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# THE RELIGION OF LOVE

BY

RAJNARAIN BOSE

*President of the Adi Brahma Sam*



CALCUTTA :

PRINTED AND PUBLISHED BY K. C. DATTA, D. M. PRESS,  
*211, Cornwallis Street.*

1894.

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*Based chiefly on the Hindu Shastras.*

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"We are thine; thou art ours."

—*Rigveda*

"He who seeth Him in the soul, his is peace everlasting, not of others. He who seeth Him in the soul, his is bliss everlasting, not of others."

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## CHAPTER I.

### **The Fundamental Truth of Religion enunciated.**

That there is a soul and that there is a Soul of the soul, upholding the latter by his power and immanence, and that, if he separate himself from the soul, the soul is reduced to nothing, and that the said Being superintendeth the operations of the soul and of external nature, with which the soul is intimately connected, is the fundamental truth of religion. Without the belief that there is a *present* support of the soul and of external nature and that God has not retired after making the universe, there can be no religion. In God we live, move and have our being. He is the Soul of the soul and the Life of life. Through the immanence and the ever-present superintendence of God, Nature bringeth forth moving and unmoving things. There is no other final cause for the changes in the universe. We are dependent and imperfect spirits. The imperfect dependent in the Perfect is an intuitive truth.

The Perfect Spirit is infinite in power, wisdom : goodness, eternal, omnipresent, formless and without a second, or else He cannot be the Per Spirit. It is very well known that monotheistic nations believe that the Supreme Being is possessed of the attributes mentioned above. Polytheistic nations also, ancient or modern, savage or civilized, have been ascertained by philologists, antiquarians and writers on comparative religion to describe their unknown and unknowable God with the above attributes.

2. Belief in the existence of a Being of Infinite Goodness is the basis of the Religion of Love. This belief is quite sufficient for the fabric of practical religion to build upon. Dogmas about the inscrutable nature of God are stone. It is Love and Practical religion that is Life. We have passed from theoretical religion to practical religion, commencing with the subject of the preservation of health as the primary condition of a religious life.

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## CHAPTER II.

### **Of Health and its Relation to Religion.**

Ill health depriveth a man of cheerfulness and sunshine of the mind, and maketh it difficult for him to love God and love man. When disease maketh it difficult for us to practise religion,

primary condition of a religious life is health. Ill health is a serious bar to such practice. It disableth a man to concentrate his mind upon God for purposes of communion, a subject which will be treated of in the next chapter, nay upon anything in the world. Ill health also soureth the temper of a man and maketh him irritated at things at which any ordinary man would not be irritated. It also maketh him subject to abject fears which are quite opposed to the spirit of religion. The religious man is always fearless. A writer on health very pertinently remarketh ; " Almost all family disputes arise from the members of it not getting up early and taking exercise. Exercise and the sun's light are next to religion the greatest peace-makers". The writer did not think that when they are the greatest peace-makers, they are a part and parcel of religion itself, and are not next to it.

2. If a pious man unfortunately happen to be a sickly man, he can conquer the moroseness, vexation, fear, anxiety and disquietude caused by ill health, by will-force and thus prevent it from becoming such a bar to the practice of the Religion of Love as it otherwise would be. He not only can do this but, on the contrary, can make it a means of ennobling his nature by patience and resignation to God and communing with Him and doing good to mankind by continual exercise of will-force

and thereby accomplishing more the purpose of existence which is the attainment of nobleness than healthy men can. This should afford sufficient consolation to the sickly. The continual exercise of will-force above alluded to hath a ver ennobling effect upon character.

3. The conditions of health are well laid down in the following extract from the religious scriptures of a truly civilized nation which was ver well aware of the intimate connection between health on one side and religion and morality on the other ;

“ Proper diet, proper amusement, proper exercise, proper work, proper sleep, proper wakefulness constitute the woe-destroying austerity.”\*

There is a saying current among the said nation that “ health is the root of religion, wealth, fruition of desire and eternal salvation,” and also another that “ health of body is the primary condition of the exercise of religion.”

4. Health is mainly promoted by temperance in eating, and drinking, regard to the quality of the food taken, as adapted to the constitution of the individual, and the present state of his body ; exercise in the open air, clothing adapted to the state of the weather, proper ventilation and proper supply of light, cleanliness which is next

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\* Bhagavat Gita or the Song Celestial.

godliness and forbearance from immoderate sexual intercourse though it be of a lawful character. One should guard the seed as the vestal virgin of old did the sacred fire, for on it depend health, cheerfulness, decision and fixity of purpose and character. The immoderation above alluded to is a characteristic of the present false civilization to be treated of hereafter. The absence of such immoderation is called *Brahmacharya* in the Hindu shastras and is highly recommended by them.

5. Among those things that constitute the woe-destroying austerity is proper diet. What is the proper diet of man, animal or vegetable, has been a question discussed by doctors from remote antiquity and has not yet been decided. When it has not yet been decided, a mixed diet should, for the present, be reckoned as the proper diet of man. But it has been observed that that mixed diet in which flesh formeth the predominating element, increaseth the inferior propensities of man such as lust and anger, wherefore it is not suited to a religious life. That mixed diet in which vegetables and milk form the predominating element is therefore preferable to the other.

6. Cheerfulness of mind is the principal constituent of religion. There are some articles of food which promote it and others which destroy it, such as stale and indigestible food. Ah! little do religious men in general mark the connection be-

tween diet on one hand, and morality and religion on the other.

7. Temperance in eating and drinking include abstinence from the taking of alcoholic liquors in any shape, nay indeed, from the use of any intoxicating substance whatever, tobacco included.

8. An old English poet\* says that health dependeth on the following things :

“Great temperance, open air,  
Easy labor, little care.”

The present material civilization the characteristics of which are over-work, excessive brain-labor, and an impatience which even the railway cannot satisfy, is not therefore favorable to the preservation of health.

9. For the practice of religion, *mens sana in corpore sano*, or a healthy mind in a healthy body is essentially necessary, but the present civilization is not favorable to the attainment of health of body and of mind.

10. A certain Reviewer† very ably remarks “One of the inevitable effects of cultivation (civilization) is to make men dissatisfied with poverty and deprivation, to stimulate the demands for the comforts of life which the mass of toilers cannot attain. As society advances, new wants arise, the

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\* Sir Philip Sidney.

† The Review of Reviews for May 1891.



luxury of to-day becomes a necessary of life to-morrow; and every want, though essential to man's improvement and perfection (?) involves new victims to suicide and madness. The telegraph, the railway and the newspaper tell on the nerves of mankind and the weak break down, even the strong often perish from overwork. The struggle for life in civilized countries is becoming more and more the struggle of the intellect; the brain is the weapon with which the fight is waged and when it breaks down, suicide often follows."

Certainly that civilization which promoteth the greatest of all crimes, suicide, is not true civilization. Material civilization, is not true civilization. Religious and moral civilization, including material civilization and controlling the same, is true civilization. We shall consider the question of material civilization in a future chapter. It is no wonder that, in the present age of false civilization, men would appear advocating suicide.

11. A new era will dawn upon mankind when the connection of health with religion and morality will be fully recognized, when the infringement of a law of health will be deemed a crime as much as any other, when any civilization, unfavorable to the promotion of health both of body and mind, will be reckoned no civilization at all.

12. But before the violation of a law of health is deemed a crime by men in general, the laws of



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—*Mahimnastava.*

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with him as the Soul of the soul, as the nearest and the dearest.

14. The next best communion with God is seeing God in all things and all things in God. Seeing God in all things meaneth seeing Him as holding together every thing and all things, and seeing all things in Him meaneth seeing all things as held fast by Him. He is the support of the universe. In His will things live, move and have their being.

15. As the lark ascendeth to the sky leaving the earth far behind, so the soul of the lover of God ascendeth to the heaven of His presence leaving the world far behind. As the lark in its flight findeth no end to the sky, so the soul of the lover of God findeth no end to the infinite heaven of God's presence. When he is in this state, he suddenly returneth to his own soul and feeleth therein the presence of the Sacred Inmate of the soul and is ravished with the sight. God is far, God is near, He is to be seen as seated in the heart. In short, always feel the Presence, and then thou shalt be truly happy. Cherish the consciousness of the Presence in the soul with the utmost care as a woman doth the foetus in her womb.

16. He who seeth Him as seated in the soul, his is perpetual peace, it is of no other. He who seeth Him as seated in the soul his is perpetual felicity, it is of no other. The great God in whom the soul is stationed is our object of worship.

17. Perennial communion with God is no bar to worldly business. As in the time of worldly business, the consciousness of the circumambieney of infinite space is always present, so in the time of worldly business, the consciousness of the circumambieney of God, who filleth all space, with His nectareous presence, can ever be present.

18. Communion and work can go hand in hand. As a female dancer, with a pitcher full of water on her head, singeth and danceth according to the difficult rules of music and dancing but preventeth the water in the pitcher on her head from being spilt, so the wise man doth not forget God, the Giver of salvation, even when transacting worldly business with attention to the minutest details. God is "his own heart's home." His heart is there always fixed in the waking state or in dreams.

19. Engaged in divine communion, perform works faithfully and attentively without fondness for worldly objects and expectation of the fruits of your deeds.

20. You have right only to works and not to their fruits, that is, to their success. Fruits are in the hands of God. We should concentrate our *whole* love upon God. Love is not concentrated upon God when it is directed to fruits of works.

21. Nature's beauty in solitary places is a great aid to divine communion. It is better to re-

"tire to such places for days or months. Oh! how canst thou renounce the boundless store of charms which nature affordeth thee as aids to divine communion, and hope to be forgiven? We rise from nature up to nature's God. When thou seest the picture, remember the painter. Can there be any royal pomp equal to that which decketh the sky at the time of sunset? It is the pomp of the King of kings. Oh! how glorious and beautiful is nature! Both God and nature invite us to joy in their company. Shall the carking cares of that contemptible thing, the world, prevent us from enjoying it? No, we should, on the contrary, plunge ourselves freely into that ocean of joy and take a hearty dive.

22. The God-devoted man, if he lose sight of God even for a little while, suffereth pain. A lover of God, while in this condition, composed a song which, if translated, would run to the following effect: "Ah! who shall bring Him back to me? What need have I of life when deprived of the Source of life? I know all the pleasures of this life. I have no need of those pleasures and those riches. Ah! who shall bring Him back to me."

23. Commune without ceasing.

24. Work without ceasing.

25. Stationed in communion, work.



## CHAPTER IV.

### **Of Tranquility of Mind and the Flame that flickereth not.**

1. Man hath a natural deep craving for the sight and company of God. It is like the craving of the bee for the honey in the flower. This leadeth him to communion. Superficiality of communion in the first instance leadeth him to enquire eagerly about the best means of performing the same with a view to satisfy the said craving.

2. Tranquilization and purification of mind by regulating the passions and emotions by means of the exercise of will-power is the best means for gaining the sight of God and His company. Those only that are pure in heart, can see God.

3. A course of severe mental and moral discipline is therefore the portal of religion. The path of religion, say the wise, is as difficult to cross over as that made by the edge of sharpened razors.

4. Love of God should be based on the above discipline or it would not be real love. What kind of lover is he who would not suffer hardships for his beloved? This suffering of hardships is the best means of attaining the Beloved.

5. Deep and fervid love of God, or what is called God-intoxication, is not only not inconsistent

with tranquility of mind caused by the proper regulation of the passions and emotions, but the latter is the proper basis of the former.

6. We should always bear in mind that the sweets of religion cannot be really enjoyed without first tasting its bitters. Love of God cannot be of a deep and lasting character unless the man who pretendeth to be His lover, previously undergo a course of severe mental and moral discipline, tranquilizing his mind and making it fit for the reception of the image of the All-Beautiful.

7. True love of God must, therefore, be based on tranquility of mind caused by severe mental and moral discipline or else such love would ever remain of a transient or superficial character.

8. As the image of a tree situated on the banks of a lake ruffled by the breeze is not clearly reflected in it, so God is not clearly reflected in the mind that is agitated by the passions and emotions. Unbroken perennial communion is like the flame of a lamp placed in a windless place that flickereth not. Such unbroken communion is not inconsistent with a proper discharge of worldly duties.

## CHAPTER V.

### Of Prayer.

1. Prayer is natural to man. It is as natural for man to pray as for a flower to blow or a bird to sing.

2. As it is natural for man to pray to his father or friend, so it is natural for him to pray to his Supreme Father or Friend.

3. As it is natural for man to pray to God, so it is natural for God to hear and grant his prayer, if He think it fit to do so. We cannot believe in an animate God who doth not hear or grant our prayers.

4. As it is true that God liveth and is the ever-present and direct support of the universe, so it is true that he directly heareth and fulleth our prayer. The fulfilment of prayer is one of his laws. It is in harmony with His other laws.

5. We see by actual experience that God doth at times hear our prayer for physical benefits, and at others doth not do so, but we invariably experience that he granteth our prayers for spiritual light and spiritual strength and the gift of His most precious company, if such prayers are made with a sincere heart and fervent spirit.

6. We should, therefore, pray not so much for external benefits, as for purity of mind, spiritual

strength and spiritual light. With regard to external benefits, "Lord! let Thy will be done," is the best prayer.

7. Though prayer hath manifold advantages, it should be remembered that religion is something more deep and substantial than a state of continual petitioning. Religion is rather that state for which we pray than prayer itself. Prayer leadeth to that state. Unless we obtain sufficient cleansing and strength and spiritual light from God by means of prayer, though not absolute sinlessness and absolute divine knowledge, which cannot be had in our present terrestrial state, we cannot successfully perform divine communion, the end of all religion.

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## CHAPTER VI.

### Of Nobleness.

1. Man hath got a sense of nobleness in him.
2. This sense of nobleness in man maketh him perceive that the soul is nobler than the whole material universe. It maketh him perceive that the world is ignoble and God and the soul are noble. The soul is satisfied with only the Absolutely Noble, the company of whom only is worthy of its own intrinsic nobility. There is no happiness in the little. There is only happiness in the infinite. The infinite is to be sought after.

3. It is this sense of nobleness which maketh man perceive that the inferior passions, such as lust and anger, and the inferior emotions such as fear and hatred, are essentially very ignoble things, though necessary for the preservation of the universe in a form regulated by the dictates of morality. Lust is such a dirty passion that man would not have indulged in it even in its lawful form, if nature had not provided a temporary intoxication without the aid of intoxicants at the time. Unregulated lust is the leprosy of the soul. Lust is very different from love. Lust is of hell, hellish ; love, *not alloyed by lust in the slightest degree* is always divine.

4. The object of our being placed here is the attainment of nobleness, and by means of that, the Absolutely Noble. All men acknowledge the truth of the assertion that we should be noble, by their passionate admiration for nobleness. Even in the exercise of common politeness, a man is required to make self-sacrifice or, in other words, to show nobleness, though the man, who behaveth politely, may not be actually noble in heart. Mark again how a noble act is talked of in society and praised in the public prints. Men surely have a passionate admiration for nobleness.

5. For the attainment of nobleness constant communion with God in this world is the only thing necessary. Man cannot be noble without

the constant company of the Absolutely Noble, and be thus prepared for the ineffable enjoyment of that company through all eternity. Although I said before that we cannot commune with God unless we undergo a previous process of self-discipline, moderating the fierceness of the passions and tranquilizing the mind, absolute sinlessness is not an imperative condition of communion. If that had been so, very few men in the world could have communed with Him. On the contrary, it is constant communion with God only that can make a man absolutely sinless as much as such absolute sinlessness can be attained on this earth. No other thing can.

6. Constant communion with God can not only give us the negative virtue of sinlessness, but also positive virtues. By constant companionship with the Absolutely Noble, a man attaineth noble virtues and becometh truly noble. His very countenance reflecteth his nobility. Him do all beings desire.

7. As a bird hatcheth its egg, so God doth the human soul, developing it into a god.

8. The soul of the man, immersed in sensual pleasure, though of an innocent character, is weak and not strong enough to enjoy the highest communion with God in this world, and attain God-Being and God-Felicity or in other words, divine life and divine bliss. The man who acquireth-

nobleness by suffering afflictions with fortitude and dependence upon God, is thereby made fit for the highest communion mentioned above, wherefore afflictions through mercy are sent to all. Would that man could avail himself of the same! Afflictions are useful for their bringing out the nobility in man's character.

9. Great nobleness hath been already attained when we are able to say with our whole heart with the writer in the Bible: "Although He slay me yet will I trust in Him;" with Lady Faushawe "Lord! plant a thorn in every ground of mine so that I may not forget thee," and with Vidura in the Mahabharata, "Plunge me always in misery so that I may constantly remember thee." Love of God maketh the world a snake deprived of its poisonous fangs.

10. Afflictions make the mind tender and soft and thereby make it fit for exercising true kindness. Kindness should not be exercised towards man only but towards all beings, for as happiness and misery are with regard to us so it is with regard to all beings.

11. When thou art placed in this world thou must suffer affliction. When that is inevitable it is stupid to fret and kick against the pricks, and wise to sweeten afflictions by love of God and thereby make it a means of attaining true happiness. Even common worldly prudence and shrewdness would lead a man to do so.

12. We should neither be elated by joy nor depressed by sorrow. If we allow the mind to be elated by joy, it would be fostering its sensitiveness. And besides, what are worldly things worth that the mind should be elated with joy by their attainment? If the mind remain sensitive, it would be as much depressed by sorrow as elated by joy. The wise man is neither subject to elation nor to depression of spirits. In proportion to his insensibility to worldly pleasure or pain, doth his sensibility to spiritual joy increase.

13. In spite of every precaution, we must be ill at times. By exercise of will-force, patience, and communion with God, we get on such occasions a very good opportunity of ennobling our nature. Such unpreventible diseases are therefore to be welcomed as agreeable guests. They are medicines for the soul. If we are, however, conscious that the disease could have been prevented if we had taken ordinary precautions, it giveth almost as much pain to the mind as the violation of a moral law. In such cases, we should meekly suffer them, as punishments sent by God.

14. The process of religion is a reversing process. We are accustomed from infancy to see visible things. We should reverse the process and accustom ourselves to see invisible things as if they were visible. We are accustomed to love worldly things. We should reverse the process and love:



things beyond the world as we do worldly things. The world by habit hath become bright and congenial to us as day and God dark and uncongenial to us as night. We should make the world dark to us as night considering its transitoriness and hollowness, and God bright and congenial as day though performing worldly work as duty with cheerfulness and attention to the minutest details in obedience to the Lord. We should renounce sin-fostering worldly habits and contract contra-habits. The contraction of these contra-habits is the principal thing required by religion. We should crucify nature and cast off the old man. We should be dead to the world and be alive to things spiritual. We should be born again with new senses, new desires, new feelings and new appetites, all of a spiritual character. In short; we should attain the Divine Life. The attainment of the new life constituteth the highest nobility of man.

15. He who hath been made a noble by the King of kings, entereth His joy. He that knoweth the joy of the Lord, doth not fear any. He that knoweth the joy of the Lord, doth not fear at all.

## CHAPTER VII.

**Of the Still but Thundering Voice listening to which is the cause of the New Birth.**

1. In spite of the confusion and disorder apparently prevailing in the moral world of man, in spite of the apparent injustice and cruelty, which is to be witnessed in Nature, "red in tooth and claw," the injustice and cruelty, which led a certain philosopher to consider Jesus Christ to be a more virtuous being than God, (God should have appointed this wise man as his prime minister to advise Him at the time of creation), there is a still voice which thundereth forth from our hearts "This thou *shalt* do" and "This thou *shalt not* do," and princes and potentates bow their crowned heads in submission to it.

2. Instances are recorded of very young persons hearing the words of this Voice as if spoken by a person outside. They looked for the person but in vain. It is the voice of the Monitor within the human breast, the Witnesser of virtue and vice, from whom no action could be concealed. Woe unto him who doth not hear this Voice, for he is the truly forlorn and outcast man in the universe ! He is an orphan, though having a father.

3. Men, devoted to God, overcome all difficulties and dangers through His grace by listening to this Voice. They perish who do not obey it through pride.

4. This voice resideth in the breasts of all men and speaketh in the same. No nation, no man is totally bereft of ideas of morality. Even the most savage nations have got ideas of "mine" and "thine" or ideas of justice. Even the most savage nations are of opinion that neither "thine" should encroach on "mine" nor "mine" encroach on "thine." Even a robber-band cannot exist without the dictates of justice being observed by them in the participation of spoils. Kindness is appreciated by all nations. If there had been no morality, the world would have been rent into pieces. It is righteousness that upholdeth the universe. Immutable morality is the barrier against the disruption of these worlds.

5. At times, men stifle the still but thundering voice spoken of above and the earth is filled with iniquity and violence. Men appear at these times who are seized with travail of spirit at the sins of men and lament bitterly for them and admonish them not to do what they are doing and point out to them which way they should go. They labour earnestly for their own, but their own heed them not, on the contrary, persecute them and cover them with shame and ridicule; but these beloved sons of God do not mind the same but go on persisting in their sacred course even to martyrdom.

6. Most certainly is such a prophet required in these materialistic times when self and pelf have

become our gods ; when atheism, especially practical atheism, hath become rampant in the world ; when concealment of one's thoughts, character and worldly circumstances have rendered hypocrisy another name for civilization ; when men are in opinion that language has been given to conceal our thoughts ; when conventional morality and mere semblance of virtue, being the passport to genteel society, are preferred to real morality and real virtue, *i. e.* disinterested morality and disinterested virtue ; when benevolence is not of the heart ; when charity is merely the charity of subscription-books and advertisements intended only for display ; when the utmost freedom and promiscuousness of social intercourse between the sexes prevail tending to great laxity of manners and moral and social discipline ; when men countenance the polka, the waltz and the ballet-dance ; when the practice of sea-bathing shews an amount of indecency of which even savages would be ashamed ; when what is called the "social evil" is rapidly assuming gigantic dimensions ; when an enormous sum of money which could buy up a kingdom, is spent every year upon that most injurious of things in the world, except when taken under *bonafide* medical advice of drink-shunning doctors, *i. e.*, alcoholic liquor ; when close to a princely mansion stored with costly statues and pictures, some bought at the price of ten thousand

pounds each (too much aesthetics is the bane of this civilization) and all the luxuries and delicacies of life, men in hovels perish, unnoticed and unregarded ; when kingdoms and principalities keep armies armed to the tooth ready to fly at each other's throats ; when men exercise their best ingenuity upon improving the engines of destruction ; when earth-hunger is never satisfied by any extent of territorial acquisition ; when exploration of undiscovered countries means nothing more than the introduction into them of rum and gunpowder and of wants necessitating suicide according to the admission of the explorers themselves (see chap II.) ; when diffusion of civilization means something more than the introduction of the railway and the telegraph and diffusion of knowledge and refined manners and customs, that is, robbery and murder open or secret—the extermination of poor helpless savages and aborigines by means of blood-hounds firearms and fire-water, or the gradual impoverishment of a country by the conquerors draining off its money and its food, the latter under the ostensible pretext of free-trade, to their home beyond the sea.

7. In the preceding paragraph we have spoken of costly pictures and statues. A civilization, which gratifieth more the sense of beauty than the feeling of benevolence, is not true civilization. Sense of beauty having been given by God, should

be, of course, gratified but should be totally subordinated to the feeling of benevolence and extreme sympathy for the poor. That civilization is the best civilization which cheapeneth beautiful things and bringeth them to the homes of the poor, their preparation affording employment to more hands than that of costly things of beauty for noble men.

8. This prophet shall convince men that the present life is a state of warfare with physical, moral and spiritual evils and not one of pleasure and enjoyment ; that our terrestrial state is a state of education ; that we are now in the lowest form of the school and shall gradually rise to higher and higher ; that the present life has not been given to us for enjoyment but for ennobling our nature and thereby attaining the Being Absolutely Noble and that the present civilization, is not true civilization, that if it be true civilization then tailors and carpenters are the makers of civilization, divines and religious teachers being an unnecessary element in the universe. He shall convince men that God is the only truly beautiful object and gratifieth our thirst for beauty more than any earthly thing can. He is the First Good, the First Perfect, and the First Fair. He is the Sea of beauty.

9. The said prophet would recast society on a new basis on the principle that religious and moral civilization, including material civilization but controlling the same, is real civilization, convincing

people that a purely material civilization leadeth to gross vices which cannot be named without a blush and that materialistically civilized nations bring on their own ruination by means of the worship of self and self and indulgence in luxury and vice.

10. Woe be unto them who are dazzled by the glare of material civilization ! There are in the world no greater boobies than they.

11. There is at least one example in history of a nation, an essentially religious nation, which ate religiously, drank religiously, walked religiously and slept religiously ; whose physical, intellectual, social, political and military concerns were all impregnated by the hallowed influence of religion ; in whose country, according to the testimony of alien historians, robbers and thieves were almost unknown. All nations, materialistically civilized, should follow its example, yea, try to be better than its members were. What man has done man can do.

12. Plain living and high thinking, accompanied by good works, is true civilization or, in other words, that civilization is the best civilization which is based on the Religion of Love or the Religion of Sacrifice.

13. Sacrifice your base inclinations for the love of your True Self *i. e.* God, He being the Soul of your soul and therefore the True-Self. Be sin-

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less and holy and hold permanent communion with Him and thereby partake of His nature. The attainment of God-Being or Divine Life is the end of human existence. That is the best civilization which promoteth the accomplishment of this end.

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## CHAPTER VIII.

### **Of Religious Discipline, the only Means of obtaining the New Birth.**

1. A severe course of religious discipline, rigidly followed, is the only means of attaining sinlessness and desirelessness, the cause of the New Birth or Regeneration. Self-discipline and not transient religious emotion leadeth to such birth. Discipline is the ladder by which we rise to God.

2. As gymnastics is to the body, so is religious and moral discipline to the soul.

3. This religious and moral discipline dependeth wholly on will-force. Byron speaketh of "the power of thought being the magic of the mind." But we say, the power of will is the magic of the mind. People are not aware what extraordinary latent powers are lodged in the soul and what marvels could be enacted by will-force.

4. Religious and moral discipline can be divided into the following :

(a) The shaking off discipline.



- (b) The kicking-down discipline.
- (c) The tortoisal discipline.
- (d) The swimming discipline.
- (e) The immersing discipline.

5. When any sinful desire or passion or disquieting feeling or worrying care seizeth the soul, we should shake it off as we do dust from the body. That it can be actually so shaken off is proved by experience, but we should gradually train the mind to such shaking-off process in order to accomplish it in an effective manner. It at first seemeth difficult but practice maketh it easy.

6. If it do not go away by mere shaking off, spiritual kicks should be resorted to.

7. As the tortoise draws itself within its shell so we should draw our mind from external objects within itself and then concentrate it upon God for deep communion with Him.

8. We should swim on the ocean of the world with great vigor, activity and joy *i. e.*, perform worldly work with great vigor, activity and joy through love of God, who directeth us to perform worldly duties.

9. We should constantly keep ourselves immersed in God. Such immersion in the Divine Ocean should go along hand in hand with the process of swimming on the ocean of the world mentioned above. This is a mystery to ordinary men,

but no mystery to those who practise it. Constant communion with God giveth zest to worldly work instead of being a bar to it.

10. Truth is strange, stranger than fiction. The above-mentioned practices seem very difficult at first, but habit maketh them easy.

11. What kind of lover is he that doth not take trouble for the beloved? Undergoing a process of severe discipline is the great test of love of God. Transient religious emotion is no test of such love. It is easy to indulge in such emotion but self-discipline is difficult. It is disagreeable to a man who is the slave of nature. Mastery over nature is the only means of attaining God.

12. As the subject of religious discipline presenteth a very harsh and severe aspect to readers, I have treated of it in the greater portion of this chapter in a light and humourous way. The reader should deeply ponder over what I have said, divesting it of its light garb.

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## CHAPTER IX.

### Of the New Birth.

1. When, by constant communion with God, and constantly obeying His voice as expressed through conscience, a man becometh absolutely sinless and desireless and hath no object of desire but God, he is born again. When a man is born

again, God becometh to him as a house with doors wide open.

2. As a man cannot be born without the preliminary pains of child-birth, so a man cannot be born again without the pains of religious discipline which is as difficult to undergo as to cross a path made by the edge of sharpened razors. To regulate every thought, every word, every action is a formidable task, but practice maketh it easy. We alluded to this regulating process in the first paragraph in the expression "constantly obeying His voice as expressed through conscience."

3. As a man's senses which did not come to exercise when he was in his mother's womb, do so as soon as he is born, so a man's spiritual senses come into operation, when he is born again.

4. The man, who is born again, seeth God clearly with the eye of the soul, as the eye of the flesh doth objects interspersed in space. Before he perceived Him dimly and communed with Him, though constantly, as if in partial darkness, now he seeth Him face to face. Only the pure in spirit and the desireless can see God as hath been said by the wise of old: "When one is freed from all heart-cherished desires the mortal becometh immortal (*i.e.* undergoeth a new birth) and fully eateth (enjoyeth) God even here."\* The enjoyment

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\* Kathopanishad.

of God alluded to in this quotation from the Upanishad, of course implieth seeing Him at first. "The man pure in nature, seeth the Being without parts in mood meditative."† "Blessed are the pure in spirit for they shall see God."‡ As a man becometh less and less sinful and more and more desireless, is he more and more enabled to see God. When a man becometh entirely sinless and desireless and is born again, he fully seeth God even in this terrestrial state. He constantly enjoyeth God-Vision, the joy caused by which is inexpressible.

5. The man who is born again clearly heareth the voice of God, the Spiritual Tutor of the universe, exhorting him not to rest satisfied with the New Birth which is but the commencement of true spiritual life but make greater and greater progress daily and hourly, in the path of religion. Such progress in divine communion and religious practice is infinite and will run through all eternity. By hearing this Voice, he ascendeth from one festival to a higher festival, from one heaven to a higher heaven, from one felicity to a higher felicity.

6. When a man is born again, he actually tasteth the sweetness of God as he doth that of honey and actually feeleth His sweet fragrance as he doth that of sweet-scented flowers.

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† Mandukopanishad.

‡ New Testament.

**“Thy sweetness has betrayed thee Lord!**

**Dear Spirit it is Thou,**

**Deeper and deeper in my heart**

**I feel Thee nestling now.”**

7. When a man is born again, he can actually touch God as a man doth his beloved friend while embracing him. The embrace of God giveth inexpressible pleasure. He is always in embrace with the human soul as the Soul of the soul, but we do not feel it sensibly until we are born again.

8. The man, who is sinless and desireless, hath no doubts, possesseth a completely well-regulated mind, and is devoted to doing good to all creatures, obtaineth new birth and ultimately *nirvana* or the extinction of self in God even in this terrestrial state.

9. The man, who is born again is born in a new world, that is, the spiritual world. The regenerate man, though apparently moving and acting in this terrestrial sphere, actually liveth always in the spiritual world, witnessing and enjoying spiritual realities in the unbroken light of unfading rapture. What to other creatures is night is to him day; what to other creatures is day is to him night, though always moving and acting in the darkness of that night enlightened by the constant radiance of the Heavenly Lamp residing in his breast as the Soul of the soul. The new birth could be effected only by the Religion of

**Love.** By the Religion of Love we are transferred from the bondage of fear to the freedom of fearlessness, from the bondage of matter to the supremacy of spirit, from corruption to incorruption, from death to immortality. It is the love of God only that can work these wonders. Love is the Alpha and Omega of Religion.

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## CHAPTER X.

### Of Works.

1. Work is noble. Work is delightful. The Beloved worketh incessantly. He should be our example in work.

2. What sort of lover of God is he who loveth God and doth not love those whom He loveth *i. e.* all-beings? This leadeth a religious man to combine work with communion.

3. Works are as much necessary for the Religion of Love as communion. We can best show our love to the Beloved by serving His creatures whom He loveth. Love of God and Love of man are the two principal factors of the Religion of Love.

4. Perform all works disinterestedly, only through a sense of duty and in service to God and without fondness for worldly objects.

5. Fondness for worldly objects causeth sor-

row. Wilt thou turn mad when thou wilt lose the worldly object thou art fond of? Do not be guilty of such folly. It is unworthy of thy nobleness as man. It is unworthy of thy manhood.

6. When thy wife or child is ill, serve her or it with the greatest attention and the greatest affectionate solicitude, but if thou lose her or it, do not grieve, for grief is not worthy of thy nobleness as man. It is unworthy of thy manhood. Consider wife and child as not thy property but Government property, *i. e.* the property of God, and thou wilt be free from sorrow caused by bereavement. He who is dead, hath gone only to the other side. Why then grieve? Wilt not thou forgive God Almighty for what he hath done? In sorrow for the dead, do not forget thy duty to the living.

7. The practically wise man, seeing the Great Goal of existence, doth not grieve.

8. Work constantly. Work is preferable to no work, for thou canst not perform the journey of life without work. Work is therefore better than no work through a mistaken fondness for communion.

9. A man cannot remain idle for a single moment. He must either work or think of something. When a man cannot remain idle for a single moment, think or work then to some good purpose. Work for some good purpose is work. No other work is work.

10. Do all works with an intent to please and serve God. Work is no work unless done with this intention. Work is communion when performed with the consciousness of God's presence in all things. Work from morning till evening is worship, if performed in obedience to the Lord and with the lively conviction always present in the mind that the Beloved is seeing thee and that He Himself worketh and loveth work.

11. Do not neglect small duties. Neglecting such duties and doing great ones only indicate pride. Beware always of pride. Besides, doing small duties is the best preparation for performing great ones when occasion arriveth. Perhaps great occasions for showing thy piety and virtue may not happen to thee, wherefore discharge small duties with the greatest attention and punctuality and the greatest contentment.

12. The humblest work is noble. There is a dignity in work. Besides, the consciousness of victory over intractable matter giveth rise to intense pleasure.

13. Unless thou labour, thou canst not be happy.

14. Labor in the expectation of enjoying the pure satisfaction derived from accomplished labor. There is pleasure also coexistent with labor.

15. "Those that think, must govern those that toil." Statesmen and politicians must govern those that perform bodily labour.



16. He is the best politician who doth not bid **adieu** to religion and morality as soon as he entereth the council-room but introduceth religion and morality into politics under the conviction that **righteousness exalteth a nation**. As nature gradually improveth the race of man, better and still better classes of politicians will appear in the world.

17. The pious man maketh the world subserve his eternal interests instead of sacrificing the latter to the former. This is real shrewdness. This is real policy.

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## CHAPTER XI.

### Love (especially treated of).

1. God at first existed, wrapped up in his own felicity. He wanted to impart His felicity to others, and creation took place. Creation, therefore, proceeded from Love.

2. Love burst into a flame, and this was creation.

3. It is love that hath created this world. In Love it existeth and Love it goeth towards, and finally entereth.

4. All religion and morality are included in the word "Love." Through fervent and devoted love principally, man knoweth who God is and of what nature and, having known Him, entereth Him.

Divine communion cannot be performed without love of God. Love towards others is at the root of justice. Benevolence itself is love.

5. Love and duty should go hand in hand. No duty can be well performed unless there be love at the bottom.

6. Live always in an atmosphere of love, for religion is nothing but love. Whenever thy mind becometh devoid of love, consider it as the greatest misfortune that can befall thee, demanding immediate redress, for there can be no happiness without love. When thou art in this deplorable state, try to bring love into your mind as soon as possible by thinking of the loveable qualities of both God and man, and the loveliness of Nature. God is the abode of everything that is good and therefore Altogether Lovely. No man is without some good quality attracting your love. As for Nature,

“I care not fortune what you me deny

You cannot bar me of free Nature's grace,

You cannot shut the windows of the sky

Through which Aurora shews her brightening  
face!”

7. There cannot be love without a sense of beauty. There is beauty in God. He, therefore, attracteth thy love. There is a beauty in justice. Thou, therefore, lovest justice. There is a beauty in benevolence. Thou, therefore, art benevolent.

8. The pious man principally employeth his

aesthetical perception upon spiritual objects instead of upon costly statues and pictures the price of which can feed the destitute. Thy friend may be a physically deformed creature, but, if he be spiritually good, he should look all-beautiful in thy eyes.

9. Loving things lovely in a pure manner is religion but loving things unlovely is higher religion.

10. Drink always from the cup of divine love. In the time of adversity remain intoxicated with this wine. God-intoxication maketh a man wealthier than Croesus.

11. Drink, O fool, from the cup of divine love and remain constantly intoxicated. There is no bliss equal to this.

12. That is the greatest God-intoxication which hath settled down into a habit and in which there is no excitement and mental agitation. When a man loveth his wife at first, he loveth her ardently. When he cometh to love his wife deeply there is nothing of what is commonly called ardour. Deep love of God is like the vast unrippled ocean, bearing in its bosom the reflection of the lovely full moon, whole and entire.

13. Singing and dancing at the time of a religious festival is no sign of deep religiousness. After such singing and dancing a man may indulge in vice. Purity of character and uninter-

rupted tranquil communion with God, combined with attention to the minutest details of work, constitute deep religiousness. Indulging the singing and hearing of religious songs and delightful conversation on religious topics without curbing the passions, keeping the temper always calm and cheerful, and doing good to all beings, is religious voluptuousness. This religious voluptuousness hath an injurious tendency. It maketh the mind unfit for the undergoing of severe religious discipline. But if indulged in along with such discipline so that there may be more discipline than such enjoyment and the enjoyment itself aiding such discipline, it no longer deserveth the name of religious voluptuousness.

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## CHAPTER XII.

### **Of Annihilation of Self-Love, the Highest Religious State.**

1. Annihilation of self-love is the highest religious state.
2. Whatever thou doest, thou doest through power derived from God ; why then art thou proud of what thou doest ? Give the glory of what thou doest to God. Whatever is good should be reckoned as proceeding from God. Whatever evil is from a man's self.
3. Have no will of thine own. Do what thou doest according to the will of God.

4. We have no right to wish. We should be content with what God wisheth. The least fretting, irritation, impatience or vexation is impiety. Contentment is nectar to the soul. One should try to improve his worldly position by all honest means possible but if circumstances beyond control, or in other words, God, preventeth such improvement, remain content. The pious and virtuous man is always calm, content, and cheerful. Communion with the Sweetest maketh the temper sweet till at last the sweet blendeth entirely with the sweet.

5. Rejoice in your tribulation, not for this reason only that it is a means of perfecting thy own nature, but also for the reason that God so loveth thee that He hath chosen thee among others to afflict thee for the good of the whole universe. The universe is a well-connected machine, having all its parts mutually dependent upon each other. Thy misery is connected with the whole universe. Forgetting thine own personality, thou shouldst identify thyself with the whole universe. Earth becometh paradise to the man to whom tribulation tasteth sweet for the love of God and of the universe.

6. Cruel treatment on the part of the beloved is no obstacle to love. Doth not a man love a cruel beautiful woman, or a woman a cruel handsome man? If cruel treatment be no obstacle to love in the case of earthly love, how much less is it in

that of love of God, the Altogether Lovely whose infinite wisdom and goodness are His beauty, they being real beauty, and whose cruelty is not real cruelty, as might be the case with an earthly lover or mistress, but is goodness in a mask. The lover of God, the First Perfect, the First Good, and the First Fair, seeth unspeakable benignity, tenderness and grace concealed in the eye of God under his angry glance. He saith to him : "Thy cruel treatment is the ornament of my body, a shower of nectar on my person, and the life of love." \* Philosophers cannot understand the mystery of love. Love cannot be learned from books of philosophy. Love is the best teacher of love. The language of love is unintelligible to a man who is wanting in love.

7. Love demandeth sacrifice. Sacrifice thyself wholly at the altar of divine love. This is the Great Sacrifice. Unless thou undergo this sacrifice, thou canst not obtain Him. If thou leave the least thing for thyself, thou canst not obtain Him. Not by wealth or numbers of men at command can man obtain Life Eternal but by means of sacrifice only.

8. When a man is freed from all desires cherished in the heart, he attaineth Life Eternal and even here fully eateth, or, in other words,

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\* Vaishnava Song.

joyeth God. God should be our only object of desire.

9. When the knots of a man's heart, or, in other words, firmly rooted illusions about the reality of the world, and firmly cherished worldly desires are cut asunder by means of the sword of divine knowledge, he attaineth Life Eternal even on earth. This is the sum of religious instruction.

10. When self mergeth into the absolute Self, that is, into God who is the Soul of the soul and therefore the Self of self, the Great Self, man attaineth Life Eternal even here on earth.

11. Wherefore extinguish self in God. When there is complete harmony between God and man, man loseth self. This is the true Nirvana. Extinction of self in God is the culminating point of the Religion of Love.

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### CHAPTER XIII.

#### **Of Hell and Heaven and the Life Eternal.**

1. Love is Heaven and hatred Hell.

2. All men are agreed on the point that there is a future life containing states of rewards and punishments but about what those states in particular are, all men are not agreed ; but of this there can be no doubt that the state of reward for piety and virtue, or, in other words, Heaven, whatever that state in particular may be, must be a state of love, and joy and of light in the mind, and that

the state of punishment for vice, or in other words, Hell, whatever that state may be in particular, must be a state of mutual hatred, mutual distrust, deep remorse for past deeds and constant mental gloom. There can be no sectarian diversity of opinion on this point.

3. If we ennoble our nature we shall attain a nobler state than that on earth. If we debase our nature, we shall do so an inferior one.

4. All men are agreed on the point that the pious and virtuous shall attain a state of pure and eternal happiness. The Bible, speaking of this state in one place, saith, "God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" and in another place, "The sun and moon shall no longer light them, but the Lord Himself shall be their light." The Upanishad, the principal scripture of the Hindus, saith, "There is neither sun nor moon in the highest heaven. It shineth of itself." The Bhagabat Gita, or the Song Celestial, the favorite scripture of the Hindus, saith, "The pious man gaineth the station subject to no decay which the sun doth not light nor the moon nor the fire and after gaining which a man doth not return. That is the great mansion of God." The Hindi song representeth a lady as telling her companion: "Friend! I wish to go to that place of which there is no name or special



locality, where there are not this heaven and earth, where all religious doubts are dispelled, where *Rama* and *Rahim* are one, (i e where there are no sectarian distinctions ), \* where there is no Veda or Koran, where the sun or the moon doth not shine, where there are no sin and misery." Quotations can be made from the religious books or songs of the followers of other religions to that effect. The state of pure and eternal happiness for which all men sigh is the Life Eternal. There must be a state of existence for the gratification of this deep and craving appetite for pure and eternal happiness. Nature must have made a provision for the gratification of this appetite as of other appetites.

5. Life eternal beginneth here on earth if a man be united to God, in spite of the antagonistic environments of this place. Those environments will be made better and still better in better worlds as his nature becometh better and still better suited for them until he be placed beyond the limitations of time and space, until God be his sole environment. The Being Eternal shall be his sole environment in the Life Eternal. He shall be his Eternal Environment.

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\* *Rama* of the Hindus, is an incarnation of Vishnu or God in his capacity of Preserver of the world. *Rahim* or the Merciful, is the name by which the Mahommedans adore the One True God.

6. For gaining Life Eternal, open correspondence with the Eternal Environment from this terrestrial condition by means of communion and the practice of virtue. The Life Eternal or the Kingdom of Heaven is within thee. It only wanteth developing. The development must commence from this state.

7. The All-merciful God's punishment for sin is remedial. He doth not punish for revenge. God's punishment is remedy for the soul.

8. By means of the above remedy, sinful men will be cured wholly of sin, which is but spiritual disease and made fit for the state of Life Eternal.

9. All our misery proceedeth from want of power or want of knowledge. The Being, infinitely knowing, must enjoy perfect felicity, or, more correctly, must be felicity itself.

10. From the Being who is felicity itself, these beings proceed ; in the Being who is felicity itself they live ; and the Being who is felicity itself they proceed towards and finally enter.

11. Through the mystery of time and trouble the Being, who is infinitely good, is leading forth all beings to a state of pure and eternal happiness. That is the only end of creation.

12. Be it Heaven or Life Eternal, it is not worth having, if we do not have with it the companionship of God, the perfect attainment of which is the purpose of existence. We obtain this bless-

ing, the Kohinur of all spiritual blessings, in the state of Life Eternal. A Hindu poet says: "I do not want heaven or the supremacy exercised by Indra (king of the gods) over the heavenly regions. I want only Thee." Another Hindu poet says: "O Hari (God) who delivereth man from hell ! whether I live in earth, heaven or hell, may I not forget thy feet, exceeding in glory the full moon of autumn."

13. Communion with the Beloved here on earth giveth rise to a desire for perfect communion with Him which cannot be attained in this state of existence. Will he not satisfy this desire ?

14. The soul panteth for strong and indissoluble union with its Beloved for all eternity. The lover, human soul, wanteth the closest and deepest union with her only beloved for ever and ever. Nothing less than such union with the Infinite can satisfy her infinite aspirations. God is our native country. He is our home. We are strangers and distressed wanderers here on earth.

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## CHAPTER XIV.

### **Of Sectarianism, Religious Bigotry and Spiritual Arrogance.**

1. Man is finite. God is infinite. Man's idea of God, even if he be the most knowing of men, must on account of the limitations of his faculties, be necessarily narrow compared with the know-

ledge, which God has of Himself. Can the eye of a man, standing on the sea-shore, grasp the whole ocean in its immensity? His view must be bounded by the horizon. Owing to the limitations imposed on our intellect, the conceptions formed of God by the Theist and the idolator are of a finite character though that of the former is far superior to that of the latter. The conceptions, formed by men of God, are all of a finite character but each man should act according to his own light. If a man disbelieve in what is called idolatry i. e. the worship of God who has no image by means of images or symbols or the worship of any created object as the creator, he should not worship idols for such worship is hypocrisy and hypocrisy is the worst form of irreligion. But not worshipping idols himself he should still exercise toleration towards idolators, for the latter worship the same Being himself though ignorantly. Idolatry is not a sin but a mistake. Idolatry is even proper for those who cannot at all comprehend the Infinite and Formless God. Idolatry is better than utter want of religion. Idolatry should be considered as stepping-stone to the worship of the Infinite and Formless God but one should not confine himself for ever to that stepping-stone.

2. The difference between the advanced religionist's idea of God and that of the most unlightened savage is almost imperceptible when

knowledge of God, possessed by the former, is compared with that which God has of Himself. Why then so much intolerance and pride ?

3. Every religion has truth and error mixed up in it, even the most advanced. What seemeth to be certain truth to the followers of the most advanced religion now may turn out to be untrue a century afterwards. Religion is a progressive thing. What absurdity is it then for any sect in the world to set itself up as the sole judge, arbiter and custodian of religious truth ? Spiritual arrogance can go no further.

4. God seeth the heart of man. He doth not look to the idea which man in his ignorance (with reference to the Infinite, the wisest man is not excluded from the category of the ignorant) hath of Him. He, therefore, accepteth a leaf, a flower, a fruit or water offered by any man to Him with love though through ignorance of the fact that the flowers of love and veneration and the fruit of good action are the offerings most acceptable to Him. To him who taketh refuge anywhere in the universe in Him in any manner or mode, He doth devote himself. Not only the devotee devoteth himself to God but God also devoteth Himself to the devotee.

5. But He doth so sooner to a devotee who adopteth a straighter path to Him than another. One form of religion may be a straighter path to God than another because truer.

6. LIFE is better than dogma. Dogmas do not save a man. They are stone, not bread. Be good and do good and be God-united and thou art sure to be accepted by God though thou mayst entertain some particular erroneous notions about His nature as no man can be entirely free from such notions.

7. The religious opinions of one man do not exactly coincide with those of another. As the principle of variety prevaieth every where in nature, so there must be for ever variety in the religious opinions of mankind. "Though religion is one, there are as many theologies as faces," saith Parker.

8. It is impossible to prevent the existence of sects in the world. A man must attach himself to others with whose opinions his individual religious opinions may mainly correspond and they would form a sect, but belonging to a sect, he should still look upon all other sects as God Himself doth, *i.e.*, with eyes of toleration and love. There is some truth in the doctrine of every sect. A man may be really more spiritually advanced than another though belonging to a sect inferior to that to which the latter belongeth. God discerneth His true servants under whatever strange guise or colour they may be concealed. Lord ! enable us to do likewise.

9. The Christian thanks God for the success

of his religion ; the Mahomedan does so for that of his ; the Buddhist does so to Buddha, *his* God, for that of his. Reader ! on whose side do you think God is ? He is on the side of the portion of truth which each religion contains or, by a stretch of figure, on the side of every religion in the earth.

10. God overlooketh the mistakes of man in religion provided they do not tend to immorality. He knoweth that we are dust and will have compassion on us for our errors. We should imitate God in this respect.

11. The followers of a *creed*, erroneously thinking it to be the only true *religion* in the world and, therefore, fit to be, a universal one, begin with an attempt to convert the whole world to their opinions but ultimately degenerate into a mere sect, thus adding one sect more to the ten thousand and one sects already existing in the world ; but this should not prevent a man from propagating what he thinketh to be the truth in religion, considering that it is his duty to do so and to leave the fruit of his exertions in the hands of God.

12. What is the cause of the deep and burning animosity between one sect and another, afterwards resulting in the grossest mutual railing and vituperation, sometimes ending in blood-shed ? Arrogance. Every sect believeth its own creed to be the only true religion in the world. Had there not been such exclusiveness, there would have been no animosity. Man is fallible. There must be errors in every creed.

13. A sect is like the bed of Procrustes. A sectarian wanteth a man to agree with him *completely* in opinion. He should be neither shorter nor longer than the said bed.

14. When life is better than dogma, be not bigoted. Bigotry is irreligion. Even the follow-

ers of a very liberal religion sometimes turn bigots with respect to their own faith. Bigotry is odious in the sight of God. The lovers of God-life will go to heaven and not the mere bigot. His intolerance will certainly lead him to hell. He is already suffering the tortures of hell in his mind. The ill feeling which he beareth towards the holders of different religious opinions from himself is hell-fire burning day and night in his bosom. Be, therefore, tolerant towards all religions and all forms of belief. As a man waxeth in divine wisdom and loveth God and man more and more, he becometh less and less bigoted. But what I say should not preclude a man from bringing another to what he considereth to be a straighter path to God by gentle persuasion and love, showing the truth of his own faith and the falsity of that of the latter in the most dispassionate and loving language or from holding religious discussion in the politest and calmest manner imaginable. It is strange men observe the rules of civility in every other matter than religious discussion.

15. Beware of spiritual arrogance. The pious and virtuous man is apt to consider himself as the most pious and virtuous man in the world. Spiritual arrogance is the most insidious of the enemies of spirituality. It has already stolen a march over thy soul when thou art least conscious of its approach. The state of the spiritually-delivered man, who alloweth spiritual arrogance to steal over his soul, is like that of the captain of a vessel which has already crossed the sea but is foundered near the shore before its place of destination. Perhaps he whom thou thinkest to be spiritually inferior to thee may occupy a higher seat than thou in heaven.

16. The man of works beareth ill feeling



towards a man who loveth communion more than works. The man of communion beareth ill feeling towards a man of works. These are forms of spiritual pride. Ill feeling should not exist between the two but each should respect the other and try to harmonize both work and communion in himself.

17. The lover is always humble before the beloved. The lover of God is always humble before Him and when the Beloved insisteth on thy being humble towards all men on the ground that a man may possess some merit unknown to thee which thou dost not possess, be humble towards all men. A certain wise man said : "I am astonished at the badness of the good and the goodness of the bad."

18. Be, therefore, humbler than grass.

19. Be humbler than even dust before thou art reduced to dust.

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## CHAPTER XV.

### Of Inspiration and its Universal Language.

1. Inspiration is elevation above our ordinary selves caused by divine influence, leading us to think, speak or act in an extraordinary manner for good. Belief in inspiration is common to all ages and countries. The phenomenon itself is as universal as the belief. That God inspireth man is as much a truth as that God liveth. It is a part and parcel of our belief in God. There can be inspiration in every sphere of action. We shall speak in this chapter of religious inspiration only.

2. In moments of inspiration, an inspired religious man is raised above himself but at other times, he is a poor, shrunken, weak mortal, liable to error and sin. The principal characteristic of an inspired utterance is its utter freedom from

error and its coming home to the intellect and the heart of men of all ages and countries.

3. Sometimes poets speak on the subject of religion as well as, or rather better than, prophets and professed religious preachers, for they are as much inspired as prophets and religious preachers are. They give expression to inspired utterances on every other subject also.

4. There is a language in which inspired religious men of all ages and countries speak and that language is the same every where. There is a strange agreement between the inspired of all ages and countries.

5. The inspired of all ages and countries give every where the same instruction to affliction-stricken mankind and that instruction can be summed up in the following words :

(a) Be sinless.

(b) Be constantly conscious of the presence of God in all things.

(c) Love God with all your heart, all your mind, and all your strength.

(d) Be constantly united with God.

(e) Love all beings.

(f) Do good to all beings.

The above principles constitute the Religion of Love. The Religion of Love is no other.

We may deduce as a corollary from (e).

(g) Allow liberty of opinion in religion and tolerate all and every form of religious belief if it do not encourage immorality, considering that the first right of private judgment is to draw nearer to God in its own way. True love is always tolerant.

6. It is characteristic of inspired religious men that they do not dwell on dogmas and metaphysical reasoning about the nature of God, the nature of the soul, and the origin of morality but on love

of God and love of man. One of them saith : " I am the servant of Love. I do not know creed or dogma." Another saith : " My ears are stunned with the din of the noisy wrangle of the seventy-two sects. My only religion is Love". The inspired men, quoted above, say this with reference to dispute about doctrine. As for metaphysical reasoning, the man, who intendeth not to follow religion before he has discovered its source by means of metaphysics, acteth like the fool who, though thirsty, resolveth not to drink the water of a river before he has discovered its source. The inspired religious man appealeth to this deep instinctive craving of man for religion more than any thing else.

Whether a man conscientiously chooseth to stick to the venerable faith of his ancestors or as conscientiously changeth it for a better one, the Religion of Love, sketched above, can be availed of by him in any case. The Religion of Love doth not admit of church organization or sectarian movement but all churches and sects can partake of its benefits.

It hath been my endeavour to keep my sketch as free from sectarian tinge as possible. Let this little book go among mankind and perform its sacred work of healing up animosities and dissensions between followers of different religions and promote concord and harmony among the nations of the earth in spite of religious differences. May Love reign over the whole earth! May it bless all mankind! *Om! Santi! Santi! Santi!* In the name of the Creator and Preserver of the universe, let there be Peace! Peace! Peace!\*

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\* We, as Hindus, can not better conclude a religious work, giving, as it were, the essence of Hinduism, than with an invocation of Peace according to the custom of the old Hindu writers.

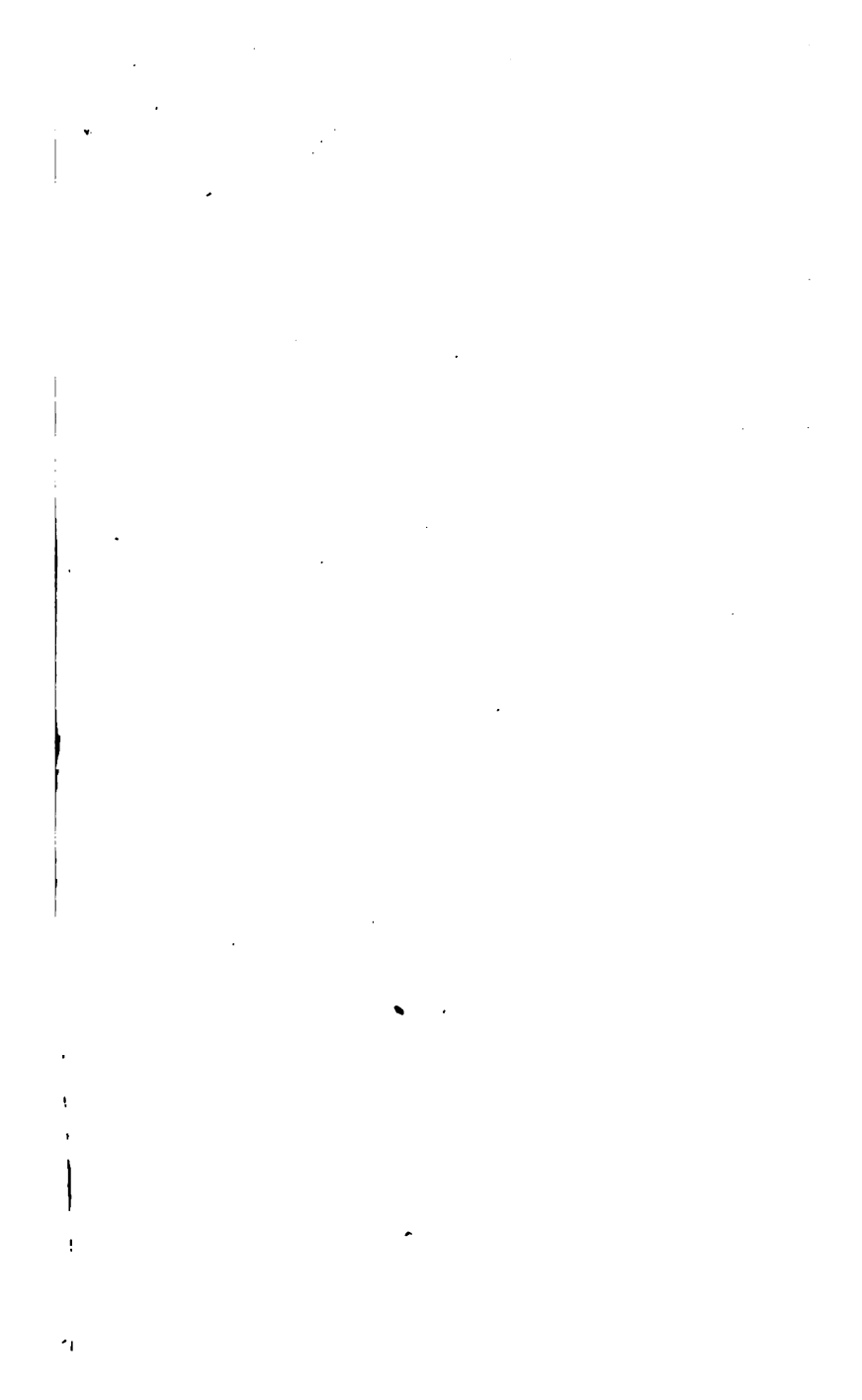
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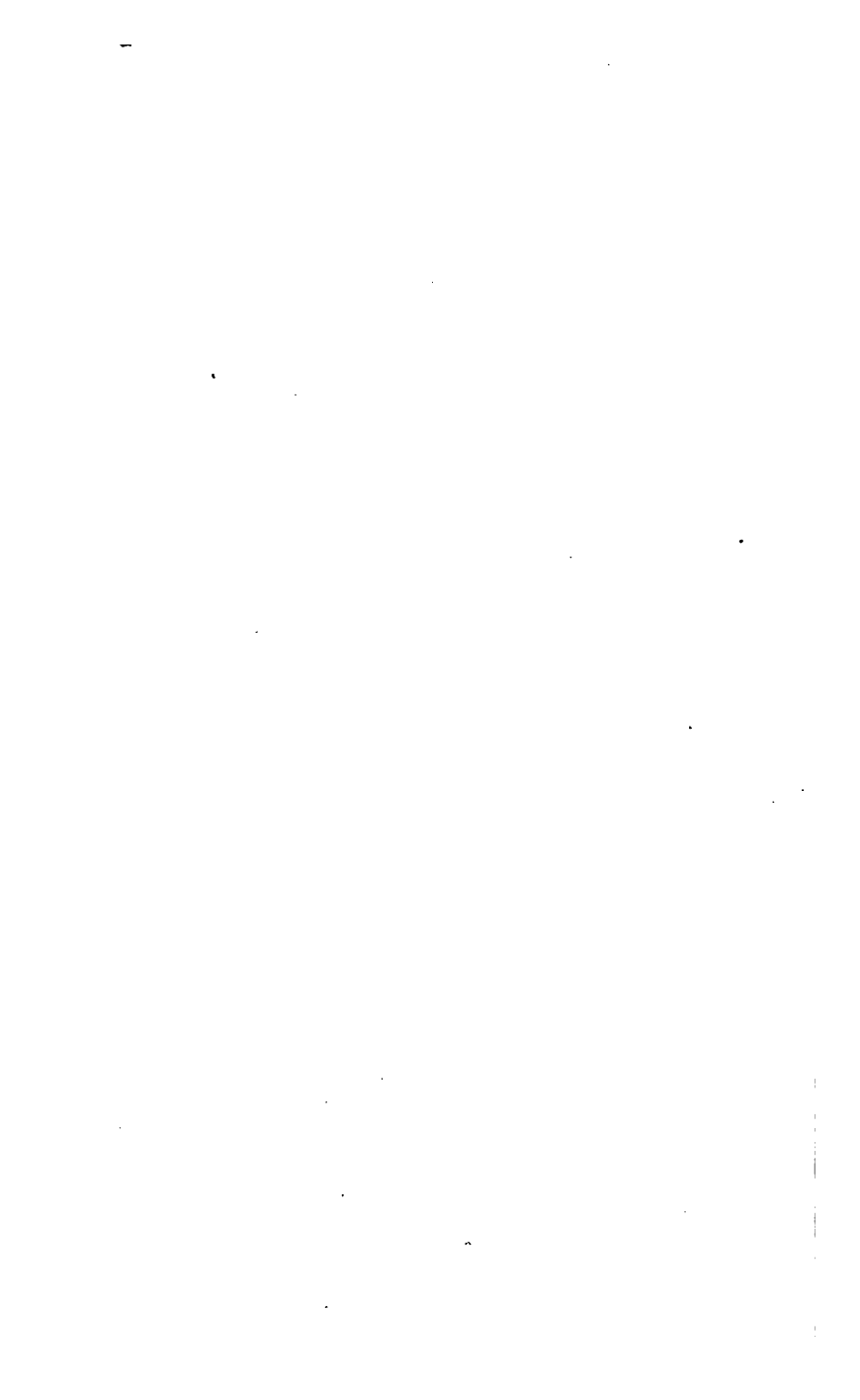
1. Love is the Alpha and Omega of religion.
  2. Commune with God without ceasing. Work without ceasing. Stationed in communion, work.
  3. Do good to all beings.
  4. As a man is in love with a woman or a woman with man, even so should a man be in love with
    - (1) God
    - (2) Nature and Natural Scenery
    - (3) All mankind, nay, all animated beings, in fact, with the whole universe
    - (4) Labor
    - (5) Affliction.
  5. A man attaineth the highest religious state when he is able to thank God sincerely for evil as for good, as evil is good in disguise, when tribulation is sweet and savoury to him for the love of God. The Hindu poet saith: "Lord! afflictions are as soft flowers showered on me by thy hand".
  6. Suffering is always attendant on misery. *Why increase* that suffering by irritation, vexation, impatience and discontentment? It is a stupid act to do so. It is an act of intelligence to bear it with patience and cheerfulness. The best way to secure such patience and cheerfulness, however, the love of God and perfect resignation to His will. This applies to petty miseries as to great ones.
  7. Life is preferable to dogma.
  8. At the time of propagating religion, attend more to strengthening the bonds of union between men of different persuasions and creeds and instructing them to pay more attention to *life* than creed, than to anything else.
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## ERRATA.

Page	Line	Instead of	Read
1	21	The imperfect dependent on the Perfect	That the imperfect dependeth on the Perfect
"	"	Superintendenteth	Superintendeth
6	3	Include	Includes
21	11	Faushuwe	Fanshawe
26	4	have rendered	has rendered
50	7	that of the former	the conception of the former
54	27	has already stolen	had already stolen











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