VEDANTIMS, BRAHMISM, AND CHRISTIANITY, EXAMINED AND COMPARED: A PRIZE ESSAY

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JOSEPH MULLENS

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A PRIZE ESSAY.

BY THE

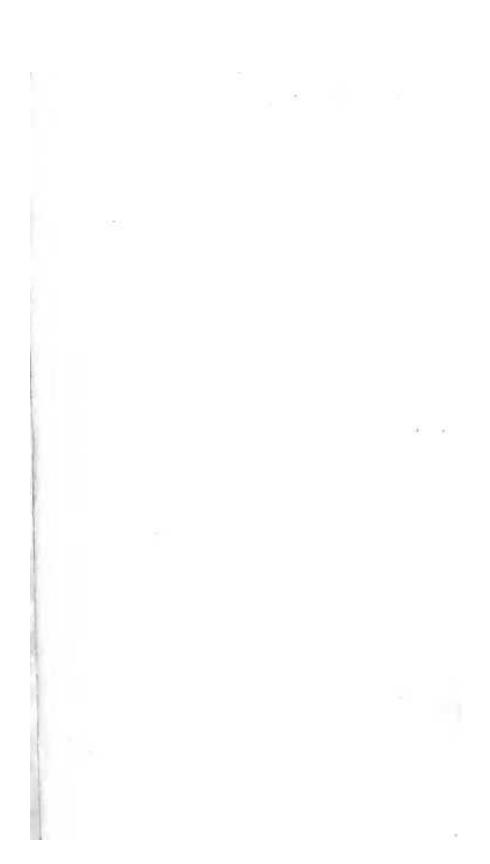
REV. JOSEPH MULLENS,

MISSIONARY OF THE LONDON MISSIONARY SOCIETY.

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1852.



ADVERTISEMENT.

In September, 1849, the Committee of the Calcutta Christian Tract and Book Society issued the following notice:

"It is proposed to award a Prize of Three Hundred Rupees to the best Essay, either in English or Bengali, on Vedantism, or the systems included under that name.

"The Essayist will be required to give an account of the Origin and Antiquity of Vedántism, and of its true characters and dogmas, illustrated by copious quotations from Vyása and his followers; and to discuss in like manner the question whether any such system is really to be found in the Vedas.

"He will then examine whether the modern system so called, as taught in the Brámha Sabha, be identical with the Vedánta of Vyása; and if not, what its peculiar doctrines are, and on what foundation they rest.

"Finally, the Essayist will be required to point out the insuperable difficulties which lie in the way of receiving either of these systems as a revelation from God; and to contrast them with Christianity, as adapted to be the religion of mankind."

The present Essay was among others written in reply to this notice, and to it the prize was awarded.

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VEDANTISM, BRAHMISM,

AND

CHRISTIANITY.

INTRODUCTION.

DURING the past few years, the spread of English Education, of European Science, and of moral and religious truth, in Bengal, has produced a most powerful impression upon native society. Great numbers of young men, especially in Calcutta and its neighbourhood, have given up a blind and bigoted attachment to the idolatrous system long honoured by their forefathers; and have exhibited an anxiety to seek a better and purer faith. With their enlarged views of scientific and moral truth, with a finer standard of judgment than that possessed by their untaught countrymen, in all that concerns their best interests, it was impossible that they should continue to receive, in silence and respect, the legends which their ancestors devoured without question. Looking at Puranic Hinduism any way, they can see only foolish theories, abominable gods, sensual worship and degrading dogmas, leaving fearful traces of evil in the character and practice of their unthinking worshippers. While believing that in the creation of the Universe is seen the most glorious proof of the power and wisdom of God, they learn from the description of it in the Shastras, the most humiliating evidences of his indecision, imbecility and folly. While believing that God is one, they find two rival deities claiming their regard, and sometimes quarrelling with each other. While believing that God is all-wise, they find that Brahmá knew