

LORD GAURANGA

OR

SALVATION FOR ALL

BY

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REFERENCES.

a—b.

GLOSSARY.

c—d.

P R E F A C E.

Now that steam, electricity, and the printing press have brought into closer communication the different races that inhabit the earth, and have expanded the minds of men, tending to dispel the illusion that God Almighty especially favours any particular people, it is time to proclaim to the world, that if a messenger from God appeared in Judea about nineteen hundred years ago, it is no less true that a messenger from the same God appeared in the quiet town of Navadweep (popularly known as Nadia) in Bengal some fifteen centuries later. The former is known by the name of Jesus Christ; the latter is known in India by the name of Sree Gauranga, Sree Krishna Chaitanya and several other names. If wonders attended Jesus, so also they attended Sree Gauranga of Nadia.

The Christians have conferred an inestimable obligation upon those Hindus whose faith has been affected by Western materialism, by presenting Christ to them; and they, as a grateful return, are anxious to present Sree Krishna and Sree Gauranga to the people of the West.

If it is a fact that a Messiah was born in Judea nineteen hundred years ago, it seems not unreasonable to suppose that, in other places, other Messiahs might appear at different periods of the history of the world, and in different localities. Thus, the advent of Jesus Christ establishes the possibility of the divine character of Sree Gauranga, and, in the same way, the advent of

Sree Gauranga establishes the possibility of the advent of Jesus Christ. The writer of this book had long entertained a notion that Jesus Christ was a mythical character. But when, by study, he came to believe in the reality of the heavenly mission of Sree Gauranga, he was led to admit the truth of that of Jesus Christ also. Others may be benefited in the same way.

According to the teachings of the Hindu philosophy, the advent of an avatar, (i. e. the incarnation of God upon earth) is a law of nature. In the sacred Book entitled the Bhagvat Geeta, we find a Sloka, in which Sree Krishna (God Almighty) declares : Wherever there is need of establishing the superiority of righteousness over sin I become an avatar, which means, I come down to earth to vindicate the superiority of righteousness over sin.

It is impossible to deny the principle inculcated in the above. If God sends a messenger to one place, it is natural to expect that He sends others to other places. Man is a progressive being, and he needs subtler spiritual food as he grows spiritually. What sufficed for the Jews in the days of Abraham, did not meet their requirements at the time of Jesus. Is it, then, a sacrilege to suppose, that if God Almighty sends messengers at all, He would send them at different periods of the world's history and human progress ?

Then again, belief in reports of supernatural incidents is not arrived at by natural means. For instance, who could, by means of his unaided reason alone, have believed the report that diseases were cured by blowing upon with the mouth, and by the passing of hands over the affected parts ? In India, this has been one of the ways by which diseases are sought to be cured. When for the first time we witnessed the process, we believed it to be merely the outcome of superstition. When, however, we came to know that in France Mesmer resorted to the very same seemingly strange process, for the healing of diseases, we were forced, not only to admit that there was some truth underlying Mesmerism, but also

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that similar practices, obtaining here, were likewise founded upon some natural law.

Unlikely incidents, from their very nature, do not commend themselves to our belief in the beginning ; but if similar things happen at other places and other periods, the very improbability of the occurrences tends to prove their reality. Tell an intelligent man, who has never heard either of Jesus or Gauranga, that Jesus, as generally believed in the West, was a messenger of God, and he will laugh at you. But tell him that, as alleged in the East, precisely similar incidents to those reported of Christ, were repeated in Nadia fifteen centuries later, and that, like Jesus, Sree Gauranga was, for his superhuman powers, believed to be a messenger from God, then he, if honest-minded, will have to admit, that such strange things, happening in two such widely-separated places and at two different periods, are proofs tending to establish the divine nature of the messengers and their teachings. The contention, that, if Jesus and Gauranga had been fictions, they would have been differently conceived, has also a good deal of force in it.

Prophets, if really such, must never preach contradictory doctrines ; for, there is but one God, and His laws are immutable. And, as a matter of fact, we see Jesus, Mahomed, and Sree Gauranga, agreeing in the essentials and proclaiming the same doctrines, viz., the Fatherhood of God, the brotherhood of man, the existence of a future state, and the high destiny of mankind. That the Prophets, appearing at different places and periods, have nevertheless agreed in essentials, is a proof that they are not fictions.

Foolish people quarrel over the Prophets of their respective faiths, each praising his own and belittling all others. But the unprejudiced man, who is also a seeker after the truth, will at once perceive that the Prophets, over whom their respective followers quarrel, prove only the genuineness of one another. If Jesus Christ is a Prophet, we are bound to regard Mahomed and Sree

Gauranga in the same light. If Sree Gauranga is a Prophet, we are bound to accept the reality of the mission of Jesus and Mahomed.

The denial of any widely-accepted Messiah would lead to the denial of almost every religion in the world ; for, most religious faiths are founded upon messages from above. There is a ceaseless quarrel over Messiahs, between Buddhists, Christians, and Mussulmans. If the followers of Christ claim the right of denying the reality of other Prophets, they thereby entitle the followers of the other Prophets to claim the same right of denying the genuineness of theirs. And what will be the result ? Buddhists and Mahomedans will reject Christ and only Christians uphold him ; Mahomedans will support their Prophet, while both Christians and Buddhists repudiate him ; and the same treatment will be meted out to Buddha by the followers of every other Prophet. In this manner the genuineness of every Prophet would be disproved. The Hindus accept all, and this is in accordance with the impartiality and Fatherhood attributed to the Creator.

The last of the Prophets, Sree Gauranga, has many advantages over those who preceded him. The accounts given of the life of Jesus are comparatively meagre ; the same may be said of that of Mahomed. But the sayings and doings of Sree Gauranga have been preserved for us, even to the minutest detail, by eye-witnesses, and by his immediate followers,—themselves learned and holy men of the highest character. His advent was immediately followed by the appearance of thousands of books bearing on his life and works, and the creation of thousands of saints, saintly families, and sacred places. All the data, necessary for the purpose of conclusively proving an historical fact, do exist to prove the reality of the wonderful deeds of Sree Gauranga.

Many of the localities, where the other Prophets carried on their labours, can hardly be traced now. But traces of the wanderings of Sree Gauranga are to be seen in thousands of places

throughout this country, from Agra to Cape Comorin. The place where he had chanced to pass a night became holy, as did the spot where he once had sat ; rivers changed their names because he had bathed therein ; villages were called after him because he had passed through them.

As will appear from a perusal of this book, when Sree Gauranga flourished, the Brahmins of Nadia had carried the culture of the intellect to such a pitch as had never been achieved before, either in ancient or modern times. Sree Gauranga had thus to address men of the highest intelligence and the profoundest learning, and it is therefore but natural that his teachings should be deeper and more comprehensive than those revealed to the Jews by Jesus Christ, or to the Mussulmans by Mahomed.

Prophets who have been worshipped by millions throughout successive ages, cannot be considered as men who would be likely to deceive their followers by false pretensions. Since, therefore, Jesus said that he was the son of God, we are bound to accept him as such ; and since Mahomed announced himself as the *do*st or friend of God, we are similarly bound to take him at his word.

Sree Gauranga lived as the meekest and humblest of devotees ; but the hundreds of thousands who followed him, among whom were men of the highest position, regarded him as an Avatar of Almighty Himself, who had come upon earth to show His people what sort of Being He was and how it was possible for a human creature to associate with Him.

Why he was regarded by the highest men in the land as an Avatar of God Almighty Himself, will be explained in detail in this book. I may, however, mention here that his character, his presence, and his mental powers were such as to compel men of the highest intellect to worship him as a divine Being. He was so perfect a Being, physically, mentally, and spiritually, that the excellence, that was seen in him, was considered to be above

the reach of humanity. It was thought that if it ever pleased God Almighty to appear among mankind in the character of a human being, He could not present Himself in a more delectable or excellent form than that of Sree Gauranga. His powers were more than human ; his presence, look, or touch converted the cruelest of men and the most hardened of sinners into saints. Kings, princes, ministers, warriors, and savants deserted society and became ascetics at his bidding. His teachings revealed to the gaze of man a wonderful and beautiful world, the existence of which had never before been suspected by them.

As previously stated, millions (many of whom belonged to the highest ranks of society in India) worshipped Sree Gauranga as God Almighty Himself. But whether he was in truth God Almighty Himself, or only a messenger from Him, is not the point at issue. If it can be established that he brought a message from God, this fact in itself will have conferred an inestimable blessing upon mankind. The important point to be established is that the message, which he proclaimed as coming from God, is not a fiction but a reality. That point cannot be established quite conclusively of Christ from the accounts given of him, partly because these are meagre, and partly for other reasons. But it can be done conclusively in regard to Sree Gauranga from facts in his life.

Thus the life of Sree Gauranga is valuable to all mankind. It contains incidents to establish the fact that God Almighty does send messages of love to mankind. If this point is once established, the destiny of man becomes happy indeed. For, the reality of a message of love from God means the acquisition of all that is required by man to render him happy. It means that God is kind and affectionate, and that man is immortal and his destiny great. If man be assured of an everlasting happy future, the transient miseries of this world will no longer disconcert or vex him.

Reader ! Let us not quarrel over our respective Prophets, and needlessly bring discord in, where there ought to be only harmony.

We are all children of the same Father, Who has wealth and love enough to provide for all, according to their requirements. A professed Christian is not a true Christian, if he has no faith. We have no desire to wrest a Christian from the bosom of Christ in order to transfer him to that of Sree Gauranga. Our object is to preserve the kingdom of Christ and not to destroy it. A study of the life of the Nadia Avatar will only confirm the faith of an unbelieving Christian in Christ, and of a sceptic in the reality of a beneficent God and of a future life. This much, however, we claim for the Avatar of Nadia that he had to address himself to a more advanced audience than the Prophet of Judea had to do.

The ways of God are mysterious. The only wealth that a man has is his religion. Religion ! what untold treasure lies hidden in that oft-repeated and misunderstood word ! Lands, gold, position, and the like are only transient and delusive blessings to mankind. Sree Gauranga appeared in India, and his doings and sayings have been hitherto kept hidden from the rest of mankind. Is it possible that his great work in India should for ever remain a sealed book to other nations ? Can the work of God prove abortive ? Who knows but that India was conquered so that this Nadia Prophet's message might be proclaimed to the world ? For, what can be a greater blessing to mankind than the assurance that God does send messages of love to humanity ?

Nadia's message is particularly addressed to those who have no faith in religion, God, and an after-world. These may, by a perusal of the life of Sree Gauranga, come to realize that, not only is there a God, but that He loves man more than a father loves his child or a wife loves her husband, and that He destined man for high purposes,—to make him His everlasting and dear companion in His eternal home of peace and ever-increasing joy.

If the gifted races of the West have devoted all their energies

to the solution of the mysteries which surround the material universe, the Hindus have devoted themselves from time immemorial to the solution of the mysteries which appertain to the spiritual nature of man. The highest intellectual efforts of the Hindus in this direction culminated in Vedantism, Buddhism, and other similar cults or systems of philosophy,—all of which ended disastrously, chiefly for the reason that they were supposed, unjustly we think, to teach the extinction of the soul after death. The principles of these systems are not unknown to the people of the West. But the emotional side of human nature, as it has been examined by the Hindus, and analysed, developed, and utilized for purposes of salvation, is perhaps altogether unknown to them. It was Sree Gauranga who first went, as it were, to the very bottom of the subject, and taught his followers to regard with abhorrence and loathing the doctrine which makes the extinction of the soul,—or, what is practically the extinction of the soul—the goal of life. As we have already said, his doctrine reveals not only a new but a fascinating world to humanity.

The writer of this book deeply regrets that his imperfect knowledge of the English language, and the untranslatable nature of many of the ideas with which he has had to deal, have made it impossible for him to do full justice to the subject which he has taken in hand. He craves the reader's indulgence for the manifold defects due to these causes, which the perusal of his pages will disclose to him.

May His blessings be showered upon mankind! May we realise that we are all brethren, sons of the same Father, and that we are destined to live in peace and harmony with one another, and forbear from quarrelling over transient and therefore worthless possessions! May we realise that the object of human life is the attainment of God!