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Sree Krishna: The Lord of Love

Svāmī Bābā Premānanda Bhārati

Introduction
by
Gerald Carney, PhD

Edited, annotated, and introduced
by
Neal Delmonico, PhD

Blazing Sapphire Press
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Part I

Śrī Kṛṣṇa: the Lord of Love

Part II

The Life of Śrī Kṛṣṇa

Part III

The Teachings of Śrī Kṛṣṇa

Part IV

Appendices

Appendix A

Supporting Texts

A.1 Hesiod on the Ages

A.1.1 From *Works and Days*

(ll. 106-108) Or if you will,¹ I will sum you up another tale well and skillfully – and do you lay it up in your heart, – how the gods and mortal men sprang from one source.

(ll. 109-120) First of all the deathless gods who dwell on Olympus made a golden race of mortal men who lived in the time of Cronos when he was reigning in heaven. And they lived like gods without sorrow of heart, remote and free from toil and grief: miserable age rested not on them; but with legs and arms never failing they made merry with feasting beyond the reach of all evils. When they died, it was as though they were overcome with sleep, and they had all good things; for the fruitful earth unforced bare them fruit abundantly and without stint. They dwelt in ease and peace upon their lands with many good things, rich in flocks and loved by the blessed gods.

(ll. 121-139) But after earth had covered this generation – they are called pure spirits dwelling on the earth, and are kindly, delivering from harm, and guardians of mortal men; for they roam everywhere over the earth, clothed in mist and keep watch on judgements and cruel deeds, givers of wealth; for this royal right also they received; – then they who dwell on Olympus made a second generation which was of silver and less noble by far. It was like the golden race neither in body nor in spirit. A child was brought up at his good mother's side an hundred years, an utter simpleton, playing childishly in his own home. But when they were full grown and were come to the full measure of their prime, they lived only a little time in sorrow because of their foolishness, for they could not keep from sinning and from wronging one another, nor

¹Translation by Hugh G. Evelyn-White [1914], from the *Internet Sacred Text Archive* at <http://www.sacred-texts.com/cla/hesiod/works.htm>.

would they serve the immortals, nor sacrifice on the holy altars of the blessed ones as it is right for men to do wherever they dwell. Then Zeus the son of Cronos was angry and put them away, because they would not give honour to the blessed gods who live on Olympus.

(ll. 140-155) But when earth had covered this generation also — they are called blessed spirits of the underworld by men, and, though they are of second order, yet honour attends them also — Zeus the Father made a third generation of mortal men, a brazen race, sprung from ash-trees (4); and it was in no way equal to the silver age, but was terrible and strong. They loved the lamentable works of Ares and deeds of violence; they ate no bread, but were hard of heart like adamant, fearful men. Great was their strength and unconquerable the arms which grew from their shoulders on their strong limbs. Their armour was of bronze, and their houses of bronze, and of bronze were their implements: there was no black iron. These were destroyed by their own hands and passed to the dank house of chill Hades, and left no name: terrible though they were, black Death seized them, and they left the bright light of the sun.

(ll. 156-169b) But when earth had covered this generation also, Zeus the son of Cronos made yet another, the fourth, upon the fruitful earth, which was nobler and more righteous, a god-like race of hero-men who are called demi-gods, the race before our own, throughout the boundless earth. Grim war and dread battle destroyed a part of them, some in the land of Cadmus at seven-gated Thebe when they fought for the flocks of Oedipus, and some, when it had brought them in ships over the great sea gulf to Troy for rich-haired Helen's sake: there death's end enshrouded a part of them. But to the others father Zeus the son of Cronos gave a living and an abode apart from men, and made them dwell at the ends of earth. And they live untouched by sorrow in the islands of the blessed along the shore of deep swirling Ocean, happy heroes for whom the grain-giving earth bears honey-sweet fruit flourishing thrice a year, far from the deathless gods, and Cronos rules over them (5); for the father of men and gods released him from his bonds. And these last equally have honour and glory.

(ll. 169c-169d) And again far-seeing Zeus made yet another generation, the fifth, of men who are upon the bounteous earth.

(ll. 170-201) Thereafter, would that I were not among the men of the fifth generation, but either had died before or been born afterwards. For now truly is a race of iron, and men never rest from labour and sorrow by day, and from perishing by night; and the gods shall lay sore trouble upon them. But, notwithstanding, even these shall have some good mingled with their evils. And Zeus will destroy this race of mortal men also when they come to have grey hair on the temples at their birth. The father will not agree with his children, nor the children with their father, nor guest with his host, nor comrade with comrade; nor will brother be dear to brother as aforetime. Men will dishonour their parents as they grow quickly old, and will carp at them, chiding them with bitter words, hard-hearted they, not knowing the fear of the gods. They will not repay their aged parents the cost of their nurture, for might shall be

their right; and one man will sack another's city. There will be no favour for the man who keeps his oath or for the just or for the good; but rather men will praise the evil-doer and his violent dealing. Strength will be right and reverence will cease to be; and the wicked will hurt the worthy man, speaking false words against him, and will swear an oath upon them. Envy, foul-mouthed, delighting in evil, with scowling face, will go along with wretched men one and all. And then Aidos and Nemesis, with their sweet forms wrapped in white robes, will go from the wide-pathed earth and forsake mankind to join the company of the deathless gods; and bitter sorrows will be left for mortal men, and there will be no help against evil.

A.2 Ovid on the Ages

A.2.1 From the *Metamorphoses*

A.2.1.1 The Golden Age

The golden age was first; when Man yet new,²
 No rule but uncorrupted reason knew:
 And, with a native bent, did good pursue.
 Unforc'd by punishment, un-aw'd by fear,
 His words were simple, and his soul sincere;
 Needless was written law, where none oppress:
 The law of Man was written in his breast:
 No suppliant crowds before the judge appear'd,
 No court erected yet, nor cause was heard:
 But all was safe, for conscience was their guard.
 The mountain-trees in distant prospect please,
 E're yet the pine descended to the seas:
 E're sails were spread, new oceans to explore:
 And happy mortals, unconcern'd for more,
 Confin'd their wishes to their native shore.
 No walls were yet; nor fence, nor mote, nor mound,
 Nor drum was heard, nor trumpet's angry sound:
 Nor swords were forg'd; but void of care and crime,
 The soft creation slept away their time.
 The teeming Earth, yet guiltless of the plough,
 And unprovok'd, did fruitful stores allow:
 Content with food, which Nature freely bred,

²Ovid, *Metamorphoses*, Book One, translated into English verse under the direction of Sir Samuel Garth by John Dryden, Alexander Pope, Joseph Addison, William Congreve and other eminent hands. Found at the *Internet Sacred Text Archive* at <http://www.sacred-texts.com/cla/ovid/meta/index.htm>.

On wildings and on strawberries they fed;
 Cornels and bramble-berries gave the rest,
 And falling acorns furnish'd out a feast.
 The flow'rs unsown, in fields and meadows reign'd:
 And Western winds immortal spring maintain'd.
 In following years, the bearded corn ensu'd
 From Earth unask'd, nor was that Earth renew'd.
 From veins of vallies, milk and nectar broke;
 And honey sweating through the pores of oak.

A.2.1.2 The Silver Age

But when good Saturn, banish'd from above,
 Was driv'n to Hell, the world was under Jove.
 Succeeding times a silver age behold,
 Excelling brass, but more excell'd by gold.
 Then summer, autumn, winter did appear:
 And spring was but a season of the year.
 The sun his annual course obliquely made,
 Good days contracted, and enlarg'd the bad.
 Then air with sultry heats began to glow;
 The wings of winds were clogg'd with ice and snow;
 And shivering mortals, into houses driv'n,
 Sought shelter from th' inclemency of Heav'n.
 Those houses, then, were caves, or homely sheds;
 With twining oziars fenc'd; and moss their beds.
 Then ploughs, for seed, the fruitful furrows broke,
 And oxen labour'd first beneath the yoke.

A.2.1.3 The Brazen Age

To this came next in course, the brazen age:
 A warlike offspring, prompt to bloody rage,
 Not impious yet...

A.2.1.4 The Iron Age

Hard steel succeeded then:
 And stubborn as the metal, were the men.
 Truth, modesty, and shame, the world forsook:
 Fraud, avarice, and force, their places took.
 Then sails were spread, to every wind that blew.

Raw were the sailors, and the depths were new:
 Trees, rudely hollow'd, did the waves sustain;
 E're ships in triumph plough'd the watery plain.
 Then land-marks limited to each his right:
 For all before was common as the light.
 Nor was the ground alone requir'd to bear
 Her annual income to the crooked share,
 But greedy mortals, rummaging her store,
 Digg'd from her entrails first the precious ore;
 Which next to Hell, the prudent Gods had laid;
 And that alluring ill, to sight display'd.
 Thus cursed steel, and more accursed gold,
 Gave mischief birth, and made that mischief bold:
 And double death did wretched Man invade,
 By steel assaulted, and by gold betray'd,
 Now (brandish'd weapons glittering in their hands)
 Mankind is broken loose from moral bands;
 No rights of hospitality remain:
 The guest, by him who harbour'd him, is slain,
 The son-in-law pursues the father's life;
 The wife her husband murders, he the wife.
 The step-dame poyson for the son prepares;
 The son inquires into his father's years.
 Faith flies, and piety in exile mourns;
 And justice, here opprest, to Heav'n returns.

A.3 The Hymn to Puruṣa (Giant Man, Viṣṣu) (Ṛg Veda, 10.90)

1. Thousand-headed is Puruṣa,³ thousand-eyed, thousand-footed. He covered the earth on all sides and stood above it the space of ten fingers.
2. Puruṣa alone is all this, what has been and what is to be, and he is the lord of immortals, who grow further by means of food.
3. Such is his greatness, and greater than this is Puruṣa: a quarter of him is all beings, three-quarters of him the immortal in heaven.
4. Three-quarters of Puruṣa went upward, but a quarter of him was here below. From that he spread out in all directions into what eats and does not eat.

³This translation is taken from Walter H. Maurer's book *Pinnacles of India's Past: selections from the Rgveda*, pp. 271-272. (Amsterdam, Philadelphia: Benjamins, 1986)

5. From that Virāj was born; from Virāj, Puruṣa. When he was born, he extended beyond the earth, behind and also in front.

6. When with Puruṣa as oblation the gods offered a sacrifice, the spring was its clarified butter, the summer the fuel, the autumn the oblation.

7. A sacrifice on the sacred grass they sprinkled him, Puruṣa, who was born in the beginning. With him the gods sacrificed, the Sādhyas and seers.

8. From that sacrifice, a total offering, was brought together the clotted butter. It made the beasts: those of the air, of the forest, and of the village.

9. From that sacrifice, a total offering, the Hymns of Praise and the Chants were born; the metres were born from it; the Sacrificial Formula from it was born.

10. From it the horses were born and whatsoever have incisor teeth in both jaws. The cows were born from it. From it were born the goats and sheep.

11. When they portioned out Puruṣa, in how many ways did they distribute him? What is his mouth called, what his arms, what his thighs, what are his feet called?

12. His mouth was the Brāhmaṇa, his arms were made the Rājanya, what was his thighs was made the Vaiśya, from his feet the Śūdra was born.

13. The moon from his mind was born; from his eye the sun was born; from his mouth both Indra and Agni; from his breath the wind was born.

14. From his navel was the atmosphere; from his head the heaven evolved; from his feet the earth; the directions from his ear. Thus they fashioned the worlds.

15. Seven were his altar-sticks; thrice seven faggots were made, when the gods, offering the sacrifice, tied Puruṣa as their victim.

16. The gods sacrificed with the sacrifice to the sacrifice. These were the first rites. These powers reached the firmament, where the ancient Sādhyas are and also the gods.

A.4 Mahābhārata

A.4.1 The Forest Book (3), Chapter 187

Then the virtuous king Yudhiṣṭhira in all humility again enquired of the illustrious Mārkaṇḍeya, saying:⁴

“O great Muni, thou hast seen many thousands of ages pass away. In this world there is none so longlived as thou! O best of those that have attained the knowledge of Supreme Spirit, there is none equal to thee in years except the great-minded Brahmā living in the most exalted place. Thou, O Brāhmaṇa, worshippest Brahmā at the time of the great dissolution of the universe, when this world is without sky and without the

⁴These are the complete Chapters 187-9 of the *Mahābhārata*, Forest Book, in the translation of Ganguly. The entire text of Ganguly's translation is found at the *Internet Sacred Text Archive* at <http://www.sacred-texts.com/hin/maha/index.htm>. In Van Buitenen's version, they are Chapters 186-8. Bhāratī cites portions of these chapters in various places of his work.

gods and Dānavas. And when that cataclysm ceaseth and the grandsire awaketh, thou alone, O regenerate ṛṣi, beholdest Brahmā duly re-create the four orders of beings after having filled the cardinal points with air and consigned the waters to their proper place. Thou, O great Brāhmaṇa, hast worshipped in his presence the great Lord and grandsire of all creatures with soul rapt in meditation and entirely swallowed up in him! And, O Brāhmaṇa, thou hast many a time witnessed with thy eyes, the primeval acts of creation, and, plunged in severe ascetic austerities, thou hast also surpassed the Prajāpatis themselves! Thou art esteemed as one who is nearest to Nārāyaṇa, in the next world. Many a time in days of yore hast thou beheld the Supreme Creator of the universe with eyes of spiritual abstraction and renunciation, having first opened thy pure and lotus-like heart—the only place where the multiform Viṣṇu of universal knowledge may be seen! It is for this, O learned ṛṣi, by the grace of God, neither all-destroying death, nor dotage that causeth the decay of the body, hath any power over thee! When neither the sun, nor the moon, nor fire, nor earth, nor air, nor sky remains, when all the world being destroyed looketh like one vast ocean, when the gods and *asuras* and the great *uraḡas* are annihilated, and when the great-minded Brahmā, the lord of all creatures, taking his seat on a lotus flower, sleepeth there, then thou alone remainest to worship him!

“And, O best of Brāhmaṇas, as thou hast seen all this that occurred before, with thy own eyes. And thou alone hast witnessed many things by the senses, and never in all the worlds hath there been any thing unknown to thee! Therefore do I long to hear any discourse explaining the causes of things!”

Mārkaṇḍeya replied:

“Indeed, I shall explain all, after having bowed down to that self-existent, primordial being, who is eternal and undeteriorating and inconceivable, and who is at once vested with and divested of attributes. O tiger among men, this Janārdana attired in yellow robes is the grand mover and creator of all, the soul and framer of all things, and the lord of all! He is also called the great, the incomprehensible, the wonderful and the immaculate. He is without beginning and without end, pervades all the world, is unchangeable and undeteriorating. He is the creator of all, but is himself uncreate and is the cause of all power. His knowledge is greater than that of all the gods together. O best of kings and pre-eminent of men, after the dissolution of the universe, all this wonderful creation again comes into life. Four thousand years have been said to constitute the Kṛta-yuga. Its dawn also, as well as its eve, hath been said to comprise four hundred years. The Tretā-yuga is said to comprise three thousand years, and its dawn, as well as its eve, is said to comprise three hundred years. The *yuga* that comes next is called Dvāpara, and it hath been computed to consist of two thousand years. Its dawn, as well as its eve, is said to comprise two hundred years. The next *yuga*, called Kali, is said to comprise one thousand years and its dawn, as well as eve, is said to comprise one hundred years. Know, O king, that the duration of the dawn is the same as that of the eve of a *yuga*. And after the Kali-yuga is over, the Kṛta-yuga comes again.

A cycle of the *yugas* thus comprised a period of twelve thousand years. A full thousand of such cycles would constitute a day of *Brahmā*. O tiger among men, when all this universe is withdrawn and ensconced within its home—the creator himself—that disappearance of all things is called by the learned to be universal destruction.

“O bull of the *Bhārata* race, towards the end of the last mentioned period of one thousand years, i.e., when the period wanted to complete a cycle is short, men generally become addicted to falsehood in speech. O son of *Pṛthā*, then sacrifices and gifts and vows, instead of being performed by principals are suffered to be performed by representatives! *Brāhmaṇas* then perform acts that are reserved for the *Śūdras*, and the *Śūdras* betake themselves to the acquisition of wealth. Then *Kṣatriyas* also betake themselves to the practice of religious acts. In the *Kali* age, the *Brāhmaṇas* also abstain from sacrifices and the study of the *Vedas*, are divested of their staff and deer-skin, and in respect of food become omnivorous. And, o son, the *Brāhmaṇas* in that age also abstain from prayers and meditation while the *Śūdras* betake themselves to these! The course of the world looketh contrary, and indeed, these are the signs that foreshadow the universal destruction. And, o lord of men, numerous *mleccha* kings then rule over the earth! And those sinful monarchs, addicted to false speech, govern their subjects on principles that are false. The *Andhras*, the *Śakas*, the *Pulindas*, the *Yavanas*, the *Kambhojas*, the *Bālhikas* and the *Abhīras*, then become, o best of men, possessed of bravery and the sovereignty of the earth. This, O tiger among men, becometh the state of the world during the eve, O *Bhārata*, of the *Kali* age! Not a single *Brāhmaṇa* then adhereth to the duties of his order. And the *Kṣatriyas* and the *Vaiśyas* also, O monarch, follow practices contrary to those that are proper for their own orders. And men become short-lived, weak in strength, energy, and prowess; and endued with small might and diminutive bodies, they become scarcely truthful in speech. And the human population dwindles away over large tracts of country, and the regions of the earth, North and South, and East and West, become crowded with animals and beasts of prey. And during this period, they also that utter *Brahman*, do so in vain. The *Śūdras* address *Brāhmaṇas*, saying, *Bho* [Hey!], while the *Brāhmaṇas* address *Śūdras*, saying ‘Respected Sir.’

“And, o tiger among men, at the end of the *yuga*, animals increase enormously. And, O king, odors and perfumes do not then become so agreeable to our sense of scent, and, O tiger among men, the very tastes of things do not then so well accord with our organs of taste as at other periods! And, O king, women then become mothers of numerous progeny, endued with low statures, and destitute of good behaviour and good manners. And they also make their very mouths serve the purposes of the organ of procreation. And famine ravages the habitations of men, and the highways are infested by women of ill fame, while females in general, O king, become at such periods hostile to their lords and destitute of modesty! And, O king, the very kine at such periods yield little milk, while the trees, sat over with swarms of crows, do not produce many flowers and fruits. And, O lord of the earth, regenerate classes, tainted with the

sin of slaying Brāhmaṇas, accept gifts from monarchs that are addicted to falsehood in speech. And filled with covetousness and ignorance, and bearing on their persons the outward symbols of religion, they set out on eleemosynary rounds, afflicting the people of the Earth. And people leading domestic lives, afraid of the burden of taxes, become deceivers, while Brāhmaṇas, falsely assuming the garb of ascetics, earn wealth by trade, with nails and hair unpared and uncut. And, O tiger among men, many of the twice-born classes become, from avarice of wealth, religious mendicants of the Brahmacārin order. And, O monarch, men at such periods behave contrary to the modes of life to which they betake themselves, and addicted to intoxicating drinks and capable of violating the beds of their preceptors, their desires are all of this world, pursuing matters ministering to the flesh and the blood. And O tiger among men, at such period the asylums of ascetics become full of sinful and audacious wretches ever applauding lives of dependence.

“And the illustrious chastiser of Paka never showers rain according to the seasons and the seeds also that are scattered on earth, do not, O Bhārata, all sprout forth. And men, unholy in deed and thought, take pleasure in envy and malice. And, O sinless one, the earth then becometh full of sin and immorality. And, O lord of the earth, he that becometh virtuous at such periods doth not live long. Indeed, the earth becometh reft of virtue in every shape. And, O tiger among men, the merchants and traders then full of guile, sell large quantities of articles with false weights and measures. And they that are virtuous do not prosper; while they that are sinful prosper exceedingly. And virtue loseth her strength while sin becometh all powerful. And men that are devoted to virtue become poor and short-lived; while they that are sinful become long-lived and win prosperity. And in such times, people behave sinfully even in places of public amusements in cities and towns. And men always seek the accomplishment of their ends by means that are sinful. And having earned fortunes that are really small they become intoxicated with the pride of wealth. And O monarch, many men at such periods strive to rob the wealth that hath from trust been deposited with them in secrecy. And wedded to sinful practices, they shamelessly declare—there is nothing in deposit. And beasts of prey and other animals and fowl may be seen to lie down in places of public amusement in cities and towns, as well as in sacred edifices. And, O king, girls of seven or eight years of age do then conceive, while boys of ten or twelve years beget offspring. And in their sixteenth year, men are overtaken with decrepitude and decay and the period of life itself is soon outrun. And, O king, when men become so short-lived, more youths act like the aged; while all that is observable in youth may be noticed in the old. And women given to impropriety of conduct and marked by evil manners, deceive even the best of husbands and forget themselves with menials and slaves and even with animals. And, O king, even women that are wives of heroes seek the companionship of other men and forget themselves with these during the lifetime of their husbands.

“O king, towards the end of those thousands of years constituting the four yugas

and when the lives of men become so short, a drought occurs extending for many years. And then, O lord of the earth, men and creatures endued with small strength and vitality, becoming hungry die by thousands. And then, O lord of men, seven blazing suns, appearing in the firmament, drink up all the waters of the earth that are in rivers or seas. And, O bull of the Bhārata race, then also everything of the nature of wood and grass that is wet to dry, is consumed and reduced to ashes. And then, O Bhārata, the fire called Samvartaka impelled by the winds appeareth on the earth that hath already been dried to cinders by the seven suns. And then that fire, penetrating through the earth and making its appearance, in the nether regions also, begetteth great terror in the hearts of the gods, the Dānavas and the Yakṣas. And, O lord of the earth, consuming the nether regions as also everything upon this earth that fire destroyeth all things in a moment. And that fire called Samvartaka aided by that inauspicious wind, consumeth this world extending for hundreds and thousands of *yojanas*.⁵ And that lord of all things, that fire, blazing forth in effulgence consumeth this universe with gods and Asuras and Gandharvas and Yakṣas and snakes and Rākṣasas.

“And there rise in the sky deep masses of clouds, looking like herds of elephants and decked with wreaths of lightning that are wonderful to behold. And some of those clouds are of the hue of the blue lotus; and some are of the hue of the water-lily; and some resemble in tint the filaments of the lotus and some are purple and some are yellow as turmeric and some of the hue of the crows’ egg. And some are bright as the petals of the lotus and some red as vermillion. And some resemble palatial cities in shape and some herds of elephants. And some are of the form of lizards and some of crocodiles and sharks. And, O king, the clouds that gather in the sky on the occasion are terrible to behold and wreathed with lightning, roar frightfully. And those vapoury masses, charged with rain, soon cover the entire welkin. And, O king, those masses of vapour then flood with water the whole earth with her mountains and forests and mines. And, O bull among men, urged by the Supreme Lord those clouds roaring frightfully, soon flood over the entire surface of the earth. And pouring in a great quantity of water and filling the whole earth, they quench that terrible inauspicious fire (of which I have already spoken to thee).

“And urged by the illustrious Lord those clouds filling the earth with their down-pour shower incessantly for twelve years. And then, O Bhārata, the ocean oversteps his continents, the mountains sunder in fragments, and the earth sinks under the increasing flood. And then moved on a sudden by the impetus of the wind, those clouds wander along the entire expanse of the firmament and disappear from the view. And then, O ruler of men, the self-create Lord—the first cause of everything—having his abode in the lotus, drinketh those terrible winds and goeth to sleep, O Bhārata!

“And then when the universe becomes one dead expanse of water, when all mobile and immobile creatures have been destroyed, when the gods and the Asuras cease to be, when the Yakṣas and the Rākṣasas are no more, when man is not, when trees

⁵ A *yojana* is a distance of about nine miles.

and beasts of prey have disappeared, when the firmament itself has ceased to exist, I alone, O lord of the earth, wander in affliction. And, O best of kings, wandering over that dreadful expanse of water, my heart becometh afflicted in consequence of my not beholding any creature! And, O king, wandering without cessation, through that flood, I become fatigued, but I obtain no resting place! And some time after I behold in that expanse of accumulated waters a vast and wide-extending banian tree, O lord of earth! And I then behold, O Bhārata, seated on a conch, O king, overlaid with a celestial bed and attached to a far-extended bough of that banian, a boy, O great king, of face fair as the lotus or the moon, and of eyes, O ruler of men, large as petals of a full blown lotus! And at this sight, O lord of earth, wonder filled my heart. And I asked myself, 'How doth this boy alone sit here when the world itself hath been destroyed?' And, O king, although I have full knowledge of the past, the present, and the future, still I failed to learn anything of this by means of even ascetic meditation. Endued with the lustre of the Atasi flower, and decked with the mark of Śrīvatsa, he seemed to me to be like the abode of Lakṣmī, herself.

"And that boy, of eyes like the petals of the lotus, having the mark of Śrīvatsa, and possessed of blazing effulgence, then addressed me in words highly pleasant to the ear, saying, 'O sire, I know thee to be fatigued and desirous of rest. O Mārkaṇḍeya of Bhṛgu's race, rest thou here as long as thou wishest. O best of *munis*, entering within my body, rest thou there. That hath been the abode assigned to thee by me. I have been pleased with thee.' Thus addressed by that boy, a sense of total disregard possessed me in respect both of my long life and state of manhood. Then that boy suddenly opened his mouth, and as fate would have it, I entered his mouth deprived of the power of motion. But, O king, having suddenly entered into the stomach of that boy, I behold there the whole earth teeming with cities and kingdoms. And, O best of men, while wandering through the stomach of that illustrious one, I behold the Gaṅgā, the Śatadru, the Sītā, the Yamunā, and the Kauṣikī; the Carmaṇvatī, the Ve-travatī; the Candrabhāgā, the Sarasvatī, the Sindhu, the Vipāśā, and the Godāvarī; the Vasvokasāra, the Nalinī and the Narmadā; the Tāmṛā, and the Veṇṇā also of delightful current and sacred waters; the Suveṇā, the Kṛṣṇa-veṇā, the Irāmā, and the Mahānadi; the Vitastī, O great king, and that large river, the Kāverī; the one also, O tiger among men, the Viśālyā, and the Kāmpunā also. I beheld all these and many other rivers that are on the earth!

"And, O slayer of foes, I also beheld there the ocean inhabited by alligators and sharks, that mine of gems, that excellent abode of waters. And I beheld there the firmament also, decked with the sun and the moon, blazing with effulgence, and possessed of lustre of fire of the sun. And I beheld there, O king, the earth also, graced with woods and forests. And, O monarch, I beheld there many Brāhmaṇas also, engaged in various sacrifices; and the Kṣatriyas engaged in doing good to all the orders; and the Vaiśyas employed in pursuits in agriculture; and the Śūdras devoted to the service of the regenerate classes. And, O king, while wandering through the stomach

of that high-souled one, I also beheld the Himāvat and the mountains of Hemakūṭa. And I also saw Niśāda, and the mountains of Śveta abounding in silver. And, O king, I saw there the mountain Gandhamadana, and, O tiger among men, also Mandāra and the huge mountains of Nīla. And, O great king, I saw there the golden mountains of Meru and also Mahendra and those excellent mountains called the Vindhyaś. And I beheld there the mountains of Malaya and of Paripātra also. These and many other mountains that are on earth were all seen by me in his stomach. And all these were decked with jewels and gems. And, O monarch, while wandering through his stomach, I also beheld lions and tigers and boars and, indeed, all other animals that are on earth, O great king!

“O tiger among men, having entered his stomach, as I wandered around, I also beheld the whole tribe of the gods with their chief Śakra, the Sādhyaś, the Rudraś, the Ādityaś, the Guhyakaś, the Piṭṛaś, the snakeś and the Nāgaś, the feathery tribes, the Vāsuś, the Āśvinaś, the Gandharvaś, the Apsaraś, the Yakṣaś, the Ṛṣiś, the hordes of the Daityaś and the Dānavaś, and the Nāgaś also. O king, and the sons of Siṅghika and all the other enemies of the gods; indeed what else of mobile and immobile creatures may be seen on earth, were all seen by me, O monarch, within the stomach of that high-souled one. And, O lord, living upon fruits I dwelt within his body for many centuries wandering over the entire universe that is there. Never did I yet, O king, behold the limits of his body.

“And when, O lord of earth, I failed to measure the limits of that high-souled one’s body, even though I wandered within him continuously in great anxiety of mind. I then, in thought and deed, sought the protection of that boon-giving and pre-eminent deity, duly acknowledging his superiority. And when I had done this, O king, I was suddenly projected (from within his body) through that high-souled one’s open mouth by means, O chief of men, of a gust of wind. And, O king, I then beheld seated on the branch of that very banian that same being of immeasurable energy, in the form of a boy with the mark of Śrīvatsa (on his breast) having, O tiger among men, swallowed up the whole universe. And that boy of blazing effulgence and bearing the mark of Śrīvatsa and attired in yellow robes, gratified with me, smilingly addressed me, saying, ‘O Mārkaṇḍeya, O best of *munis*, having dwelt for some time within my body, thou hast been fatigued! I shall however speak unto thee.’ And as he said this to me, at that very moment I acquired a new sight, so to speak, in consequence of which I beheld myself to be possessed of true knowledge and emancipated from the illusions of the world.

“And, O child, having witnessed the inexhaustible power of that being of immeasurable energy, I then worshiped his revered and well-shaped feet with soles bright as burnished copper and well-decked with toes of mild red hue, having placed them carefully on my head and joining my palms in humility and approaching him with reverence. I beheld that divine being who is the soul of all things and whose eyes are like the petals of the lotus. And having bowed unto him with joined hands I addressed him saying, ‘I wish to know thee, O divine being, as also this high and wonderful illusion

of thine! O illustrious one, having entered into thy body through thy mouth, I have beheld the entire universe in thy stomach! O divine being, the gods, the Dānavas and the Rākṣasas, the Yakṣas, the Gandharvas, and the Nāgas, indeed, the whole universe mobile and immobile, are all within thy body! And though I have ceaselessly wandered through thy body at a quick pace, through thy grace, O God, my memory faileth me not. And, O great lord, I have come out of thy body at thy desire but not of mine! O thou of eyes like lotus leaves, I desire to know thee who art free from all faults! Why dost thou stay here in the form of a boy having swallowed up the entire universe? It behoveth thee to explain all this to me. Why, O sinless one, is the entire universe within thy body? How long also, O chastiser of foes, wilt thou stay here? Urged by a curiosity that is not improper for Brāhmaṇas, I desire, O Lord of all the gods, to hear all this from thee, O thou of eyes like lotus leaves, with every detail and exactly as it all happens, for all I have seen, O Lord, is wonderful and inconceivable! And thus addressed by me, that deity of deities, of blazing effulgence and great beauty, that foremost of all speakers consoling me properly, spoke unto me these words:"

A.4.2 The Forest Book (3), Chapter 188

Mārkaṇḍeya continued:

"The Deity then said: 'O Brāhmaṇa, the gods even do not know me truly! As however, I have been gratified with thee, I will tell thee how I created the universe! O regenerate Ṛṣi, thou art devoted to thy ancestors and hast also sought my protection! Thou hast also beheld me with thy eyes, and thy ascetic merit also is great! In ancient times I called the waters by the name of *nāra*; and because the waters have ever been my *ayana* or home, therefore have I been called Nārāyaṇa (the water-homed).⁶ O best of regenerate ones, I am Nārāyaṇa, the source of all things, the eternal, the unchangeable. I am the creator of all things, and the destroyer also of all. I am Viṣṇu, I am Brahmā and I am Śakra, the chief of the gods. I am king Vaiśravaṇa, and I am Yama, the lord of the deceased spirits. I am Śiva, I am Soma, and I am Kaśyapa the lord of the created things. And, O best of regenerate ones, I am he called Dhātṛ, and he also that is called Vidhātṛ, and I am sacrifice embodied. Fire is my mouth, the earth my feet, and the sun and the moon are my eyes; the heaven is the crown of my head, the firmament and the cardinal points are my ears; the waters are born of my sweat. Space with the cardinal points are my body, and the air is my mind. I have performed many hundreds of sacrifices with gifts in profusion. I am always present in the sacrifices of the gods; and they that are cognisant of the Vedas and officiate therein, make their offerings to me. On earth the Kṣatriya chiefs that rule over men, in performing their sacrifices from desire of obtaining heaven, and the Vaiśyas also in performing theirs from desire of winning those happy regions, all worship me at such times and by those ceremonials. It is I who, assuming the form of Śeṣa support (on my head) this

⁶This is another version of that verse that derives the name Nārāyaṇa. See Chapter 2, footnote 2.

earth bounded by the four seas and decked by Meru and Mandāra. And, O regenerate one, it is I who, assuming the form of a boar, had raised in days of yore this earth sunk in water. And, O best of Brāhmaṇas, it is I who, becoming the fire that issues out of the equine mouth, drink up the waters (of the ocean) and create them again. In consequence of my energy, from my mouth, my arms, my thighs, and my feet gradually sprang Brāhmaṇas and Kṣatriyas and Vaiśyas and Śūdras. It is from me that the Ṛk, the Sāma, the Yajus, and the Atharvan Vedas spring, and it is in me that they all enter when the time cometh. Brāhmaṇas devoted to asceticism, they that value peace as the highest attribute, they that have their souls under complete control, they that are desirous of knowledge, they that are freed from lust and wrath and envy, they that are unwedded to things of the earth, they that have their sins completely washed away, they that are possessed of gentleness and virtue, and are divested of pride, they that have a full knowledge of the soul, all worship me with profound meditation.

“I am the flame known as Samvartaka, I am the wind called by that name, I am the sun wearing that appellation, and I am the fire that hath that designation. And, O best of Brāhmaṇas, those things that are seen in the firmament as stars, know them to be the pores of my skin. The ocean—those mines of gems and the four cardinal points, know, o Brāhmaṇa, are my robes, my bed, and my home. By me have they been distributed for serving the purposes of the gods. And, O best of men, know also that lust, wrath, joy, fear, and the over-clouding of the intellect, are all different forms of myself. And, o Brāhmaṇa, whatever is obtained by men by the practice of truth, charity, ascetic austerities, and peace and harmlessness towards all creatures, and such other handsome deeds, is obtained because of my arrangements. Governed by my ordinance, men wander within my body, their senses overwhelmed by me. They move not according to their will but as they are moved by me. Regenerate Brāhmaṇas that have thoroughly studied the Vedas, that have tranquillity in their souls, they that have subdued their wrath, obtain a high reward by means of their numerous sacrifices. That reward, however, is unattainable by men that are wicked in their deeds, overwhelmed by covetousness, mean and disreputable with souls unblessed and impure. Therefore, must thou know, O Brāhmaṇa that this reward which is obtained by persons having their souls under control and which is unobtainable by the ignorant and the foolish—this which is attainable by asceticism alone—is productive of high merit. And, O best of men, at those times when virtue and morality decrease and sin and immorality increase, I create myself in new forms. And, o *muni*, when fierce and malicious Daityas and Rākṣasas that are incapable of being slain by even the foremost of the gods, are born on earth, I then take my birth in the families of virtuous men, and assuming human body restore tranquillity by exterminating all evils. Moved by my own *māyā*, I create gods and men, and Gandharvas and Rākṣasas, and all immobile things and then destroy them all myself (when the time cometh). For the preservation of rectitude and morality I assume a human form, and when the season for action cometh, I again assume forms that are inconceivable. In the Kṛta age I become white,

in the Tretā age I become yellow, in the Dvāpara I have become red and in the Kali age I become dark in hue. In the Kali age, the proportion of immorality becometh three-fourths, (a fourth only being that of morality). And when the end of the *yuga* cometh, assuming the fierce form of death, alone I destroy all the three worlds with their mobile and immobile existences.

“With three steps, I cover the whole universe; I am the soul of the universe; I am the source of all happiness; I am the humbler of all pride; I am omnipresent; I am infinite; I am the lord of the senses; and my prowess is great. O Brāhmaṇa, alone do I set a-going the wheel of Time; I am formless; I am the destroyer of all creatures; and I am the cause of all efforts of all my creatures. O best of *munis*, my soul completely pervadeth all my creatures, but, O foremost of all regenerate ones, no one knoweth me. It is me that the pious and the devoted worship in all the worlds. O regenerate one, whatever of pain thou hast felt within my stomach, know, O sinless one, that all that is for thy happiness and good fortune. And whatever of mobile and immobile objects thou hast seen in the world, everything hath been ordained by my soul which is the spring of all existence. The grandsire of all creatures is half my body; I am called Nārāyaṇa, and I am bearer of the conch-shell, the discus and the mace. O regenerate *ṛṣi*, for a period measured by a thousand times the length of the *yugas*, I who am the universal soul sleep overwhelming all creatures in insensibility. And, O best of regenerate *ṛṣis*, I stay here thus for all time, in the form of a boy though I am old, until Brahmā waketh up. O foremost of Brāhmaṇas, gratified with thee, I who am Brahmā have repeatedly granted thee boons, O thou who art worshipped by regenerate *ṛṣis*! Beholding one vast expanse of water and seeing that all mobile and immobile creatures have been destroyed, thou wert afflicted with melancholy. I know this, and it is for this that I showed thee the universe (within my stomach). And while thou wert within my body, beholding the entire universe, thou wert filled with wonder and deprived of thy senses. O regenerate *ṛṣi*, it is for this that thou wert speedily brought out by me through my mouth. I have (now) told thee of that soul which is incapable of being comprehended by the gods and the Asuras. And as long as that great ascetic, the holy Brahmā, doth not awake, thou, O regenerate *ṛṣi*, canst happily and trustfully dwell here. And when that grandsire of all creatures awaketh up, I will then, O best of Brāhmaṇas, alone create all creatures endued with bodies, the firmament, the earth, light, the atmosphere, water, and indeed all else of mobile and immobile creatures (that thou mayst have seen) on the earth!”

Mārkaṇḍeya continued:

“Having said so unto me that wonderful deity vanished, O son, from my sight! I then beheld this varied and wondrous creation start into life. O king, O thou foremost of the Bhārata race, I witnessed all this, so wonderful, O thou foremost of all virtuous men, at the end of the *yuga*! And the deity, of eyes large as lotus leaves, seen by me, in days of yore is this tiger among men, this Janārdana who hath become thy relative! It is in consequence of the boon granted to me by this one that memory doth not fail

me, that the period of my life, O son of Kuntī, is so long and death itself is under my control. This is that ancient and supreme Lord Hari of inconceivable soul who hath taken his birth as Kṛṣṇa of the Vṛṣṇi race, and who endued with mighty arms, seemeth to sport in this world! This one is Dhātṛ and Vidhātṛ, the destroyer of all, the eternal, the bearer of the Śrīvatsa mark on his breast, the lord of the lord of all creatures, the highest of the high, called also Govinda! Beholding this foremost of all gods, this ever-victorious being, attired in yellow robes, this chief of the Vṛṣṇi race, my recollection cometh back to me! This Mādhava is the father and mother of all creatures! Ye bulls of the Kuru race, seek ye the refuge of this Protector!”

Vaiśampāyana continued: “Thus addressed, the sons of Pṛthā and those bulls among men—the twins, along with Draupadī, all bowed down unto Janārdana. And that tiger among men deserving of every respect thus revered by the sons of Pāṇḍu, then consoled them all with words of great sweetness.”

A.4.3 The Forest Book (3), Chapter 189

Vaiśampāyana said:

Yudhiṣṭhira, the son of Kuntī, once more asked the great *muni* (sage) Mārkaṇḍeya about the future course of the government of the Earth.

And Yudhiṣṭhira said:

“O thou foremost of all speakers, O Muni of Bhṛgu’s race, that which we have heard from thee about the destruction and re-birth of all things at the end of the *yuga*, is, indeed, full of wonder! I am filled with curiosity, however, in respect of what may happen in the Kali age. When morality and virtue will be at an end, what will remain there! What will be the prowess of men in that age, what their food, and what their amusements? What will be the period of life at the end of the *yuga*? What also is the limit, having attained which the Kṛta age will begin anew? Tell me all in detail, o Muni, for all that thou narratest is varied and delightful.”

Thus addressed, that foremost of *munis* began his discourse again, delighting that tiger of the Vṛṣṇi race and the sons of Pāṇḍu as well.

And Mārkaṇḍeya said:

“Listen, O monarch, to all that hath been seen and heard by me, and to all, O king of kings, that hath been known to me by intuition from the grace of the God of gods! O bull of the Bhārata race, listen to me as I narrate the future history of the world during the sinful age. O bull of the Bhārata race, in the Kṛta age, everything was free from deceit and guile and avarice and covetousness; and morality like a bull was among men, with all the four legs complete. In the Tretā age sin took away one of these legs and morality had three legs. In the Dvāpara, sin and morality are mixed half and half; and accordingly morality is said to have two legs only. In the dark age (of Kali), O thou best of the Bhārata race, morality mixed with three parts of sin liveth by the side of men. Accordingly morality then is said to wait on men, with only a fourth part of itself

remaining. Know, O Yudhiṣṭhira, that the period of life, the energy, intellect and the physical strength of men decrease in every *yuga*!

O Pāṇḍava, the Brāhmaṇas and Kṣatriyas and Vaiśyas and Śūdras, (in the Kali age) will practice morality and virtue deceitfully and men in general will deceive their fellows by spreading the net of virtue. And men with false reputation of learning will, by their acts, cause Truth to be contracted and concealed. And in consequence of the shortness of their lives they will not be able to acquire much knowledge. And in consequence of the littleness of their knowledge, they will have no wisdom. And for this, covetousness and avarice will overwhelm them all. And wedded to avarice and wrath and ignorance and lust men will entertain animosities towards one another, desiring to take one another's lives. And Brāhmaṇas and Kṣatriyas and Vaiśyas with their virtue contracted and divested of asceticism and truth will all be reduced to an equality with the Śūdras. And the lowest orders of men will rise to the position of the intermediate ones, and those in intermediate stations will, without doubt, descend to the level of the lowest ones. Even such, O Yudhiṣṭhira, will become the state of the world at the end of the *yuga*. Of robes those will be regarded the best that are made of flax and of grain the *paspalum frumentacea*⁷ will be regarded the best. Towards this period men will regard their wives as their (only) friends. And men will live on fish and milk, goats and sheep, for cows will be extinct. And towards that period, even they that are always observant of vows, will become covetous. And opposed to one another, men will, at such a time, seek one another's lives; and divested of *yuga*, people will become atheists and thieves. And they will even dig the banks of streams with their spades and sow grains thereon. And even those places will prove barren for them at such a time. And those men who are devoted to ceremonial rites in honour of the deceased and of the gods, will be avaricious and will also appropriate and enjoy what belongs to others. The father will enjoy what belongs to the son; and the son, what belongs to the father. And those things will also be enjoyed by men in such times, the enjoyment of which hath been forbidden in the scriptures. And the Brāhmaṇas, speaking disrespectfully of the Vedas, will not practise vows, and their understanding clouded by the science of disputation, they will no longer perform sacrifices and the *homa*. And deceived by the false science of reasons, they will direct their hearts towards everything mean and low. And men will till low lands for cultivation and employ cows and calves that are one year old, in drawing the plough and carrying burthens. And sons having slain their sires, and sires having slain their sons will incur no opprobrium. And they will frequently save themselves from anxiety by such deeds, and even glory in them. And the whole world will be filled with *mleccha* behaviour and notions and ceremonies, and sacrifices will cease and joy will be nowhere and general rejoicing will disappear.

And men will rob the possession of helpless persons of those that are friendless and of wisdoms also. And, possessed of small energy and strength, without knowledge and

⁷The word in the text is *kora-duṣakas*, supposed by Wilson to be the *paspalum frumentacea* (vide Dict.).

given to avarice and folly and sinful practices men will accept with joy the gifts made by wicked people with words of contempt. And, O son of Kuntī, the kings of the earth, with hearts wedded to sin without knowledge and always boastful of their wisdom, will challenge one another from desire of taking one another's life. And the Kṣatriyas also towards the end of such a period will become the thorns of the earth. And filled with avarice and swelling with pride and vanity and, unable and unwilling to protect (their subjects), they will take pleasure in inflicting punishments only. And attacking and repeating their attacks upon the good and the honest, and feeling no pity for the latter, even when they will cry in grief, the Kṣatriyas will, O Bhārata, rob these of their wives and wealth. And no one will ask for a girl (for purposes of marriage) and no one will give away a girl (for such purposes), but the girls will themselves choose their lords, when the end of the *yuga* comes. And the kings of the earth with souls steeped in ignorance, and discontented with what they have, will at such a time, rob their subjects by every means in their power. And without doubt the whole world will be mlecchified.⁸ And when the end of the *yuga* comes, the right hand will deceive the left; and the left, the right. And men with false reputation of learning will contract Truth and the old will betray the senselessness of the young, and the young will betray the dotage of the old. And cowards will have the reputation of bravery and the brave will be cheerless like cowards. And towards the end of the *yuga* men will cease to trust one another. And full of avarice and folly the whole world will have but one kind of food. And sin will increase and prosper, while virtue will fade and cease to flourish.

And Brāhmaṇas and Kṣatriyas and Vaiśyas will disappear, leaving, O king, no remnants of their orders. And all men towards the end of the *yuga* will become members of one common order, without distinction of any kind. And sires will not forgive sons, and sons will not forgive sires. And when the end approaches, wives will not wait upon and serve their husbands. And at such a time men will seek those countries where wheat and barley form the staple food. And, O monarch, both men and women will become perfectly free in their behaviour and will not tolerate one another's acts. And, o Yudhiṣṭhira, the whole world will be mlecchified. And men will cease to gratify the gods by offerings of *śrāddhas*. And no one will listen to the words of others and no one will be regarded as a preceptor by another. And, O ruler of men, intellectual darkness will envelop the whole earth, and the life of man will then be measured by sixteen years, on attaining to which age death will ensue. And girls of five or six years of age will bring forth children and boys of seven or eight years of age will become fathers. And, O tiger among kings, when the end of the *yuga* will come, the wife will never be content with her husband, nor the husband with his wife. And the possessions of men will never be much, and people will falsely bear the marks of religion, and jealousy and malice will fill the world. And no one will, at that time, be a giver (of wealth or anything else) in respect to any one else. And the inhabited regions

⁸The word in the text is *mlecchī-bhūta*. The Sanskrit grammar affords a great facility for the formation of verbs from substantives. Mlecchify may be hybrid, but it correctly and shortly signifies the Sanskrit word.

of the earth will be afflicted with dearth and famine, and the highways will be filled with lustful men and women of evil repute. And, at such a time, the women will also entertain an aversion towards their husbands.

And without doubt all men will adopt the behaviour of the *mlecchas*, become omnivorous without distinction, and cruel in all their acts, when the end of the *yuga* will come. And, O thou foremost of the Bhāratas, urged by avarice, men will, at that time, deceive one another when they sell and purchase. And without a knowledge of the ordinance, men will perform ceremonies and rites, and, indeed, behave as listeth them, when the end of the *yuga* comes. And when the end of the *yuga* comes, urged by their very dispositions, men will act cruelly, and speak ill of one another. And people will, without compunction, destroy trees and gardens. And men will be filled with anxiety as regards the means of living. And, O king, overwhelmed with covetousness, men will kill Brāhmaṇas and appropriate and enjoy the possessions of their victims. And the regenerate ones, oppressed by Śūdras, and afflicted with fear, and crying “Oh and Alas,” will wander over the earth without anybody to protect them. And when men will begin to slay one another, and become wicked and fierce and without any respect for animal life, then will the *yuga* come to an end. And, O king, even the foremost of the regenerate ones, afflicted by robbers, will, like crows, fly in terror and with speed, and seek refuge, o perpetuator of the Kuru race, in rivers and mountains and inaccessible regions. And always oppressed by bad rulers with burthens of taxes, the foremost of the regenerate classes, O lord of the earth, will, in those terrible times, take leave of all patience and do improper acts by becoming even the servants of the Śūdras. And Śūdras will expound the scriptures, and Brāhmaṇas will wait upon and listen to them, and settle their course of duty accepting such interpretations as their guides.

And the low will become the high, and the course of things will look contrary. And renouncing the gods, men will worship bones and other relics deposited within walls. And, at the end of the *yuga*, the Śūdras will cease to wait upon and serve the Brāhmaṇas. And in the asylums of great Ṛṣis, and the teaching institutions of Brāhmaṇas, and in places sacred to the gods and sacrificial compounds, and in sacred tanks, the earth will be disfigured with tombs and pillars containing bony relics and not graced with temples dedicated to the gods. All this will take place at the end of the *yuga*, and know that these are the signs of the end of the *yuga*. And when men become fierce and destitute of virtue and carnivorous and addicted to intoxicating drinks, then doth the *yuga* come to an end. And, O monarch, when flowers will be begot within flowers, and fruits within fruits, then will the *yuga* come to an end. And the clouds will pour rain unseasonably when the end of the *yuga* approaches. And, at that time, ceremonial rites of men will not follow one another in due order, and the Śūdras will quarrel with the Brāhmaṇas. And the earth will soon be full of *mlecchas*, and the Brāhmaṇas will fly in all directions for fear of the burthen of taxes. And all distinctions between men will cease as regards conduct and behaviour, and afflicted with honorary tasks

and offices, people will fly to woody retreats, subsisting on fruits and roots. And the world will be so afflicted, that rectitude of conduct will cease to be exhibited anywhere. And disciples will set at naught the instructions of preceptors, and seek even to injure them. And preceptors impoverished will be disregarded by men. And friends and relatives and kinsmen will perform friendly offices for the sake of the wealth only that is possessed by a person. And when the end of the *yuga* comes, everybody will be in want. And all the points of the horizon will be ablaze, and the stars and stellar groups will be destitute of brilliancy, and the planets and planetary conjunctions will be inauspicious. And the course of the winds will be confused and agitated, and innumerable meteors will flash through the sky, foreboding evil. And the Sun will appear with six others of the same kind. And all around there will be din and uproar, and everywhere there will be conflagrations. And the Sun, from the hour of his rising to that of setting, will be enveloped by Rāhu. And the deity of a thousand eyes will shower rain unseasonably. And when the end of the *yuga* comes, crops will not grow in abundance.

And the women will always be sharp in speech and pitiless and fond of weeping. And they will never abide by the commands of their husbands. And when the end of the *yuga* comes, sons will slay fathers and mothers. And women, living uncontrolled, will slay their husbands and sons. And, O king, when the end of the *yuga* comes, Rāhu will swallow the Sun unseasonably. And fires will blaze up on all sides. And travellers unable to obtain food and drink and shelter even when they ask for these, will lie down on the wayside refraining from urging their solicitations. And when the end of the *yuga* comes, crows and snakes and vultures and kites and other animals and birds will utter frightful and dissonant cries. And when the end of the *yuga* comes, men will cast away and neglect their friends and relatives and attendants. And, O monarch, when the end of the *yuga* comes, men abandoning the countries and directions and towns and cities of their occupation, will seek for new ones, one after another. And people will wander over the earth, uttering, 'O father, O son,' and such other frightful and rending cries.

And when those terrible times will be over, the creation will begin anew. And men will again be created and distributed into the four orders beginning with Brāhmaṇas. And about that time, in order that men may increase, Providence, according to its pleasure, will once more become propitious. And then when the Sun, the Moon, and Brhaspati will, with the constellation Puṣya,⁹ enter the same sign, the Kṛta age will begin again. And the clouds will commence to shower seasonably, and the stars and stellar conjunctions will become auspicious. And the planets, duly revolving in their orbits, will become exceedingly propitious. And all around, there will be prosperity and abundance and health and peace. And commissioned by Time, a Brāhmaṇa of the name of Kalki will take his birth. And he will glorify Viṣṇu and possess great

⁹Puṣya is the eighth lunar asterism consisting of three stars, of which one is, the Cancer. (Vide Wilson's Diet.).

energy, great intelligence, and great prowess. And he will take his birth in a town of the name of Sambhala in an auspicious Brāhmaṇa family. And vehicles and weapons, and warriors and arms, and coats of mail will be at his disposal as soon as he will think of them. And he will be the king of kings, and ever victorious with the strength of virtue. And he will restore order and peace in this world crowded with creatures and contradictory in its course. And that blazing Brāhmaṇa of mighty intellect, having appeared, will destroy all things. And he will be the destroyer of all, and will inaugurate a new *yuga*. And surrounded by the Brāhmaṇas, that Brāhmaṇa will exterminate all the *mlecchas* wherever those low and despicable persons may take refuge.

A.5 Translations from Bengali Texts

A.5.1 *Carita-sudhā* (Nectar of the Life [of Śrī Rādhāramaṇa Caraṇa Dāsa Bābā]), vol. 1, 270-298

One day Premānanda Bhārati Mahāśaya came and said to Bābāji Mahāśaya [Śrī Rādhāramaṇa Caraṇa Dāsa Bābāji, or simply Baḍa Bābā, as he was affectionately known by his disciples.]: “Look here, brother, what this true *dharma* of the renunciant of yours is I am unable to understand. I have some questions. You must give me some answers.”

Bābāji Mahāśaya replied: “We just utter ‘Hare Kṛṣṇa, Nitāi Gaura,’ beg a little and eat. What do we know about *dharma* and *karma*? Still, speak up. Hearing from your lips we will be able to achieve success.”¹⁰

Bhārati Mahāśaya said: “My first question is: what it meant by the word Vaiṣṇava and what is the real essential meaning of the word? You must answer me by means of scripture and well argued conclusions.”¹¹

Bābāji replied: “One who worships Viṣṇu is referred to by the word Vaiṣṇava. Then again the worshippers of any of the various descents of Viṣṇu: Rāma, Nṛsiṃha, Vāmana, Ananta and so forth are referred to by the word Vaiṣṇava. Mahāprabhu in his instruction to Vasu Rāmānanda distinguished between Vaiṣṇava, more Vaiṣṇava and most Vaiṣṇava. In the fifteenth chapter of the *Madhya Khaṇḍa* he said:

Therefore, that one who utters even one name of Kṛṣṇa
is a Vaiṣṇava to whom one should show respect.¹²

And in the sixteenth chapter:

¹⁰*Carita-sudhā*, vol. 1, 270. This seems rather rude and challenging of Premānanda Bhārati. He does not appear to be addressing Baḍa Bābā with much respect or with much expectation. Baḍa Bābā responds, however, with admirable humility.

¹¹*ibid.*, 270-1. Premānanda here poses his first question and from the elementary nature of it, it seems as if he is testing Baḍa Bābā.

¹²Kṛṣṇadāsa Kavirāja, *Caitanya-caritāmṛta*, 2.15.111.

One who constantly utters Kṛṣṇa's name
is a Vaiṣṇava; worship that one's feet.
One whose very sight brings Kṛṣṇa's name to one's lips,
know such a one as chief of Vaiṣṇavas.¹³

In other words, even if one is not marked by any of the markings of a Vaiṣṇava a person who is not envious of any living beings, is engaged in the welfare of all living beings, and is solely established in the truth is to be known as a Vaiṣṇava. Giving up household life or putting on the right trappings are not the causes of being a Vaiṣṇava. The shining example of that is at Mahārāja Yudhiṣṭhira's Rājasūya sacrifice—there were sixty thousand seers, countless divinities, and even the Lord of Sacrifice himself, Kṛṣṇa. Yet even then, because there was an absence of service of Vaiṣṇavas the Rājasūya sacrifice was not complete. After Mucirāma Dāsa was brought and served, the sacrifice was complete—a heavenly bell rang. He was by caste unclean and not a renouncer of his stage. Jhaḍuṭhākura was by caste a sweeper and lived with his wife in the household stage. Still, in scripture they are described as the foremost of Vaiṣṇavas. In the world there are many such Vaiṣṇavas who out of fear of fame or reputation hide themselves away and worship according to their own *dharma*. It is such that many great ones are seen to act like insane people. Therefore, outward behavior alone is not capable of being a cause of Vaiṣṇava-hood.

Bhāratī Bābā replied: “That is good! I have comprehended a clear explanation of the word Vaiṣṇava. What is the definition of Vaiṣṇava *dharma*?”

Baḍa Bābā replied: “It is hard for a tiny living being like me to explain the characteristics of the Vaiṣṇava *dharma*. By means of whatever manifests in my heart by the power of your grace, I will give some mere indication of it only.

To *brāhmaṇas*, outcastes, and even dogs,
with great respect one should prostrate oneself.
This is the *dharma* of Vaiṣṇavas, bowing to all.
A pretender to *dharma* would not consent to this.¹⁴
Though the highest, a Vaiṣṇava is without conceit
and gives respect to all living beings
knowing them as Kṛṣṇa's residence.¹⁵
He will honor all the gods, but will not become intent on them.
From all he will beg the gift of *bhakti* to his desired deity.¹⁶

In other words, said Baḍa Bābā, one should think of oneself as lower than unmoving and moving forms of life: animals, birds, grass, and vines.

¹³ibid., 2.16.71, 73.

¹⁴Vṛndāvana Dāsa, *Caitanya-bhāgavata*, 3.3.28-29.

¹⁵Cc., 3.20.20.

¹⁶Source unknown.

Premānanda Bhārati replied: “That, though, I don’t understand. When Bhagavān has made the human species the best of all, how can the human species think of itself as lower than animals and birds? And if one does think it, that idea is in my opinion to be understood as just deception.”

Śrī Rādhārāmaṇa Caraṇa Dāsa Bābā replied: “I tell you, the human species is the lowest of all. On this subject a story comes to mind. There was a holy man who was able to understand the intentions of all substances. One day he was a guest at the royal palace. It was the funeral rites of the king’s mother. There were many kinds of food to eat and gifts. The next day he went to a field to pass stool. After cleaning himself, out of fear of the bad odor he covered his nose with a cloth and was about to leave. At that time that stool began to speak:

“Hey, holy man! Are you are the object of disgust or am I the object of disgust? Think about it once and let’s see. The day before yesterday I was ghee, flour, cream of wheat, and sugar in a shop. The king with the appropriate money had me brought from the shop and then by means of worthy *brāhmaṇas* and in combination with Ganges water and fire had *purīs*, *kacorīs*, *mohanabhoga* and so forth prepared and offered to Bhagavān. Then by the quality of association with the real I became enjoyable to the Lord. My destructability was put far away and I attained the state of eternal consciousness. It was such that even being touched by dogs and such could not destroy my purity. Then the king, thinking you are good recipient, offered me into your hands. Today, by the fault of your association my condition has become so bad that even you yourself after rejecting me do not think yourself pure again as long as you have not bathed. What sadder tale can I tell? He who will clean me away, even he is untouchable for you. Now tell me, by your own calculation, are you the disgusting one or am I? If the king had given me to cows, then today my essential parts would have been transformed into milk and my non-essential parts into cow dung and cow urine and I would have been enjoyable to the gods. Moreover, even if I had been give to animals and birds, I would not have become so impure.’

“Hearing this, the holy man’s consciousness was raised. Then he prostrated himself before the stool and said:

“What you have said is extremely true. If there is any real object of disgust in the world, it is mankind.”

Saying this the holy man departed for his home.

Baḍa Bābā then continued: “Think about how the dead bodies of elephants, horses, rhinoceroses, pigs, peacocks, parrots and other animals and avians help the world. The dead bodies of human beings, on the other hand, as long as they are in one’s house are dangers to one’s health. Where human bodies are entombed or cremated is called a graveyard or cremation ground. Even by scientific reasoning the gases of a cremation ground are polluted. At the death of one’s father or mother or any family member any person connected with the dead remains unclean for a specified number of days. But, at the death of an animal like a cow and so forth no one feels impure. So

much for living beings that can move. Now consider living beings that are stationary. How many benefits do humans receive from various kinds of grass? While a tree is living it provides so much benefit to the world through its leaves, flowers, fruit, the providing of shade and so forth. Even by its dead body it gives us so many benefits as a bed, a chair, a table, a throne, etc. But does it stop with that? Its left over pieces in the form of firewood help us cook. It does not stop even there. Even though it has been burned it gives aid in the form of charcoal for the preparation of physical ornaments. Therefore, let's see whether they are greater or we."

Premānanda replied: "All this is just physical activity. The superiority of mankind over all living beings is based on the elevation of its mental activities over those of animals and birds."

Baḍa Bābā replied: How can we say that? Whatever the degree of knowledge humans are able to acquire after studying many treatises on astrology and other subjects, the animals and birds acquire easily. If one secretly and after covering it with many kinds of covers keeps some sweets in some place, the ants without the help of any treatise or text will go straight to that place. In the mention of ants there is yet another way in which mankind is shown to be lower. As soon as an ant finds a little edible food in some place it quickly calls its group and all of them taste that food and carry it back to their home. If we, this elevated human species, find something somewhere, we first look all around to see if anyone has seen us or not. Then very cautiously we take that and hide it in such a secret place that our own brother, our own mother and even our own father would not be able to discover it. After the death of our father, we start lawsuits, one brother against another brother, over the property. I doubt whether there is such a thing as oneness among the human species. If one gets a chance, deception!

Baḍa Bābā continued with the comment: "For this reason, Mahāprabhu told mankind to become humbler than a blade of grass. The human species is the creator's last creation. Just as an expert artist, after painting in a very beautiful way many kinds of animals, trees, vines, fruit, and so forth, takes whatever colors remain at the end, mixes them all together and in that form creates a marvelous image, so did the creator with that sort of expertise and application of mind create animals, bird, bugs, and all categories of things and with whatever was left after all that, then create the human species. It is just like in a jute-mill where the Number 1, Number 2, and Number 3 qualities of jute are more respected. The Number 4 quality of jute is thin and impure. Seeing that no one much cared for that quality, some expert artisan colored it and made a tent out of it. In that way its value was increased. If Number 1 jute sells for ten rupees, that canvas will fetch fifty rupees. What is in it? Who is going to notice any more? Wax-cloth and such are also exactly like that. In the same way, the creator placed a kind of glitter, like in the case of wax-cloth and such, on the human species. Do some actual research and see for yourself: compared to the kind of expertise and artistry that is seen in Bhagavān's creation of each and every bird or plant, it is doubtful whether there is one percent of that in the human body. If you say that

the human species is the best of all in the matters of *dharma*, how can we agree? In scripture it is said that except on forbidden days one may have sex with one's menstruating wife. How can humankind pass its life following this arrangement? All of the transgressions that are seen in the human species are not found in other forms of life. Lions, elephants, cows, buffaloes, deer, birds and so forth, all except at special times always live together, males and females, without agitated minds. Is there that kind of equality in the human race? The human race is great only in the conceit: 'we are the best of all.' Apart from that where is their greatness?

"Therefore," Baḍa Bābā concluded, "the most compassionate Mahāprabhu has given the instruction: 'If you wish to really live up the name human, if you really wish to be the best of all, then know yourself to be the least of all things. Descend from the platform of conceit. Give up the desire to nourish your own body through violence on other living beings. Before very long Kṛṣṇa will show you his grace.' What else shall I say besides this to describe real Vaiṣṇava *dharma*?

Premānanda Bhārati then replied: "Well then, what is the point of wearing strings of beads, physical markings and so forth? Worship is done in the heart. The mental string of beads is the best of all. Why all this fuss over the external?"

Baḍa Bābā responded: "We live in a material or gross universe. We are not able to take care of all of our needs with only the subtle apart from the gross. We have so many bad traces (*ku-saṁskāra*).¹⁷ Many times we try to be great by taking on the traits [responsibilities, risks] of the great. An example is when we offer food to Rādhā-govinda in our minds because [we think] remembering and meditating are the best. His sacred image desired from Sanātana Gosvāmin salt and he didn't give him that. Is it necessary for us, then, to be so concerned with external things? He used to offer his sacred image 'forest greens cooked without salt.' Have we become so much greater than him that we will try to serve the Lord [with physical things]? Therefore, service of the Lord is performed in remembering or meditation. Or, we arrange for his service in whatever haphazard manner. But, [suppose] my head has become very hot. If one does not put some cool oil on it, it will not get better. If one does not bathe three times one will not sleep. If the flat bread is not digested it is necessary for one to procure some oil of the hibiscus flower, some old rice, some mung *dāl*, and a little milk. In these cases, remembering and meditating will not work. Now the evidence will be external: 'The excellent body indeed is the means to *dharma*.' In cases such as these, Sanātana Gosvāmin and Dāsa Gosvāmin do not come to mind. They used to eat with great respect greens without salt. In that same way, why don't you pass your days eating whatever you offer your sacred image? [Or, one may think] 'I have eaten the saltless food of Sanātana Gosvāmin,' but why has his fifty-six *daṇḍas*¹⁸ of meditation or 'his four *daṇḍas* of sleep, seeing Rādhā and Kṛṣṇa in dream, and spending each

¹⁷The impressions of experiences from previous lives and from earlier parts of this life. These are referred to as *saṁskāras*. These are, according to Hindu belief, the vehicles of *karma*, the enjoyment of the results of past good works or the suffering of the results of past bad works.

¹⁸A *daṇḍa* is a twenty-four minute period of time. $24 \times 56 = 22.4$ hours of the day.

night under a different tree' been excluded? Raghunātha Dāsa Gosvāmin used to offer one *pal* of buttermilk. Did he make any other effort for himself apart from that buttermilk? If one wishes to be Kṛṣṇa at the time of the Rāsa-līlā, why will you run away when it is time to lift Mount Govardhana? Therefore, I say as long as we remain in this gross universe we must take the subtle as much as possible mixed together with the gross."

Baḍa Bābā continued: "The living being is the eternal servant of Kṛṣṇa. The uniform of the servant's post is strings of beads, *tilaka* and so forth. Dress makes known one's country and one's master. Just as when we see someone's mode of dress we understand that he is Kabuli, Madrasi, Chinese, European, etc., when we see this mode of dress it is known that someone is a servant of the Lord. If one has to go see some Sāheb, not wearing a shirt, coat, hat and so forth will not work. That is because even without saying a word to the Sāheb his doormen will not let you enter at all. In the same way being the servant of the Lord, if one does not wear the acceptable dress and ornaments of his society, even if he himself does not say anything, why should his companions accept that? And, in one's mode of dress there is a hierarchy of mental states. What kind of state is one's mind in when one goes to see the sacred images after bathing in the Ganges, putting on a clean cloth, adorning oneself with the holy names and taking in hand one's string of beads for reciting the holy names? Compare that with one's state of mind when one goes out to wander about in the marketplace after putting on foreign dress with leather gloves on one's hands, shoes on one's feet, and a cigar in one's mouth. If you think about it, you will easily be able to understand whether there is a relationship between one's mind and one's country and one's mode of dress."

Bhāratī then said: "There is one other thing that is generally seen among Vaiṣṇavas. That is their fanaticism for the holy name. Why is this?"

Bābājī replied: "What do you mean by 'fanaticism for the holy name' I don't understand."

Bhāratī said: "Fanaticism for the holy name is this: for someone it is Jaya Śyāmasundara,¹⁹ for someone else it is Jaya Kānāi Lāl,²⁰ for someone else it is Jaya Madanagopāla,²¹ for yet another person it is Jaya Rādhāramaṇa²² and for still others it is Jaya Govinda²³ and so forth. Each person is attracted to a different name. Why is there only that one name on their lips day and night?"

Bābājī replied: "That is not fanaticism; that is called steadiness or attachment (*niṣṭhā*). One would call it fanaticism if there were contempt for the other names, but this attachment is free of any such contempt. Attachment is of many kinds: attachment to one holy name, attachment to one holy form, attachment to one holy quality

¹⁹Victory to Beautiful Black.

²⁰Victory to Child Kṛṣṇa.

²¹Victory to Cupid Cowherd.

²²Victory to the Lover of Rādhā

²³Victory to the Pleaser of Cows [or Senses].

and attachment to the one essential nature (*svarūpa*). These are the four main kinds. They are like the four *rasas* (service [menial], fraternal, parental, sweet [amorous]); the qualities of the earlier *rasas* are infused into the later *rasas*. Thus a name-attached person's mind is attracted to one holy name. Someone attached to some one form is attracted to both the form and the name of that form. Someone attached to one quality is attracted to the quality, the form possessing that quality, and the name of that form. Finally, a person attached to one essential nature is attracted to that true essence, the quality of that true essence, the form possessing that quality, and the name of that form. A person who is attached to true essence has an equal attachment for the opposites of the name, form, quality, and so forth. Think about the way it is in material world. If one hears about the good quality of some person and begins to feel devotion for him and if that person should suddenly fall into the corruption of thievery and become known as a real thief, then will your love and devotion for him remain? In the same way, seeing someone's extreme beauty and youth, a person becomes enchanted. If because of old age or disease that person's beauty becomes ugly or deformed, then doesn't disgust take the place of love? These are called partial loves. The love of someone who attached to the true essence of a person is never broken or lost. The one loved may be a thief, a scoundrel, a casanova, or a sick person, an old person, or whatever; the lover's love will remain forever undiminished. In the realm of the Lord, too, it is that way. Still, being attached to a holy name is not just empty praise; according to one's taste, attachment to different individual names occurs. For this reason hundreds of names, thousands of names, have been revealed. Even in the *Caitanya-caritāmṛta* it has been said:

Numerous people's desires are of numerous kinds
By his grace he has spread numerous names.²⁴

“For one who is not a condemner, whatever name he has a taste for will bring him to his desired goal. A fool, saying “*viṣṇāya*,”²⁵ bows to the Lord and a learned person, saying “*viṣṇave*,”²⁶ bows to the Lord. He, however, grasps the intent or feeling. He does not grasp the words, meanings or grammar. Whoever has strong intent or feeling, the Lord honors his offering and accepts it. The Lord pays no attention to caste, family, or education. He is the Lord of intention and is pleased by honest feeling. The grace the practitioner Rāmāprasāda received when he spoke to the Mother in his fits of deep feeling, even when he used abusive speech, I doubt I would ever receive even a small particle of—[even] if I sat age after age and worshiped the Mother according to the four Vedas, the eighteen Purāṇas and all the Tantras. Therefore, I say, even abuse that comes from genuine feeling is sweet and praise from one who lacks feeling is not pleasing.”

²⁴Cc., 3.20.13

²⁵This is a grammatically incorrect form of the word *Viṣṇu* in the fourth case.

²⁶This is the correct form of the word *Viṣṇu* in the fourth or dative case.

Bhāratī said: “All right. The Lord himself is the *guru*. He himself is the master who makes us travel down good and evil paths. If so, then is it necessary to take a separate *guru*? By taking a human *guru* many kinds of false religion have been spread in the world.”

Bābājī replied: “Right. What you say is true. Scripture, too, therefore says that the Lord is *guru*. In your statement, though, there are two things: the Lord and the *guru*. In the present state, if one does not understand those two things truthfully, one is not able to establish their non-difference. Like the way Rāma and Śyāma are non-different. If there weren’t two persons, Rāma and Śyāma, if we said only Śyāma is non-different, would that work? The Lord said in the *Gītā*: “One should know me to be the teacher (*ācārya*) and should never disrespect him. One should not envy him thinking him an ordinary man. The *guru* is a composite of all the gods.”²⁷ Śrī Sanātana Gosvāmin has turned this Sanskrit verse into the following Bengali rendition:

To deliver the living beings, Hari son of Nanda
manifests in the world in the form of the *guru*.
In greatness, know the *guru* and Kṛṣṇa to be one.
Accept the *guru*’s orders in your heart as all true.
One who believes to be true the word of the *guru*,
will certainly find a home in the land of Vraja.
The one towards whom the *guru* is pleased
will not be troubled by any obstacles.
If Kṛṣṇa is angry, the *guru* can save one.
If the *guru* is angry, Kṛṣṇa cannot save one.
The *guru* is the mother, the father, and the husband.
Except for the *guru*, there is no other refuge in the three worlds.
Don’t ever think of the *guru* as an ordinary man.
Don’t ever listen to censure of one’s *guru*.
Don’t even look at the face of the censurer of the *guru*.
Where there is censure of the *guru* one should not go.
If one ever sees the misbehavior of the *guru*,
still do not ever disrespect him.²⁸

“The *guru* possesses all powers—he is a wish-fulfilling tree. What the disciple wishes for the *guru* will provide. The *guru* is the cow and the disciple is the calf; as much milk as one is able drink, that much one will get. All of the visible and invisible things in the world are manifestations of the *guru*.”

Bhāratī asked: “Then one can follow the paths of *gurus* who are thieves, sex-addicts, criminals, and drunkards?”

²⁷ Actually, this is from the *Bhāgavata Purāṇa*, 11.17.27, not the *Bhagavad-gītā*.

²⁸ Not found in the *Caitanya-caritāmṛta* or the *Caitanya-bhāgavata*.

Bābājī replied: “The universe is the *guru*’s manifestation. This manifest form of the *guru* is of two types: conformable and non-conformable [positive and negative?]. The *guru* in the form of the role model, Vaiṣṇava, and holy man teaches the disciple by acting: adhere to this sort of behavior and you will attain divine love. The disciple thinks to himself: if I don’t do it what will happen? The inner witness (*antaryāmin*) *guru* being able to understand this question thinks: ‘Such a foolish living being. Show him scripture and he will not understand it. He wants to be shown directly.’ Thinking that, he assumes the role of a non-conformable *guru* in the form of a thief, sex-addict, criminal, and teaches a lesson to the disciple: ‘Be careful! Don’t steal. If you steal, you will be punished like me!’ Just see how much trouble the *guru* is accepting on our behalf. In order to teach us he is undertaking abominable behavior and accepting even the most serious punishments for it. If one does not honor such a compassionate *guru* what other refuge is there?

“What need is there for a *guru*?’ I wish to say in answer to this question that even putting aside the non-material realm for the moment, without the *guru* even our natural affairs are unable to proceed. If as soon as we are born the *guru* in the form of the nurse did not teach us to drink from the mother’s breasts, then certainly we would lose our lives from hunger. After that, if the *guru* in the form of the mother and the father did not teach us in the ways of the world, then from where would we attain such knowledge? If, at every moment, the *guru* did not take some form and give us instruction or protect us, then where would we get that power by which, after losing ourselves in our pride over being so intelligent on the basis of our knowledge and science, we continue trying to eliminate even his [God’s] own unbroken existence. My firm conviction is that if someone by the strength of his own power of thought tries to eliminate the need for a God, he indeed will be able to do that to some degree. But, he will never be able to eliminate the need for the *guru* or the *guru*’s existence.”

Bhārati said: “What does it mean to offer oneself to the *guru*?”

Bābājī said: “‘Offering’ means becoming his in body, mind, and speech. If, through giving up efforts on one’s own behalf, a person will do whatever he [the *guru*] causes him to do, then the auspicious Master will never be able to do anything but auspicious things for him. And if someone working on his own behalf accepts part, thinking that it is spiritual practice, and rejects part, then the grace of the *guru*, too, will be partially effective. A story comes to mind. There was a person who was a deeply atheistic. By the grace of a holy man his mind was changed. At that time he said to the holy man: ‘Look, sir, you have to arrange for me to live in the world in a good way and with little effort.’ The holy man replied: ‘Look, the world is only a manifestation of the *guru* and he is auspicious. If you are able to keep this firm conviction in your heart, you will have no more troubles.’ The disciple, after firmly establishing his faith in that statement of the holy man, departed.

“A little while later it occurred to the man that he had not tested the statement of the holy man. Thinking today let me test the statement, he went and stood in the

middle of a road. At that time an elephant was traveling down that road. Sitting on top the mahout was shouting: 'Move aside, move aside. The elephant will strike you.' The man thought to himself: 'the elephant is a manifestation of the *guru*. What is there to fear? The *guru* is auspicious. He will never do anything harmful to me.' Eventually, when the elephant came near and threw its trunk against the man, he received powerful blow. Then, in his mind the man became very angry with the holy man. 'He is a holy man yet his words are false. Let's go see what kind of holy man he is!' Thinking in that way he went to the holy man and said: 'Why have you deceived me? The world is a manifestation of the *guru* and the *guru* is auspicious. And haven't I gotten a little introduction to that!' The holy man listened to the story from the beginning and realized: 'the disciple's reasoning is that because the elephant struck him with his trunk, how can one call the elephant a manifestation of the auspicious *guru*?' Then he said with a slight smile: 'Okay, *bābā*, was there anyone else there with the elephant?' The disciple said: 'Yes, there was the mahout on top of the elephant. He was yelling: 'Madman! The elephant will strike you. Move out of the way.' Why should I move out of the way? Isn't the elephant a manifestation of my auspicious *guru*?' The holy man said: 'Do you mean to say that the elephant is a manifestation of the *guru* and the keeper of the elephant is not a manifestation of the *guru*? *Bābā*, the whole statement has to be accepted. If one does not accept all the parts and only accepts one part then trouble is certain. Just as the manifestation of the *guru*, the elephant, was coming, so was the manifestation of the *guru*, the mahout, giving warnings. If one is to accept the manifestation of the *guru*, it is necessary to move to the side as the mahout said.'

"It will not work to stick with the strength of one's own intelligence and also keep the words of the *guru*. Offering oneself means the same as selling oneself. It is just like when from the market one buys potatoes, eggplant, and *paṭal*. You can fry them, or make some other vegetable dish, whatever you wish to make. The potato or the eggplant can't object. In the same way a person who has offered himself can't put forward any objection."

Bhārati said: "Okay then, if some woman's body is offered to the *guru* and the *guru* has bad intentions, what is to be done?"

Bābā replied: "Sir, one has to examine one's own heart. Do I think of my *guru* as Kṛṣṇa or not? If my *guru* accepts all my wealth, sons, house, and so forth and tells me to go to the forest in the dress of a female beggar, am I able to do it or not? When I see my *guru* do I experience a joy similar to the sight of Kṛṣṇa or not? Apart from the *guru* is there any desire to attain Gaura and Nītai, Rādhā and Kṛṣṇa, and so forth in my heart or not? If in my mind all of these convictions are firmly established and if I am able to offer everything to the *guru*, then as with the cowherd women of Vraja if I fulfill the desires of the *guru*, my chastity cannot be destroyed nor can any other sin occur. If out of a desire to please the senses someone memorizes the statements of scripture to awaken other folks but himself disregards scripture and acts in sinful ways, then

his punishment will be twice as bad. Instead of him, drunkards, sex-addicts, thieves, criminals and other sorts of unholy people are saved. But those performing sinful acts on the strength of *dharma* or those acting like advanced *bhaktas* before the public while fulfilling their greed for women and gold are charlatans. They are not able to be saved in any age.”

Bhārati said: Brother, hearing all these well-considered subjects from your mouth a tremendous joy has arisen in my heart. Because I have made you discuss so many things, you are not feeling any discomfort are you, brother?”

Bābā replied: “Older brother, what are you saying? You are the puppet master; I am just a wooden doll. Today is my lucky day. You didn’t really have all these questions; you came to teach.”

Bhārati said: “Whether I came to give instruction or to receive instruction, only my heart knows. Whatever the case may be, there is one other topic. In the *Prārthanā* of Narottama Ṭhākura it is said: ‘On the left side of the girlfriend who is my *guru*, becoming thrice curved in form, I will fan her with a *cāmara* [a yak-tail fan].’²⁹ Here again *guru* and *Kṛṣṇa* are found as one thing. How does one reconcile this?”

Bābā replied: “For this reason I said previously that the *guru* is the wish-fulfilling tree in full possession of all powers. Whatever one wants from the *guru* he will give. There is nothing that the *guru* is unable to become. Because the Vaiṣṇavas say he is *Kṛṣṇa* or *Viṣṇu*, will the Śaivas not say he is Śiva?

The *guru* is *Brahmā*, the *guru* is *Viṣṇu*, the *guru* is the god *Maheśvara*. There is nothing superior to the *guru*. Unto to him, the Śrī *Guru*, my obeisance.³⁰

In another book it is said:

The *guru* is *Rādhā*, the *guru* is *Kṛṣṇa*, the *guru* is Śaṅkara and Śaṅkarī. There is nothing greater than the *guru*. The *guru* consists of all the gods.³¹

“There are many of this kind of proof texts in the scriptures. Shall I cite some more? Whatever the disciple needs and whenever he needs it, the *guru-deva* will become that at that time. *Rādhā*, *Kṛṣṇa*, girlfriend (*sakhi*), *mañjarī*, *Nitai*, *Gaura*, *Śiva*, *Durgā*, *Gaṇeśa*, *Sūrya* and so forth, whatever there is, the *guru* can become them all.”

²⁹Narottama Dāsa Ṭhākura, *Prārthanā*, Song 42.

³⁰This verse is like Verse 32 of the *Guru-gītā* from the *Skandha Purāṇa*. The third quarter differs reading gzrv prb9Cw, instead of gro, prtr nAE-t.

gzb9CwA gzEv09wZ, gzdvo mh98wr,.
gro, prtr nAE-t t-m 99wFgrv nm,..

³¹Source unknown.

g! rADA gz, k09wZo gz, fACwrfACwrf.
n grorEDk EkED1w(svdvmyo gz,..

Bhāratī said: “Okay, suppose the *guru*, the *guru’s guru* and so forth all are present before the disciple. Who should the disciple bow to first? And who should the disciple worship first?”

Bābā replied: “One should bow to the *guru* before all others and the worship of the *guru* is enjoined first. It is such that when the *guru* is present, even worshiping other gods first is forbidden. After bowing at the feet of the *guru* and if he gives permission, then one should bow to and worship the *guru’s guru* and the *guru’s guru’s guru*. After that, worshiping and praising the other gods is proper.”

Bhāratī asked: “What do they mean by *vidhi-bhakti*? And how many kinds of it are there?”

Bābā replied: “Worshiping the Lord in accordance with injunctions of scripture is called *vidhi*, or rule-based *bhakti*. Among the sixty-four limbs or forms of *vidhi-bhakti*, it is divided into nine kinds: hearing, praising, remembering, serving personally, ritually worshiping, extolling, counting oneself a servant, being a friend, and offering oneself.”

Bhāratī asked: “What is *rāga-bhakti* and how many kinds is it?”

Bābā replied: “Worshiping Kṛṣṇa after being overcome with great desire for him, without depending on the injunctions of scripture, is called *rāga* or passionate *bhakti*. This passionate *bhakti* is again divided into two kinds: rule-oriented and passion-oriented. That is, regulated passion and impassioned passion. Some divide this passionate *bhakti* into relational *bhakti* and love *bhakti*. This *bhakti* is not different from a relationship. My master, my friend, my son, my husband, these are the four conditions in which passionate *bhakti* moves. Regulated passion is found in Dvārakā and Mathurā. In that *bhakti* both reverence and sweetness are joined. But, impassioned passionate *bhakti* or causeless *bhakti* is not found anywhere but in Vraja. This the Gosvāmins called *prema bhakti* or the *bhakti* of love. In this there is not even the fragrance of awe and reverence. The root of passionate *bhakti* is intense eagerness (*lobha*). An intensely eager person of whatever sort tries to obtain the thing for which he is eager. Determining its types is impossible. Still, a glimpse has more or less been given in scripture. Twenty-five varieties are generally noticed in this *bhakti*. They are hearing, praising, remembering, personal service, massaging the limbs, being a servant, being a friend, being a parent, being sweet on, offering oneself, beating, scolding, being affectionate, being miffed, being attached, being separated, anticipating, trysting, being deceptive, being expert, dancing, singing, playing an instrument, being clever at games, and service. Beyond these there are many more types. Counting them is beyond our reach.”

Bhāratī asked: “What is the difference between Dvārakā, Mathurā, and Vṛndāvana?”

Bābā replied: “Though in Dvārakā there is the *bhakti* of relationship; it is legalistic or possessive. In it there are rules and regulations. In other words, Rukmīṇī, Satyabhāmā, and the other queens enact *bhakti* faithfully towards Kṛṣṇa in accordance with scripture, thinking the husband is the highest god and that if one does not show *bhakti*

to one's husband, one will go to hell and so forth. In the same mold is the parental love of Vasudeva and Devakī and so forth and the fraternal love of Uddhava and so forth. In Dvārakā the *bhakti* of relationship is mixed with awe and reverence. In Mathurā, even though Kujā and others are included in the extramarital flavor (*rasa*), because it is mixed with lust and awe and reverence, it is not to be respected. In Vraja there is lust-free, awe-free, causeless *bhakti*. Apart from the goal of Kṛṣṇa's pleasure, that *bhakti* has no other objective. The folk of Vraja are not worried about giving up heaven, liberation, and so forth for Kṛṣṇa's pleasure, taking those things as nothing but blades of grass, or about accepting the tortures of hell, taking those things as if they were fragrant acacia flowers.

"On the same subject there is an occasion. One day Nārada went to see Kṛṣṇa in Dvārakā and saw that Śrī Kṛṣṇa was attached to various sports with the queens. Then a little bit of doubt entered Nārada's mind about whether Śrī Kṛṣṇa was the supreme lord or not. Bhagavān as the indwelling lord was able to perceive that and revealed his godly opulence. Nārada saw that Śrī Kṛṣṇa was enjoying various sports in various states at the same time with sixteen thousand queens. Seeing all that, Nārada's full awareness arose. Then he bowed to Śrī Kṛṣṇa and begged for forgiveness for his offense. Moreover, he became certain that there was no one else who was as intent on the Lord as the residents of Dvārakā. Śrī Kṛṣṇa decided that if he did not correct this mistake of Nārada's it would not do. Then suddenly in Kṛṣṇa's body a horrible fever started. He in an extremely tormented way said: 'Oh! Horrible pain. I cannot tolerate it. My life is slipping away. When the sun sets my life will no longer remain.' Hearing that, everyone was frantically hurrying about. What measures will there be? Many doctors came and began to take many steps. But he did not become better at all. Then Nārada asked him: 'Master, by what means will you become better?' Śrī Kṛṣṇa replied: 'If one of my beloveds with a joyful heart is able to give the dust from their feet and their footwash, then that instant I will become well. Otherwise, when the sun sets there will be no more life in my body.' Hearing this Nārada said: 'Is it such a difficult matter? All those queens are willing to even give up their lives for you. For them to give you the dust from their feet or their footwash is a small thing.' Saying this, Nārada went one by one to each of the sixteen thousand queens headed by Rukmiṇī and Satyabhāmā and asked for the dust of their feet and their footwash to counteract Śrī Kṛṣṇa's illness.

"They all answered in astonishment: 'Ṭhākura, what kind of talk is that? He is our husband, our highest *guru*. Are we supposed to give him our footwash and go to hell? This will never happen.' Nārada replied: 'Śrī Kṛṣṇa is experiencing extreme pain and he has said clearly that when the sun sets he will no longer remain alive. Therefore, in this matter, your lack of consent is in no way reasonable.' In this way he tried to persuade the queens a great deal, but he was not able to make anyone at all consent. Therefore, Nārada with an extremely saddened heart went from there to Mathurā. When there, too, no one accepted his plea he became very worried. Sud-

denly, he remembered that in Vṛndāvana there were many of Śrī Kṛṣṇa's beloveds. If he went there once, too, it might work. Again he thought to himself: 'These [queens] are his primary beloveds, though. When they have refused to give it, will any of the cowherd community give it? Probably not. Oh well, let me satisfy my doubt anyway and then return.' Thinking in this way he went to Śrī Vṛndāvana. When he got there he saw that the men and women residents of Vraja were nearly dead. The cows had their faces turned up and the calves were not drinking from their mothers' udders. The birds placing their bills in ripe fruit were motionless. Seeing this situation, Nārada was speechless. In due course he went into the presence of the cowherd girls and as soon as he told them his story they rose up saying: 'Ṭhākura, Kṛṣṇa is suffering so much pain. If he becomes well through our giving the dust from our feet and our footwash, we are ready to give them this very instant.'

"Nārada said: 'If you give him your footwash you will have to commit an offense. If there is an offense one falls into hell. Aren't you afraid?' The cowherd girls replied: 'Ṭhākura, if for Kṛṣṇa's pleasure hell is necessary, that is for us better than heavenly happiness. Without Kṛṣṇa's pleasure, the joys of heaven are like hell for us.' Hearing and seeing this Nārada was speechless and in his mind he began to give thanks to them:

'Fortunate, O fortunate, are the folk of Vraja
and fortunate that Vraja land.
For the sake of Kṛṣṇa's happiness
is their *dharma*, wealth, and sense desire
Nowhere else is all given up to please Kṛṣṇa.
Therefore, here's the highest reach of love for Kṛṣṇa.'³²

While repeating this he took the dust of the feet of the cowherd girls and their footwash. After returning to Dvārakā, as soon as he placed them on Śrī Kṛṣṇa's body all of his pain disappeared. Then, after becoming well Kṛṣṇa asked Nārada: 'Nārada, from where did you bring this footdust and footwash?'

"Nārada replied: 'From Vraja, Master.'

"Śrī Kṛṣṇa said: 'Did you notice what sort of feelings the folk of Vraja have?'

"Nārada replied: 'Master, I have incurred an offense. I thought less of the folk of Vraja and instead considered the people of Dvārakā more important. Now I know:

The pure love of Vraja
is like a *lakṣa*³³ of gold
and nowhere else is it found.
Put aside the questions of better,
that which they call equal

³²Source unknown.

³³An amount equal to a hundred thousand units.

is not so according to me.
 What more can I say, Master;
 I've never heard anything like it.
 They have no fear of hell
 and for your happiness,
 disregard *dharma* and *adharma*.
 They're able to give up their lives with no trouble.
 Lucky, lucky, lucky, are the folk of Vraja.
 Folding my two hands I praise,
 again and again falling on the ground
 at the feet of the Vraja folk.³⁴

“Then Śrī Kṛṣṇa with an overjoyed heart began to sing of the good qualities of the cowherd girls. Hearing that, Nārada and the other residents of Dvārakā became very embarrassed recognizing their own inferiority. Still, just look at what a wonderful state of freedom from selfish desire (*niṣkāma*) the residents of Vraja have.”

Bhārati said: “I do not understand the meaning of the word *niṣkāma* (desireless). On the one hand, it was said in revelation: from desire (*kāma*) the cowherd girls (*kāmāḍ-gopyaḥ*) [worshiped goddess Kātyāyanī to have Kṛṣṇa as husband]. Then again Śrīmatī was pointed out as the foremost possessor of love that is free of desire. But when Śrī Kṛṣṇa spends the night with another lover, the next day in the morning Śrīmatī exhibits a difficult-to-assuage anger because he did not come to their meeting bower. It is such that she even rejects Kṛṣṇa. If desire were not there would that condition arise? Moreover, it is said that the cowherd girls want no pleasure for themselves. Then again in scripture it is found that the cowherd girls are always putting on new clothes, new jewelry, and many kinds of perfume. They are washing their bodies and shampooing their hair, and so forth. How does this happen? Isn't that called giving pleasure to oneself?”

Bābā replied: “I will first discuss desire and then desirelessness at the end. First let us understand the meaning of the word desire [lust?] (*kāma*). As soon as we say the word ‘desire’ we feel goose bumps, because in the word ‘desire,’ we understand as satisfying the operations of the senses. Therefore, a father is embarrassed to say the word ‘desire’ before his son or daughter, a wife before a man other than her husband, an older brother in front of a younger brother, and a *guru* in front of his disciple. Where we have gotten this secondary meaning from, no one is able to discover. The dictionary says: ‘desire’ means wish or thirst and in this meaning the revealed scriptures have said: ‘from desire, the cowherd girls’ or the cowherd girls desiring Kṛṣṇa performed the vow of Kātyāyanī. The goddess Kātyāyanī being pleased with them arranged for the cowherd girls to have Kṛṣṇa. The meaning of the word desireless (*niṣkāma*) is that from which desire is absent, or in other words having all one's desires

³⁴Source unknown.

fulfilled. That is the kind of ‘desire’ with which the cowherd girls bound themselves to Kṛṣṇa, who maddens even the god of love, like purchased slaves. But, the Gosvāmins were afraid because they were promoters of *dharma*. Lest all people take the secondary meaning of the word ‘desire’ and attribute blame to the blameless worship of Kṛṣṇa they have completely characterized desire:

Desire to please one’s own senses I call desire (*kāma*).
Desire to please the senses of Kṛṣṇa takes the name love (*preman*).³⁵

Still, in many places after that they have used the word ‘desire’ (*kāma*) and said:

By nature the love of the cowherd girls is not worldly desire.
Though their sports of love are similar, it is not called desire.³⁶

“Therefore, the love of the cowherd girls is free of even the faintest scent of [sensual] desire. ‘Desire is intense darkness; love is the pure sun.’ All right, I ask those who think that by the word desire in Kṛṣṇa’s sport worldly desire is meant: is a lusty man ever capable of bringing to one place millions of women and fulfilling his own acts of lust? Moreover, there is here something even more astonishing:

His desire was not extinguished by a billion cowherd girls.
In this I infer the fine quality of Śrī Rādhikā.³⁷

“Then again take note, the girlfriends of Rādhā were not in any degree less than Śrīmatī in beauty, quality, family, and character. But because there was not even the scent of desire in them, how sweet their natures were:

The natures of the girlfriends are indescribable topics.
It is not in their hearts to have their own time with Kṛṣṇa.
They cause Rādhā’s sport with Kṛṣṇa,
finding millions of times more joy in that than in their own.³⁸

If a scent of desire remained, would a desirous woman ever be able to be happy seeing her lover surrounded by other women? No, she would feel twice the misery. And what has Śrīmatī said? Listen:

I am a servant at Kṛṣṇa’s feet.
He is a vortex of the joy of *rasa*.

³⁵Cc., 1.4.141.

³⁶ibid., 2.8.174.

³⁷ibid., 2.8.88. There seems to be a leap in thought here that might be confusing. The context of this verse in the Cc. is that Kṛṣṇa notices that Rādhā has left the circle dance and goes off to pursue her, leaving behind all the other cowherd girls. Apparently, Baḍa Bābā assumed that Premānanda Bhāratī would know the context of the verse.

³⁸ibid., 2.8.167-8.

By embracing he makes one his own.
 Even if he does not show himself
 and my body and mind withers,
 still he is the master of my life.

O friend! Hear my heart's conviction.
 Whether or not he returns my love
 or whether or not he gives me pain,
 none but Kṛṣṇa is lord of my life.

Leaving other women aside,
 subdued by my body and mind,
 revealing my good fortune,
 he gives pain to all the others,
 sporting with me as he does
 and showing it all to those women.

Even if he is a rake,
 a rogue, disloyal, and a cheat,
 keeping company with other women
 and to give me mental pain
 sports with them in front of me,
 still, he is lord of my life.

Not considering my own suffering,
 all I want is his happiness
 his happiness is my meaning.
 If he gives me pain
 and feels the greatest joy himself,
 that pain is better than my joy.

If Kṛṣṇa desires a woman,
 thirsty for her beauty,
 and not getting her becomes unhappy,
 I fall down at her feet,
 take her by the hand,
 and causing her love-sport make him happy.³⁹

Would it be possible for such words to come from the mouth of the foremost heroine while desire remained?

“One other thing you have said: why does Rādhā get angry when Kṛṣṇa goes to other lovers? The reason for that anger is not his meeting with other lovers. Because, Śrīmatī in her state of anger has said to her friends: ‘Friend, that woman is enchanted by her own pleasure without considering Kṛṣṇa’s pleasure and is not pained by making

³⁹ibid., 3.20.39-44.

scratches in and bruises with her ornaments on the body of Kṛṣṇa, which is softer than the rain-tree flower. She is never worthy of being considered among the beloveds of Kṛṣṇa. Alas! If the crown jewel of *rasikas*, the king of the players, were to spend day and night in the play of lovemaking with suitable lovers I would not feel a bit of suffering. Friend! What more can I say? That time when my glance fell on the limbs of the lord of my life and I was introduced to the harsh behavior of that hard-hearted sorceress of lust on those limbs my heart was torn apart. Therefore, I said to him: ‘Go, you rake! Get out of my sight.’” Understand this: does this anger bespeak a concern for Kṛṣṇa’s pleasure or her own pleasure?

The cowherd girls are seen to scrub their bodies, decorate them, put perfume on them, comb their hair and so forth. That, too, is not for their own pleasure. That is for Kṛṣṇa’s pleasure. Because, if at any time in the sport of lovemaking the clothes or ornaments of the cowherd girls fall from their places, ŚrīKṛṣṇa himself with his own hands arranges them in their places just as they were before. Therefore, the cowherd girls remain well dressed for Kṛṣṇa’s pleasure. In the *Caitanya-caritāmṛta* it is said:

The cowherd girl’s affection for her own body that is seen,
know for sure that it is for the pleasure of Kṛṣṇa.

I have offered this body to Kṛṣṇa.

It is his wealth, his means of enjoyment.

By the sight and touch of this body, Kṛṣṇa is pleased.

For this reason she scrubs and decorates her body.

...

On seeing me Kṛṣṇa has gotten so much pleasure.

By that pleasure the cowherd girl’s face and body blossom.

As much as, seeing the beauty of the cowherd girls,

Kṛṣṇa’s beauty increases,

to that degree, seeing the beauty of Kṛṣṇa,

the cowherd girl’s beauty increases.

In this way they wrestle with one another.

They increase each other; neither one accepts defeat.

Kṛṣṇa’s pleasure is in the cowherd girls’ beauty and qualities.

In his pleasure, pleasure increases among the cowherd girls.

Therefore, that pleasure nourishes the pleasure of Kṛṣṇa.

For this reason, in the love of the cowherd girls

there is not the fault of desire.⁴⁰

Bhāratī said: “How can I describe all the bliss I have attained today? I have read all those verses of the *Caitanya-caritāmṛta* many times before. But, this kind of meaning has never occurred to me. There is one other question. Why do people who are on the path of *bhakti* consider liberation so insignificant?”

⁴⁰ibid., 1.4.153-155, 162-66.

Bābāji replied: “Bhagavān himself has said:

The same planet as me, the same opulence as me,
proximity to me, the same form as me, and oneness with me,
even though these are offered, they do not accept them
without my service, those people [my bhaktas].⁴¹

Sālokyā means living on the same planet or in the same place. Take for instance some poor person who comes to the attention of a British man. At the time the British man goes to England he takes the poor person with him and leaves him there. Will that poor person, living in the same place as the Queen of India, be happy?⁴² The amount of happiness that a living being, after performing severe austerities to live in the kingdom of the Lord, will attain in the body of a non-moving being or in the body of a snake, tiger, bear, god, or human according to its own actions will be negligible or almost negligible. In other words, the ordinary servant, male or female, of the Lord who is devoted to practice easily attains millions of times more happiness than that. *Sārṣṭi* means having the same opulence; *sāmīpya* means living near [the Lord]; *sārūpya* means having the same form as the Lord, in other words having two arms, four arms, and so forth. If one does not taste any happiness then what is there in that opulence? If one lives near to the Lord in the same form, what result will there be? *Ekatva*, oneness, means *nirvāṇa* or becoming mixed in with the Lord. Think about it. In these five forms of liberation what happiness can one attain? Therefore, the very clever *bhaktas* of the Lord regard liberation which is difficult to attain as something insignificant and unprofitable. It is such that if Bhagavān wants to give them those five forms of liberation without their taking any trouble, the *bhaktas* do not accept them apart from just serving the Lord.”

Bhārati said: “Is it necessary to repeat the holy names loudly? In the Tantras and other scriptures silent recitation called *japa* is praised. It is said:

From *japa* perfection,
from *japa* perfection,
from *japa* perfection,
there is no doubt.⁴³

Bābāji replied: “Mahāprabhu has made the dispensation for worship of Kṛṣṇa in the Age of Kali the rite of loud glorification or group singing (*saṅkīrtana*).

⁴¹Bhāg., 3.29.13:

sAloC8wsAEA3wsAmF=ysAl=yk(vm=yt.
dFymAn n gA1wE06wt EvnA m(svn jnA,,.

⁴²This meeting occurred when the Queen of England was also the Queen of India.

⁴³Source unknown: *japāt siddhir japāt siddhir japāt siddhir na saṁśayaḥ*

With a thrill the Master said:
 “Listen, Svarūpa and Rāma Rāy!
 Loud glorification of the holy names
 is the highest means in Kali.
 By the rite of group singing,
 in Kali is Kṛṣṇa worshiped.
 Those whose minds are fleet
 will reach Kṛṣṇa’s lotus-feet.
 The name of Hari, the name of Hari,
 the name of Hari is all there is.
 In the Kali Age there is not indeed,
 not indeed, not indeed another way!⁴⁴

“One person with whatever little wealth he has accumulated nourishes his neighbors, the distressed, the poor and his own family members, and whatever is left over he enjoys himself. Another person enjoys the wealth he has accumulated along with his family members and yet another person enjoys the wealth he has accumulated only himself. Who among these three people is the best?”

Bhārati replied: “Who does not know this? The person who nourishes ten people is the best!”

Bābājī said: “Then look here. If one recites silently in one’s mind one’s own goal is achieved. If one sits in one’s room and softly recites the holy name oneself and one’s family achieve the goal. And by loud glorification of the holy names apart from just humans—all the unmoving and moving forms of life, the animals and birds, even down to the bugs and worms, are made successful by the sounds of the names and attain the *bhakti* of love. For this reason, Mahāprabhu has said:

It cleans the mirror of the mind,
 puts out the great forest fire of becoming,
 spreads the rays of the white lotus of good fortune,
 brings life to the wife of knowledge,
 increases the ocean of bliss,
 makes one taste, at every step, full nectar,
 and bathes the entire self;
 most victorious is the clamorous
 glorification of Śrī Kṛṣṇa.⁴⁵

From loud glorification sin and rebirth are destroyed.
 The mind is cleansed and all *bhakti* practice begins.
 Love for Kṛṣṇa arises; one tastes the nectar thereof.
 One attains Kṛṣṇa and submerges oneself

⁴⁴ibid., 3.20.7-8, 1.7.3.

⁴⁵*Śikṣāṣṭaka*, verse 1, attributed to Śrī Caitanya. *Caitanya-caritāmṛta*, 3.20.3 and *Padyāvalī*, 22.

in the ocean of the ambrosia of his service.⁴⁶

Therefore, in the Age of Kali there is no other recourse but the loud glorification of the holy names. From sacrificial rites, vows, burnt offerings, silent repetition, meditation, yoga and so forth nothing will be achieved in the Age of Kali. Therefore, in the holy name (*harernāma*) verse, three times are the religious activities of the Satya, Tretā and Dvāpara Ages denied.

Bhārati lost himself in bliss and began to dance. All of the others, too, began to perform *kīrtana* with drums and cymbals. From this time on Premānanda Bhārati became Bābā's *dādā* (elder brother) and Bābā became Bhārati's younger brother. In this way, in each other's company they spent the rest of the day in the bliss of *kīrtana*.

A.5.2 *Carita-mādhurī* (*The Sweetness of the Life [of Rāmadāsa Bābājī]*), vol. 1, 305-311

[We pick up the narrative at a point in which the future Rāmadāsa Bābājī is struggling with the conflict between his wish to leave home and become a wandering Vaiṣṇava mendicant and his mother's desire for him to stay lead an ordinary life as a householder. He has already met and has been deeply impressed by the Vaiṣṇava saint, Jagadbandhu Sundara.]⁴⁷

One day it was just a matter of getting out of the house. The time then would have been around eight or nine [in the morning]. His [Rādhikārañjana, or just Rādhikā for short, Rāmadāsa Bābā's name prior to renunciation] intimate friend [Sudhanvā] Mitra had perhaps come in search of him. On the road he spotted Rādhikā, took him by the hand and said: "These days you cannot be found. You have become such a home body, serving your mother, that you no longer put in appearance outside. Today when you have come out, let's go and wander about a little. Today is Sunday. I have no college classes."

Though Rādhikā was mentally restless, some encouragement came from Mitra's words. He asked, "Where to?"

His friend replied: "To Brāhmaṇakāṇḍā"

Rādhikā looked at him in surprise. Bandhu [Jagadbandhu Sundara], though, is not there now. If he had come, certainly he would have received the news. What, then, is there in Brāhmaṇakāṇḍā?

Noticing Rādhikā's surprise, Mitra understood—even hearing the name Brāhmaṇakāṇḍā Rādhikā's mind does not want to go there. Smiling, he said: "Bhārati Maśāi has come. He is a famous saint (*mahāpuruṣa*)."

Who "Bhārati" referred to, Rādhikā was unable to determine. But, just hearing "holy man, saint" his desire arose to go and meet him. With Mitra, he took that path.

⁴⁶Cc., 3.20.10-11.

⁴⁷Śrī Kṛṣṇacaitanya Śāstrī [compiler], *Śrī Śrī Carita-mādhurī*, 2 volumes. (Kalikātā: Śrī Śrī Pāṭhabārī Āśrama, 1361-1364 [1955-1958])

They had to travel about one and a half *krośas*⁴⁸ to get there. Rādhikā after going a little ways asked Sudhanvā [Mitra,] “Who is he?”

Mitra replied: “Bandhu’s dear friend, Bhāratī Maśāi.⁴⁹ He calls Kṛṣṇa ‘Kānāi,’ such an absorbed person. His house was in the District of Ḍhākā. His former name was Surendranāth Mukhopādhyāya. When he was young he received the grace of the celibate of Bārādī [Lokanātha Brahmācārī]. He was a good student at Calcutta University and is the nephew of the famous judge, Anukūla Mukhopādhyāya. By the grace of that celibate, he at a young age escaped from the bonds of household life.”

Hearing that mention of escaping from the bonds of household life, Rādhikā again asked with a covetous mind: “What did you say?” Mitra smiled and said: “At a very young age he renounced household life, by the grace of the celibate [Lokanātha].”

At the statement the agitation in Rādhikā’s mind increased. At a very young age he renounced household life!

Mitra continued: “In Kāśī, he took renunciation from Brahmānanda Bhāratī and now his name has become Premānanda Bhāratī. He has visited many holy places.”

It was as if Rādhikā took every word and inscribed it on his heart. He was listening with such interest as he traveled along.

Mitra again said: “He is always absorbed in the Lord. He went to Navadvīpa and heard Bandhu speak. In order to see him he came here. Bandhu however is not here—he has gone again to Pābnā. When he will return is not certain; therefore, yesterday he [Bhāratī] stayed in Brāhmaṇakāndā; today he will go to Pābnā.”

The two by then had nearly reached Bandhu’s house. Towards whom did Rādhikā offer his obeisance? His mental attitude was this: “Is every meeting with a holy man good fortune? Bandhu is Bandhu, but he [Bhāratī] has himself come to see him. Isn’t Bandhu therefore greater than him?”

When they arrived at Bandhu’s house they saw that around him some of Bandhu’s *bhaktas* were doing *kīrtana* and Bhāratī Mahāśaya was sitting in deep meditation. He was a person with a glowing golden complexion and curly hair down to his shoulders. That was arranged in an orderly manner. He had a peaceful, shining forehead. He had an elevated, long body suitable for a saint, open loin-cloth, and ochre robes. On one side was his water pot and on the other his staff.

Near about him were a few of his renunciant disciples, too. Those who were doing the *kīrtana* spotted Rādhikā, greeted him, seated him by their side. They handed him a pair of hand cymbals and Sudhanvā [Mitra] picked up a drum.

Just as one does not have to bind a tone to a hole of a flute, its tone being already bound there—it just waits for breath, in the same way Rādhikā’s voice did not need to be cultivated. It was already cultivated, waiting only to be put in action. At this place, in this time, in this way *kīrtana* will have to be done like this; this was not at all his

⁴⁸A *krośa* is a little more than two miles. The distance to Bandhu’s house was about three and a third miles altogether.

⁴⁹*Maśāi* is a shortened form of *mahāśaya*, a title of respect in Bengali that means “high-minded, magnanimous.”

thought. The feel of the surroundings of that place came naturally welling up inside him.

Bhāratī Mahāśaya's heart was infused by the flavor (*rasa*) of friendship (*sakhya*) and Rādhikā's natural inclination was for the flavor of Śrī Nityānanda. Therefore, in just the way his well-wisher Bandhu had said: "Rādhikā, take up *kīrtana*," so was it intoned in Rādhikā's *kokila*-like voice:

Drunk with love, Nityānanda,
the root of bliss innate,
moves along with staggering gait. Drunk with love for his brother,
all the truths knows he;
he makes the earth churn, saying 'Hari.'
With love for Gaura, Nitāi's body's made.
Seeing his brother's face, he blossoms forth;
a stream of tears flows and sprinkles the earth.
Advaita, the root of joy, seeing Nitāi's moon-face,
is brightened by shouts and goose bumps there.
'Haribol' says he and [always] 'Gaura, Gaura';
he sings the qualities of beloved companions.
A tidal wave of Goloka's love
has made the earth fortunate;
with a matchless, boundless ocean of flavor
the universe filled up and went mad.
Saying "Nitāi, Caitanya,"
Rāya Ananta begs for just a drop.

Then an unprecedented group possession occurred. In Rādhikā's *kīrtana* the flavor of friendship took shape. His eyes were closed and streams of tears drenched his cheeks. In his hands were the two cymbals and many engrossed people were singing the chorus for him. In an instant it was as if the manifest sports of the Charmer of Nadiyā [Śrī Caitanya] had appeared there. At various times during the *kīrtana*, one or two at a time, his [Śrī Caitanya's ?] letters began to manifest.

Gradually the engrossment of that *kīrtana* made him so restless that he was no longer able to perform *kīrtana* sitting down. He began to perform *kīrtana* dancing with his arms upraised. From time to time the cymbals in his hands stopped.

Hearing *kīrtana* in the sweet voice of Rādhikā, Bhāratī Mahāśaya became so filled with emotion that he too suddenly leaped up and in that state, as if he had received a divine vision, he recited a verse from the *Bhāgavata Purāṇa*:

For one who performs over and over again *kīrtana* of the joys of the Lord's sports and for one who listens to it, all of their efforts on behalf of the Lord

become fruitful, since describing the qualities of Śrī Hari destroys every trouble of worldly existence (the flow of repeated birth and death).⁵⁰

Enthrallment in the flavor of the *kīrtana* intoxicated everyone. Bhāratī Mahāśaya began to dance. He embraced Rādhikā. It was as if every moment in that honeyed gathering, honey was flowing. Everyone's desire was—that the *kīrtana* should not end.

When things continued on in that way for some time, Bhāratī Mahāśaya's disciples noticed that it was nearly two o'clock. After finishing their baths and eating they would have to depart right away. They could not delay any longer.

For that reason, even though they did not want to, they fell at Bhāratī Mahāśaya's feet and begged for the *kīrtana* to end. His consciousness returned. He again pressed Rādhikā to his chest. Not only did he praise his [Rādhikā's] voice which flowed with nectar, he claimed again and again that in his *kīrtana* he had received direct perception of the Lord.

After the end of the *kīrtana* he established a friendship with Rādhikā. Rādhikā, too, was thinking himself fortunate to have received the touch of his body. Like him, he, too, wanted to give up *māyā* and the worldly cycle of existence and performing *kīrtana* from path to path, door to door, go wandering about. That feeling he began to make known.

Bhāratī Mahāśaya said to him: "Today, brother, I have to cut the current bond with you and go, but one day I will be bound to you by a great bond. That day you and I will be tied together with the voice of one person."

Bhāratī Mahāśaya in that absorbed mood said to him: "Brother, Kānāi has accepted your gift and given you nectar from his own lips. You, brother, must distribute parcels of it to everyone. This happiness Kānāi is not pleased to enjoy alone. If I come here again, please come to see me, brother."

As Rādhikā went to take the dust from his feet and bow down, he [Bhāratī] placed his two hands on his chest. He would not allow him to bow. It was as if Rādhikā experienced something new. His gaze fell on Bhāratī Mahāśaya's face.

Bestowing an affectionate blessing on Rādhikā, he said: "Brother, what should I say to address you—*śrīgurau matir astu* [May your mind be fixed on your Śrī Guru]."

These unlikely words of blessing entered into Rādhikā's heart and brought with them the prospects of a much wished for realm. He was unable to say anything in response.

The *bhaktas* brought some fruit and sweets and distributed them to everyone. As soon as Rādhikā, accompanied by Mitra, took a few steps towards home, Bhāratī

⁵⁰Bhāgavata Purāṇa, 8.12.46:

et06wmh, kFtyto5Fwnf06wvto
n Er09wyt jAt sm8Dwm, CBwEct.
yd81wm,9AwokgZAnvZn
sm-tssArpEr99wmAphm..

I followed the Bengali translation given in the text, instead of translating the verse directly.

Mahāśaya called out: “Brother! Have you ever gone to Navadvīpa?”

Rādhikā shook his shoulders and made it clear his answer was “no.” Bhārati Mahāśaya becoming serious said: “Brother! Wrap up your business here. You must go to Navadvīpa. There is work for you.”

Astonished, Rādhikā’s unperturbed gaze fell on his face and Rādhikā’s ears began to ring with “Wrap up your business here.”

Rādhikā returned home. On the way he was unable to speak any more with Mitra as they returned. There was only one thought in his mind: “What business? What more business do I have remaining?”

A.5.3 *Carita-mādhurī*, vol. 2, 34-38

Śrīla Bābā Mahārāja [Rāmadāsa Bābā],⁵¹ mad for love of Śrī Kṛṣṇa, out of greedy desire to taste the juice (*rasa*) of the sweetness of the sports of Vraja, by some unseen grace gave up his home and family and joined the society of *bhaktas* in the holy land [Vṛndāvana]. The heart of the newly devoted [Bābā] experienced the touch and the joy of new juice in association with juice-appreciating *bhaktas*. His bliss could no longer be contained. In the ambrosial environment of the spiritual realm his entire body was covered with goosebumps and in his heart were repeated palpitations and thrills filled with the outbursts of feeling.

Śrīla Bābā Mahārāja came with Śrī Vrajabālā⁵² to his cottage at Keśīghāṭa. He spent the night there and in the morning what he found with Vrajabālā at Patitapāvana Kuñja thoroughly enthralled him. Goosebumps began to appear spontaneously on his body. How could this happen; who had caused their meeting? By the gesture of whose grace was it prepared in such a way—he was not able to conceive it at all. He bowed down there in a full length prostration and then moved to where the seats of the Vaiṣṇavas began and sat down.

Whether everyone saw him or not is not known. But Śrīla Bābājī Mahārāja filled himself with the lifegiving breath of the discussion of the Lord from their lips and began to relish it. In the middle of all of them was sitting Śrī Premānanda Bhārati Mahāśaya. He probably had not then noticed Śrīla Bābājī Mahārāja. He was discussing the compassion of Śrīmān Mahāprabhu and how he had arranged to rescue the living beings in the Age of Kali.

Śrīla Bābājī Mahārāja did not recognize anyone among those who were sitting around him. From Śrī Vrajabālā he heard their names: Gopeśvara Prabhu, Prāṇakṛṣṇa Dāsa Bābājī, Gopendra Maitra, Vṛddha Premānanda Gosvāmī, Balarāma Dāsa Bābājī, Lalitā Dāsa Bābājī, and Brahmānanda Gosvāmī of Śiṅgāra Baṭa.

Beyond these there were a few other image-like bābājis. Śrīla Bābājī Mahārāja,

⁵¹This meeting of Rāmadāsa Bābā with Premānanda Bhārati took place a few years after the first meeting in Bengal, and by then Rādhikārañjana had left home and taken the renunciation name, Rāmadāsa Bābājī.

⁵²For an account of this saint see Haridāsa Dāsa’s *Śrī Śrī Gauḍīya Vaiṣṇava Jīvana*, vol. 2, 390-399.

seeing their forms filled with the feelings of *bhakti*, was overcome with the greatest amazement and Vrajabālā, too, noticed in particular Śrīlā Bābājī Mahārāja's emotion-filled heart.

Seeing Bhāratī Mahāśaya Śrīlā Bābājī Mahārāja's heart was filled with joy. If he [Bhāratī Mahāśaya] sees me, perhaps he will stop his talk and come running immediately and by that he will possibly commit an offense. Thinking this, a little shyness arose in his [Bābājī's] mind. His mind was thirsty for the holy talks. Discussions of Gaura were very sweet from Bhāratī Mahāśaya. Bhāratī Mahāśaya, who rejoiced in private worship (*bhajanānandī*), said: "The Master said: 'Sanātana!

Your body is my foremost instrument.

Through this body I will achieve many goals.⁵³

"How will the Master achieve his purposes? And for whose sake are those purposes?

"If one reads just a little it can easily be understood—for working his grace on those who will come in the future the Master said this 'I will achieve.' All of the work that Śrī Mahāprabhu achieved through Śrī Sanātana Gosvāmin Śrī Kavirāja Gosvāmin (in the words of Śrī Mahāprabhu) mentions in his own book:

Ascertaining the real truth about
bhaktas, *bhakti*, and the love of Kṛṣṇa;
 the duties of Vaiṣṇavas and Vaiṣṇava behavior;
 promotion of the *bhakti*, love, and service of Kṛṣṇa;
 rediscovering the lost sites and teaching renunciation.
 Those places are dear to me, Mathurā and Vṛndāvana;
 There I want all these teachings spread.⁵⁴

On this topic of the *Śrī Caitanya-caritāmṛta* Bhāratī Mahāśaya was deliberating.

Hearing that deliberation Śrīlā Bābājī Mahārāja thought to himself—showing me his grace, today all these sports are revealed. Coming to this holy land of Vraja and yearning for the things obtainable in the holy land are achieved by the power of the grace of the Lord. The pure touch of the particles of dust of this holy land decorates the human life with the shining wealth of distaste [for worldly things] and makes one qualified to relish the sports of Vraja.

In Śrīlā Bābājī's heart these kinds of unconscious former impressions were sprouting. Bhāratī Mahāśaya's discussions nourished his heart's feelings. Vrajabālā was watching—Śrīlā Bābājī Mahārāja's eyes were filled with tears—meanwhile that discussion too was becoming became gradually more profound.

The hour of ten o'clock had nearly arrived. The Gosvāmīs and the bābājīs were revealing their hearts' exultations by shouting out 'Hari' from time to time during

⁵³Cc., 3.4.73.

⁵⁴Cc., 3.4.74-76.

Bhāratī Mahāśaya's discussion. And Bhāratī Mahāśaya, too, from time to time said in a soft voice 'Jaya Kānāiyā' and trembled. It was as if an unobtainable object had been obtained; remembering that, Śrīla Bābājī Mahārāja became covered with goosebumps.

A little later, when the discussion ended, everyone went to their own places with joyful hearts.

Just as Śrīla Bābājī Mahārāja was going to take the dust of Bhāratī Mahāśaya from afar, Vrajabālā said to Bhāratī Mahāśaya—"Do you know this one?" Bhāratī Mahāśaya saw that it was the young man from Pharidpur who was the object of Jagadbandhu's affection—hearing the *kīrtana* from whose lips he had told him to distribute the nectar of Kānāiyā's lips; that very same young man now came in the dress of a new celibate renunciant.

Bhāratī Mahāśaya that instant got up and with great affection pressed Śrīla Bābājī Mahārāja to his chest. Śrīla Bābājī Mahārāja was overwhelmed. He whose blessing had drawn him to this holy land of Vraja—this was his embrace. Śrīla Bābājī Mahārāja experienced an unprecedented joy at this affectionate embrace of his. At the sight of their condition bound together in a silent embrace, Vrajabālā, too, tasted some kind of new bliss and began to dance.

It was as if the silent sweetness of their meeting in an instant created a divine atmosphere in that place. After remaining absorbed and lost in that state for a few moments, Bhāratī Mahāśaya took hold of Śrīla Bābājī Mahārāja's two cheeks, kissed him and said: "Brother, for so long we have not met. Kānāiyā has heard my words. He has brought you out of your home and led you to the fields of his play. Now, brother, he can play with you to his heart's content. See to it, brother, that you do not leave aside this play and leave him behind. He is very proud. How long have I been thinking of you? I let Kānāiyā know: 'bring him quickly.' Brother, today is a very happy day in Kānāiyā's Vraja. He will be happy to hear that *kīrtana* song from your lips." While saying this he again entered his previous mood. Vrajabālā, after noticing Bhāratī Mahāśaya's tasting of this other-worldly affection, stopped his dancing and briefly in a few words told him about the day before.

Śrīla Bābājī Mahārāja went to bow down, but Bhāratī Mahāśaya again bound him up with the ropes of embrace and kissed him. He did not at all allow him to bow down. After hearing about the incidents surrounding Śrīla Bābājī Mahārāja's leaving home, he became thoughtful.

Bhāratī Mahāśaya made it known to his two disciples by signals that, "Two friends of Kānāiyā had come and they will stay."

Śrī Vrajabālā said while laughing: "My wandering mynah has come, Vṛndāvana's mynah." Bhāratī laughed.

A.6 Bābā Bhārati's Newspaper Articles

A.6.1 First Article: *New York Herald*, November 23, 1902

A “holy man” from India has come to America to make converts to his faith, which is “love for all men.” Baba Bharati is his name. he is a typical high caste Hindoo—a Lama [sic], who mastered English and became editor of a leading journal in Lahore. That was years ago, when Kipling, on a rival newspaper, was coming into notice with poems and short stories. This city of Lahore is where “Kim” the hero of Kipling’s greatest story, joined the Lama of Thibet [sic] and wandered over Hindostan in search of a certain holy river.

Kipling and Baba Bharati, the Hindoo editor, were newspaper acquaintances, and some say Baba is the original of Kipling’s holy man in “Kim” for this reason: Baba was a man of influence and a successful editor when he suddenly resigned his editorship and joined the ecstatic followers of Krishna, a Hindoo diety, became an ascetic and retired to the wilderness, where he remained in holy meditation and study for twelve years. He was then directed to do missionary work in the Western world, and he sailed for America.

As Baba speaks and writes English with skill and fluency, he has great advantages over many Hindoos visiting this country. His personality is pleasing, fascinating and picturesque. He is a handsome man, tall, statuesque, dignified, with dark, sparkling eyes. When they kindle the man seems on fire with holy enthusiasm. His religion, he says, is summed up in the word “love.” He has anger for no man, no matter how great the provocation. Every act is preceded by asking a blessing. Every letter or manuscript begins with a little prayer written at the top of the page.

By special arrangement this extraordinary man writes the story of his life and faith for *The Sunday News*.

Written for *The News* by Baba Bharati.

From journalism to asceticism is almost an impossible leap. It is like jumping from pole to pole. Journalism means putting the whole world into your mind; asceticism means thrusting the whole world out of it. Journalism involves a minute study of men and manners; asceticism teaches how best to wipe out all their impressions. It is to dive beneath the surface of things to know their real causes and meanings and the only way to dive is to forget the surface.

But a Vaishnava ascetic need not blot the world from his mind and necessarily repair to the jungle to perform his devotions. He finds Krishna, his Diety, present everywhere and lives in the light of his love. To him, without Krishna, the most densely peopled city is a wilderness, and a bleak, wild stretch of waste a peopled New York.

How I became an ascetic from being a journalist may be worth telling. I was born in January 1858—the period when the ever memorable Indian mutiny was in its full, furious swing—of a “Koolen” Brahmin family, that is, “Brahmins of the first order.”

The family was intellectual and wealthy and for many generations had produced

some great men—men of conspicuous individuality, ministers and leaders of society in the past. My father's younger brother, the late Hon. Onoocool Chunder Mockerjee, was a brilliant judge of the Calcutta High Court, the highest civil appointment below the Viceroy.

Yet Mr. Kipling has done great work for India. What he has written no other European is able to present to the Western public with such clearness of expression and vividness of detail. Such wide mental grasp is only possible to a genius—which Kipling undoubtedly is. Both the West and the East ought to be grateful to him—the West especially, for no similar work has awakened such interest in men and things Hindoo in the Western mind as “Kim.”

That interest has produced a thirst for more knowledge of India, which, I hope, will sooner or later be satisfied. When that time comes the West will be perhaps rudely awakened from its pleasant dream that its civilization, born only yesterday, is all-powerful and is Westernizing the unprogressive Hindoo.

These European dreamers will awaken to find that all their so-called civilization of the Hindoo is but as a layer of moss upon rock. In the final test the moss will vanish, leaving the granite unchanged, eternal. The Hindoo and his spirituality are the same today as thousands of years ago. They have outlived Egyptians, Greeks and Romans—their systems, governments and religions. The Hindoos alone remain imperishable. The only hope for these so-called modern civilizations is in adopting the spirituality of the Hindoo. His vast, all-pervading spiritual power is realized by all—by English and American alike.

The magnitude of this intense belief and the vitalizing life of the Hindoo religion is a concrete reality, felt by every European when he first sets foot on Indian soil. The very atmosphere is impregnated with vitalizing currents of spirituality, for it is the only real lasting thing in the world. Your civilization, tall buildings, machinery and systems of government are but for a day—tomorrow they vanish! The spiritual remains forever. It is this unseen power that sways mankind and the universe.

With these explanations I will relate how I began my search for this religion of love and life everlasting.

I went from the *Tribune*, in Lahore, to edit the *Punjab Times*, and Mr. Kipling, I believe, left the *Lahore Gazette* for the *Pioneer*. Soon after, I went down to Calcutta, having finished my practical training, and started my own paper, the *Gup and Gossip*, the first society paper in India.

I was now very happy with my material prospects and surroundings, and my paper having become popular among both Anglo-Indians and Indians, I had some fame and name for myself, too.

But just at this time my religious instinct began to assert itself, and very soon it overcame my passion for journalism. I was witnessing a performance of “Chaitanya Lila” at the Star Theater. ‘Chaitanya’ was an incarnation of Krishna, the form manifestation of the Hindoo's absolute deity.

He was born a little more than 400 years ago, in Bengal, at Nuddia on the Ganges, about 100 miles above Calcutta. He preached Krishna, the seed and the soul of the purest love, and of the universe. and while preaching he would burst forth into song in praise of Krishna, his Master, Friend, Father, and Lover.

Thus singing, he would be filled with ecstasy and in the fulness of joy within him perform the most graceful dance the world has ever seen, his arms and whole-body waving and quivering with the heaving billows, as it were, within his heart. He was like an ocean of divine love and streams of water from many fountains would flow from his eyes in the shape of tears. And in those tears, streaming straight from his eyes to the ground, all those who sang and danced around him in ecstatic motion would be liberally bathed.

This indescribable, wondrous scene made a profound impression on me. I had at last found my religion of love so hazily understood in boyhood, and I was resolved to give my life to it. With this awakening all attraction for things material left me, and in the depth of my heart flowed a stream of nectar which every moment thrilled through my being.

“Krishna, my beloved!” I exclaimed within myself. “I am thine forever. Thou art the mystery of love, the universe is its expression, and Chaitanya their most merciful explanation. Merciful, O Lord, because thou art thy Chaitanya thyself, thou camest again as thy own devotee to teach us the way to thee.”

It is impossible to describe the fretting and worry of my soul during the few years which I had to remain in the world before preparing myself for the new life. At last the promised day came and I renounced the world and its vanities at the age of 32.

I then went to my Gooroo, Srīmad Brahmananda Bharati, and fell prostrate at his feet. He said: “Rise, my child, and be happy for aye, for thou art liberated from all pain, and henceforth art wedded to eternal love. Thou art of Krishna, and Krishna is Love.”

He took me to his Gooroo, the great Jogee of Baradi, the perfect jogee, whom I saw for the first time. He was about seven feet tall in height, of golden color, with long matted locks and the most handsome intellectual face. His two eyes shone with a piercing yet tranquil light, in which he read you like an open book. He told me my inmost thoughts and gave me his blessing. He was then 160 years of age. A few days after I left him he gave up his body, sitting on his haunches and telling people the exact hour he would go. He expired exactly at that time, without suffering from any disease or pain.

I then proceeded to the holy land of Brindaban, about a thousand miles from there, on foot. It took me about two months to reach my destination, but it did not matter, for I was blessed—blessed every step on the way. I saw Krishna in dreams, while awake and footing my way along, singing and dancing in his praise. He beckoned me, his most perfectly beautiful form dissolving, as it were, with his entrancing smile, his newest rain cloud complexion illuminating the blue sky of Hindoostan with the efful-

gence of his halo.

On the journey I had to pass through jungles, in which I met many saints, hermits and jogees of the highest order, who possessed miraculous powers, some of which I had the good fortune to witness.

Oh, the days and delights of that march to the Land of the Lord! What would I not give to enjoy them again! I was in ecstasy! ecstasy! I lay on bare, hard ground in those forests with my head pillowed upon the roots of trees, and slept as never Emperor or millionaire slept—slept like a baby, rising with the rosy morn, my spirit fresh and soaring as a lark, singing hymns to my Lord.

It is now twelve years since that day of [Krishna and Chaitanya for ten years]⁵⁵ I was a thousand times happier than on the happiest days I ever knew while I was in the world with the world.

After preaching and singing the praises of Krishna and Chaitanya for ten years I retired to live for good in Radhakund in the forest of Brindaban in a cot with the meek hermits, on the edge of the Lake of Radha, the lake blessed by Radha with the virtue of imparting divine love to those bathing in it.

It would seem that in India, as elsewhere in the distant corners of the world, man is most powerfully swayed by the things unseen and unknown. Hence the vast following of Krishna and Buddha. It would also seem that in religion, as in music, once in centuries a master appears touching chords that sweep from the soul to Infinity.

Holy men living in the Indian wilderness take no thought of the future. It is like going to the Adirondacks leaving all your baggage behind. The holy men have stations at various points and routes of travel by which they journey from jungle to jungle. As in "Kim," the holy man has neither money nor arms—only his begging bowl and rosary; and his only food is that given him as alms. He joins other pilgrims and they pass their days and nights in huts or the open air.

On the slopes of the greater Himalayas, in caves and stone huts, are to be met saints and adepts of Hindoo mystic teachings—as also in Brindaban, a region about the area of the state of Maryland, which for centuries has been the abode of holy men.

I spent my twelve years now in the wilderness of the Himalayas, now on the plains and again in the forest of Brindaban, in Muttra, near Agra, the city of Taj Mahal, and I was in the jungles off and on for seven years. In Bangal I saw a jogee sitting before a fire. I told him I was hungry and had no food. He shut his eyes for a moment and lo! an immense roast of root-fruits a foot long appeared. They were baked and the jogee told me to eat. The repast was delicious beyond expression, a kind of life-sustaining sweet potato and confectionery combined.

You should bear in mind that the holy men have no money, and they never worry over future possibilities. Their minds are lost in the deep rapture of spiritual things.

⁵⁵This seems to be a typesetting error that introduces a phrase from the following paragraph into this paragraph. This is the way the article appeared in the *Dallas Evening News* on Nov. 23. 1902. I don't know what was meant to be here, but it probably had to do with Bābā Bhārati's day of renunciation.

Even in the wildest forest I had no fear.

But one day, to test my faith, I penetrated a thick jungle until far from any human abode, when I became faint with hunger and fell into a doze. I had not slept more than five minutes when a voice called me.

Opening my eyes I behold a man and his wife standing before me with a large brass dish heaped with food, cakes, brown sugar, vegetable currie and a pot of water.

As I was eating in thanksgiving to the Lord, the man said: “Holy one, I saw you from a distance and was sure you were hungry. I went two miles to my house, and my wife prepared the meal, which we have brought, but I must ask pardon for the delay, as the distance is considerable and it took time to cook the food.”

Again giving thanks, I resumed my journey, but had not gone far when the thought came to me like a thunderclap that human beings did not live in that jungle, and that the man and his wife must have been spirits from heaven. Besides, he spoke of going two miles to prepare the meal, and I knew that I had slept but five minutes.

In great agitation I retraced my steps to where I had eaten and could nowhere find man or woman. He said his house was in the neighborhood. I transversed the jungle for miles in all directions and found no sign of habitation or even human footprints. Then I knew that the Lord had been with me and fed me. From that hour I was reassured that I would be provided for at all times.

When night came I slept under trees or in a hut, if I chanced to find one. Every hour filled my soul with the joy of spiritual thoughts. My Gooroo had given me mystic words and I repeated them continually. They opened my mind to the wonders of the spiritual world, and truth was revealed to me. In happy dreams I saw Krishna smiling and comforting me. Sometimes, while walking the jungle roads, I saw Krishna in mid-air, playing on his entrancing flute to cheer me on my way.

Up in the Himalayas among the highest mountains in the vastness of that awful solitude I saw holy men among the very clouds sitting in attitudes of devotion. They welcomed me and gave me food and shelter.

One day while walking alone I heard the roar of a tiger. Although I did not at that time care for my life, I soon grew afraid, for the tiger was almost within springing distance and coming toward me like a whirlwind. I ran, but soon stopped, realizing how ridiculous it was to fear even wild beasts when my Lord was with me.

The instant I stopped I saw a very holy man appear. He seemed to come out of the ground. He had long matted locks and wore a strip of cloth around his waist. He smiled and beckoned me toward him and said no beast would harm me in the sacred mountains—the land of the holy ones. Even tigers, he said, were subject to their rule and would harm no good man.

Continuing, he asked whither I was going. I told him. Then he said, “Turn back and proceed to the forest of Brindaban—that is your place.” I returned as he directed, for it was Krishna who had come in the guise of a holy man.

In Radhakund, in the forest of Brindaban, I lived in a hut with many other her-

mits. They were the holiest men I have ever seen. They live a gentle, austere, simple life; rise at 4 o'clock in the morning and perform their ablutions in a sacred lake there, then they sit at their devotions, repeating mystic words, symbolical of the Lord's love; chanting sacred hymns and reading the Scriptures, followed by songs of joy and worship.

Then they dance.

In the ecstasy of their movements, so full of grace and beauty, they see visions of Krishna performing and reperforming his sacred acts of 5,000 years ago. Meanwhile the holy men keep on dancing and counting their beads. They fast by day. At night they go to the houses and camps of the neighborhood and beg a little bread, which, with water, is all the food they have during the twenty-four hours.

After eating a morsel of food they again sing and dance and listen to scriptural readings until 2 o'clock in the morning.

Then they sleep—but for only 2 hours. And this is all the sleep they get during an entire day and night, which, with the little bread and water, supports life, because the holy men are strengthened by spiritual thoughts.

They really perform much physical labor. The dancing alone would soon exhaust an ordinary man, despite his full meals and long hours of sleep. With holy men it is different. They feed on spiritual thoughts and are in such a state of pure happiness and exaltation that there is perfect digestion. Hence, the process of nutrition is carried on to perfection. There is no waste or shrinkage of tissue, as with men thinking of wealth and earthly possessions, feeding their stomachs with grass food followed by imperfect assimilation and torpidity of mind.

These hermits are the meekest people in the world. They are the real Christians of the type known in the days of the Savior. If you abuse or wound them, no matter how painfully, to the last they bless you, not in a spirit of religious fanaticism, but out of the depths of their hearts. And while you persecute them they pray God to put love into your heart. They have no property, except the scanty garments on their back, a drinking bowl which costs but a farthing and their rosary.

With these simple belongings they make vast journeys over India, winning the respect and love of all fair-minded men. It was with these holy ones that I spent my days in meditation and study of the spiritual life during twelve years of apprenticeship to a study of the faith. I am yet only one of their most unworthy servants.

If Christian bigotry or atheistic scepticism dare to call Krishna a myth, the Hindoo can answer by calling Christ a myth, too.

How can the data, he would naturally argue, of European history—or Hebrew, or Egyptian, or Roman, for that matter—be proved more reliable than those of the Hindoos, who for thousands of years kept their sacred scriptures and histories in perfect preservation all over the land?

This Krishna is the deity he worships every day before he begins any temporal duty or even breaks his fast. He offers every morning and evening fragrant flowers and the

sacred leaves of the tulsi plant, smeared with sandalwood paste, to the “lotus feet” of the image, accompanied by certain formulas of words and ceremonies, as enjoined in his holy scriptures.

This form of worship of Sri Krishna is universally the same in Hindoo India—the image is symbolical and its worship is essentially mental, the outward forms being only adopted in order to impress the ignorant masses who cannot grasp the abstract idea of the supreme deity.

The Western mind ought to appreciate the necessity of such outward formulas and ceremonies, if not by looks at the forms and ceremonies of its own church in order to impress upon the average Christian mind the sacredness of functions inside the house of God. As to the objection to image worship, the Catholics have it, and it will not hold much water with Protestants either, so long as they raise statues of heroes and offer homage to them some way or other. That is image worship, whether you bare or nod your head to a statue or worship it with flowers.

Appreciation of worth is homage or worship in the least pronounced sense and you cannot prevent the growth of this virtue in a cultivated mind, Oriental or Occidental. The Krishna worshipping Hindoo does nothing but this—only his glowing imagination and keenly appreciative and grateful heart does it in a form which strikes as somewhat elaborate and unnecessary one whose cold imagination has no chance of improvement so long as it is fed by an education whose sheer anchor is sheer self-conceit.

By this worship he only appreciates the worth of Krishna, who was born in human form and flourished 5,000 years ago—Krishna, who from his birth to his “ascension to heaven” was the ideal of ideal heroes of all mankind, was absolutely perfect in every virtue which he possessed or humanity can ever hope to possess.

The annals of Krishna’s life and exploits have been handed down through the corridors of time by the ancient sages, who saw him and his deeds with their own eyes, in hundreds of different books agreeing with one another in every essential detail of the “Lila,” manuscript copies of which will be found preserved in every Hindoo family throughout India.

What I think will strike the Western students of these scriptures of the Vaishnavas—as worshipers of Krishna are called—are the startling similarities of the ethical and moral teachings of both Krishna and Christ on main points.

My chief object in writing this article is to ask the educated men of this country to study these “heathen” books, not only for their own benefit, but also for the benefit of the ignorant masses, from whose minds should be driven out once and for all the notion instilled therein by the bigoted Christian missionaries that the Hindoos are hopeless idolators, who revel in thick ignorance of matters spiritual.

They need also to be told that they should not judge a foreigner prejudicially because he belongs to a different form of religion than that prevalent in this country; that if it be that he who lives and acts like a Christian is a truer follower of Christ than

one who only belongs to the Christian Church, but does not care to act up to Christian principles, the average Hindoo is more a Christian than a heathen; that, therefore, to send missionaries to India to spread the light of Christianity among the Hindoos is like carry coals to Newcastle; and, finally, that to baptize with Jordan water and kneel down and pray before a wooden cross is equivalent to worshipping the image of Krishna with incantations, flowers and Ganges water as the Vaishnava does every day.

A.6.2 The White Peril: *New York Herald*, November 19, 1907

Far east is east and west is west,
And never the twain shall meet.

It is not improbable that Rudyard Kipling saw the gulf dividing the two civilizations in his early acquaintanceship with Baba Bharati when both were journalists in India. It is certain that Bharati saw it, for he came to the Occident avowedly to study the possibilities of bridging it. Now, after five years among us he has gone back to his own people, never, he says, to return. And with his perspective of time, old ideals of civilization and disinterestedness Baba Bharati, "citizen of the universe," ascetic, philosopher and apostle of the purely spiritual life, sees war impending between east and west, a war, not of the west against the "yellow peril," but of the east against what he calls the "white peril" of aggressiveness and materialism.

"The Orient will rise and drive the white man forth. This will happen in a very few years. By 1915, I believe, this conflict will be well under way. This is my own prophecy, but I find that Lafcadio Hearn made virtually the same forecast some years ago. It is the 'White Peril' from which we suffer in the Orient—Caucasian aggressiveness and soul killing civilization."

Such was Bharati's parting message to the western world.

Baba (Father) Bharati is not to be confounded with the type of picturesque Hindu charlatans who, with appropriate scenery and costumes, have come to America from time to time to wheedle dollars from silly women and men who wear thumb rings. His sponsors were men of like standing with Rev. Dr. R. Heber Newton, Prof. Charles R. Lanman, of Harvard, and Dr. Felix Adler, of the Ethical Culture society. He is a Brahmin of the first order. His father was a magistrate and his uncle a judge of the high court of Calcutta. Twenty years ago he was editor of the *Lahore Tribune* when Kipling was a newspaper writer there. Later he became the editor and proprietor of a society paper in Calcutta. Then his religious instincts asserted themselves, and for 12 years he became an ascetic, a hermit, living a life of austere simplicity in Brindaban, most holy of India's holy lands. While there he met the great Jogee of Barada, a giant in stature, and believed to be the most spiritual man in India. Under his teachings Baba Bharati came to believe that he had a message to carry to the Caucasian world. He did not wish to go, and for a time he struggled against what he deemed a command from on high. Then he went forth, and now he regards his work as well done. He is

happy in the thought of return, yet has learned to love the American people and feels pangs of regret at leaving them forever.

A.6.2.1 The Orient for Orientals

Large of frame, with the prayer cloth of his “Krishna,” yellow and inscribed with words wondrous to the Hindu faith, wound around his turban, long raven black curls dropping down about his shoulders, with an eye as clear as Rhenish wine and a face of peculiarly benign mien, yet strongly chiseled, combining as it does a certain acquired western vigor with the placidity and calmness of the Orient—Baba Bharati is a striking figure. He has studied the Occident and its ways and declares that the aggression, the tremendous conceit and the blindness of the white race are going to bring about the uprising of all Asia—that Asia will be free at last from domination and oppression by foreign hands and that a new Monroe doctrine will be called into being and the Orient will be for the Orientals alone.

The western coast just now is aroused over the “Hindu Peril,” as it is called. Hundreds, even thousands, of Hindus are coming across the Pacific, and the western states and western Canada fear a very deluge. So great has been the feeling in some places that the white laborers have driven the dusky invaders out, as the Chinese were sent forth from certain western cities in early days. But Baba Bharati declares there is no such thing as the “Hindu Peril.” It is rather the “Japanese Peril” on this side of the Pacific, or the “White Peril” on the other side of the ocean.

“The Hindus that come to the American shore are really not Hindus in the common acceptance of the term; rather they are half Hindus, Sikhs from upper India, with a different religion and different ideas,” said Baba Bharati in an interview I had with him at the Hotel Stander just before the Minnesota sailed. He continued: “There is no cause to fear an invasion, for only a few of the Sikhs will come. And they are not an aggressive people. If they find they are not wanted they will not cross the Pacific. There is no cause for fear.”

The Hindu philosopher and sage talked for an hour or more on this western world we know, his eastern world, religion, literature, modern conditions, his own life and experiences, his hopes, ambitions, and made predictions of such amazing nature regarding the future readjustment of relations across the Pacific as to startle any person who thinks on the shadows that portend coming events. In this interview he summed up a message he wished to convey in farewell to the America he is leaving.

A.6.2.2 Spirituality Not For Sale

“The *New York Herald* gave me and my mission most helpful publicity, and then followed my first success since leaving my own shores. I was to lecture. Thirty persons came to hear me, and when I had finished speaking they placed upon the table \$30 in money. I almost wept. Then I explained that a Hindu cannot take coin for sustenance

he gives either to the body or the soul. One can travel all through my country without being able to buy cooked food, and spirituality is not for barter and sale, either.

"This was merely the mistake of commercialized America. These New Yorkers thought, in their simple way, that money could pay for anything. Yet I found them warm hearted and altogether lovable, just as all other Americans are. When they can be halted for a few moments in their mad pursuit of gold they have admirable natures, I find.

"The trouble with America is that it is building on a material plane. It is making tremendous progress in all things material, but we of the Orient understand the spiritual. We live not for today, but for all time, and when you forget the soul, as you do, you are making a sad mistake. Your modern 'Churchianity' is spoiling your Christianity. Your ministers of the gospel want more spirituality. They do not elevate themselves above the level of the visible, material world. Your much vaunted progress counts for naught.

"You look at life on the surface, we of the Orient look at it in its depth in the cool and quiet places, where there is no tubulence and no mad scramble. America is afflicted with national nervousness, as I call it. In certain directions you call it frenzied finance. I see it in every phase of life. I observe it where you do not suppose it exists.

"In India religion is the chief business of life. All else is subordinate. It is the true anchor of the Hindu. In the morning he arises, and after his bath he gives up two hours to spiritual thought and contemplation—at least two hours. Then he looks after the needs of his body. All else is subordinate to this reverence for the Creator and those things which typify and represent Him.

A.6.2.3 Christianity Sublime

"Christianity, in its teachings, is sublime. I preach Christ as much as I do my Krishna, who represents to me the great incarnation of God. God is love, as Christ says, and that is all there is to any religion. The Bible, which I respect and love, is merely a page from the Vedas of India. They contain all its truths and more.

"But you can see only your own religion. I can see the good of all. When I became an ascetic in India I lost my nationality and became a citizen of the Universe. I love all people. When I was in London, even, I felt a deep heart interest in the Briton, even though he is oppressing my people.

"I did not come to America to thrust my religion upon you. I came to advance spirituality in whatever form I find it. Yet you send your missionaries to 'covert' us. We cannot help but smile, when we are the very incarnation of religion ourselves. With your religion, which is constantly changing, altering with the currents of new thought, you seek to rejuvenate us, who are fastened inseparably to the great, deep truths of the universe, truths which know no mutation.

"We wonder how we ever got along without the helping hand of the New World missionaries.

“But the truth did come out not long ago, and now we know why your missionaries do come to visit us. Some one close to your richest declared that missionaries are the best trade getters. There again is your commercialism.

“The wine maker calls out: ‘I have the best wines!’ The soap maker calls out: ‘My soap is the best!’ The minister: ‘There is no religion like unto mine.’ It is pitiful Christianity is reduced to commerciality.”

A.6.2.4 Concerning Mr. Rockefeller

Curious to know what Baba Bharati would say of the richest man in America, I asked him for his opinion of the president of the Standard Oil company.

“It is envy more than anything else that makes the average American condemn Rockefeller.” he answered. “He thinks that Rockefeller has some of the millions that he should have.”

“Please do not think that I am severe with Americans. I do not mean to be, but I cannot help observing how they contrast with us of the far east. The Americans will lead all the white race in spirituality in the time to come. I went to England and found the English too self-satisfied and smugly contented with themselves to receive my message.

But Americans yet are children from the spiritual viewpoint. Your minister who taught only spirituality would be boycotted.

“I know your literature and I love it. What is there finer in language than Irving? Mark Twain is the greatest living writer in the world. His ‘Following the Equator’ is a wonderful book. Through his works, in his humor, there runs that thread of the spiritual that places him high among the great men of letters.

But to turn to another phase of modern conditions. You in your materialistic progress have given the Orient implements of destruction, while through all the ages we gave you naught but peace. These weapons of warfare the Oriental, impersonated by the Japanese, turned upon the Russian and the result was a war the like of which is unknown in history—not a single reverse for the men of Nippon. Those same Japanese, with reawakened China even greater than Japan and India at the back of both, are going to show the world a conflict that will make all others pale in comparison.

“America wants to exploit the whole world, but would shut out foreigners from her shores. Is it not likely that foreign nations will retaliate? And then what answer can America make?

“The Mikado is one of the greatest rulers any nation has produced in modern times. When, ten years before the war with Russia, Japan was deprived of the fruits of her victory over China by the European powers, the Mikado said nothing, but complied with apparently good grace. The he quietly prepared to punish Russia as the most hated of those powers.

“Future events will come about in this way. President Roosevelt will suggest to Japan that an exclusion treaty be signed preventing Japanese of the lower classes from

entering America. This will not meet with favor on the other side of the Pacific, but a storm will arise here which will force through congress some sort of an exclusion measure.

"The Mikado will still hold his peace, but soon after he will frame a message to be sent to Washington, reading something like this:

"'You have found it necessary for the protection of your working classes to exclude Japanese from your borders. After careful consideration we find that our country will be benefited by prohibiting the entry of American trade, and a decree is hereby promulgated.'

"What could America do but accede, at least for the time? Yet how could such a condition continue? The great conflict is coming, and while I hate to think of it, while I regret that peace cannot always prevail, still, the people of many countries will be benefited and those of my own India will be free.

"This seems a harsh prophecy to make upon leaving America for all time, but it is something neither you nor I can control. It is the inevitable" —*New York Herald*.

A.7 Bābā Bhārati's Essays: The White Peril

To a student from the East,⁵⁶ life in the West is an open book. To the Western student, life in the East is as yet a mystery. The reason is not far to seek. Life is generally lived here upon its surface, easily seen and understood. The average Westerner is light-minded at best, too light-minded to grasp the serious East—the profound mind of the Real East, a shadowy reflection of which is its external life.

By "Real East" I mean the East that has kept itself unchanged in its main features of life from the hoary ages to our day, and comprises India, Burmah, Ceylon, Siam, China and Japan, all professing the essentials of the Brāhmaṇa religion, all following more or less the same ideals of life. Of the inner conceptions of the life lived by these peoples the Westerner knows absolutely nothing, and has hitherto cared less to know anything. The wonderful examples of heroism, intelligence, patriotism and pluck betrayed by the Japanese in their conflict with Russia have, however, succeeded in inflicting a rude shock to this stolid apathy and awakened a genuine interest to unravel the mystery of the Eastern character. It would be a positive benefit if this greatest curse of humanity, war, should prove a blessing in the shape of sustaining this interest until the West has fully grasped the spirit and ideals of the Eastern mind; spirit and ideals which form the backbone and have preserved the life, from the beginning of time, of Eastern civilization; spirit and ideals which form the rock upon which that old, old civilization is based—the rock upon which the surges of new civilization have

⁵⁶This essay was published in the *Light of India*, vol. 1, no. 2 (November 1906), 41-48. It was read and appreciated by Leo Tolstoy who had it translated into Russian. See Dr. Carney's essay in this volume for the details.

beat in vain to break it—spirit and ideals which, if assimilated by the new civilization, can alone insure permanency of existence to the mushroom nations of modern times.

The central point of this curiosity in the Western mind to know the inside of the Eastern character, awakened by Japanese valor and victories over giant Russia, was exposed in a few pithy sentences, expressive of alarm, by a popular London Conservative organ of public opinion. The driving of “thirty thousand European troops,” said the paper, “equipped with numerous artillery, from one of the strongest positions in Asia, with but trifling loss, is a feat of arms that proves the redoubtable military qualities of the Japanese and shows that they must henceforth be reckoned not as Orientals but as Westerners. The second battle of the Yalu,” it added, “has proved that there is no abiding line of demarcation between West and East, and that the Western civilization, transplanted to Eastern soil, loses none of its virtues. The world will now have to revise its estimate of Asia, and this means a complete revolution in human thought.”

A.7.1 The West’s Cannon-Ball Supremacy

This revision of the original estimate would not have been necessary had not that estimate been clouded by the conceited idea of Western superiority in everything over the East, founded solely upon the possession of fire-arms foreign to the Asiatic. That cannon-ball idea of supremacy blinded the Western races ruling in the East to the facts that the art of bombarding or firing a rifle is in itself a very easy thing to learn for any man, that it is the human intelligence behind the cannon or the rifle that is the chief requisite for success in modern warfare, and that the Eastern peoples possess an abundant share of this prime requisite, perhaps a greater share than the Western people, as evidenced in the recent events in the Far East. Nor are the intelligence and courage of the sons of the middle East a whit less than those of the Japanese. “An Indian Staff Officer,” said the London correspondent of a Manchester paper, “who arrived in London yesterday, tells me that the marching capacity, temperance and military qualities of the Sikh, Pathan and Goorka regiments are now manifestly superior to those of the English line regiments sent out from home. This superiority is so well established that the average Sikh soldier begins to look down upon Tommy Atkins as a person who drinks too much beer to be able to march, and who lives too well to be hardened for fighting purposes.”

Delusion, when once it gets hold of the human brain, however, is hard to be dispelled completely, even by the aid of the strongest proofs against it. In order to still maintain the superiority of the Westerner over the Easterner, some wise heads even suggested that the Japanese have come from Western stock. The Japanese, said the *St. James’ Gazette*, “equally with the British, are of Hebrew origin, and a portion of the missing tribes of Israel, having made their way to Japan across the Asiatic mainland after their migration from Media through the passes of the Euphrates.” Even far-fetched evidence has been adduced showing plausible similarity of Jewish and Japanese reli-

gious ceremonies and festivals.

A.7.2 The Real Origin of the Japanese

All this proves how unbearable it is for the European that the Asiatic should suddenly loom so large as to make the European look almost small by its side. But, alas, there is no help for it. The Japanese is neither a Jew nor a Gentile, he is a pure Asiatic—even a Hindoo, not only in consciousness and ideals of life but even in origin. All the puerile speculations about the relation of the Jew and the Jap are born of the dense ignorance of the knowledge of the deep traits and characteristics, common among the principal peoples of the East. These traits of character are to be found in the creed and conceptions of their home-life, the radiating center of all social and political lives of all refined races of humanity, ancient or modern. That the Japanese home-life is essentially Hindoo in spirit and regulations of daily conduct, any European who knows even a little of the home-life of the Hindoos will admit without hesitation. The respective duties, positions and status of its members are practically the same as those of the Hindoo home. Reverence for ancestors and superiors, relations of husband and wife, feelings of homage to priests, holy men and king, etc., all point to their Hindoo origin. Spiritual unfoldment is the central idea and the mind's attainment to the state of renunciation of everything earthly is the goal of life, alike of the Hindoos and the Japanese. The Shinto religion with its ancestor-worship is the survival of the Hindoo religion. As for ancestor-worship, there is no greater or more ardent and regular ancestor-worshipper than the Hindoo who offers oblations to the souls of his remote ancestors daily along with worshipping his God. The feudal system of the Japanese, in which these deluded writers are trying to trace the evidences of the feudal system of Europe, is the remnant of the feudal system of the Rajpoot Chiefs of India, the parent of all feudal systems of the world, as a perusal of Lieut.-Colonel Tod's *Annals and Antiquities of Rajasthan* will show. The divine homage paid to the Mikado, the head of that system, conclusively proves the Hindoo origin of the Japanese people. The Mikado is believed by his people to be the descendant of the Sun, which means that he is a descendant of the Solar race of Rajpoot Kings and his claim to divinity is founded upon the divine prestige still enjoyed by the head of this solar house in India, because of his having descended from Rām Chandra, the Seventh Incarnation of God (Vishnoo). All Rajpoot Princes and all Hindoo India pay spontaneous homage to the present head of that house, the Mahārāna of Udaipur, for this very reason of his divine descent.

In short, Hindustan extended towards the East to Japan, as it extended to the West as far as the Ural Mountains, about four thousand years ago. In the account of this travels in India, the Chinese traveler Hiouang Thsang tells us that it extended to Kabula and Kandahar, in the seventh century, A.D. The sea and the separation from the mainland have helped the Japanese in the preservation of their Hindoo spirit, characteristics and ideals of life. These have been influenced much by the propagation of

Buddhistic doctrines, no doubt, but even Buddhism is a branch of Hindooism. Buddha Sakya Singha was the ninth Hindoo Incarnation of God, and the only difference between the parent and its offspring lies in the conception of the Ultimate Principle in Creation; the Buddhist says it is Universal Consciousness (Buddhi), the Hindoo that it is Love of which Universal Consciousness is the first manifestation. As to Gautama Buddha, some say he was of Tartar stock, but “at any rate,” says Mr. Okakura Kakuzo, the Japanese patriot-artist-philosopher, in his book, the *Ideals of the East*, “it is certain, whether or not there was Tartar blood in his veins, that he embodied the root-idea of his race, and in thereby universalizing Hindoo idealism in its highest intensity becomes the ocean in which the Ganges and the Hoang-Ho mingle their waters.”

A.7.3 “Civilization”—Worst Phase of the White Peril

The spring of the astonishing courage and capacity of the Japanese soldiers and of the intelligence of the Mikado and his advisers is the foundation of Hindoo morals which are the materials of their mind. The Russo-Japanese war was but the development of natural reaction, the reaction of the extremely aggressive action of the European races upon the unaggressive Asians. The real East has never aggressed upon the West, nor has it ever envied its neighbors. But the Western nations have aggressed upon the Easterns from the time of Alexander on. Yet Alexander was a noble-souled hero of the old-world type. The main object of his scheme of world conquest was military glory. The one aim and object of all subsequent white aggressors of Asia was and is material greed. Their old pretexts for molesting the mild Asians were “Trade” and “Salvation of the Heathen Souls”—the thin end of the wedge of war and gun-conquest. To these, new excuses have been added from time to time. The newest is “Civilization”—to force the poison of a raw civilization down the throats of a people enjoying an ideal civilization from time immemorial.

This “civilization” has been the cry of Russian conquest in the East and the justification of the most bare-faced aggression. But reaction is the law of Nature. It has come at last. However much it was regretted, the Russo-Japanese war did not begin a day too soon. This first protest of the East with the sword against the unbearable aggression—political, moral, social and commercial—of the West had at last to be made. The Far East, before the War, was in the greatest peril—was in the throes of the White Peril. The Yellow Peril is fantastic. The White Peril is real. And the worst phase of this White Peril is its civilization—its new-fangled, soul-killing, unspeakably materialistic civilization.

With her almost inexhaustible patience born of her spiritualized mental equanimity, Asia has stood the selfish rule and aggressive political interference of her European masters and enemies, open and disguised, for a long time and almost without a murmur. With her unshaken faith in an ever-just Providence righting all wrongs in the fullness of time, she has endured all such political oppression with a resignation

worthy of the wisest mortals on this degenerated earth. But the oppressive influence of this utterly materialistic civilization which forms, in her estimation, the worst feature of the White evil, has been for her too much to bear during the last quarter of a century. The process of spiritual degeneration in the average soulful Asiatic has been developing an alarming stage which justified the wisest among them in hoping that the spirit of reaction could not be far off. The hope has been fulfilled. The reaction, which had its first manifestation two decades ago, is now in full swing. The glamour of Western civilization has ceased to deceive the intelligent Oriental. He has been entirely disillusioned of the merits of the new philosophy of life, which is the parent of selfishness and conceit—the two great enemies of humanity. This disillusion roused the impatience at the inroads of the new civilization into activity. Preachers have been going around denouncing the new civilization and holding up the old before the people in all its radiant colors and pointing out its solid virtues. The spirit of hatred against its introduction has grown more and more intense during recent years, so that all Asia was in a state of seething unrest which burst out in the form of the Russo-Japanese War.

A.7.4 A War Between Civilizations

It is vain to try to search for the true cause of this war on the surface of things in the Far East. That cause lies deep down under that surface. The Orient tries to trace the causes of all external phenomena and human actions to the inner laws of Nature which supply the initial causes from which they spring. All physical phenomena are but the materialized reflections of the operating forces on the moral plane, as the actions of the moral plane are but the expressions of the subtle vibrations of the spiritual plane. Injustice and aggression spring from the violation of the primal laws operating in the soul of Nature—the spiritual plane. Injustice and oppression are born of selfishness which is born of the excessive desire for material gain resulting in the repression of conscience which is the voice of our innermost Nature. What is true of the human microcosm is also true of the macrocosm, for man is but a miniature universe. A century of Western aggression upon the Easterns has created a violent disturbance in the moral plane of Nature, a disturbance which, taking the form of reaction, burst forth on the outer surface of life in all its fury. This bursting of the volcanic wrath of Nature no human power on earth can resist, any more than human power could suppress the recent eruption of Mount Pelee. Japan was a helpless tool in the hands of Nature's moral forces lashed into action from within. All the European Powers could not thwart Japan's triumph and progress in that war, for the simple reason that Nature's forces which backed her operated among the Powers from within, keeping them disunited in spite of themselves.

The Russo-Japanese War, therefore, was a war between civilizations—between the old and the new civilizations. It was a war between the civilization which aspires to

plain living and high thinking, and the civilization which develops the taste for high living and plain thinking. It was a war between Harmony and Discord, or, to put it in the language of the East, between Ātmā (soul) and Māyā (illusion). The attitude of Japan was the attitude of the whole of Asia at bay. The giant of Asiatic conscience, so long wrapped in trance-sleep, has moved a limb; has by moving a limb destroyed thousands of molesting Lilliputians. A moment more and the giant will awake and, filled with righteous wrath, potent with unnumbered ages of spiritual devotion, will clear out the white hosts of disturbance from his abode, which is a school of peace and harmony and soul-culture.

A.7.5 Europe's Pretension Unmasked

The Westernization of Japan is a world-wide delusion. She is too old and solidly Eastern to be Westernized in a day. She has donned the dress and armours of "Civilization" to fight the battle of Asia's deliverance from the danger of that civilization, to teach its missionaries that Asia is the cradle of civilization, that the Easterns, being the intellectual aristocracy of the world, can, whenever they like, think and act in everything as well as, if not better than, their Western tyrants.

Already she has proved by practical demonstration to the power-drunk, conceit-blinded Europe that its superiority over Asia in bravery and intelligence is the hol-lowest pretension. With this rude awakening Europe ought to learn, if she has not already learned, that the soul is the seat of highest bravery and the East more soul-ful than the West; that the East, the home of light and knowledge, is bound to be pervaded by keener intelligence than the West; that intelligence and faith and feeling, and not mere brute-force, are the backbone of true valor; that the lack of modern fire-arms and opportunities of being drilled in modern warfare, of which Asiatics have been deprived by the dominant White races, have so long prevented them from driving out the White Peril from their country in order to be able to live once more in peace and harmony of soul-culture, which is their goal of life. She has shown that the feeling of patriotism, which the Western peoples had so long thought was their exclusive monopoly, is possessed by the reincarnation-believing Eastern races of all-surrendering devotion in a higher degree, and it is of a type not to be found in the modern West. She has already made England fearful of losing India and all the Western Powers fearful of the awakening of China which, however, has already begun; they are even dreaming of Chino-Japanese hordes sweeping over Europe. But this is a mere dream. The Mikado stands for the peace of Asia, and a better understanding between the East and the West.

A.7.6 Anglo-Indian Rule—A Whited Sepulchre

And that desperate plunge of Japan into war was also prompted by her fear of sharing some day the fate of China before the war, and some other day, the present

demoralized condition of India under England's cannon-ball supremacy—India, the cradle of religion and refinement and learning, the never-aggressive land of kindness and piety; India, only the other day, the peerless land of power, valor, wealth and prosperity, now the poorest and most miserable, all on account of the White Peril.

What a terrible peril indeed the White Peril in India is may be judged from the effects of one century of British rule in that land where it has firmly established its influence. To the skipping globe-trotter, the outward appearance of that rule seems fair and shining. But if he had a chance of looking behind this delusive exterior, he would find the shining was that of a whited sepulchre full of inward rottenness. Every one of the five phases of the White Peril—political, industrial, commercial, social and spiritual—can be seen in all its grim effects in India. Political death, industrial destruction, commercial stagnation, social degradation and spiritual demoralization are the ear-marks of British predominance in that unfortunate country.

A.7.7 The Havocs of “Civilization” on the Hindu

But even the woeful results and selfish principles of British rule are considered by the true Hindoo as less disastrous than the effects of English civilization on the mind and character and the religious, social and domestic conscience of the people. This new civilization, introduced mainly through an utterly materialistic method of education, is fast removing from their minds the healthy ideals of life and conduct founded upon the wisdom of the illuminated sages of the past. It is destroying their inborn belief in karma and reincarnation, the belief that birth in high and low stations of life is not accidental, but is due to the actions of past existences, which enables them to endure the untoward state of things which exist for the moment with comparative contentment, and prompts them generally to good, unselfish actions in the present for the benefit of their future incarnations. It is robbing them of the jewel of their soul, the jewel which they alone, through all the ages, have preserved and enjoyed. That jewel is the faith that God is the only goal of all existence and that temporal power and prosperity are a mere nothing, compared with the priceless privilege of spiritual awakening. It is breaking up their harmonious order of communal, social and domestic life by infusing into their minds the spirit of pure self-aggrandizement. Large joint-families, which were examples of mutual affection and dependence, are being divided into selfish couples with their own immediate issues, poor unfortunate relations being thrust out into homeless helplessness and want.

A.7.8 “Civilization” is a Moral Vampire

It is alienating the hitherto exemplary love and attachment of grown-up sons from their ideally loving parents, and transferring them exclusively to their wives and children who, in their turn, repay their parents with ingratitude. Gratitude, which is one of the predominant virtues of the race, is being felt as a very inconvenient burden

to bear. Respect for superiors and reverence for saints and sages or rendering honor to where honor is due, are fast diminishing. The “educated” classes, rapidly losing faith in everything relating to religion, have learned to deny the existence of God and to ridicule the very idea of spiritual life. Envy, hate, discord, dissension, greed and selfishness are ever increasing wherever this new “light” is making progress. Money-making is getting to be the one ambition in life, possession of money the recognized badge of respectability. Selfish interest alone is the inspiration of sympathy and mutual helpfulness. Drunkenness has become a fashionable vice, formerly confined to the lowest of pariahs. In short, a race of people possessing the highest, noblest ideals of life, is being daily demoralized by the influence of crude and artificial morals and ideas, yclept civilization. It is eating into the vitals of the parent source of all refinement and culture of the old as well as the new world. The roots of this creation-old Hindoo civilization are buried deep within the soul of the universe, and the spectacle of a day-old child, begotten of delusion, attempting to suck her life-blood, like a vampire, ought to afford mournful contemplation both to good men and gods. And yet the main boast of British rule in India is that it has conferred upon the people the inestimable boons of “education” and “civilization,” which none of the people there dare, under the dread of loaded guns, to pronounce them unmitigated curses.

A.7.9 The West’s Criticism of the East

The above need not irritate the votaries of Western civilization. It is a true picture and a true estimate of the effects of Western civilization on the East. It is not a bit overdrawn. If any of my Western readers be inclined to feel impatience with our remarks about the characteristics of his dear civilization, let that reader consider that they may be provoking because they have not been expressed before. The superficial West criticizes the deep East in and out of season and calls it barbarous and backward. The deep East smiles its bland smile of silence at such criticism. It even excuses its frivolous conclusions about Eastern men and manners knowing its circumscribed mental vision, its small power of judgment, its lack of knowledge of what is real refinement; knowing it to be a mere child. But this silence has only made the child more conceited and emboldened it to criticize the East more and more, until it has come to think that the East is so idiotic that it has not power enough to think for itself, much less to contradict its criticisms, still less to criticize the West, the “superior” West. But things have been put to the extremes. A reply has become necessary. The Far East has replied with the sword. The soul of the East, out of the fullness of its heart, must reply in words of wisdom and loving protest.

A.7.10 Civilization’s Ravages in the West

What is this civilization, anyway? I have lived in four of its chief centers for about five years. During this time I have studied this civilization with the little light with

which my Brāhmaṇa birth has blessed me. And I must confess that I have been deeply pained by the facts that study has revealed to me. Oh, what saddening facts! One need not go to India to test the truth of my fragmental portrayal of the degrading effects of this civilization upon the Hindoos. Let him look about himself and mark its ravages upon his own people here, how it is sapping the moral foundation of its deluded victims in the lands where it has sprung into being and where it is holding its undisputed sway. And I challenge him to deny that this vaunted civilization of his is dragging him down from his high estate. It has practically abolished the idea of a human soul, and whatever of it is believed in, by some, is its false shadow. It is daily degrading divine humanity into unashamed animality. It has raised selfishness to a religious creed, Mammon to the throne of God, adulteration to a science, falsehood to a fine art. It has turned holy matrimony into a farce, the marriage certificate into a waste paper, connubial blessings into a chance of lottery. It has banished all seriousness out of life and made it a mere plaything. Self-seeking its breath, self-will its law, self-conceit its essence, self-deception its philosophy. It has created artificial wants for man and made him a slave of work to satisfy them; it has made him ever restless within and without, robbed him of leisure—the only friend of high thought. He knows no peace, hence knows not himself or his real object in life. It has made him a breathing, moving, hustling, fighting, spinning machine—ever working, never resting, never knowing even the refreshing rest of a sound sleep. It has made him a bag of live nerves, ever stretched to high tension. He has learned to call license liberty, breach of social laws and shirking of responsibilities independence, slavery of his own wild will freedom. It has deified sensuality, glorified materialism, beautified sin. It has split human societies into atoms, families into units, fighting against each other. It has sapped the foundation of home-life and, its trunk severed from its roots, its roof-tree threatens to fall, shaken by each passing breeze. Its vulgar haste and love of sensation are invading even the realm of religions which is being classed with fads and crazes. Its boasted scientific inventions have done more harm than good to humanity's best and permanent interests; they serve only the surface-life which alone its votaries live and know. It is hinting at love as a microbe, reducing romance to illicit love. It openly proposes the killing of chronic patients and all old people over sixty. Humility is hateful in its estimation, conceit and bruteful force constitute its superior individuality. It has abolished reverence, depth of character, real genius, real poverty. Flattery is its juice of life, insincerity the substance of courtesy. Morality is mere sentiment, sentiment mere weakness, constancy and chastity antiquated foolishness. That which affords instant pleasure is of worth, that which involves waiting to be enjoyed is deemed worthless. Gross, material enjoyment, in short, is its Heaven of Happiness, its Ideal Salvation. In the language of the Vedas, Civilization is Māyā—the magic Illusion of Woman and Gold.

This Māyā every Hindoo or Buddhist or Confucianist or Shintoist is taught from childhood to beware of and to resist, and the influence of its subtle force is greatly

counteracted by the vibrations generated by daily practice of religious formulas and spiritual devotion, which is the machine-like rule of household-life in the East.