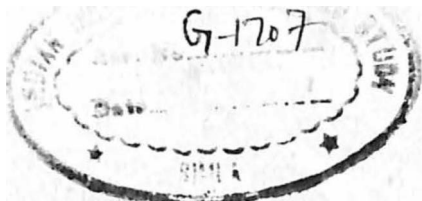




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FROM

BRAHMANANDA
KESHUB CHUNDER SEN

“Build what you have to
build upon the moment. The
moment achieves salvation; the
hour defeats it.....The moment
represents the maximum force
of Heaven. The Divine power
that sanctifies and saves is con-
centrated in a moment.”

—Keshub in 1881.

DATA ENTERED

PUBLISHED BY

Sri Keshub Birth Centenary Committee
LAHORE

FOREWORD

Ruchi Ram Sahni Goodwill Trust

This tract has been published out of the funds provided by the Ruchi Ram Sahni Goodwill Trust. The following extract from the donor's letter making the gift of a house at Lahore will explain the objects of the Trust :

“One of the objects to which the house rent may be devoted is the award of a medal together with a cash prize of Rs. 50 to the best speaker in a Declamation Contest to be held year after year under the name and designation of “Ruchi Ram Sahni Goodwill Declamation Contest”. The competition will be open to all students of the Panjab University under a set of rules to be framed by the Committee of Trustees. These rules will, in general, be similar to those for “Ruchi Ram Sahni Declamation Contest” held under the auspices of the Panjab University. A distinguishing feature of the present Goodwill Declamation will be that one year the Muslim and Christian students will be called upon to speak on one out of a small list of subjects bearing upon the civilization, culture, or intellectual or moral achievements of Hinduism (in the broadest sense) or Sikhism or on the life and teachings of a great religious teacher of these faiths. Similarly, next year, the Hindu and Sikh speakers shall select one out of a small

list of subjects bearing upon Muslim civilization, culture, achievements or the life of a great religious teacher of Islam.

These Declamations will be held in alternate years, but the inaugural year being the Birthday Centenary of Sri Keshub Chunder Sen, the Apostle of Harmony of Faiths, this year both the contests may be held together about the 19th November of this year which is the Birthday Centenary of the great Brahma leader.

It is my most earnest wish that the speeches may be conceived and delivered in a spirit of generous appreciation and interpretation of the scriptures, cultures and achievements of the peoples and Faiths of the world. The object of instituting the Goodwill Declamation Contest is, as the name implies, to create a healthy atmosphere of spiritual fellowship and mutual sympathetic understanding among our university youths who will naturally form the vanguard in the various fields of endeavour for the freedom of thought and conscience in this province. Care should be taken that over-laudation, on the one hand, and unpleasant criticism, on the other, are scrupulously avoided.

Along with the annual Declamation Contest and the award of a medal and a cash prize of Rs. 50 to the best speaker, it is my wish and will that some selected work calculated to promote the harmony of faiths on the basis of spiritual fellowship and sympathetic understanding may be printed and distributed to the university graduates free of cost or

at a greatly reduced price according to the nature and size of the work. For this year, I suggest, that a portion of Prince Dara Shikoh's Persian rendering of the Upanishads may be printed and distributed to the university graduates either free of cost or at half the cost price as the Committee of Trustees may determine. At the same time, for this year, I also propose, that a selection from the Works of Keshub Chunder Sen may be printed and distributed as widely as possible along with a short sketch of his life. A sum of money not exceeding Rs. 150 may be spent on this object."

Keshub Chunder Sen

Biographical Sketch

Keshub Chunder Sen was born on the 19th of November, 1838, in Calcutta, in a well-to-do *Vaidya* family. His grandfather, Dewan Ram Kamal Sen was as noble and good as he was glorious as an example of a self-made man. From an assistant typist at the age of seventeen, by dint of industry and intelligence he rose to be the Dewan of the Bank of Bengal, and died in 1843, laden with honour and surrounded by a large and happy family if not ripe in years. Keshub was then a tiny child of five, buxom and bright.

Keshub's father died very early at the age of thirty-four. The charge of Keshub's upbringing thus fell on his mother, Sarda Devi, a very devout and pious lady to whose influence he was much indebted for all that he became in later life.

In the midst of all this pomp and circumstance of his family Keshub never prided in their power and prestige. Luxury and opulence surrounded his childhood, but as he grew up in years, the inherent poverty of his spirit began to show itself. His articles of food, his daily habits—all bore ample evidence of the spirit of assiduity and poverty innate in him. He studied chiefly at the Hindu College, founded by the illustrious Raja Ram Mohan Roy, which he left in 1858. From 1856 to 1858, he

devoted himself principally to the study of his favourite subject, mental and moral philosophy. While still a student, he started the ' Goodwill Fraternity ' in 1857, and shortly afterwards joined the Brahma Samaj to which he gave a new birth and a new life. Keshub was married in 1856. " My honeymoon " says he, " was spent amid austerities in the house of the Lord. " The first years of his married life were the life of an anchorite. Mahrishi Devendra Nath Tagore appointed him in 1862 as the *Acharya*, or Minister, of the Brahma Samaj and conferred upon him the title of *Brahmanand*, the Rejoicer in God. Keshub founded the Calcutta Brahma School in 1859, and started the paper, *Indian Mirror*. In 1863 he wrote " The Brahma Samaj Vindicated ". Fired with new zeal he made a triumphant missionary expedition over the Indian Peninsula in 1864. This steady development of his reforming zeal led to a split in the Church and in 1866, " The Brahma Samaj of India " came into being. Its tenets at this time are beautifully summed up in the following *shloka* by Upadhyaya Gour Govinda Ray :—

सुविशालमिदं विश्वं पवित्रं ब्रह्मिदरम् ।

चेतः सुनिर्मलन्तीर्थं सत्यं शास्त्रमनश्वरम् ॥

विश्वासो धर्ममूलं हि प्रीतिः परमसाधनम् ।

स्वार्थनाशस्तु वैराग्यं ब्राह्मैरेवं प्रकीर्त्यते ॥

i. e., "(1) This wide universe is the temple of God. (2) Pure mind is the land of pilgrimage. (3) Truth is the everlasting scripture. (4) Faith is the root

of religion. (5) Love is the true spiritual culture. (6) The destruction of selfishness is the true asceticism. So do the Brahmōs declare."

The same year Keshub delivered his memorable address on "Jesus Christ—Europe and Asia". This gave rise to the false impression that he was about to embrace Christianity. All misgivings, however, were set at rest when he delivered his second equally memorable lecture on "Great Men". While travelling in a country boat, on a missionary expedition in East Bengal, he composed, under divine inspiration, the tract on "True Faith". For a young man of twenty-eight, this was a marvel and a mystery.

In 1870 Keshub Chunder Sen paid a visit to England. He was warmly welcomed wherever he went and was received in audience by Queen Victoria. He stayed there for six months during which period by lectures, discourses, sermons, spiritual fellowship and personal contact he formed many valuable friendships and created enthusiastic interest in India and the Brahmō cause. His well-known lecture on England's Duties to India, delivered under the presidentship of Lord Lawrence, caused a great stir, and was strongly criticised both favourably and adversely.

He returned to India full of new plans of social work, and launched out a vigorous campaign for Social Reform of all kinds including Female Emancipation. He rallied people round the banner of Reconstruction—social, educational and philanthropic. He founded the Normal School for Ladies, and the Albert

Institute and the Industrial School for grown-up men. He founded the 'Band of Hope' for fighting the evil of intemperance. He started the *Sulava-Samachar* and published literature, cheap and edifying, both in English and Bengalee. He established the 'Indian Reform Association.' He organized and led relief works in famine and flood-stricken areas. It was chiefly through his efforts that the Civil Marriage Act of 1872 was passed encouraging and validating inter-caste marriages, discouraging child marriages, prohibiting polygamy and providing for divorce in Hindu marriages.

But Keshub's mission as an Apostle of Harmony would have remained unfulfilled by this much only. By inculcating asceticism, austerities and devotional disciplines he pressed forward in the direction of a fuller and richer religion—the religion of Harmony. His passionate *Bhakti* (fervent mysticism) increased day by day, along with his social and philanthropic activities; and *Yoga* (communion with God) became as natural to him as his very breath. Most of his community, who did not understand him or sympathise with him, stood back or seceded from him. Keshub and his adherents became more and more God-intoxicated, and forgot everything in the love of the Divine Mother. Every day brought a fresh impulse of the spirit. Keshub's prayers became deeper and sweeter. Indeed, they changed their nature into sublime colloquies with God. On the 24th January, 1880, he delivered his annual Town Hall lecture on "God-Vision in the Nineteenth Century", and on the following day proclaimed the

NAVAVIDHAN—the New Dispensation, which went far beyond the older movements in its catholicity.

In *Jeevan Veda*—the Scripture of Life—his most marvellous spiritual autobiography in Bengalee, (later translated into English, and now available in several editions), Keshub expounded, in sixteen chapters, some of his deep spiritual experiences making special reference to the attainments of his spiritual life.

During the intervals of his last illness he wrote the *Nava Samhita* (New Code) or “the Sacred Laws of the Aryans of the New Dispensation”, embracing every department of personal, domestic and social life. This was the last and crowning act of his life, excepting of course, “Yoga, Objective and Subjective,” a little book consisting of a few concise articles in exposition of his devotional experiences of God-consciousness.

On the 1st of January, 1884, Keshub performed the consecration of the newly-built *Devalaya*, or the New Sanctuary, and within a week of it, on the 8th of January this great social and religious reformer, this beloved of many hearts, and hope of many causes, laid himself down to rest in the bosom of his Mother.

Keshub's Prayers**Morning Prayer**

O Merciful Father, whose benevolent providence has protected me during the defenceless hours of sleep, accept my morning tribute of prayer and praise. I thank Thee that Thy loving kindness has enabled me to enter upon the duties of another day with renewed energies and spirits. All things proclaim Thy glorious providence, and Thine infinite goodness unto us. Before I go forth to the labours and the enjoyments of the day, I would place my whole trust in Thy guidance, and consecrate the energies of my body and mind to Thee.

Strengthen and prepare me for the trials which await me this day. May Thy counsel regulate my mind; may Thy love warm my heart, and may Thy sacred presence go with me as the light in my paths. Curb each impure desire, restrain each worldly craving, and sanctify all my aspirations and feelings by leading them to Thee. Make me prompt and faithful in the discharge of my various duties, and in all my intercourses with the world keep my conscience void of uncleanness. Grant that temptations may not shake my fidelity to Thee; grant that, amidst all the vicissitudes of life, I may cleave to Thee firmly. Teach me to remember that to attain Thee is the sole destiny of life; and help me to spend the precious hours of this day and all days accordingly. Do Thou, O Everlasting Father and Friend, enable me to grow continually in purity and faith, that each day may find me nearer to Thee.

Evening Prayer

I approach Thee, O Lord my God, with humble thanksgivings for the manifold mercies which Thou hast showered on me this day. Each joy that I have experienced, each desire that has been gratified, each breath I have inhaled, speaks of Thy goodness and calls forth my gratitude. Thy fatherly care has been with me all day, and has protected my body and mind. I praise Thee for the opportunities and means of good which Thou hast given me—for each holy thought and aspiration Thou hast enabled me to indulge, for each virtuous deed Thou hast enabled me to perform.

Thou knowest, O Thou Omniscient God, what sins I have committed this day; Thou knowest how far I am wanting in that strict obedience to Thy law which Thou dost require from us. With deep penitence now I implore Thy mercy. Chasten and purify my soul by inflicting due retribution, and arm me with resolution not to fall into my sins again. Without Thy invigorating spirit, we cannot subdue the temptations which assail us. Fill me therefore, Gracious Lord, with strength and constancy and faith, and help me to turn away from all that is evil and impure. May every day of my life be spent according to Thy will. Permit me now, O Lord, to retire to my bed with a heart full of trust in Thee; and grant that, if I live to rise from this sleep, I may consecrate my renewed energies to Thee. But if this might be my last night on earth, and my waking

be in the regions of eternity, may I be carried on the wings of Thy mercy into the blessed mansions of purity and joy everlasting.

Family Prayer

O God our Father, who hast bound us together in this family by the ties of domestic affection, help us to draw near to Thee. Thou art the Guardian of our lives, the Giver of every good, our Guide and Counsellor. We regard it as our best privilege that Thou hast permitted us to call Thee our father, and to bow down before Thee in filial trust and obedience. May we never forget Thine infinite mercies; may we rejoice that Thou, Ruler of this universe, the Infinite Lord of the earth and heavens, art present at this family altar to hear and accept our humble prayers. Sweeten and strengthen those relations which bind us to each other, by drawing unto Thee the affections of each one of us. Foster in us right feelings towards each other, and cast out selfishness, jealousy, and whatsoever creates discord and ill-will among us. In all domestic joys, may we gratefully remember Thee; in all domestic calamities, may we learn to place our trust in Thee; knowing that in Thee is all our good. O Thou loving God, who with more than a mother's affection dost feed and protect us, preserve the souls of Thy children in Thy holy keeping. Chastise us, if we do wrong; bring us back to Thee if we run astray. Help us to keep our hearts from impurity, and our hands from unrighteous action send unto us meekness and

humility, and prepare us for all the vicissitudes of life. May we live as Thy obedient children and faithful followers. Thou art the Lord of this family; make this home the abode of divine love, purity and faith, of peace and mutual good-will. Bless this family O Lord, and make it truly Thine. Father of all families on earth, extend Thy glory everywhere and draw unto Thee the hearts of all Thy children. To Thee, O God, we consecrate our hearts and souls, that we may be Thine everlastingly.

Congregational Prayer

We thank Thee, O Beneficent God, that Thou hast gathered us again in this sacred place of worship to glorify and adore Thee, The blessed hour to which we were earnestly looking forward amid the anxieties and troubles of the week has now arrived. Permit us to approach Thee, and prepare our hearts that we may feel? Thy sacred presence O Thou Light and Love, Thou art everywhere. Thou art before our eyes in all the objects we behold; Thou dwelleth in the innermost recesses of the heart. Everywhere is Thy benignant face, and Thy loving arms are around us all. Help us so to concentrate our souls in Thy all-pervading spirit, so to feel Thy holiness and purity, that each corrupt desire, each worldly craving may perish, and all the sentiments and feelings of the soul may be brought at Thy feet. May the pleasures which we now enjoy in Thy company last for ever; may they continue to sweeten

our whole lives, and endear Thee to us everlastingly. Vouchsafe to keep us always under the shadow of Thy protection, and guide our steps in the thorny paths of the world. Amidst the woes and sufferings of the world, be Thou our joy; amid its darkness, be Thou our light; amid its temptations and persecutions, be Thou our shield and armour. Promote amongst us good-will and affection, sanctify our dealings with each other, and bind us into a holy brotherhood. May we aid each other in doing and loving that which is good in Thy sight. Teach us, O Lord, to spend all our days in Thy service, and aspire to be partakers of the rich blessings and lasting joys of the next world. Be with us always, Thou affectionate Father, and enable us to grow steadily in Thy love. Bring all men under the protection of true faith. May Thy dear name be chanted by every lip, and mayst Thou find a temple in every breast. And unto Thee we ascribe everlasting glory and praise.

One Church, One Man

Father, if we are all Thy disciples and worshippers and if Thou art our only Teacher and Guide, we cannot fall out and hold different views concerning Thy dealings with us. Our tenets, principles and doctrines all must harmonize, and with all we shall be of one accord in Thee. Outwardly we are so many, but truly we are one body with so many hands, feet, eyes and ears. If we are not thus united it is because we do not worship the identical God, but every one of us has in his imagination formed a

different conception of Divinity, which receives his homage and allegiance. We cherish inward idolatry though we may boast of outward monotheism. Thus beneath our apparent union we shall continue to be divided unless Thy timely aid stems the torrent that threatens to draw us headlong into the deep abyss of superstition and idolatry and sectarianism. It may not be gross material idol-worship, to which we are drifting. We may not be divided as other sects are. But this is sectarianism if we do not catch the same inspiration and hear and follow the same Divine Leader. If conscience speaks one thing to one man, and another to another man, we are not worshippers of the same Deity, but are followers of different idols of doctrine and imagination our own hearts have set up. Lord save us from this delusion, and make us one man and one Church in Thee, that we may think, speak and act in all essential matters ever in harmony and unity according to the purposes of Thy Dispensation and unto the glory of Thy holy name.

*Extracts from Jeevan Ved***The Scripture of Life**

CHAPTER I. PRAYER.

The first lesson of the scriptures of my life is Prayer. When no one helped me, when I did not enter the membership of any religious society, did not examine the merits of religious systems, or adopt any as my own; when I did not resort to the company of any believers or devotees; in that dawn of my spiritual life, the voice that sounded in my heart was "Pray!" "Pray!".....I never knew very well why or for what I should pray, that was not the time to reason. There was no reason. There was no one whom I could ask, nor did any one offer to advise me. It never occurred to me that I might be mistaken. I did pray. In laying the foundation of a house who thinks of its future beauty?....." Offer prayer; thou shalt be saved; thy character shall be pure, what thou wantest thou shalt get;" this voice sounded from the east and west of my life, from the north and south. Prayer is man's guide, prayer is the endless helper. This one thing (prayer) I knew, I knew naught else. I had no spiritual friend. I looked up to the sky, but heard of no divine dispensation, no gospel of any known religion reached me. I never took thought whether I should repair to the Christian Church, to the Mohamedan Musjid, to the Hindu Devalaya, or the sanctuary of the Buddhists. From the first I had recourse to that supplication before God which is greater than Veda,

or Vedanta, Quran, or Puran, to prayer I held fast. I am a man of faith; I reflect and then I believe. But when I once put my faith in a thing, I am never shaken again.....I offered one prayer in the morning and one in the evening, both of which I had written out. The day-dawn brightened into morning, the sun rose higher and higher. All that was hidden in darkness before began to clear up. Objects around were distinctly seen, and by the practice of prayer I gained an endless resistless strength, the strength of a lion. Lo, I had not the same body, or the same mind. Great was the strength of my resolution. I shook my fists in the face of sin. I showed the terrible form of my determined will to doubt, unbelief, sin, and temptation. Every evil fled from me when I threatened to prav.....I did not speak good Bengalee at the time, so my prayers were not expressed in proper language. I could not contain my ideas. I sat near the window, and said a word or two with open eyes. Greatly was I rejoiced at that...Perhaps more than all other men present here I am in greater debt to prayer, because there was a time when I had no other help than prayer. I knew whoever prayed heard something. From the beginning the doctrine of *adesh* (inspiration) was involved in this. What religion should I adopt? Prayer answered that question. Should I leave all secular work and become a missionary? What relations should I keep with my wife? How far should I mix myself in money matters? Prayer answered all these questions. I did not then think much on the doctrine of inspiration, but I had the conviction that he

that prays gets a response, he that wants to see beholds, and he that has a desire to hear, is given to hear. By prayer my intelligence was so cleared up that it seemed I had studied logic, and philosophy, and difficult sciences for decades in some university. Gradually I joined the Brahma Samaj, became a devotee, a missionary, a preceptor. Everything came in time. I have faith in prayer, and hence my life is what it is. Delusions on the subject of prayer ought to be removed from our community. He who prays but does not wait for an answer is a deceiver. He whose exterior and interior are not the same, who speaks overmuch, and cannot keep right his spirit at the time of prayer, is a deceiver. The state of prayer is a difficult state. He who cannot remember in the afternoon what he prayed for in the morning, cannot remember on Tuesday, if asked, what he prayed for on Sunday, is a deceiver. He who prays for wealth, or honour, or any worldly good,—nay even he who prays more than nine parts for piety and less than one part for the world,—is a deceiver. Therefore keep your prayers pure. Pray for heavenly things alone, and you will get everything else.

CHAPTER II. SENSE OF SIN.

What is sin? What does a man to be sinful? I did not discuss these questions, and then come to the sense of sin. In seeing I felt what sin was in an instant, naturally I had the sense of sin. In the state I am speaking of, no man as teacher created in me the sense of sin. I was the strongest witness of my

own sin. "I am a sinner, I am a sinner," my heart always said this. In the forenoon, in the afternoon, all the hours of the day, as long as I was awake, I had continually this sense of sin. In the dictionary of the world theft, robbery, and such other things are called sin. In my dictionary sin means self-reproach, sin means disease, an unhealthy condition, a weakness; sin means the possibility of becoming sinful. I did not rest satisfied to know sin as sin; the possibility of committing sin was dreadful to me. When the light of conscience dawned on my heart, I beheld there hundreds and thousands of objects great and small, such as inertness, weakness, and passions of many kinds. All these lay so concealed that if the light of conscience were not kindled, they would remain unseen in the heart. So long as there is this material body, there is the root of lust and anger. When I say this I must also tell you I do not believe in the doctrine that man is born in sin. When there are carnal propensities, there is the root of sin in them. I *may* commit sin. How? I may tell a lie. I may steal. If the sight of a man's wealth produces for an instant the thought that this wealth may pass from him to me, I am a thief. When life is seriously risked, I may become uncertain and speak what is not true. Or if a direct untruth is not uttered, I may say something that leaves a wrong impression in the hearer's mind. Likewise if I ever think myself greater than I really am, I am guilty of pride. If I love myself inwardly more than I love others, or seek my own happiness more than that of other men, I am guilty of the sin of

selfishness. Thus I see different sizes of sin in myself, long and large, short and small, which like the worms of hell wriggle within my heart. If I count how many sins I have committed in these forty-four years, I may say without exaggeration I can count at least a million. The light of conscience is so strong in me that even the smallest sins are at once detected. This sense of sin causes me misery. It seems I am appointed to count these sins as if they were someone else's sins, so strong is the witness of my mind against them. From morning I count them all day. Now it is selfishness, then pride, then covetousness, afterwards the love of untruth, or the vain-gloriousness of wealth, so on, and so on. This reckoning is not by the intellect, but by the heart. It makes the heart burn.....As in the spider's large net no sooner does the least fly fall than he hastens to catch it, so if there is any such thing as the spiritual nervous system, as soon as the least fly of sin falls within its meshes, it makes an instant perception. If in any region of life there is a bad thought, or a duty unfulfilled, some good deed undone, some virtue set at defiance, some weakness unremedied, the mind, ever awake, sees it at a glance. My conscience is very hard. Its power of cutting is terrible. If in pitying anyone I trespass against the law of justice, I have no peace in the day or night. If I make a day's delay in paying the wages of my servants, conscience at once says "O thou sinner, behavest thou so unjustly?" If I urge I will pay to-morrow not to-day, conscience again says "Ah, dost thou eat

to-day? Thou art rich, and partakest of thy meals in comfort, but wilt not pay the wages of thy servant who is poor?" What more shall I say, there is no sin on earth which I cannot commit. For this reason I cannot believe easily any man to be holy. And for this reason no one can put me out of countenance by the accusation of sinfulness. How can you confound a man by charging him with sin, when he already counts fifty thousand sins in his heart?..... Behold such is the man whom you reverence. You do not see this, you do not think of this. So great is my misery, so great is my repentance.

But glory be unto God that from another point of view there are few men as happy as I myself. These worms of hell in me, these sins in my eye, ear, and tongue, what do they do? Much good. If I had no sense of sin, I should not come here. For if my hell is a present reality, my heaven is also a present reality. In the body that is long diseased, it is not easy to detect the seat of ill-health, but in a sound body every sign of disease is easily found. Because the instant I find a sin that instant also I feel the intense desire of prayer, and *yoga*. If I had been guilty of only ten sins, or ten sinful possibilities, when I got rid of those I should look upon myself as the greatest saint. But now conscience, by continually producing in me the sense of sin, opens to me the path of endless progress. Over and above this sense of sin, there is the sense of infidelity. "Is God here?" "Is Christ living?" "Shall I behold the face of Chaitanya?" O thou sinner, doubtst thou all

this? There is agony. Thus I run from city to city, till I reach the City of Peace, and the mansions of joy. Unless a man has been sick, he cannot know the blessings of health. Unless a man has suffered poverty, he cannot know the happiness of prosperity. I have experienced sorrow, I have also experienced the blessedness of deliverance from sorrow. As the hand of the watch ticks every second, so there is in me a voice crying perpetually. "Thou hast gained very little, thou art nothing, thou hast advanced very little indeed." As the horse feels the lash of the whip, so this inner voice lashes me. Only the strange thing is that while I cry, I laugh also. The more I cry, the more I laugh. If taking medicine gives health, who will not take the medicine?...May our sense of sin increase. May we have the misery and the repentance that comes out of the sense of sin. Our Mother is so loving, that after every misery, there is reserved for us a corresponding joy. That very sense of guilt which produces pain is the cause of joy also. What is our sorrow when we know the God of *yoga*, and the joy of communion? We have millions of sins, we have millions of remedies. We shall destroy millions of Satans. What is his fear who has devoted his life to the Mother? Where then is the strength of sin? O friends, I have spoken to you of the darkness, I have also spoken to you of the light. If ye have sinned let your souls become restless; and as ye grow restless, the God of peace shall come nigh unto you, and cause His rest to fill your hearts.

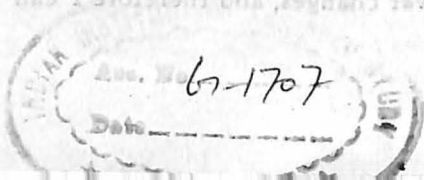
The Triune Man

(Child, Madman, Inebriate)

The nature of the devotee is not composed of a single metal, it is a compound of different metals. Reflecting on my own life I discover in it three metals. Not that I began life by wilfully combining these three, but when after the lapse of many years I looked into myself, I came to the conclusion that my character had more than one element in it, and by further examination I determined the nature of the elements. There are three natures united in me, three persons, the one is a child, the second a madman, and the third an inebriate. In this union I have gained wonderful wisdom, holiness and salvation. Nature is incomplete if any one of the three is left out, as if God has declared that unless the three materials are mixed in a man, he will be neither happy nor good. The more a man seeks God the more childlike he becomes ; the more he communes with God the more like a madman he becomes ; and the more he tastes of Heaven the more of an inebriate he becomes. In the first stage of religious life there is comparatively little of these three qualities, but as he becomes more and more mature they increase. The nature of the child is that he dislikes the old, loves the company of children, loves play. I have always loved the company of the childlike. The nature of the old man loses energy, zeal, activity. When I see I am growing in simplicity, in candour, wanting to speak out my mind, and hating the deceit and double-

dealing of the aged, I know I am childlike. The scriptures of my life prove that with growing years the child-nature grows in me. According to the erroneous arithmetic of the world I am obliged to say my age increases, but according to the calculations of our own country. I feel I am becoming younger and younger. If you feel it impossible to believe this, at least believe I am not growing older. When watching for the day-dawn, as the colck strikes four, how much difference does it make in your calculation if it is only three or four minutes later? Is it not still day-dawn? What then are thirty or forty years before the infinite years of eternity? If a child is eighteen months old, will four days more make much difference in its age? In the place where I have to work for millions of years I am still a child. I have just come to the world, and have no time to think of death. A year or a century is like a second. If a man die at eighty, you say he died very old, in our country we say behold the departure of an infant of two summers; you say he runs, we say he creeps. A man is not old when his body fades, childhood means the freshness of mind. The mind's heaven is the real heaven, may God preserve that. When I go into the next world, I shall enter into a new school, and learn new lessons of God's love. With this material of childhood there is the material of lunacy. The philosophy of the lunatic is different from that of the world at which he laughs. He does not count the gain or loss of the world, he rushes on to a hundred losses. Men think themselves rich when they get

thousands, the lunatic thinks himself rich when he has nothing. I count myself very fortunate if I find anything in me which I can laugh at. The more I forget the world like a madman, the happier I am. I fear to tread in the path where the prudent of the world go ; if any business takes me there, I try to leave it soon. I always want to go where devotees, like madmen, sing and dance in the excitement of God's name. When I can pray like a madman, study like a madman, then I am happy. The third element in me is that of the inebriate. There is such a thing as the passion for drinking wine. In such nature as mine there is the same passion. The inebriate always increases his dose, so do I. Formerly my devotions took five minutes ; now they take five hours. Formerly I was content to call upon God only once, now I call many times, and am still not satisfied. Any kind of wine did for me before, now I want strong hot wine, such as was drunk by Jesus and Chaitanya. I pray to God with folded hands ; this is one kind of prayer ; but the prayer of Jesus, Moses, or Chaitanya was of another kind. When I think of all this, I lose every sense of the world. I was satisfied before if I could preach to six hundred men, now my nature demands more than six thousands. Nay I wait for the day when the whole East and West shall become maddened and inebriated by the love of God. I have within me, and honour the man who has these three elements.



The Inherent Poverty of Spirit

Often have I asked myself whether my soul is of rich or poor lineage. The answer to this question forms an important chapter of my *Jeevan-veda*. One must know the caste in which one's soul is bornI am convinced that my soul belongs to the class of the poor. My blood is that of the poor. My brain is that of the poor. The articles of food, my daily habits—all bear ample evidence of the spirit of the poor.....The practice of poverty is not a difficult exercise with me; it comes naturally. My nature takes delight in (plain) rice and herbs. This fact reveals to me an unspeakable secret of my inner life. I take it to be a sign of God's special grace for me. If I have to travel by railways, I usually go third class. I hesitate to travel first class lest I transgress my own province and trespass on the domain of the rich; lest things and thoughts foreign to my nature rob me of rest and peace of mind. And the decision comes in an instant,—the mind instinctively seeking the place where the poor and the lowly are. If ever I travel first class, it is because I am obliged to.....Where the poor are there is rest for me, there is life for me. I never learnt this poverty by effort, it came to me naturally.....Do I not sit with the rich? Do I not shake hands with great people? What of that? Does that change my mind? If the man who feeds on rice and herbs is feasted once in the house of the Emperor, does he become a rich man? Nature never changes, and therefore I can safely mix with

everyone. I also know and determine by secret signs who have the badge of my caste. But one thing I must say—what I find in this scripture: Though I always keep the company of the poor and the ragged, though my dearest friends are those who are content with little, yet I honour the rich too. It was said of old 'Hate the rich and give honour to the poor; salvation is not for the rich; where there is rank and prosperity no virtue can abide—religion dwells only in the hovel'. But the scripture of the New Dispensation teaches us: 'Honour the rich and the poor alike; they both go forward on the path to heaven. There is no harm if a man is outwardly rich, when he is poor in spirit. Love the rich and the poor impartially. God the source of all righteousness dwells alike in the palace and in the cottage'.

Precepts of Practical Religion

(1) Pray unto God every day, worship the Infinite, Perfect, Omnipotent, All-powerful, Omniscient, All-merciful, and the All-holy One.

(a) Never worship man or any inferior animal, or any created object whatever.

(b) Carefully cut off all connections with every manner of idolatrous ceremony and festival.

(c) Do not encourage idolatry.

(d) Exert with all thy might to annihilate idolatry.

(2) Knowing God to be the common Father, thou shalt love every man as thy brother, and every woman as thy sister.

(a) Never hate any man whatever be his denomination, race, or condition of life.

(b) Do not bear the Brahminical thread, or any other emblem of idolatry.

(c) Do not join any ceremony or encourage any movement which upholds the distinction of caste.

(d) Exert with all thy might to unite men of all races into one family.

(3) Be truthful.

(a) Never utter a falsehood, nor speak in such a disingenuous way that others may be led to form a wrong notion of what thou sayest.

- (b) Never even wish to tell an untruth.
 - (c) Avoid all hypocrisy.
 - (d) Exert with all thy might to establish truth and destroy untruth.
- (4) Be good unto others.
- (a) Never do harm to anybody.
 - (b) Do not even wish to do harm to anybody, neither must thou feel unhappy at another's prosperity.
 - (c) Have a kind heart, and give food to the hungry, water to the thirsty, medicine to the sick, money to the poor, knowledge to the illiterate, and piety to the impious.
 - (d) Exert with all thy might to advance both the temporal and spiritual well-being of society.
- (5) Deal justly.
- (a) Do not deprive anybody of his just due.
 - (b) Do not take any man's property without his permission.
 - (c) Thou shalt not injure any man's wealth, happiness, or honour.
 - (d) Never wish ill of others.
- (6) Be forgiving,
- (a) When bitterly persecuted, never take vengeance.
 - (b) Do not even indulge in the thought of taking revenge.

- (c) Always wish and attempt to serve the well-being of those that persecute you and wish ill of you.
 - (d) Exert with all thy might to establish and spread peace among men, and to dispel discord and every manner of disagreement.
- (7) Govern all thy passions, and put them in restraint.
- (a) Never look with an impure eye upon any woman.
 - (b) Beware thou dost commit no adultery even in thy thought or imagination.
 - (c) Exert with all thy might to cherish a holy regard for all women.
- (8) Faithfully perform thy domestic duties.
- (a) Serve thy parents with reverence.
 - (b) Love thy brothers and sisters, and with tender care nourish the body and soul of your children.
 - (c) Husband and wife bound in holy love should help each other in the performance of domestic and religious duties.
 - (d) Discharge all thy worldly duties according to the dictates of Brahma Dharma.

New Year's Day Epistle

Keshub Chunder Sen, a servant of God, called to be an apostle of the Church of the New Dispensation, which is in the holy city of Calcutta, the metropolis of Aryavarta.

To all the great nations in the world and to the chief religious sects in the east and the west.

To the followers of Moses, of Jesus, of Buddha, of Confucius, of Zoroaster, of Mahomet, of Nanak, and to the various branches of the Hindu Church,

To the saints and the sages, the bishops and the elders, the ministers and the missionaries of all these religious bodies :

Grace be unto you and peace everlasting.

Whereas sectarian discord and strife, schisms and enmities prevail in our Father's family causing much bitterness and unhappiness, impurity and unrighteousness, and even war, carnage and bloodshed,

Whereas this setting of brother against brother and sister against sister in the name of religion has proved a fruitful source of evils and is itself a sin against God and man,

It has pleased the Holy God to send unto the world a message of peace and love, of harmony and reconciliation.

This New Dispensation hath He in boundless mercy vouchsafed to us in the east, and we have been commanded to bear witness unto it among the nations of the earth.

Thus said the Lord,—Sectarianism is an abomination unto me, and unbrotherliness I will not tolerate.

I desire love and unity, and my children shall be of one heart even as I am one.

At sundry times have I spoken through My prophets, and though many and various My dispensations there is unity in them.

But the followers of these My prophets have quarrelled and fought, and they hate and exclude each other.

The unity of Heaven's messages have they denied, and the science that binds and harmonizes them their eyes see not and their hearts ignore.

Hear ye men, there is one music, but many instruments, one body but many limbs, one spirit but diverse gifts, one blood yet many nations, one church yet many churches.

Blessed are the peace-makers, who reconcile differences and establish peace, good-will and brotherhood in the name of the Father.

These words hath the Lord our God spoken unto us, and His new Gospel He hath revealed unto us, a gospel of exceeding joy.

The Church Universal hath He already planted in this land, and therein are all prophets and all scriptures harmonized in beautiful synthesis.

And these blessed tidings the Loving Father hath charged me and my brother-apostles to declare unto all the nations of the world, that being of one blood they may also be of one faith and rejoice in one Lord.

Thus shall all discord be over, saith the Lord, and peace shall reign on earth.

Humbly therefore I exhort you, brethren, to accept this new message of universal love.

Hate not, but love ye one another, and be ye one in spirit and in truth even as the Father is one.

All errors and impurities ye shall eschew, in whatever church or nation they may be found, but ye shall hate no scripture, no prophet, no church.

Renounce all manner of superstition and error, infidelity and scepticism, vice and sensuality, and be ye pure and perfect.

Every saint, every prophet, and every martyr ye shall honour and love as a man of God.

Gather ye the wisdom of the east and the west, and accept and assimilate the examples of the saints of all ages.

So that the most fervent devotion, the deepest communion, the most self-denying asceticism, the warmest philanthropy, the strictest justice and veracity and the highest purity of the best men in the world may be yours.

Above all, love one another and merge all differences in universal brotherhood.

Beloved brethren, accept our love and give us yours, and let the east and the west with one heart celebrate the jubilee of the New Dispensation.

Let Asia, Europe, Africa, and America with diverse instruments praise the New Dispensation, and sing the Fatherhood of God and the Brotherhood of Man.

*From Nava-Samhita***The Householder**

The householder shall rise early in the morning, but not too early, never too late.

2. Seven hours' sleep hath the Lord enjoined on His people, as science doth bear testimony; therefore when the Lord calls, let no sluggard cry, "a little more sleep and a little more slumber."

3. Rising refreshed and renewed at the bidding of Heaven, the householder shall thankfully praise the Lord amid the joyful greetings of the new morn with its fresh light and fresh breeze.

4. And, sitting or kneeling or standing, he shall say, Good God, I thank Thee that I have lived to see another day. Bless me and guide me, that this day may be unto me a day of righteousness and peace.

5. The body needeth exercise as the soul doth, and every believer shall devoutly devote some time during the day, the morning being best, to moderate exercise conducive to the strengthening of the muscles, the inhaling of pure air, the circulation of the blood, and the promotion of health and strength.

6. He that neglects the body neglects the dwelling house of the spirit, and violates the law of God.

7. For the laws of health are the laws of God, and whoso transgresses these shall suffer penalty for his sins.

8. Blessed are the true believers for they serve the Lord in all things great and small, and carry out His behests whether they refer to the body or the spirit, health or life eternal.

9. Having read the morning papers and transacted such business as is of great urgency, the householder shall take his daily bath and ablutions in a reverent spirit.

10. He shall bathe and cleanse himself daily, either in the river or in a tank, or have a shower-bath in his own house

11. Let the water be clean and wholesome, or thy bath shall be a curse and not a blessing.

12. Rub thy body with a towel till it is thoroughly cleansed and freed from all impurity and becomes a fit tabernacle for a pure heart.

13. Anoint thy head and pour cold water over it so that it may be cooled and refreshed.

14. Thus shall thy bath be unto thee a double blessing, it shall remove impurity and allay heat, and bring unto thee daily both purity and freshness.

15. Remember, O child of God, that true bath is baptism and ablution is sacred.

16. Therefore treat thy bath room with reverence as next to the sanctuary, and let sanctity dwell within its walls and the praise of God in its waters.

17. Welcome holy water and devoutly recognise in its cleansing efficacy a type of inward sanctifica-

tion, so that in the lower temple of the body thou shalt realize the soul's blessedness, and in the old testament fulfil and glorify the new testament of the Lord.

18. And behold the spirit of God shining on the waters, and let the sacred waters come to thee as a divine mother to cleanse and purify thee.

The Ideal Man of the New Dispensation

I love and honour woman as the daughter of God, and cherish no unchaste thought or inclination.

I love and forgive my enemies, and provocation never makes me angry.

I rejoice in the prosperity of others and am not jealous or envious.

I am humble and lowly, and there is no pride or vanity in my heart, neither pride of rank, nor pride of wealth, nor pride of learning, nor pride of power, nor pride of piety.

I am an ascetic; I take no thought for the morrow; I seek not, I touch not the earth's treasures, only that which comes from Providence I receive.

I serve those entrusted to my guardianship to the best of my ability, and always strive to train my wife and children to righteousness and devotion.

I am just and give every man his due. I pay bills and wages in due time.

I speak truth and nothing but the truth, and hate all manner of lying.

I am kind to the poor and anxious to relieve sufferings. I contribute regularly to charities according to my resources.

I love others and labour always to promote the welfare of mankind. I am not selfish.

My heart is set on God and on things above. I am not worldly-minded.

I believe in One God and wholly discountenance idol-worship.

I believe in universal brotherhood and do not recognise caste.

I value and accept truth in all sects and in all scriptures, and am above the sin of sectarianism. I believe that truth and holiness are confined to no Church.

I believe in all the dispensations of God and in all the Prophets and Saints through whom He has spoken at sundry times.

I believe in science as God's revelation and hate everything that is unscientific.

I always cultivate the eclectic religion of the New Dispensation in its many-sided aspects—love, communion, asceticism, wisdom, work—and never seek any one of these to the exclusion of the rest.

To Christ and other Masters I am intensely loyal. To faith I add personal attachment and reverence.

I am always trying to establish in myself and in the world the harmony of all creeds, the science of religion.

I have seen my God and heard Him and am exceedingly *happy* in Him.

I am all things to all men. *To me says—*

A Christian: Verily thou art a Christian, and not far from the Kingdom of Heaven.

A *Hindu* : Thou art a genuine Hindu and the *Rishis* dwell in thee.

A *Buddhist* : I look upon thee as one of us, and already *Nirvana* smiles on thy face.

A *Jew* : Thou art a pure Theist and a strict Jew, and *Jehovah* is thy God.

A *Mahomedan* : We hail thee as a believer in *Islam* and a follower of our Prophet.

A *Yogi* : Thou art like a venerable *yogi* absorbed in tranquil communion.

A *Bhakta* : In rapturous love thou art verily a *Vaishnava* for thou art intoxicated with devotion to *Hari*.

A *Gyani* : Thy wisdom is deep and among philosophers I would give thee an exalted place.

A *Karmi* : Surely thou belongest to the body of *Karmis* or workers, for thou art unwearied in philanthropy and thou always goest about doing good.

A *Vairagi* : To me thou art none other than a self-denying ascetic, and thy life proclaims thee a *faqir*.

Thus they all claim me, they all honour me.
Blessed be the New Dispensation !

Husband-Soul to Wife-Soul

Beloved,—Thou art a mystery to me. A perfect stranger before I married thee,—but now a friend! Thee I knew not; me thou didst not know. Thy home was there, my home here. Now my home is thy home, and all my things are thine. And our children call thee their mother and me their father, and they speak of us jointly as their parents. Beloved, we were two; now we are one spirit, or two in one. A remarkable mystery! Who can account for it? What Power was it that established such close relationship and affinity between hearts that stood wide apart as strangers? Verily, the Infinite Spirit that regulates the universe united us. Why? I know not. How? I know not either. Who can understand the mysterious dealings of Providence? They are past finding out. I can assure thee, O loved spirit, I know not why or how I married thee. Methinks thou camest to me all of a sudden, borne on the wings of Divine mercy. Who can this person be?—said I within myself. “Sent by Providence,” said a voice within, “to cheer thee and help thee in life’s work. An apostle, heaven-sent, to be thy partner in joy and sorrow. Accept her, bow before her, and make her thine.” So I heard, so I acted, but my understanding comprehended not the transaction, nor has it ever since. As I cast my first glance on thy face, it excited in me peculiar feelings. My heart was drawn towards thee. Surely thou didst pull me by secret magnetic wires, supplied by Him who sent thee. Or why did I feel as I did?

This feeling they call Love. What is love? I am conscious of it, but I cannot tell what it is. I love thee; that is, I cherish towards thee a profound emotion. Beyond this I know nothing. Why do I not love any other person in this wide world as I love thee? Is there none so good as thou art? None so accomplished? Then why dost thou draw my heart's allegiance and attachment as none else can? Ah! it is given to thee to rivet my love and draw my heart. Or thou couldst not. It is thy God who has given thee this secret power and influence over me. Fair child of Heaven, thy Father has bound thee firmly in my heart-strings, and

So I am thine,

And thou art mine,

In love divine.

Have I said love divine? Yes. Let the world say what it will, true conjugal affection is a sacred emotion. The love of husband and wife is a heavenly passion. Who can doubt it? They insult the Most Holy who regard this as a carnal passion. Can it be that it is the animal nature in me that loves thee, O soul beloved? No. It is divine impulse which effects the absorption of one immortal soul in another. My friend, bear witness unto the heavenly character of our affection, and shrink not. A sceptical age, a perverse generation requires the assurance, and we must give it without hesitation, without equivocation. I would not love thee but for God's command. I could not love thee but for the power God gave me to love thee. The relation, the

sentiment, the power, the duty, the joy of conjugal love are all holy. When thou first camest to me and stoodst by me before the hymeneal altar, I put the marriage garland not round thy neck, but round thy soul's neck. Not thee, woman, but thy soul I married. Not for pleasure's sake did I marry, but because thou camest to me with a commission from heaven to marry me, and be unto me a fellow-pilgrim in the path of immortality. We have received a solemn and direct command from the Supreme Spirit to organise a heavenly home, a devout and happy family, a hermitage in the midst of the world's traffic and temptations. Thou standest before me as a soul, decked in the unseen jewellery of heaven, my beloved companion in prayer, my faithful friend in the spirit-world. Thy husband is bound, therefore, to love thee with spiritual love, and unite with thee in religious fellowship. Even when we do our daily household work, we are co-workers in God's vineyard. Is our love less ardent because it is religious, less enthusiastic because it is prayerful? No. There are, indeed, men who hate their wives in order that they may serve the Lord with ascetic devotion. Others there are who become indifferent to religion and God that they may please and serve their wives. But, O beloved partner, do not endorse such opinions. I do not share such feelings. Mine is a far higher doctrine. If thou art of God I cannot hate thee. To hate thee is sin. To honour thee, to love thee, is a duty. I will pray with thee, I will sit with thee in the Father's presence. Thou shalt sing His name with thy sweet voice, and captivate my heart. Thou shalt

give up all worldly cares and all impure thoughts, pride, anger, jealousy and all evil propensities, levity, frivolity and love of gold, and adopt the ascetic's vow of poverty and modesty. Thou shalt always join me in adoring and serving our Heavenly Master, and in discharging the great duties of life. Thus shall we be united as one spirit in the Lord, for time and eternity, and blessedness and joy ever-lasting shall be ours. Let our love grow into pure ascetic affection and ripen into lasting spiritual fellowship. It is not the worldly-minded, the carnally-minded husband who loves the wife. The ascetic alone can love with true affection and enthusiastic attachment, for his love cometh from the Lord. May such love be ours! O spirit, as I write thy body seems to vanish, and thy worldly surroundings too, and nought remains but aspiritualized wife. O blessed sight! A spirit-husband and a spirit-wife seated in the attitude of prayer and communion upon the lap of the Supreme Mother! Beloved, may God bless thee!

Lectures**On England's Duties to India**

I

If you desire to do good to India as a whole, you must look to all the numerous sections of its varied community, and try as far as possible to do justice to the whole nation. It is my firm conviction that you Englishmen stand there in India merely as trustees. You hold India on trust, and you have no right to say that you will use its property, its riches, or its resources, or any of the privileges which God has given you, simply for the purpose of your own selfish aggrandizement and enjoyment. (Applause.) You are accountable to that God who has placed India in your hands, and if there are sins in your administration it is your duty to blot them out as soon as you see them, and believe them to be evil. You are accountable to God for those millions of souls that have been placed in your hands as a sacred trust. You cannot hold India for the interest of Manchester, nor for the welfare of any other section of the community here, nor for the advantage of those merchants who go there and live as birds of passage for a time, and never feel an abiding interest in the country, because they really cannot do so. If you desire to hold India, you can only do so for the good and welfare of India. (Applause.) Therefore, all I say to-night will, I hope, be accepted as the utterances of one who does not like to be partial to any particular section of the community, but desires

simply to discharge a duty to all. You cannot expect a good and eloquent speech from a foreigner, but I trust I shall at least speak truthfully and honestly. (Applause.)

The first great duty which the British nation owes to India is to promote education far and wide. It is desirable that you should establish railways and telegraphs, that you should open up works of irrigation, and that you should try in all possible ways to promote the material prosperity of the country. All these certainly are desirable; but, after all, these are only external refinements of civilization, for unless the heart of the nation is reformed and purified, there cannot be anything like true and lasting reformation. (Cheers.) If you desire to make the people loyal, you must educate them. (Applause.) A school or college is a better and stronger safeguard of the power and prosperity of the British nation than a citadel or fortress. (Applause.) If you give the people true education, if you teach them what their duties are, as citizens, to themselves and to the Government, they will certainly be loyal; they will find it to be their duty and their interest to advance the cause of truth and education, to promote their own welfare, and at the same time to promote the welfare of those around them. (Applause.) The true appreciation of duty is certainly the best way of securing the interest of the nation, and if you, therefore, educate all the millions of the population of India, give them good ideas, sound instruction, the literature and science of the West, you will have entitled yourselves to the lasting gratitude of the

people. Education is the chief remedy for all those great evils which afflict the country. Education will not only cultivate and improve the intellect of the nation, but will also purify its character. There are many social evils, and there are many prejudices; but all these will be removed, and the nation, as it moves intellectually onward, will at the same time move onward in social, political, and material reformation. (Applause.)

II

Time is running on, and I fear I shall have to conclude: but allow me to advert to one more topic which I have always pressed to my heart, for it is really one of great importance to India. I mean the liquor traffic. (Loud and prolonged applause). Allow me to tell you that that traffic has produced demoralizing effects among the people of India, which you may witness with your own eyes. A nation remarkable for abstemiousness, sobriety, and temperance, has, I tell you most candidly and emphatically, been demoralized to a certain extent by this traffic, and demoralized not through any innate perversity in their own nature—for I have told you that they are naturally fond of temperance and sobriety. They hate intemperance and drunkenness—(cheers)—and drinking has never found any favour amongst them as a custom. They are not going into the paths of intemperance from the inherent depravity of their nature, but because many of the English people there, by the wickedness of their lives, and the English Government, by bad liquor-traffic rules, have

succeeded in placing formidable temptations in the way of the Indian people. I fear the Indian Government is responsible to God for this—(cheers)—and is chargeable with a portion of the sins of my countrymen. (Renewed cheers). I have seen year after year the flower of Bengalee youth driven into untimely graves through drink, and can I, shall I, ever forget this? I have seen that where there was not a single liquor-shop fifteen years ago, there are now ten. (Shame). If our young men are thus surrounded by temptations, how is it possible for them to stand against them? Man's nature is frail, and if you constantly beset him and encompass him with temptations to drink, he will fall, and die a victim to intemperance. (Loud cheers.) Ladies and gentlemen, a poor, helpless Hindu often-times finds himself in the position of good Launcelot Gobbo; his conscience says, "Budge not", and the demon says, "Budge". Temptation pulls him one way, and his conscience pulls him the other way; there he stands, there he wavers for a time. There is the liquor-shop close to him, trying to draw him in with all manner of inducements. For a moment he pauses. He says, "Get thee behind me, Satan!" But lo! after a while, he succumbs to the temptation, and falls. Oh, may the British nation try in a penitent and righteous spirit to wipe off this serious reproach cast upon its administration! (Loud and long-continued cheers). "A Government should so legislate," it has been ably said by Mr. Gladstone, "as to make it easy to do right and difficult to do wrong," and I hope the British Indian administration will always

be carried on in a way conformable to the spirit of this noble and wise maxim. (Cheers). Let the Indians under the British Government find it exceedingly difficult to be intemperate, and let them feel that the Government always tries to enable them to do that which is right and consonant to the will of God. (Cheers). I do not like to enter the politics of the question, and discuss its bearings on the matter of revenue; but as regards the ethics of the opium traffic and the liquor traffic, I have no doubt all sensible men who have hearts and consciences within them will declare their vigorous protests against these two great evils in the administration of India. (Cheers). You have only to refer to the gaols, hospitals, and courts of justice in India, in order to be convinced of the magnitude of the evil. You have only to refer to facts and statistics to see that intemperance is progressing in a frightful manner amongst thousands of the youthful and educated men in India. Let all my English friends, who have been to India within the past ten years, say whether they have not seen with their own eyes how the most promising young men in Bengal are dying away, simply through intemperance—men who, had they lived, would have proved the ornaments of their race. In order that the liquor traffic in India may be reformed, I have only one or two suggestions to make. I hope that the British Government will not praise those of its subordinate excise officers who succeed in augmenting the revenue from this iniquitous traffic, and that those subordinate officers who fail to show adequate returns will not be

censured. I hope also that the power of granting licences will be transferred from the hands of those who only care about revenue to men interested in the moral welfare of the country. (Cheers). I have done, ladies and gentlemen. I hope and trust you will accept my words as the words of an Indian—one who has come over here in order to invite your sympathy and aid towards the moral and social reformation of India. Will you give me what I want? (Cheers). If I have not succeeded in making a good speech, I have at least told you certain plain truths about your duty to India—I have given you a programme of moral and social reforms which my country needs, and I believe it is your duty to try earnestly to carry out these reforms. (Cheers). I have not made an appeal to the mere feelings of the audience, to abnormal sentimentalism; I have told you some plain truths and now I ask you to do justice to India. (Cheers). If I implore you to be merciful to India, I do not ask you to be merciful at the expense of justice. Do justice to the 180,000,000 of the population of India, and give them what they want, and God will bless you, and future generations of Indians will bless you. (Cheers). Let me also tell you that when your people go to India, they should always take with them a large quantity of that commodity known as Christian patience. (Hear, hear). Remember that neither the physical nor the social atmosphere of India is at all like the atmosphere of England. You will find there many things which are calculated to excite your bitterness, and to make you haughty, impatient, angry, and fretful. It

is a fact that we have in India large number of nominal Christians amongst the European community. Some of them not only ill-treat my countrymen in the most wanton manner, but are sometimes driven by anger to deeds of violence and murder. (Shame). I know there are cases on record—and let courts of justice bear witness to this great and astounding truth—in which immoral, unconscientious, and heartless Christians (so-called) inflicted violent kicks and blows on poor helpless natives till they died. In some cases death has resulted from careless shooting and wild sport and amusement. (Shame). Some time ago a most brutal assault was committed on a number of poor women in East Bengal. A helpless Hindu was accidentally crushed under the wheels of a small steam-engine; there were a number of Europeans on the spot, but instead of sympathizing with, they seemed to mock at, the dying man in trouble. Such cases now and then occur; they prove that the life of a poor black native is not always respected. (Shame). The bad influence of these immoral men neutralizes the good influence of genuine Englishmen, whose number is unfortunately not very large in India. I wish I could take with me not twenty or thirty, but hundreds of the good souls of England into my country and say to my countrymen and women, “Here are truly Christian hearts—generous and magnanimous British souls.” I hope you will be able to send into my country year after year a better, a more honourable set of Englishmen—men whose lives, will tell upon my countrymen, and who will exercise a

powerful moral influence upon my people. (Cheers). I earnestly entreat you to take this into consideration, and write to all your friends in India and say that truly Christian lives are best calculated to ameliorate the social and moral condition of the Indian people. (Cheers). Except in the larger presidency towns, there is nothing like public opinion in India I hope that some of your charitable men will go there and found hospitals, workhouses, and ragged schools to give relief to the poor natives. I hope, too, that a good number of benevolent and tender-hearted Christian ladies will go to India, and there carry on a mission of love, educating, improving and regenerating their sisters in that distant land. (Cheers). Thus shall England truly benefit and bless India and the day shall come when India will gratefully confess that England has really acted as a trustee, under God, of 180,000,000 of God's creatures, and has governed them for their welfare. (Cheers). Thus shall India be endeared to England by all those associations which are sacred and honourable, and England and India will be politically and morally united by God. Let England always remember that she is responsible to God for the future of India.

Great Men

I

“ History is not a barren record of meaningless facts, a dry chronicle of past events, whose evanescent interest vanished with the age when they occurred. It is a most sublime revelation of God, and is full of religious significance. It is a vast sermon on God’s Providence with copious and varied illustrations.

Like Nature, history reveals the marvellous workings of providence. He who created and upholds this vast universe also governs the destinies and affairs of nations. The same hand which we trace in the lily and the rose, in rivers and mountains, in the movements of the planets and the surges of the sea regulates the economy of human society, and works, unseen, amid its mighty revolutions, its striking vicissitudes, and its progressive movements. But in what manner does God manifest Himself in history? Through great men. For what is history but the record of the achievements of those extraordinary personages who appear from time to time and lead mankind? And what is it that we read therein but the biography of such great men? The history of the world, says Carlyle, is the biography of great men.

The interest of nations and epochs centres in them: eliminate them, and you destroy all history. They take the lead in all the great movements of the world: the multitudes always follow. It is through these great men, these leaders of mankind, that God reveals Himself in history.

Nations rise and fall, revolutions and wars make a wreck of society, but true greatness always lives—a standing miracle and an abiding revelation—to speak unto endless generations, and unto all nations of the world, of the inscrutable riches of God's wisdom, power and goodness. If incarnation means the spirit of God manifest in human flesh, certainly every man is an incarnation. And great men are pre-eminently so; for they exhibit a large measure of the divine spirit. Great men appear when they are needed. They mark the transition state of society, the turning point in the career of nations. Their lot is always cast in troublous days; for they have to combat established errors and prejudices, to revolutionize popular tastes and ideas. All the advanced men of the time joyfully accept him the great man as the liberator and redeemer, their heaven-appointed guide, and under his leadership, and with his help, carry on a crusade against prevalent errors and vices, and at last victoriously unfurl the banners of liberty and truth in the midst of a reformed nation."

II

It is the aristocracy of great men that governs the world. But this aristocracy is representative, not arbitrary or despotic. Great men rule the masses, not by reason of their superior talents and energies, but because they faithfully represent the interests of those whom they govern. The secret of their gubernatorial authority, and likewise of their successful administration, lies in their unflinching fidelity to their constituents). They are essentially and

thoroughly national in their sympathies, tastes, and ideas, they are strictly men of the people and men of the age. Among a different nation, in a different age, they would be altogether out of place. They represent only their own people and their own age. A prophet is, in fact, the highest embodiment of the spirit of his country and time—the leading type of contemporaneous nationality.

In him the people recognise their truest representative, and they spontaneously and trustfully throw themselves on his guidance. Nay, they often find that he understands them better than they, and enters more deeply into their wants and wishes. It is this marvellous and mysterious sympathy which explains why he is preferred to others, albert wiser and abler by far than he; why he speaks and is respected as one having authority above all others. He rules because he serves; his people follow and obey him, for he is among them as one that serveth.

III

History is a most sublime revelation of God, and is full of religious significance. It is a vast sermon on God's Providence with copious and varied illustrations. Like Nature, history reveals the marvellous working of God's Providence. But in what manner does God manifest Himself in history? Through great men.

Great men have also been called Representative Men, Geniuses, Heroes, Prophets, Reformers and Redeemers, according to their various functions and

characteristics. It is through these great men, these leaders of mankind, that God reveals Himself to us in history; in short, they constitute what we mean by "God in history".

They mark the transition state of society, the turning point in the career of nations. The preceding age ends and a new epoch commences in them. In the established economy of Providence they are special dispensations, to meet the pressing wants of humanity.

Asia's Message to Europe

I

Is not Asia the birth-place of great prophets and saints? Is it not pre-eminently a holy pilgrimage to the rest of the world?...The East is emphatically the Holy land. But Asia is not holy ground, but it is catholic ground also. It is not the exclusive seat of any single system of faith. Is it not the exclusive property of any particular sect? Jews, Christians, Mahometans, Hindus, Buddhists and Parsis, all recognise in Asia their common home. The spirit of Asia is cosmopolitan catholic and comprehensive, not partial, one-sided or sectarian. In Asia's firmament we behold a brilliant galaxy of stars of the first magnitude, as we see nowhere else..How from one heart grew such great and glorious geniuses as Jesus and Buddha, Zoroaster and Confucius, must strike every man with astonishment. How in the same land flourished pantheism, polytheism and monotheism; communion, asceticism, rationalism, ritualism, quietism and the most transcendental spiritualism; how on the same soil grew such divergent creeds as Hinduism and Buddhism, Judaism and Christianity, Mahometanism and Zoroastrianism, Confucianism and Sikhism must remain an abiding marvel in all ages. All, all the great religions are mine, saith Asia, and their founders are all my children. Lo: on my lap are seated the prophet of Nazareth and the prophet Nuddea. The mountain on which Moses saw Jehovah in the bush and received the Decalgne is mine, saith Asia. Mine too is the mountain on which Christ Jesus preached his famous sermon.

Mine also are the Himalayas on which Aryan devotees last themselves in contemplation. Mine likewise is the memorable Bodhistwa under whose shade the great Buddha attained final beatitude. Sinai is mine, saith Asia, and the Jordan is mine, and the sacred Ganges is mine. The Vedas and the Bible are mine and the Cross and the Crescent are mine.

II

For all the good Europe has done...we in Asia feel profoundly grateful...But Europe, thou holdest in one hand, life and in another death. Thy civilization has proved a blessing, but inasmuch as it utterly exterminates our nationality, and seeks to destroy and Europeanize all that is in the East, it is curse. Therefore will I vindicate Asia? I, yes I for I am child of Asia.....Time was when I served Calcutta as a little child, my services and my sympathies were restricted within the bounds of this metropolis. Years rolled on, and the little infant gradually grew into a boy, and I began to serve Bengal with a heart distended and sympathies enlarged. And as boyhood entered upon adolescence, I stood up for all India, nothing short of India would satisfy my ambitious soul, and now in the pride of manhood, the Lord summons me to a still higher and larger stewardship. In standing forward as Asia's servant and spokesman...I feel as I never did feel, never can feel as a mere Indian. From one end of Asia to the other, I boast of a vast home, a wide nationality and extended kinship.

Future Church

"Hinduism and Mahometanism hitherto so hostile to each other, will be brought into close union, till the two ultimately harmonise to form the future church of India. The one lives in a state of quiet communion with his God of peace; the other lives as a soldier, ever serving the Almighty Ruler, and crusading against evil. These are the primary and essential elements of the two creeds, and if blended together would form a beautiful picture of true theology which will be realised in the future church of this country. As the two creeds undergo development, they will harmoniously coalesce in their fundamental and vital principles. The future creed of India will be a composite faith, resulting from the union of the true and divine elements of Hinduism and Mahometanism, showing the profound devotion of the one, and the heroic enthusiasm of the other. The future sons and daughters of this vast country will thus inherit precious legacies from Hinduism and Mahometanism, and while enjoying the blessings of the highest and sweetest communion with the God of love, will serve Him in the battlefield of life with fidelity to truth, and unyielding opposition to truth and sin."

Young India

If a few earnest souls at least be ready to do their fearlessly and conscientiously, they will naturally co-operate with each other with cordial brotherly love, and may form eventually a powerful national reform alliance. Thus as individuals unite, may families co-work, may communities be formed, may cities and villages join together, may Young Bengal and Young Bombay, Young Madras and Young Punjab combine; and may the circle gradually widen itself till it brings the whole nation within its embrace. Then truth shall shine throughout the length and breadth of India and harmony reign among its vast population.

True Faith

Power

Faith conquereth weakness, want and woe, for it findeth in God manifold power, sustenance, and joy.

It is the victory of the spirit over the flesh, of truth over the world.

Faith counteth the thought of weakness wickedness, and the language of weakness an abomination,

I cannot—faith never uttereth that odious phrase; for betwixt the will and work, it findeth the path straight.

What it willeth that it doth, and never doubteth success.

Faith is a mighty giant whose nerves are of steel and whose eyes speak defiance.

It feareth no man and despiseth the threats and intimidation of the mighty.

Sovereigns quail before it, and from crowned heads it exacteth homage.

It prostrateth millions in open encounter and planteth God's banners before the cannon's flash.

It worketh wonders and achieveth impossibilities, and the world in amazement doth say—What manner of man is this who worketh these miracles?

For faith is strong in the strength of the Almighty and hath invincible power.

The Love of God

*An extract from a sermon preached at Unity Church,
Islington, on April 28, 1870*

Our love of God must, in the first instance, be intellectual. We must love God with our whole understanding, with all our intellectual powers. Our reason, our intellectual faculties, must all love God by loving truth. He cannot love God who does not love truth. He who is wedded to error, falsehood, fancy, delusion, cannot be said to love God, for all truth is in God, and whoso loveth God must love truth; and in proportion to our love of truth is our love of God. If we love errors and falsehoods we cast away our hearts from God, because God is perfect truth. There are some people who are afraid of the advance of scientific knowledge and enlightenment, simply because they feel that the progress of science will endanger the Church, upset men's faith, and take away from them the power of loving God. No; all truth harmonizes with all truth, whether it is physical or metaphysical truth—whether it is mathematical or religious truth. Every truth is welcome to us if we are lovers of God. We must welcome every form and species of truth. Let us open all the windows of our mind, and take in truth of all kinds and on all matters, as we take in the light and air of God. Let us freely and dispassionately and fearlessly welcome all kinds of scientific truth. Let us love science in all its varieties, in all its departments; let us love every form of truth; and let us be certain that truth can never upset truth. On

the contrary, the more scientific we are, the more religious we shall be; the more we love scientific truths, the more we love God. That is what I mean by intellectual love of God. By loving truth we love God. Our understanding and reasoning powers shall all be in unison with the spirit of God's truth in the worlds of matter and mind; and when we go to worship God, let us be sure that our love of God is founded upon the rock of everlasting and enduring truth, that there is not a particle of error or falsehood in our creed and in our conceptions of God. When love is well grounded upon the firm rock of truth, that love will stand firm through everlasting ages.

Our love of God must be not only intellectual, but also practical. We must love God with all our strength, not merely with all our mind. If we love God we must carry out His precepts into practice. That is hollow, hypocritical, worldly love, which shows itself merely in intellectual exercises, in dogmas and doctrines, but does not seek to exhibit itself in deeds of righteousness. Our doctrine may be correct; we may be very punctual and regular in attending our churches and chapels; but if we are not honest men, if we are not straightforward, if we are not pure in our character, pure in words and in actions, how can we say we love the Deity? Can men love God, and yet at the same time love impurity and sin? Can men love holiness and light, and at the same time abide in unholiness and darkness? If our hearts are wedded to the world and its fascinations, how can we love the Lord, who is pure and

holy ? Our character must be holy ; our hands must be very active in the discharge of those momentous duties which we owe to ourselves and to others, which we owe to those who are near and dear to us, and to all mankind. We must always be found diligent, industrious, active and unwearied in our efforts to promote the welfare of others. We must never be idle ; we must never enter into the paths of wickedness, deceit, and fraud ; but whatsoever the Lord commandeth, that we should do. Purity of character, cleanness of conscience, is one of the highest treasures on earth, and we must try to gather up such treasures in our sojourn in this world. We must be assured that our hearts are pure in the sight of the Lord, else our devotion and prayer cannot be accepted by the Lord. He looketh into the depths of our hearts, and whoso kneeleth before Him, must satisfy Him that he desires to be pure. We must be righteous, we must practically discharge our duties to society. Go and feed the hungry and clothe the naked, and quench the thirst of the thirsty, and bring riches unto those who are poor, and divide your substance with those who are in need. Go to the hopeless, the poor, the miserable children of God in various parts of the world, and try to befriend them and assist them according to your means and circumstances. Let God see that every one of His children is engaged all hours of the day in promoting the welfare of society ; let us satisfy Him that we are ready and willing servants, ready to do all that He commands us to do, and to do it willingly with all our heart. If a man, therefore, wishes to love God he must try to be at the same time a faithful servant

of God. His love of God must be intellectual, and at the same time practical. We must love Him with all our activities and energies—with our whole strength.

Our love of God must, in the third place, be devotional. We must not rest satisfied with hollow deeds of righteousness, with empty morality. We must worship God, we must bring before Him the offerings of our souls,—our thanksgivings, our hymns and prayers. The soul must be at work as much as the hands ought to be at work. If the intellect has made itself acceptable unto God, and if the hands have been found ready to give offerings unto the Lord, the soul must not be idle. Let the soul send forth all its best and noblest aspirations, its warmest prayers unto God. Let us be found unceasing in our prayers. God wishes to see all His children assembled in churches and chapels to glorify His name, and also round the family altar in order to render thanksgivings in the domestic circle. Nay, He demands from us prayers in solitude when no man is near to hear our prayers, when no earthly eyes are near to see what we do, no earthly ears to hear what we are about to say. In solitude let us open our hearts in the best manner possible unto our God, for our best prayers, our best devotional offerings are those which we give unto the Lord in solitude. When we are alone we feel His thrilling presence as we never felt before, as we never can do, perhaps, in large gatherings. We then open our hearts freely and unreservedly, and tell Him, as the child tells its parents, what we need. Let our devotion be warm ;

let us not go through cold ritual, cold forms of prayer, but let our hearts be warm ; let our souls give forth fresh sentiments and fresh prayers every morning. We must love God with the soul. If we do not worship God, how can we be said to love God? If He is the Highest and the Mightiest, should we not think it a privilege to approach Him and offer our prayers and thanksgivings before His great and majestic throne? He who is above us all, who filleth all space, does He not demand from us devotion, homage and worship and heartfelt adoration? Who can think of the Lord and let his heart and soul remain cold? The very conception of the Deity naturally and spontaneously touches the chords of our soul, and instinctively we offer Him praise and glory, and we desire to do so time without end. The very idea of the Majestic and Supreme God presiding over the destinies of individuals and nations, the very conception of a God full of heavenly majesty, purity, and glory, calls forth our homage. We kneel down almost without an effort, and the soul sends forth its best and warmest and sweetest prayers.

But, above all, our love of God must be emotional; we must love God with the heart. That is the great thing needed in modern times. We have perhaps learnt to love God with the intellect, with the will, and with the soul. There are places for worship, there are hospitals and houses of charity, and there are also vast theological libraries. All these things prove most conclusively that our intellect is busily employed in seeking God, that our

hands are active in serving Him, and that our souls are engaged in praising and adoring Him. But what of the heart? Do we not see that there is something like heartlessness, if I may so say, in the theology of the present day? Do we feel it comforting to our hearts? Are our hearts cheered and refreshed when we draw near to the Lord? I admit that there are many whose understanding and reason find satisfaction in correct conceptions of the Deity and the next world. I do admit that there are many men, truly Christian men and women, in Christendom, whose hands are ever ready to serve God practically, who are faithful servants of their Master. I do admit that many are engaged regularly and punctually in worshipping God, and that in doing so they rigidly conform to the prescribed ritual. But the heart perhaps does not find that amount of comfort which it has a right to demand. We cannot ignore the heart. Stiff, heartless religion is no religion at all. We cannot mutilate any department of life. Our whole lives must be made acceptable to God. The love of God ought to leaven the whole of our lives. If our hands, and if the mind and soul have been brought as willing offerings before the Deity, why should not the heart also be present there? When we enter our churches, shall we leave our hearts behind in the domestic circle, in the place of business, in our offices and where our wealth is? Shall we allow the world to devour and swallow up our hearts completely, so as to leave no residue for our God, our dear and beloved Father? Shall we allow the interests of the

world to consume and exhaust our affections, and will not a little be left for the Lord, who is or ought to be dearer to us than all things else in this world? But, alas! our hearts do not feel, as they ought to feel, the Lord. We know the Lord, we serve the Lord, and we worship the Lord, but the question is, "Do we love the Lord?" The very mention of God's name ought to enkindle the best and purest affections of our heart. We ought to feel a thrill running through the inmost depths of our heart as soon as we are reminded that a God, a Living and Loving Father, is present before us. Dry theology can never be interesting. Perhaps Christendom has for a long time passed through heartless systems of theology, and lifeless ritual. Perhaps the heart has been smothered under the crushing weight of too much intellectualism. Now the devotional feelings, the sentiments of the heart, must have due recognition; you must not do injustice to them. They must have their due. Let all our feelings, then, be called forth; let us summon up all the warm sentiments of the heart, and let us bring our best feelings before the feet of the Deity.

Let our love of God be intellectual, practical, devotional, and at the same time emotional. Let there be warm love present in our hearts always, and let us try to cultivate it with mutual aid. When we see each other, let us now and then talk about the riches of God's love; and the more we converse about God's love, the more we shall enable each other, with the aid of mutual

experience, to love Him as our dear and common Father. We shall not then drink of the wells which are now dry, but we shall drink at the feet of the Lord, we shall drink of the everlasting fountain of purity, and love, and wisdom, and strength, which can never be dry.

Let us dig wells of living faith in our own hearts; and there shall come a perennial stream of purity and peace, which shall flow on everlastingly. Brethren, love your God with your whole heart, with your whole mind, with your whole will, and with your whole soul, and you shall inherit everlasting life.



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