knowledge." To this is attributed the concordance between the systems of the Hindu sages and of Pythagorus and Plato. Sir W. Jones says, "The six philosophical schools, whose principles are comprised in the Darsana Sastra, comprise all the metaphysics of the old Academy, the Stoā, the Lyceum; nor is it possible to read the Vedanta, or the many fine compositions in illustration of it, without believing that Pythagorus and

Plato derived their sublime theories from the same fountain with the sages of India." It appears that the exchange of ideas between Greece and India was kept up. Not only did Greeks come to India, but the Indians used to go to Greece. Yavana Acharya or Yavana Jatika travelled to Ionia and wrote a work on astronomy. Callisthenis sent to his uncle a technical system of logic (Nyaya) which was the basis of the Aristotelian system. Aristotle's theory of soul resembles the Vedanta Darsana, and Plato's Phædon approaches the Vedantic and Sankhya. The Greek language was known here, and Porus wrote a letter to Augustus Cæsar in Greek.

Long after the Rig-Veda was composed, the wisest philosopher of Greece, Socrates, flourished. He was born in 469 B. C. Whether his thoughts on the soul were the result of his deep meditation, or he took the inspiration from the Aryas, is a difficult problem. But it is well-known that those who practise concentration, acquire a knowledge of the soul. Christ prayed for days and nights in the forest, and thus developed his soul. Intense prayer is intense meditation, the exercise of the psychic power or the development of the soul.

A—Do you believe that mortals can communicate with spirits ?

B—If we admit that we live after we die, which is incontestably proved by the nature and powers of the soul, then what becomes of the disembodied spirits ?

“Millions of spiritual creatures walk the earth
 Unseen, both when we wake, and when we sleep;
 All these with ceaseless praise His works behold
 Both day and night: How often from the steep
 Of echoing hill or thicket have we heard
 Celestial voices to the midnight air,
 Sole, or responsive each to other's note,
 Singing their great Creator? Oft in bands
 While they keep watch, or nightly rounding walk,
 With heavenly touch of instrumental sounds,
 In full harmonic number joined, their songs
 Divide the night, and lift our thoughts to heaven.”

MILTON.

Progression is the law of being. If we progress here by rising above what is material, what can the spirits do but to spiritualize those whether undeveloped spirits in the spirit-world or mortals fit to avail themselves of their influence? By such occupation the spirits not only raise themselves, but glorify their Maker. They are therefore eager to communicate with mortals fit to be mediums by the purity of their lives. By spiritualizing mortals, the spirits open to them the spirit-world and enable them to know what God is—the God of spiritual perfection, the God of spiritual light and spiritual bliss.

A—What is the best means of opening spiritual communion—forming circles?

B—That may be done, but the best means are earnest prayers, leading godly lives, and sitting down alone with slate and pencil in hand. I know of several persons who have been developed as writing mediums in this way. From writing mediums they

can become clairaudients and talk with spirits as they talk with human beings.

A—This will never be believed and will be attributed to hallucination.

B—Those who are thorough materialists, and are incapable of raising their thoughts above this world, must look upon spiritualists as imposters or insane, and objects of derision. I do not blame them, because they live, move and have their being in the external life.

A—Is spiritualism a creed ?

B—A creed is the product of the mind or sentient soul, and is consequently finite. Spiritualism transcends all creeds. It draws from the divine light within the soul, which is the reflection of God. There is, therefore, vast difference between a creed and the revelation of the soul. The former being the product of the mind is finite and pessimistic, as it saves only those who embrace it, while the revelation of the soul, participating in the infinitude of God, teaches absolute truth, as it is free from sensuous and mortal taint.

The discussion was concluded and it was midnight. There was stillness without and stillness within. The world, as it were, was "shut out." The brothers were thoughtful, but in a state of passivity. When, lo! the face of their departed father, with a halo of light around it, appeared before them. The face was the very picture of calmness, with eyes most serene and expressive of love. The spirit shortly after addressed :—"I cannot express

how happy I have been since being in spirit-life. While in brain-life my prayers were prayers of words, my meditation was diversified by mundane thoughts, while praying I passed through many states, all phenomenal—objective. I am now in one state—my *whole soul is in God*, whose divine effulgence is the soul of my soul, Our will-power is the great power of the soul. Whatever I wish to know or do, I accomplish. This will-force, while shrouded in flesh, is personal, sentient, but free from bondage, it reaches the infinite region. The seat of the soul is above the summit of the brain, through which and the nervous system it is the natural life, the absorption of which developes the soul-life. The natural life is the life of gloom. The soul-life is the life of light. God is so spiritually perfect, that even with our souls free from bondage, we cannot fathom his immensity, his infinity. The thought of this infinity increases our thirst for further divine light, and in this study we progress and felicitate in divine love and divine wisdom. With mortals God is a nebulous conception, but with us he is a *luminous reality*. May you realize God within yourselves as pure love and pure wisdom !”

FINIS.

