

THE  
FUTURE

गुरु विरजानन्द दण्डी

पुस्तकालय

प्रमाणिका क्रमांक 3761

OR  
दयानन्द महिला महाविद्यालय, कुरुक्षेत्र

THE ARYA SAMAJ,—

A FORECAST :

BEING A PAPER READ

BY

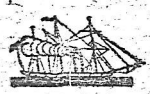
LALA MUNSHI RAMA,

PRESIDENT, ARYA PRATINIDHI SABHA,

PUNJAB,

IN THE LAHORE ARYA SAMAJ MANDIR,

ON THE 27TH JANUARY, 1893.



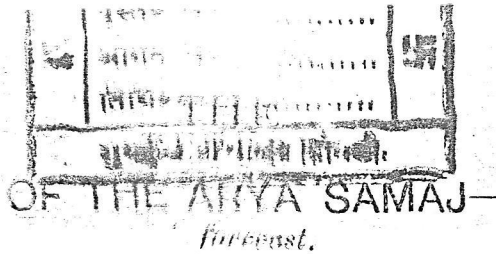
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BRETHREN!

It is with diffidence and with a sense of great responsibility that I rise to address you on a subject, fraught with the most important interest, not to those alone who call themselves members of the Arya Samaj, but to all discerning persons, who have eyes to observe and understanding to apprehend the great Religio-Scientific Upheaval, which has given such a rude shock, not only to the orthodox mythology and pessimism of this, our ancient land, but to the popular theological systems of the whole civilized world.

I am fully conscious of my inability to do full justice to the subject, but if any efforts of mine may lead even a single one of you—more qualified than myself—to meditate deeply on this momentous question, I shall deem my labour amply compensated.

The orthodox will perhaps laugh at my presumption in venturing thus profanely on the precincts of the sacred fane of prophecy; but let me assure them in all sincerity that it is far from my object to usurp the mystic privileges of the prophets of good old days. All I contend for is a voice, aye, a free voice, in the Hall of all Nations—the sacred Hall of Reason and Divine Wisdom.

It is a rule in the physical world of action for a man, who wants to take a leap forward, to trace a few steps back so that full force might be transmitted to the onward lean.

As in the physical, so in the world of thought, it is necessary to go back a step, before we can soar so high as to imbibe a forecast of the future. Allow me, therefore, to go back a little to the past, so that our view of the future may be comparatively more unclouded and free from error.

It is not necessary for me to take you very far back in the past because my purpose in doing so is merely to present to you the contrast between the present and the past of Indian thought. I want to speak to you of the condition of religious thought in India immediately before the advent of the English, and to trace roughly, step by step, the ground trodden by the *Riformation* in order to reach the present goal.

Turn your mind's eye a century back and you will find the inhabitants of this unfortunate country sunk in a lethargy of religious fatalism. You will find the Hindus caught in the meshes of superstition and pessimism. All liberty of thought and action is crushed out of them. They are required to think and to observe through the spectacles of Puranic mythology supplied to them by the wily priesthood for hire. Instead of the bold speculations and high moral practices of the *Rishis of Upanishads* and *Shāstras*, we have the slavishness of forgetting our own identity and the midnight orgies of the *Shāktiks* and *Vāmmārgīs*. A certain amount of mental pasture is served out to each and all, but the quality depends upon the whim of the dominant priesthood. Each man has meted out to him his portion of truth: no one is permitted to seek it for himself.

The contact with the followers of Islam had indeed for a time disturbed the even tenor of the immobile Hindu life, but the giant arms of all-absorbing Hinduism opened as it were, by intuition, and the fire of Islam was locked

securely in its cold embrace and extinguished. It is usually believed and taught by historians that Hindus were converted to Muhammadanism, by millions, but nothing could be more farther from truth. The Hindus rather proselytized the Moslems. Instead of the worship of one Great God without an equal, Hinduism taught Islam the worship of a host of wonder-working saints and martyrs. And the Spirit of Hinduism permeated Islam in India by its tolerating the worship of Muslim saints along with the Hindu Pantheon. I do not for a moment mean to say that no genuine Muhammadan was left on the face of the country; but exceptions rather prove the rule.

Such is a rough panorama of religious and moral thought in India before the English came to govern the country.

But the aspect of things changed altogether on the introduction of a new element in the land of speculations and dreams. On the advent of the English, we came in contact with a hardy race of islanders, whose habits, aspirations, and ideas were quite at antipodes with us. The dreamy East, for the first time, shook hands with the hard and fast materialism of the far West. Modern Hinduism tried its best to absorb this new self-asserting, experimental, matter-of-fact spirit, which had ploughed the waves of the blue ocean and braved the danger of unknown lands undaunted. But modern Puranic Hinduism had at last found its match. The proud English spirit eluded the blandishments of its dreamy charms and shunned the fatal inviting compromises which were offered.

As an example of the efforts of Hinduism in this direction, the remarks of Sir Alfred C. Lyall may with propriety be quoted here. Says Lyall in his Asiatic studies:—"Any renowned soldier would certainly be worshipped after death, if

his tomb were well-known and accessible. M. Raymond, the French Commander, who died at Hyderabad, has been canonized after a fashion; General Nicholson was adored as a hero in his lifetime in spite of his violent persecution of his own devotees, &c."

For once Hinduism was utterly foiled. It stood dumb-founded for a time. Sullen and gloomy did it stand aside; nor did it appear ready to give way to a foreign mythology. But the progress of English education introduced iconoclastic ideas of materialism and positivism, which, however, were not foreign to the spirit of the land. The *Charvaks* and *Nastiks* had always been working side by side with spiritualism and idol worship, and the tottering faith of the educated Hindu youth, found an alluring refuge in the material atheism and positivism of the West. Orthodox conservatism on the one hand, skepticism and rank infidelity on the other—strange conglomeration of forces!

The prospect was gloomy indeed! It appeared as if the Hindu society, which had successfully withstood the attacks of adverse circumstances for more than 30 centuries, was going to be swallowed up by the vigorous giant of materialism from the West. But unique as the ancient Aryan civilization stands in the history of the known world, it was not destined to die such an easy death. The Divine law had ruled otherwise, and no human agency is strong enough to oppose the commands from On High.

Professor Max Müller, in one of his lectures (delivered about 1873) has said, that Hinduism was either dead or dying. He may be right as regards the modern Puranic Hinduism. It is no doubt dying out, though not dead quite yet. But if we meant that the old religion of the Upanishads, the truest perception of Divine Law and Harmony was in danger, he

The learned Professor, further, was of opinion that the Brahminical religion did not possess the spirit of patriotism and martyrdom in it. But a careful perusal of the history of ancient India—because our history is complete, if we do not restrict the term to a chronicle of wars, murders, and proper names alone—I say, that a careful study of our ancient history will shew that the religion of the Vedas (for Hindu is a *rurhi* term, a term of arbitrary significance, applicable to the followers of the Vedas generally) that the religion of the Vedas has always produced great patriotic spirits in emergencies, who have, in times of tyranny and danger, upheld the banner of truth and justice in the teeth of oppression and persecution. It would indeed be a libel, and that of the worst sort, to say that Hinduism has produced no patriot and martyr, when it can boast of a Shankaracharya, a Chaitanya, a Nanak !

Out of the host of saints and *Rishis*, whom Hinduism generates, there has often arisen some spiritually minded man, inspired from On High, who reveals a new light, who cries aloud for a great moral change, who creates and prepeis a deep movement in the hearts of the people. Such teachers have left their mark on Indian history, and their ideas endure but its light grows fainter and fainter till it loses its lighting power altogether.

The crisis for the Vedic religion was a terrible one. On one side was generated a spirit of skepticism and irreverence which in its attempts for freedom set at defiance all kinds of lawful restrictions and authority. On the other side stood dogmatic Christianity, which had already flooded three continents, and which advanced as if it were to swallow with one gulp, the wonderful structure of society and civilization, which, however degenerated now, had originally

been brought forth and reared, since the very beginning of human life, by loving saintly hands. And taking advantage of the toleration policy of the new government, Muhammadanism, Buddhism, Jainism and a score of other minor isms, marched in the wake of Christianity ready to demolish the oldest people, and the oldest religion on the face of the earth. A nation which had reached the zenith of its civilization at a time when the forefathers of its conquerors strutted naked in the jungles like wild animals, a people who gave its law and philosophy, its ethics and science to Egypt and Greece, at whose feet were learnt the first lessons in spiritualism and theology, aye, the spirit of whose philosophy leavens, at the present moment, the ideas of the civilized world, was in danger of being swept away from the face of the earth. The spectacle was truly terrible and heart-rending!

And was there, then, no hope for this devoted people? Were the days of its existence already numbered?

In the days when Buddhism had overwhelmed the Vedic religion in India, a great apostle had arisen, who had planted afresh the banner of the eternal Vedas on the Indian soil.

A brave warrior, an undaunted general, was now wanted to rescue Hinduism from the unprecedented seige, to which it would have to capitulate for want of succour. Human agencies seemed powerless to withstand such a determined, combined effort!

Was the Vedic fort to be delivered over to the enemy for want of a general? Ram Mohan Roy and Keshub Chandra Sen took the leadership in their hands, and tried to stem the rushing tide for a time. But the weapons with which they fought, were neither indigenous nor natural. Borrowed as

they were from the very system against which they were used, they fell through for want of proper support from the country. "Few will deny," says the great Keeshub, "that the material Universe is a great religious teacher, that the sublime and beautiful in nature exercise a vast influence on the mind." That the world around us is a great religious teacher, and that religious men fell awed and subdued by the aspect of nature, are obvious truths; but most persons who judge, by history, observation and experience, would flatly deny that these feelings alone necessarily make for spirituality, or that the physical forces and processes of the Universe alone prove the Divine Benevolence. What have the grand, awe-inspiring cathedrals and churches of Europe done for the spiritual wants of Europe? Material structures and appliances, however imposing or awe-inspiring they might be, can only impress the mind for a time. A thing which has a limit can not make an unlimited impression. "Familiarity breeds contempt," has been said of material, limited objects only. In order that the impression on the mind might be lasting, it is necessary to bring it in contact with the Unlimited and Eternal.

The condition of India at this time was peculiarly unfortunate. In the European countries where the line between theology and lay affairs has been sharply drawn, religious torpor does not necessarily tell upon the social and moral condition of nations. But with India the case is quite different. The whole life of the people, social, intellectual and physical, is so completely intertwined with religion, that spiritual death means nothing more nor less than the paralyzation of all the social, intellectual and moral faculties. In such a country, nothing less than the rise of a great *Rishi*, who had drawn his inspiration direct from the ancient source, could revive the dormant and dying



spirit of the Father-land. The contact of India with the hammer of western science had shaken Indian society to its very foundation, and the few who had tried to stem this rolling tide of skepticism, atheism and agnosticism, with the help of blind faith and lip-prayers borrowed from popular Christianity, were utterly foiled, and failed to reach the innermost heart of the prostrate people. Really it was a time when a Shankaracharya, nay, one with the spirit of ten Shankars alone could save abandoned Bharat. The patriotism of our community at last broke down, having almost hoped against hope. But discerning minds were not at all disheartened. Writing about the year 1876, Lyall in his Asiatic studies says:—

“Qualified observers have thought that we might at any time witness a great Brahmanic reforming revival in India, if some really gifted and singularly powerful prophet were to arise among the Hindus. Certainly the reform must come very soon, for the extraordinary political and social changes must always shake violently the fabric of a religion belonging to other times and circumstances. And it is most unsafe to venture even a conjecture as to the form or direction which the inevitable changes in Indian ideas must take, because the situation is so unprecedented for the effect of suddenly bringing Indians into full *rapport* with the foremost European nations cannot be estimated by this generation.” Again he says, “Some great movement is likely to come about in India, if only the peace lasts; but what may be the complexion of that movement, and whither its gravitation is a question which time only can answer.” But unknown to Alfred Lyall and others who were being impressed with the necessity of his coming the really gifted and singularly powerful prophet had arisen in India. And the great movement which was to rescue *Aryavarta* from

the whirlpool of Puranic superstition and the destructive western atheism had already been inaugurated.

Who was this gifted and singularly powerful prophet? It was the great Dayananda Saraswati, whose sonorous voice, denouncing idol-worship and a thousand other evils, which were eating into the vitals of the Hindu Society, was beginning to be heard, and resounded throughout the length and breadth of the country. And what was that great movement which was to be the saviour of our mother-land? It was the Arya Samaj, a Society founded by the Apostle of Vedic revival, for the purpose of whirling aloft the banner of Vedic truth, and to make it the rallying point for the defenders of dear old Aryavarta.

Fellow-countrymen! This is not the place to descant upon the early life and spiritual struggles of the Great Reformer of India. I do not purpose here to narrate to you how very early in boyhood the germs of truth and sincerity budded forth in the noble life of the departed *Rishi* of modern Aryavarta. I want simply to tell you, Brethren and Fellow-workers in the cause of Indian Reform, that the hand, yea, the invisible hand of the Great Ruler of the Universe, was plainly visible in the advent of Swami Dayananda, and in the inauguration of the Society which is a noble and living monument of the labours of that great Reformer. Yes! It is more wonderful and miraculous than a thousand miracles of mythology and blind tradition.

“As there are certain epochs in the world’s chronicle that stand out distinct and prominent as signaling great changes, and forming land-marks indicating where a new era commences, where we begin a new chapter in the history of ages; so do we mark at long intervals the appearance of men upon the stage of the world with whom the great changes or movements are identified; men who, by their

genius and strength, dominate their century, and produce definite and lasting forms in forces which, uncontrolled and unguided, would but have called forth a disastrous conflagration, ravaging and destroying the things that existed, but calling forth nothing new to take their place." Such heroes in the world's broad field of battle have been deified in all ages and climes. "But in whatever form they appear, one characteristic is common to them all—the courage that amid peril and temptation would stand boldly forth, and in the face of persecution, hatred and tyranny nobly assert the thing that was right and good, never doubting that truth, by its own greatness, would prevail in the end."

सत्यमेव जयते नानृतम् सत्यं पथा विततो देवयानः ।

"Truth always triumphs, and untruth is always vanquished. Truth is the path which Divine sages tread."

Discarding the Puranic traditions of the dark ages, whose falsity was conclusively proved to his searching mind by deep study, and a life of intense meditation, the great disciple of the ancient Rishis emerged forth from the solitude of the Himalayas, fully equipped for the battle in which he was destined to engage. When the mild superstition of Puranic Hinduism was opposed to the dogmas of Christianity backed by all the magnificence and grandeur of material pomp and splendor, it was not difficult to see on which side the balance would turn. When blind faith was pitted against blind faith, the slightest breath of wind could weigh down either party. And the Hindus, as the conquered race, were sure to be ground down to dust. None of the prevailing religions of India—Muhammadanism, Buddhism, Jainism—could venture to criticize Christianity, because they could not safely expose their own breast to the steel of opposing criticism. But Swami Dayananda brought a new tactic to the warfare which was fiercely raging. He claimed no exception to the

truth which he himself preached, and craving no mercy from any religion, or for the matter of that, from any philosophical system of the world, he extended none to those systems. Comparison in his eyes was the foundation for the acquisition of all higher knowledge and truth.

Brethren! You are not unaware of the rapid strides with which Christianity was spreading in this country, when its progress was at once retarded by the bold attitude of Dayananda. Our deluded countrymen saw with wonder and astonishment their assailants confused with the scene of war being changed to their own camp. Aggressive Christianity was forced to look to its own safety. No better proof of this can be adduced than the annual reports of conferences of the Christian missions, which shew that almost half the business consists of devising plans for obstructing the work of the Arya Samaj.

But you might, with a seeming reasonableness, ask me whether the efforts of Swami Dayananda did not bring confusion into the camp of Hindus themselves. You might with apparent justice exclaim:—"Our cherished institutions have been rudely handled, our immemorial customs ruthlessly attacked!"

But I ask you, Brethren of the Hindu Samaj, whether you can point out to me a single reformation attained in the history of the world without violence. The eternal spiritual truths have always been conveyed to mankind by means of bloods, fires, dungeons, revolutions, convulsions, spasms, fits, earthquakes, and hysterics. That there were dark spots to be removed, and crying evils to be remedied in the Hindu Society, you yourselves will not gainsay. The very existence of reformatory bodies in the several subsections of the Hindu Society prove to demonstration that the appearance of Swami Dayananda was a veritable necessity.

Brethren ! I have so far taken you to the time when the Arya Samaj was established to introduce a new era in the history of the Indian people. Allow me now to tell you in as clear a manner as the time at my disposal would allow me, the different stages through which the Arya Samaj has passed.

In the first place, then, the wonderful structure of mythology and tradition, which the authors of the Puranas had built up, and which had kept enslaved the Arya world for centuries in the fetters of priestcraft, has tottered to its very base, and is sure to fall down completely ere long.

In the second place, the Arya Samaj has given battle to Christianity and Islam, neither asking nor giving quarters, and has come off so far without a single scratch on its banner. The Vedas have been criticized and criticized, and instead of suffering from the operation, the efforts of the *savants* of France, Great Britain and Germany have begun to perceive new beauties and truths in this, the oldest book extant on the face of earth. I could give you extracts without number from the writings of these *savants*, shewing that the more the Vedas are studied, the deeper and holier are the truths which they disclose.

In the third place, it has been placed in competition with the Brahma Samaj and other reformatory religious movements in India. And how has it come off in this noble competition ? While the other new religious societies are seldom known outside a small circle of initiates, and have hardly drawn the attention of the masses, the Arya Samaj, the Vedas and Dayananda Saraswati are almost household words, as much in the palaces of the nobility as in the huts of peasants. The deep sonorous voice of the *Martyr of Vedic Revival* is heard in the darkest corner of the country with as clear an intonation as does it resound on the highest

peak of the Himalayas!

But the grandest struggle of them all is still to come. There still looms at a distance the powerful giant of western agnosticism, with which it will have to engage in a hand to hand fight. It has hardly faced the giant as yet directly, but the time will come when the Vedic philosophy of the ancient Rishis, firm on its own rock of truth, shall have to stand face to face with the western agnosticism.

And here let us pause a little in order to examine whether we have not another enemy to face. There is the materialism of the west together with its pessimism and pantheism. But what danger have we to fear from each and all of them, when they are all the offshoots, in a perverted form, of the philosophy of our own clime. Foiled and baffled in the region of their birth, they have rather lost than gained from a contact with the land of their adoption. The current of western thought at the present moment shews clearly that these movements are not destined to survive the struggle of ideas which is going on. The conversion of Mrs. Besant and a host of other materialists to theosophy shews that the best minds of Europe have turned their wistful eyes energetically to the land of *Patanjali* and *Vyasa*.

But it is the agnosticism of Professor Huxley and Mr. Herbert Spencer of which I was talking. It is usually understood in our educated circles that the philosophy of Spencer has borrowed nothing from the Sanscrit literature, the oldest repository of the philosophy of human mind and the Universe. But there is no doubt of it that Mr. Spencer has drawn largely on the ancient philosophy of the Darhians, although he has done so second hand only. And that is the reason why he has stopped astounded at the very threshold of the sacred temple of Divine truth, why he has turned back scared at the very moment when the sun of

spiritual light was ready to pour its holy rays into his bosom. I wish a man of Spencer's genius had studied the Upanishads and the Vedas in original at the feet of their legitimate exponents, so that instead of landing his audience in the land of doubt and unrest, he had become the useful means of conveying them to the haven of peace and Divine Light. But let me assure you, Fellow-countrymen and Brethren, that in the wisdom of the Father-Spirit Mr. Spencer's advent is also a connecting link in the revival of the eternal truths of the spiritual world.

Gentlemen! I have not time enough, nor you the patience of going minutely through all the principles of philosophy set forth by Spencer in his *First Principles*, but it is enough to say for our present purpose that here reconciles religion and science at the threshold of the unknowable. In his *Ecclesiastical Institutions*, he hammers the idea of a personal and anthropomorphic God with right good will and proves the absurdity of the conception of a Divine will and a Divine consciousness as conceived of by the Christians and Muhammadans. But at the end of the book he says:—

“But one truth must ever grow clearer—the truth, that there is an Inscrutable existence everywhere manifested, to which he can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious, the more they are thought about, there will remain the one absolute certainty that he is ever in the presence of an Infinite and Eternal Energy from which all things proceed.”

Yes! the mystery must remain so long as frail humanity uses its senses and mind alone for the perception of the Infinite and Eternal Energy.

It was for this reason that the ancient *Rishi* in the height of spiritual bliss exclaimed:

एष सर्वेषु भूतेषु गूढात्मानं प्रकाशयति ।

दृश्यते स्वप्नया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिनः ॥

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेद्ज्ञानं आत्मनि ।

ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्तं आत्मनि ॥

Verily God has created the senses to be directed towards external objects. They can perceive only these objects and not the Eternal Spirit. The sage who desires an immortal life, withdraws his senses from their natural course and perceives the Supreme Being everywhere present.

The sages, in the ecstasy of communions, always exclaimed that "the senses cannot perceive Him; even Buddhi remains behind, for the Supreme Spirit pervading the Universe is subtler than all.

The stages of the conception of the Eternal, Omnipotent Purusha are very beautifully laid down in the Mandukyaopani-  
nishad—

जागरितस्थानो बहिः प्रज्ञः सप्ताङ्ग एकीनविंशति सुखः स्वहृत्सुखै  
स्थानरः प्रथमः पादः ॥

"The first phase is the wakeful phase. In this phase God is manifest as diffused in external nature; causing incessant interaction among the seven parts that constitute the organization of the Universe; determining the disposition of the nineteen organs of thought and correlation, that enable organisms to seek their enjoyment in gross palpable matter; and regulating, with precision and order, the physical motions of the Universe."

सप्तस्थानो अन्तः प्रज्ञः सप्ताङ्ग एकीनविंशति सुखः प्रविविक्तभुक्  
तैजसी द्वीतयः पादः ॥

"The second phase is the contemplative phase. In this phase, God is viewed as being in the interior design that fixes the relation of the seven parts to each other, or adopts the nineteen functions of correlation to the purpose



in view, thus interlinking the several ideas that constitute the design, and giving to the Universe an invisible but interior organization."

यत्र मुनो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्पुत्रम्  
दुष्टुप्रस्थानं एकी भूतः प्रज्ञानघन एवानन्दमयी आनन्दभुक् चेतो मुख  
प्राज्ञस्तृतीयः पादः ॥

"When the human soul reposes in sound slumber suspending all voluntary functions, neither willing, nor desiring, nor dreaming, he is said to be in the slumbering condition. The third phase is the slumbering phase, when like the human soul that is folded within itself, God is viewed as Himself, an embodiment of all ideas and principles, Himself all delight, enjoying but delight, only manifest in His consciousness, and endowed with the highest wisdom."

नान्तः प्रज्ञं न वहिः प्रज्ञं नीभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्  
अदृष्टमव्यवहार्यमथाह्वमलक्ष्यमचिन्त्यमव्यपदेश्यमेकालप्रत्ययसारं प्रपञ्चो  
पदमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥

"View him neither as designating interiorly, nor as diffused throughout external nature, nor in the transitional mood between both; neither embodiment of intelligence, nor fraught with volitional consciousness, but as the invisible, unimpressible, incomprehensible, undefinable, unthink-able, unknowable being, only conscious of self in self, i. e., the Absolute, and the Unconditional, with no trace of the relative or the conditional world about Him, All-calm, All-bliss, One and Only. This is the fourth, or the essential mode of existence. This is the *Atma*, the Universal Spirit, He should be known."

Behold the wonderful reconciliation of western thought and philosophy with the bold soul-lifting philosophy of the Upanishads! Herbert Spencer, Augustus Comte and a host of other speculators can but bring us to the end of the wakeful phase. There they stop. But for the sincere

searcher after truth, the Rishis of yore step forward, and take him by the hand. Then putting aside the material organs of the senses, man rises higher and higher in his existence, till he is locked up in the serene embrace of the All-blissful Father. Not until then can brother truly feel for brother and sing with the Vedic hymn—

मिदस्यः चक्षुषा सर्वाणि भूतानि समीचे ॥

May we treat all living beings with the eye of the friend.' Talk of the Kingdom of Heaven upon earth! Why, the very vitals of society are being eaten into by egotism and worldliness, not in India alone, but throughout the world.

To heal the wounds and reconcile the discords of the outer and inner world are the two-fold noble missions of the Arya Samaj in the distant future.

Brethren of the Arya Samaj! It is for you to say whether the proud satisfaction of reconciling brother to brother, of guiding him to his goal, aye, of bringing the Kingdom of Heaven upon earth, should belong to you. Whether there will be one universal religion in the future is as hard to answer as any other fact which is hidden from human insight. The actions of sages and philosophers in other climes and nations shew that they are perceiving, though dimly, the necessity and the practicability of one uniform belief in religion for the whole human race. And why it should be deemed an impossibility, I am at a loss to conceive. I may seem to be a mere visionary to you, but I have at least the satisfaction of knowing that I am giving utterance to a truth, in which I believe with the greatest sincerity and that in holding this view I am in good company. A great writer says:—

“Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the

time, may reassure himself by looking at his acts from an impersonal point of view.....He must remember that while he is a descendant of the past, he is a parent of the future, and his thoughts are as children born to him, which he may not carelessly let die. He, like every other man, may properly consider himself as one of the myriad agencies, through whom works the Unknown Cause, and when the Unknown Cause produces in him a certain belief, he is thereby authorized to profess and act out that belief."

That the above remarks are pregnant with the highest truth, none can deny. And it was a firm belief in it, which impressed Swami Dayananda with the necessity of trying to bring about the realization of a universal brotherhood, and a common religion.

Fellow-countrymen ! Our brethren in the other hemisphere are perceiving distinctly that the true mission of man upon earth is to make the ideal of a universal religious belief a reality. Will you hold yourselves aloof from the noble enterprise ? But, bear it in mind, that the Divine Light will proceed uninterrupted in its onward course. It rests with you to decide whether you will be its torch-bearers, or will fall back like cowards, abandoning the sacred banner, reared aloft by the holy hands of your own *Rishi* to the custody of other climes and nations. And now one word more before I bid you Namaste.

Brethren of the Arya Samaj ! A sacred cause has been entrusted to your care—the regeneration of our dear country, the Aryavarta of history. We have of course, done something. "Let us be careful, however, not to give ourselves up too much to the idea of our happiness and amelioration" or we may fall into two grave dangers, pride and indolence, we may conceive an over-confidence in the power and success of the human mind, in our own enlightenment, and at the same time suffer ourselves to be enervated by the luxurious ease of our condition. It appears to me that we are constantly fluctuating between a tendency to complain on light grounds, on the one hand, and to be content without reason

on the other. We have a susceptibility of spirit, a craving, an unlimited ambition in the thought, in our desire, in the movement of the imagination ; but when it comes to the practical work of life, when we are called upon to give ourselves any trouble, to make any sacrifices, to use any efforts to attain the object, our arms fall down listlessly by our side and we give the matter up in despair, with a facility equalled only by the impatience with which we had previously desired its attainment." Brethren ! The future of the Arya Samaj and with it of your country is in your hands. Selfishness has all along been the cause of India's ruin and degradation, and nothing is more necessary on our part than a proper appreciation of the value of truth, and a readiness to sacrifice all our temporal interests for it. That we may not betray our trust, we must eradicate selfishness. Neither the big talk of enlightened hypocrisy, nor the cold calculating policy of prudence can save our country from the impending evil. I assure you, brethren, nothing short of total self-abnegation can avert the sure consequences of our past folly. Let us with singleness of purpose and with unwavering fidelity obey the call of duty and truth, and refuse to recognize any compromise with policy and falsehood. Let not the bickerings of small souls divert us from the path of truth and patriotism.

Brethren and Co-workers in the same cause ! Let us take a vow on this solemn occasion—when, standing, in our heart of hearts, in the presence of the Divine Light, we feel the cause of our beloved country in peril and our noble mission in the throes of a momentous crisis—let us, I say take solemn vow with our whole hearts, our whole souls, and our whole strength to sacrifice all and every thing, even the most desires of our selfish hearts at the altar of Truth and Patriotism. God bless your undertakings !

