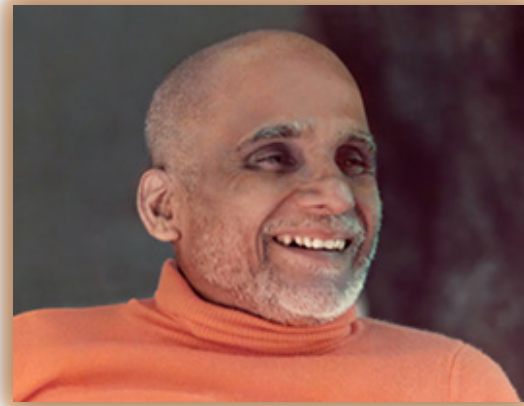


INTERIOR PILGRIMAGE



SWAMI KRISHNANANDA

The Divine Life Society

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PUBLISHERS' NOTE

The third edition of this unusual publication consisting of a compilation of Swami Krishnananda's handwritten thoughts on diverse subjects is being brought out on Swamiji's 88th birthday. These writings are suggestive of Swami Krishnananda's versatility and spontaneity of thoughts and feelings, and are useful for daily contemplation and inward relaxation.

THE DIVINE LIFE SOCIETY
Shivanandanagar
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CONTENTS

1. The Aim of Life
2. The Conflicts of Existence
3. Philosophies of Political Science
4. The Political Structure
5. Spirituality and Political Life
6. The Philosophy of Government
7. Law
8. Sociology
9. The Economics of Living
10. On National Integration
11. Physics
12. Relativity
13. Chemistry
14. Biology
15. Psychology
16. Mind
17. Psychoanalysis
18. On Psychoanalysis and Spiritual Living
19. Aesthetics
20. Beauty
21. The Principle of Bipolarity
22. Axiology
23. The Classes of Society
24. The Stages of Life
25. Philosophy
26. Epistemology
27. Religion and Theology
28. The Divine Incarnation

29. Krishna
- 30-31. The Gospel of The Buddha
32. The Teachings of Christ
33. The Guru
34. The Meaning of Ritual
35. The Four Stages of the Descent
36. Dharma
37. Character
38. Ahimsa
39. The Yoga Way of Life
40. Stages in Yoga Practice
41. Sadhana
42. The Law of the Universe
43. "Other" People and "Other" Things
44. Karma-Yoga
45. The Yoga of Action
46. The Spirit of the Bhagavadgita
47. The Essence of the Vedas, Upanishads and the Bhagavadgita
48. Bhakti, or Love of God
49. Mysticism
50. Tantra-Sadhna
51. The Great Shakti
52. God, The Almighty
53. Virat
54. Hiranyagarbha
55. Ishvara
56. Brahman
57. Bereavement
58. Eschatology

- 59. Moksha
- 60. On Education
- 61. On World Peace
- 62. A Vision of Perfection
- 63-68. The Tribal
- 69-71. On Life Eternal
- 72. The Great Grandeur
- 73-82. The Divine Hunter

I The Aim¹⁸⁵ of life

The Universe, and everything in it, is a 'kingdom of ends', wherein every individual or unit is an end in itself rather than a 'means' of exploitation by other individuals. The aim of a collective organisation of 'ends' and 'selves' is the basic ideal of all pursuit of knowledge. Education and true Culture consist in the systematised process of unfolding gradually this eternal meaning of all life. This ideal calls for a parallel advancement along the lines of greater and greater unselfishness and inclusive consciousness of existence tending towards the realisation of the Universal All-Self, the One Existence. Thus, the whole of one's life is one of studentship in the school of creation for a recognition of a Cosmic significance present in all beings.

Bansi Koushikama

The Conflict of Existence

The most ostensible form of human tension is seen in social conflict among different individuals, this arises due to an inner conflict in the layers of the personality and individuality of everyone. But, again, this non-alignment of the inner levels of the individual is occasioned by the segregation of the individual from the Total of the Universe, falsely presenting the latter as an 'object' to the former which is considered as the 'knowing Subject'. The last, the ontological conflict is in the distinction drawn between the Universe and the Absolute. These conflicts are melted away, gradually, by the system of living envisaged in the Bhagavadgītā.

Shri Kumbharam ॐ

Philosophies of Political Science

The contract theory of Thomas Hobbes, which holds that all law and government originated by a virtual agreement by people occasioned by the necessity to protect one another and everyone against interference from another as everyone is basically a 'wolf' which character in man can manifest itself at any given moment when the occasion rouses it up, and the metaphysical theory of Hegel that all law is a manifestation empirically of the universal principle of the Absolute Reality and that the very need felt by man to have such a thing called law and order lifts him to a significance which is ontological and spiritual, constitute the two most important doctrines in the political pursuits of the field of knowledge. Both these theories are true at different levels of envisagement.

Vikrami Koushmanam 30

35 The Political Structure

A necessary form of one's outlook of life takes one to one's involvements in the immediate connections with that is elaborately called the Political Structure of the Country. One becomes conscious of the enforcers of law, visible as certain personalities considered as heads of the immediate environment of the Community, the village, the district, and the wider jurisdiction of the province and the State. This knowledge and the relevance of this knowledge to one's personal and social life combines in itself the basic principles of the civic and political atmosphere in which one lives. This raises the question of the necessity to be properly informed about the nature of laws and regulations that govern one's day-to-day existence. The history of the country's people from the earliest times onwards is another connected need in learning. All these form part of one's outer culture.

V. K. Ramani Krishnamoorti

Spirituality of Political life

— Today, deep and sincere prayers may have to reach the Almighty to ease the tension of the international complex, the Force of the Centre of God has to descend to break through the turmoil of the cursed feelings, sentiments, whims, and ideologies of our political stalwarts in the world. When wisdom lingers with a lame leg, power dances like a whirling top, without knowing the why or the how-long of its impulsions. Yes; citadels of empire have come and gone. But, why? What is the rationale of this drama of human history? God is ever-present, and nothing is impossible for Him. Why not be all in love with Him with a total heart of humanity? Even a simple heart so centred may work the miracle.

— Bani Krishnana

The Philosophy of Government

God is the Absolute, the Only Reality. The Universe is its Body, as it were, an indivisible living Organism, the individuals are "reflected" and thus "reversed" parts of this Whole. Human Society is a psychological organisation of relationships formed for mutual security and higher advancement. It is a ghost of the truth that reality is wider than isolated individualities, a foggy apparition of the fact that what is real is always super-individual. The political system of administration exists to restrain people from excesses in their behaviours, but to help them in pursuing their moderated and harmonised courses of living, with external security and also internal advancement in the various levels of their needs for growth to human perfection.

↓ Nami Krishnamachari 35

Law is an operation of the system of the Universe, centred in the Being of the Absolute. Law is, thus, Rīta and Satya, cosmic as well as God-oriented. Law operates in different degrees of comprehensiveness or evolutionary stages of conclusiveness right from the ultimate causality of the Universe down to the vibration of an electron. Social laws and political systems of administration cannot, therefore, be separated from the requisitions necessitated by the over-all law of Creation itself, - the law of the Cosmic Self is invariable everywhere, in everything, it is this inviolable law that either rewards or punishes, - the justice of the ordainment of the Universe - men and things are tools handled by it for its purposes.

√ Vaṣiṣṭhī Rishi
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Sociology

Human enterprise of every type is vitally concerned with the social relationship. Principally, the relation of the individual with human society is psychological and ethical, though it has its other important aspects, such as the economic, the legal and the political, among many others with connected values. On the surface, social values seem to be merely a total of individual values, differing only in size or magnitude, but not in quality, because there would be no society if there are no individuals! But, there seems to be at the same time, a more 'vital' relationship among individuals, which cannot be identified with the individuals themselves as isolated existences, and, on this feature, the relation transcends the terms of the relation. Social studies deepen into metaphysics.

— Hanu Krishna Rao —
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The Economics of Living

The economics of human life intended for the welfare of everyone, in every way, requires that one should not harm another in any way, but have a consideration which one applies to one's own self; that one should not try to deceive another in any manner; that no one should possess or enjoy anything which does not really belong to one whether by personal labour for earning it or by any justifiable mode of relationship; that one should not take from others more than what one has given to them by way of some services; that one should not possess more things than what would be necessary for a reasonable comfortable existence as the essential needs of life, and that one should not indulge in pleasures and habits which would be harmful to one's health and to the people of others.

K. R. Krishnanam
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On National Interpretation

The prejudice of untouchability and the distorted form of what goes by the name of casteism, tending to a disruption of social and national unity, should be considered as alien to the spirit of the essentiality of Hinduism, which is a continually moving and evolving process of a way of life commensurate with the universal working of all things rather than a rigid formula and a single recipe for every form of human illness in the course of history. In Hinduism, there is a coming together of the different values of life, the economic, the vital, the ethical and the spiritual, known as Artha, Kama, Dharma and Moksha, as a blend like honey, in which all ingredients are a single ingredient of wholeness. An aspiration for the higher unity cannot be based on a lower disparity.

N. S. Srinivasan
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Physics

The stages of studies in Physical Science range from the belief in the five gross elements, viz; earth, water, fire, air and ether, to the theory that there are about 86 chemical molecules constituting all things, that molecules are made of atoms, that atoms are formations of electro-magnetic fields of force, that matter is essentially bundles or quanta of particles or waves of energy, that matter is convertible into energy and vice versa, that space and time and causation or gravitation do not exist independently but form one Space-Time Continuum of what may be called a Four-Dimensional Universe, where, in fact, everything is everywhere, and everything is the cause as well as the effect of everything, and that the laws of space-time-gravitation and sub-atomic phenomena are, in the end, one and the same. All things "ingress" into one another towards a Cosmic Existence.

✓ Parami Krishnanand 35

Relativity

The Principle of Relativity reduces everything into the Space-Time Complex, an interdependence of all structural patterns as well as events. Events do not take place in space or in time, but in the Space-Time-Continuum. Thus, every event is a universal situation and not an isolated occurrence. All events are factors in a Four-Dimensional Reality, of which the three-dimensional world is like a shadow cast by the real substance. The universe is more an organic living whole in which the idea of causality is rooted out, because in an organic structure, the parts are so related to one another, in an interposed affinity and connection that all things are all other things also at the same time. Relativity rises even behind and beyond this concept and borders upon the conclusion that the universe is, perhaps, an infinite thought thinking itself, not than what is 'observed' by an 'observer'.

Swami Krishnananda

Chemistry

Chemistry is the study of the action and reaction of physical substances, and the subject is mainly divided into the analysis of inorganic and organic substances. It is hard to believe that the chemistry of the body has no relevance to its biological functions and, incidentally, to the psychological factors in the individual. Its close association is brought to high relief in the effects produced by the administering of chemically manufactured drugs into the human system and the chemical effect of organic substances introduced into the body of a human being. As chemical action in the body can affect psychological functions, mental activity can affect physiological functions. Chemistry is the study of the characters of the molecular bases constituting the building blocks of all materials, - earth, water, fire, air, and all their permutations and combinations.

→ Vaani Krishnamani 25

3: Biology

The human organism has always been viewed as a complex psycho-physical substance with a mutual action and reaction between the bodily functions and the operations of the mental faculties. The theory of the Behaviourists that psychic functions are motivated by physiological reflexes and activities cannot be accepted, since it is difficult for anyone to conclude that consciousness can evolve from matter. Biology and psychology are largely combined in modern medical science. Psychosomatic conditions are seen to be more reasonably acceptable causes of organic behaviour, well or ill, than a bifurcation of mind and body as two watertight compartments, which they do not seem to be.

The process of life in matter, plants, animals and humans suggests a uniformity of growth towards larger dimensions, and physics, chemistry, biology and psychology become inseparable.

V. K. Krishna Rao

The human psyche operates as conditioned by the framework of space-time, and by the categories of all human understanding, viz; quantity, quality, relation and modality, there are principles which decide the way of human behaviour, conduct and activity, and these principles are the very structural pattern of the mind in the context of the universe, the nature of human perception is the cause of the manner in which humanity lives and desires for things, that things are 'outside' oneself, that they have a mass, a quality or character, that one thing has a relation to another thing, and things exist in some 'condition' at given moments of time and outer space, are the basic limitations of all human knowledge. The mind merely looks as a handmaid to the clamours of the five senses.

Basmi Rishana nand
55

Mental action is real action, and physical action loses its significance when the mind is withdrawn from it or is dissociated with it. What binds or liberates is the mind thinking in a particular way, the mind is a focussing point of consciousness which assumes a spatio-temporal form as the psychic function operating in the direction of both conceptual and perceptual objects. The mind is the medium of the 'three-dimensional' thinking to which every one is habituated, and consciousness is the 'four-dimensional' awareness of a non-spatial and non-temporal existence. Thinking, understanding, remembering, and self-avertion are different ways in which the mind as the Anah-karana looks.

V. Ramani Ramhramani
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Psychoanalysis

The study of psychoanalysis is fundamentally a probe into the instinctive urges of human nature, which, to a large extent, condition even the functioning of man's rational powers. Logic can very easily become an argument to justify instinctive pressures from within. The basic urges are supposed to be those of food, sex and power. When the impulses are defeated by social mandates, and the like, or by unfavourable circumstances, the mind sets up protective reactions known as 'defence mechanisms', and tries to fulfil itself either directly by obtaining the necessary 'means' of accomplishment in some devious way, or indirectly by 'regression' to lower levels of satisfaction, by seeking the 'next best' policy of gratification, which may even in psychopathological conditions.

V. S. Krishna Rao
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On Psychoanalysis of Spiritual Living

"The dark night of the soul" in the inward search for that which is everywhere is not a blindness in the literal sense. It is an apparent transition of oblivion due to the natural reactions set up by the empirical constitution of one's individuality. When one presses forward to transcend it in one's consciousness, there comes a stage when consciousness does not play any important role, and is possessed by the urge of a higher purpose, wherein individual effort gets transmuted into a universal spontaneity of the Marvellous Grace that pulsates through every vein of Creation.

Radha Krishna Mani

The aesthetic act is the sense for beauty, visible, audible or intelligible. Architecture, sculpture, painting, music, dance, drama and literature form a series, in the ascending order, of true aesthetic appreciation and perception of beauty by the eyes, ears or the reader. The 'tastes' or 'Rasas' in Indian aesthetic fields are the 'Śringāra' (romantic), 'Vīra' (heroic), 'Karunā' (pitiful), 'Adbhuta' (wondrous), 'Hāsya' (laughable), 'Bhayanaka' (fearful), 'Bībhatsa' (abominable or nauseating), 'Raudra' (terrible), 'Śānta' (peaceful). All feelings of men and women are comprehended here. Everyone feels only in one or more of these emotional ways. When they rise, the intellect and the reason get hushed and cease to operate. The feelings are nearer, though crudely, to reality than the intellect. Hence their strength.

√ Vaani Kumbhama 35

Beauty
↳

The aesthetic consciousness is the result of a partial expression of the Universal in conscious experience. Beauty is the vision of the Absolute through the senses and the understanding. The main material of beauty is symmetry, rhythm, harmony, equilibrium, unity and a sense of perfection and manifest in consciousness. The perception of beauty rouses the consciousness into a state of rapture because here, the perfection within, which is the soul, is stirred by the rhythm and the harmony of the form, for the soul itself is the highest rhythm and harmony. Like attracts like, and so beauty pulls the soul out, as it were, in a wild shake-up of the entire being of oneself.

✓ Kamini Ranjhananda
35:

The Principle of Bipolarity

The bipolar urge for sex-expression, when it is ready for its purposes, is as irresistible as hunger for food, since the two impulses have the common aim of preservation and perpetuation of the psycho-physical organism in any form of life. There is practically no choice between the two pressures. The best way to handle the phenomenon would be to follow scientifically the course of the four stages of the growing organic maturing of oneself, known as the Āshrama-Dharma. Any repression - emotionally effected without sufficient understanding of the very purpose of life, may turn dangerous to health, dangerous to society, and may even hurl a person to rebirth for making amends to errors of enthusiasm. Natural laws have no regard for cults and religions. The fourfold law of life (Caturvārtas) - is the remedy.

Bhrami Krishnamacharya

ॐ Axiology

Life is a process of progressive self-transcendence from the realm of matter to the realisation of Supreme Perfection. Based on this broad understanding of the graduated levels of individual relationship to the Universe, the various human values or 'ends' in life have been classified into the four Purusharthas, the central aims of existence, viz. The practice of righteousness, Dharma, the effort towards earning the necessary material values, Artha; the fulfilment of the essential permissible desires through integrating and wholesome means, Kāma; and, finally, as the total fulfilment of all life and existence in absolute freedom in a Universal Experience, Moksha. All these form one organic whole, and not separate duties.

Shri Krishna

The Classes of Society

Varna is not a colour visible to the eyes but a degree conceivable by the mind, which means to say that by the term 'Varna' we are to understand the degrees of expressions of Dharma in human society. A classless society is unimaginable in Heaven, or the Kingdom of God, Brahmaloaka, but not workable in the human world of differing knowledge, capacity and needs. This expression of Dharma as the four-fold classification of duty is ordained in such a way that the coming together of these facets of human society will sustain it, as the coordination of the head, the heart, the arms and the legs or the feet of the bodily organism. The reference is to the necessary cooperative social groups known popularly as the Brahmana, Kshatriya, Vaishya and Sudra.

Shri Prishnamas
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The Stages of Life

In the fourfold scheme of the life of the Brahmachārin, Grihastha, Vānaprastha and Samnyāsīn, society is preserved and transfigured qualitatively for an insight into the reality which underlies all life, even as the system of the four Vārnas, or classes of people, protects the quantitative solidarity of human organisations. The plan of life arranged into the four stages is a systematic endeavour for the conservation of the vital, intellectual, moral and spiritual aspects of human nature. There is a remedy for the problems and ills of life born of the separation of society into selfish individualities. The four stages, called Āśramas, are the steps in the progressive overcoming of matter by spirit, externality by universality.

— Kāśmīrī Rāṣhīkama nanda

3rd Philosophy

Philosophy is the study of the ultimate nature of things. It is the investigation into the final cause or causes of all phenomena. Philosophy, properly speaking, is not a mere love of wisdom but an actual possession of it in practical life. Philosophy is not a theory but a vision of life (Darśana). The philosophers, thus, are not professors, academicians or doctored, or even 'spectators', but true participants of life in its real meaning and relationship. To be a philosopher, therefore, implies more stuff and substance than what is taken to be its value in life. A philosopher is not concerned with human beings alone: his concern is with all Creation, the Universe in its completeness. His thought has to reflect the 'total' import of existence in its togetherness. The function of philosophy is to go into the deeper roots of all human thought: politics, sociology, economics, ethics, aesthetics, axiology, physics, chemistry, biology, psychology, epistemology, cosmology, metaphysics, etc.

Brami Krishna Narayan

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 Epistemology
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Epistemology discusses the theories and processes of the acquisition of right knowledge as well as the nature and possibility of wrong knowledge. Sense-perception, inference, comparison, verbal testimony, presumption, non-apprehension and non-relational intuition are the phases and stages of right knowledge. Knowledge is said to be erroneous when one thing is mistaken for another thing either due to defective faculties or a preponderance of some emotion, such as passion or hatred, and the like. Intuition is the supreme way of knowledge proper, transcending all empirical means. The theories of 'Correspondence', 'Coherence' and 'pragmatic utility' are some of the modern tests of knowledge. Sense, reason and direct intuition by communion sum up the process of all knowing.

V. K. Vishwanath
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Religion and theology

Religion is the reaction of the human being as a total whole to the totality of reality, the whole of man surges forth towards the whole of ultimate existence, this wholesome concept of religion does not only not oppose or contradict the economic, social, personal and political side of human needs but, on the other hand, makes the latter meaningless in content without its vitalising significance. Religion is not a parochial 'ism', a creed, cult, faith, dogma or tradition, but the response of the reality in man to the reality in the Universe, what goes by the name of theology, thus, should not and need not restrict itself to studies and approaches concerning a God seeping from outside and beyond the world, but actually consists in the in-depth analysis and application of the various stages, processes and aims involved in the phenomenon of the wide-ranging response of the reality of the individual to that which is ultimately real.

V. Venkateswaraiah
32

The Divine Incarnation

The Avatāra, or The Incarnation of God, is the response of God to the needs of humanity. There is an internal bond of relationship between the relative and the Absolute, and the descent of God on earth is the pressure of the power of truth forcing itself into the realm of the relative when the harmony of this bond and relation gets dissipated by centrifugal psychic energies that seem to run counter to the integrating centripetal call of God to all manifestation. The descent of God as the Incarnation is said to be for the ascent of man to his final freedom and perfection. As the health-giving forces of harmony in the body perpetually wage a war with the disease-producing toxins, the universal balancing power of the Absolute introduces itself as a corrective element amidst the disturbing forces of darkness.

√ Namō Kṛiṣṇānāṁ 30

Krishna

Meditate on the wonderful
 Krishna who can't walk on earth
 and in heaven simultaneously, bring
 kings down from their thrones by a
 mere word of his, assume the Cosmic
 Form of the Almighty and yet wash
 the feet of guests who attended the
 Rājasūya sacrifice of Yudhishtira,
 befriend charming girls who loved
 him as the All-in-All, give assu-
 rance and comfort to the keep-
 ing Draupadi, put courage and
 energy into the diffident Arjuna
 terrify even the terrific gods in
 battle, speak the highest philosophy
 and fight as the mightiest of sol-
 diers, give spiritual vision to
 Yogins in meditation, hypnotise
 the whole army of the Kauravas by
 a mere look, converse with
 Brahma and Rudra as friends
 and yet hold the reins of Arjuna's
 chariot in war, and remain at
 once the source of omniscience
 and omnipotence, a master of Yoga,
 a Centre of love and a dynamic
 man of action, — a perfection
 of personality as man and God
 in one — the great Ideal of the
 Superman. Om Krishna namah

The Gospel of The Buddha

The transitoriness of all phenomena points to the fact that all life is suffering to the seeing eye. The cause of suffering is desire (Trishnā) which harasses everyone with its distressing tempests. First, there is ignorance (Avidyā). Second, there is the separative individual will or self-affirmation, or will-form determining the future expectation (Samskāra). Third, there is the urge to enter a body or formation of characters (Vi-jñāna). Fourth, there is the concretisation of the will as the name-form complex, or the psychophysical structure (Nāma-Rūpa). Fifth, there is the desire to go 'out' for contact with 'others' through the five senses, - seeing, hearing, touching, tasting, smelling (Shadāyatana). Sixth, there is actual contact of the subject with the object, through the senses (Sparsa). Seventh, there is emotional feeling and pleasure as a response of these sensations of contact (Vedanā).
(Contd.)

The Gospel of The Buddha (Contd.)

Eighth, there is intense craving for repeating the experience of this pleasure (Trishna).

Ninth, there is grasping of the object with greed and passion and a redoubling of the effort for this purpose (Upadana).

Tenth, there is the seed sown for rebirth caused by insatiable craving in one life (Bhava).

Eleventh, there is rebirth into another body after the death of the present one (Jati).

Twelfth, there is, so, this momentum pushed on and on of sorrow and endless pain through the whirling circle of transmigration as a chain.

Action (Saramarana-Dukkha). This is the wheel of empirical existence (Bhava-Chakra).

The remedy for this malady of existence is the holy life of virtue and meditation on the truth of life.

Freed from bondage on the side of wisdom (Prajna), one attains salvation (Nirvana).

Namami Krishnamam 30

The Teachings of Christ

The Crux of the Gospel of the Christ is in the great declaration: "Seek ye, first, the Kingdom of God, and His righteousness, and all these things shall be added unto you." "Verily, I say unto you that whoever shall say to this mountain, 'Be lifted and cast into the sea' and shall not doubt in his heart but believe fully that what he says shall be, it shall be done for him." The Sermon on the Mount, of Jesus, the Christ, sums up the essence of religion and morals, "Render unto Caesar that which is Caesar's, and to God that is God's." Here, the great wisdom of life is stated, a lack of the implementation of which has led many an unfortunate one to sorrow. "Strait is the gate," "narrow is the way" to God. Nothing of the nature of a 'belonging', not even this body, can pass through this gate of fire. "Before Abraham was, I am." The Eternal speaks the Christ's message crisply: "I AM; Follow Me." Shashi Krishnamoorti

The Gurm

The Gurm is a spiritual mentor and guide to the student and the seeker. There is no objection to respect, regard or follow anyone whom one considers one's superior in any way. It is quite all right even if a seeker has many teachers from whom knowledge comes in some way or in some form, though the spiritual Gurm is only one in spite of there being many instructors on the path, - Sikshā-Gurus, - from whom several degrees of knowledge are imbibed. The whole world, all Nature, is a perennial Gurm to everyone. The highest Gurm is the Moksha-Gurm, who becomes responsible for the final liberation of the seeking soul. The relationship between the Gurm and the disciple is not physical, social or personal but spiritual and, so, eternal, till the salvation of the disciple.

Shamir Krishnamani

The Meaning of Ritual

Ritual in religion is demonstration of the religious spirit in external symbol or action. Ritual is like the feet of religion. This in no way means that ritual is a non-essential part of religion, even as the feet are an essential part of one's body, for, on the feet is the body supported. Ritual is the outer form and not the essence of religion and hence, when its spirit is missed, religion may stagnate and not rise above to its true and higher meaning. All ethics, morality, rule, law, custom, tradition and the like, is a scaffolding very necessary, but not the edifice itself.

Naomi Reischman
1911

The Four Stages of the Descent

In the beginning there was no knowledge of "things," then there was the knowledge of things but not the knowledge of the "distinction" of things, then came the knowledge of the distinction of things but not the knowledge of the "judgment" of things, then came the knowledge of the judgment of one by the other, and, lo, hell descended on earth, these stages correspond practically to the four Ages called Kritayuga, Tretayuga, Dvaparyuga and Kalinyuga — the golden age, the silver age, the copper age and the iron age of human understanding and ethical sense. To ascend in the reverse order would be tantamount to the stages of the Yoga system.

Sri Sri Krishna Das
 ॐ

Dharma

Dharma, which is the name for the righteousness that is rooted in the make-up of all things in the Universe, is the ruling factor that determines the significance and validity of both the existence of objects and one's relationship to them. Dharma is that all-pervasive cohesive principle which ^{keeps} all things in a harmonious state of interpenetration. In the physical Universe it appears as the principle of gravitation as well as cause-and-effect relation; as mutual reaction chemically; as the law of growth and substance biologically; as cooperative enterprise and affection socially; as the law of bodily health, vital strength, mental poise, intellectual judgment, moral obligation, and, finally, as the unity of the Indivisible Self of the Cosmos.

✓ Sri Krishna

30 Character

Character is one's inward disposition necessitated in terms of the law of the Universal Presence of the Supreme Being at any given level of its expression in empirical life. The implementation of this inner law in outer behavior is conduct. Hence, one's character and conduct have to be assessed, not in the light of what a book has said, what a community or society considers as its tradition or holy custom, or even what all humanity in its human judgment of good and evil may regard as right, but in consonance with that principle of existence in whose light or in accordance with whose requirements all life is one organism of indivisible interdependence and inter-sustenance. This is the principle by which the higher purpose or aim determines the lower conduct or behaviour. Sri Krishna could see perfection in the harmonious Arjuna rather than in the too good Yudhishtira. Narai Rishabh



Non-injury or the principle of 'harm not' is the highest of virtues and the insignia of true goodness. Every other ethical rule is just an accessory to this great king of moral and ethical requirements. One life cannot interfere with another. Only he who can create has the liberty to destroy. Man cannot create even a hair on his body. What authority can he have on other lives? Selfishness, when it takes demoniacal proportions, cuts at the very root of that law that others exist in the same way as one's own self exists, do not do to others what you would not like to be done to you by others. There is a faint reflection of the way in which the universe would expect us to conduct our-selves. These are hard truths which one cannot easily stomach, but the world does not seem to have been made for man alone. There are more things than the human eye can see.

Shankar Krishnamachari

The Yoga Way ^{३०} of Life

The science of Yoga successfully endeavours to bring about a right-about-turn, as it were, in the way of human perception. Yoga recognises the need on the part of man to behold his environment, viz., the Universe, as a Whole, not as an object of sensory operations or mental conceptions, but as a large family of inward relationships which he cannot look at as an object but in which he has to participate as a vital organ of this Total Organism of existence. This envisagement is the Yoga Way of life. All relationships are 'organic' and 'internally determined' and not 'externally conditioned'. The spiritual vision is trans-empirical.

✓ Brahmī Rishnananda ^{३०}

Stages in Yoga Practice

The scientific system of Yoga, especially that taught by the Sage Patanjali, is a graduated art of the ascent of consciousness from outward social relationship, to the inward and wider complications as the personality; the body; the vital force; the Senses; the mind; intellect; the causal involucre; the five elements, viz., Earth, Water, Fire, Air and Ether; the five Tanmātrās, viz., Gandha, Rasa, Rūpa, Sparsa and Śabda; Space-Time Cause; the Cosmic Ahankāra; the Cosmic Mahat; Prakriti; culminating in the experience of the Self establishment of the Puruṣha, or the Infinite Being of Pure Consciousness. The Vedānta holds that here the whole of Prakriti, or the Universe, becomes, or, rather, is experienced as inseparable from the All-Subject, the Supreme Puruṣha.

Nāmi Rāma Rāma ॐ

ॐ
Sādhana

Sādhana is not any kind of bodily action that is outwardly directed, but is rather a state of mind, a condition of thinking, a consciousness in which one lives. All actions are symbols of an inward mood or motivation in a given direction. The majority of Sādhanas are likely to be lost in a wilderness of erratic thoughts and confused ideologies due to a lack of any sustained background of a final ideal in life to rest upon. Spirituality is not a way of living one's connection with the world, nor is it a thinking of things of the world. Sādhana is a subtle 'golden mean' of an intelligent blend of the outward and the inward, or, rather, oneness and consciousness, the world and oneself, the object and the subject, the Universe and God.

Bhrami Rishnaman

The Law of the Universe

We are, actually, Cogwheels in the Cosmic Machine, and the Mechanism works moving the wheels automatically. The Operator of the Machine knows things better, and it is none of the business of the wheel to intrude itself or butt in, as if it is an independent something. Its duty is merely to cooperate, not to assist. This is my humble opinion in the light of the difficult-to-understand Karma-Yoga of The Cosmos. When all things are going all things inwardly organised as in the human system, no one can be said to be doing anything of one's own accord, there can be no personal agency in any action, perhaps not even in the process of thinking. The coming together of Krishna and Arjuna as a single focus of action, seated in one chariot, evidently, explains what human duty is in this world.

↘ Brahmī Krishna-mānandam
30

"Other" People and "Other" Things

The "other" people and "other" things are only the spatio-temporally projected and spread-out forms of one's own larger Self in its wider reaches and dimensions. Hence, duty and service is not a help rendered to "others," as it is erroneously supposed, but a fulfilment of the condition of the very existence of one's individuality and personality which is a link in the chain of evolutionary development and advance in the process of evolution, a thread, as it were, in the vast fabric of society, the world, and the universe. Thus, it is obvious that duties are necessary and unavoidable, that there are only duties and not rights and privileges which come of their own accord when duties are rightly fulfilled as the obligations of the finite to the Infinite.

V. K. R. Krishna Rao

Karma-yogā

Action performed as a sacrificial, *yajña*, becomes a divine worship, and it shall not bind. This is the spirit of Karma-yoga, or transmuted action. The obligation to perform duty — a call to sacrifice, — *yajña*, — is born with the individual. To be born as an individual is to be born with a duty in respect of all things, living as well as non-living. The whole Universe is active in its process called evolution towards the attainment of its purpose, viz., Universal Self-Awareness. People call this God-realisation. Thus, no one in the Universe can be inactive. Also, at the same time, no one is 'independently' and 'individually' doing anything. All activity is the Total Work of the Cosmos. Creation is the Self-movement of the Creator Himself.

Bhrami Krishnamani

The Yoga of Action

Every activity is spiritual provided that it is consciously borne in mind that the purpose behind it is the recognition, adoration and worship of God, the Almighty Absolute, and one engages oneself in it for the purpose of an ultimate union with this Reality through the media of human duties. But no activity has any spiritual significance if it remains merely a social service totally bereft of the divine element in it and is not motivated by the urge for the rise of consciousness to its cosmic dimensions. All activity is the vibration set up by the evolution of the Universe, and, thus, no individual anywhere can be regarded as an independent doer or agent of any event, enterprise, project or action. This spirit within is the spirit of liberating activity - Karma yoga wherein activity and being are identical.

— Sri Sri Keshavnand —
30

The Spirit of the Bhagavadgītā

The Gospel which Bhagavān Śrī Kṛṣṇa bequeaths to humanity is not a cult, creed, religion or secret tradition of any particular faith. It concerns not merely some remote other-worldly life unconnected with practical activity here, but the whole range of experience, and lays down rules for systematic discipline. The Perfect Person gives the Perfect Science of the Perfect Life. In this dialogue between God and man, the hidden relation between the Absolute and the relative gets unravelled, and the glorious destiny of the individual is revealed as co-extensive and co-eternal with cosmic living. All life is universal life, and life is yoga.

Śrī Kṛṣṇa

The Essence of the Vedas, Upanishads and the Bhagavadgītā

"The One Being, seers speak of variously (Ekam sad viprah bahudhā vadanti)". "The Supreme Being alone is all this, whatever was, is or shall be (Druṣha vedam sarvam, yad bhūtam yat cha bhavyam)". "All this is the Absolute Being (Sarvam Ikalvidam Brahma)". "All this, whatever is, is the Self (Idam sarvam yad ayaṁ ātmā)". "The Infinite alone is bliss (Yo vai bhūmā tat sukham)". "That Being has its hands and feet everywhere, eyes, heads and faces everywhere (Sarvatoḥ paṁpādam tat, sarvato-ḥśi-śiromukham)". "Immortality and death, existence as well as non-existence, am I (Ami'tam chaiva mṛtyuscha tad aśat cha-aham)". "Whoever worships Me, with undivided consciousness, thinking no other, to them ever united with Me in being, I shall provide all facility as well as security (Amanyās chintayanto mām ye janāḥ paryupāsate; teṣāṁ mityābhīyuktānām yogakṣhemam vaktāmyaham)".

I am Krishna

Bhakti, Or Love of God

In the lower categories of love directed to God, the feelings need a prop or object, — a form of God, either concrete, tangible and visible; or only conceptual as is the case in more advanced forms of divine devotion; But in the higher or the highest reaches of devotion to God, the Object becomes a Universal Presence, engulfing all things, even the devotee or the lover. The former and the latter are distinguished as the Aparā and Parā stages of divine love. God may be looked upon as Father (Sānta-Bhāva), friend (Sakhya-Bhāva), Child (Vātsalya), Master (Dāsya), or one's Beloved (Mādhurya). The last mentioned is supposed to be the highest form of devotion, since, here, the strongest of human feelings is sublimated.

✓ Dhami Kumbhakar

25 Mysticism

True mysticism deals with the Truth that ranges beyond and determines all rational processes of knowing. Mysticism mostly concerns itself with the inner relation of the individual to the Eternal Being, with the picturesque experience the soul undergoes in the course of its ascent, with the dangers and difficulties it has to encounter on the way, with the psychology of the phenomenon of religious consciousness, and with the philosophical foundations and implications of the inner path of the spirit. The way of direct supersensory awareness is studied, by which the soul comes in direct relationship inwardly with all things.

M. S. R. Krishnamachari
35

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Tantra-Sādhanā
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In the form of spiritual practice known as the Tantra, there is no rejection of anything by the consciousness of self-discipline and self-restraint, but a harmony established in relation to all associations of consciousness to its objects. The human urges for wealth, sex and power are the primary concerns in this unique and novel technique of self-transmutation. Desires are the blind and, therefore, erroneous movements of consciousness, and hence they are to be straightened and directed along the right path but not rejected as evil. Don't forget, evil is only the 'objectification' of a 'particular point-of-view' ignoring the existence of other points-of-view, which are equally valid from their own contexts. Tantra boils down and sucks in desire by innocuous fulfilment, which is neither indulgence nor abstinence.

V. Rami Raghavan
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The Great Shakti

It should be possible to envisage Shakti, the Divine Power, as the Amery vibrant in the whole Universe, the entire Creation is Shakti-Energy. It may not be easy for us to contemplate our relationship to the magnificence of the Cosmic Perarashiveness, but once we succeed in getting into the stream which flows in the direction of this novel vision of the Power of the Supreme Being, we shall ever be under the umbrella of perpetual protection, security and abundance. Has not the Lord given us this parental promise? And what else do we need?

V. Rami Krishnaman
30

God, the Almighty

The work of creation by Ishvara is to be considered His Supreme Yoga. His acts receive their significance not through any outward implement, but by the self-manifestation of Himself by the immense powers that He possesses. God does not need any instrument to project this Universe, for it is in Himself. His 'Tapas' or Creative Contemplation consists in the concentration of His omniscience, and His power is identical with His knowing and being. The Existence of God is a Wonder, His Ways are a Mystery. Creation is His nature rather than an act. God Himself appears as the Universe when viewed with the spectacles of Space and time. Spirit appears as matter when visualised by the sensations of colour, sound, touch, taste and smell and lost in the mazes of the sensory conditioned intellect and reason. God is the All-Being.

Shami Krishnamachari 30

Virāt
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The Virāt exists as an eternally active Cosmic Art of dynamic Dance of heightened bliss-infinite, which goes by the name of Creation of a universe of panoramic expressions of gorgeous beauty and a variety of experience in the indivisible delight of Self-recognition and Self-union in everything; - everything is everywhere, every time, in every form; - a transporting scene of the anguish of souls to merge into the Inward Selfhood of Unlimited Being, in an experience of 'I-Am-I'. This is the Wonder of all wonders, the Wonder of 'That Which Is'.

→ Sri Sri Ramesh Manjari
30

Hiranyagarbha

Internal to the waking consciousness and pervading it, there is a subtler function of this very same consciousness, which is subjectively known as the dream-consciousness, or Tajjāna, and cosmically called Hiranyagarbha, or the all-pervading subtle consciousness in which the scaffolding of the universe is built and patterned. Hiranyagarbha and Virāt seem to have the same structural formation, though the former is subtler and more pervasive than the latter. The Hiranyagarbha-Sūkta of the Veda sings of Itim and the Puruṣha-Sūkta glorifies Virāt as the expression of Hiranyagarbha. The Cosmic Form shown by Śrī Krishna is a blend of Hiranyagarbha and Virāt in a highly magnificent pictorialisation of expression. Ishvara is behind both these formations,

✓ Sri Krishna

ॐ
Ishvara
→

Ishvara is the name we give to the Creator of the Universe, and it is He who imitates the appearance of all things, by the activity of His Consciousness. He is omnipotent, for He has the Power to do, undo or transform the Universe as a whole, since the Universe is His Body. He is omnipresent, for He supports and animates everything by His Supreme Immanence. He is omniscient, for He has a direct intuition of all things, manifest or unmanifest, in a trans-spatial and trans-temporal grasp of the total being of the Universe. Knowledge, Power, Bliss and Existence are self-identical essences which constitute the very Being and Activity of Ishvara, the God of Creation.

Vrami Krishnamas
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Brahman

Brahman is the Absolute, the Ultimate Reality. It is the light of all lights, the Ground of all existence. It is neither an external reality nor an internal idea, but Universal Being. Being infinite, it looks as if it is far, but being the Self of everyone, it is nearer than the dearest. Though it appears as divided into visible objects, it reigns supreme as the Undivided Wholeness behind and beneath all particulars, like the ocean beneath the waves. Incomparable is its Might and Majesty, It is the All-in-All, the All-Being, the Only thing that is, in which space and time get dissolved, together with their concomitants.

→ Ramkrishnamani →
३०

Bereavement

The demise of any person who is near and dear brings naturally sorrow to those who are related by affection in some way or other. Human emotions often gain an upper hand over understanding and reason, which is why people cannot reconcile themselves with such a phenomenon. Do you believe that the justice of the Cosmos is rooted in human sentiment and is to yield to the longings of every individual, or is expected to brook in accordance with a tentative mood or a particular requirement of any person especially? As longings are fickle, justice would be relative artificial if it is to follow the wishes of human beings. As logs of wood meet each other in the ocean and then are separated by the different directions of blowing winds, people get related to one another and then separated when the purpose of the Universe flows in the direction of its balancing activity amidst the tumult of distracted individualities.

✓ Ugani Keshavnath 35

The future of a person after shedding the physical body is determined by his or her actions, the actions being determined by the volitions, and the volitions by the desires welling up from within. The doers of good deeds enter into birth in nobler species and the doers of bad deeds fall into the wombs of the lower species of beings or of depraved characters. But those who are free from Karma, or action as such, born of individual agency in action, consequent upon the direct realisation of the Universal Atman, or the Supreme Self, have no rebirth. Their Prāṇas, or vital airs, do not depart. They become one with the All-pervading Almighty Being, and are liberated for ever.

Vaani Raghavan
30

Moksha, liberation; is the goal of all life. It is the freedom of the spirit, Nirvāna, Kai-kalya, Supreme Independence. It is Eternity, the very transcendence of time itself. In Moksha, all the Tattvas, or principles and powers that constituted individuality get released and dissolved in the mainstream of All-Being. One individuality, together with its Karmas, gets united in a vital communion with the Great Imperishable. As rivers enter the ocean, freed from their names and forms, the knower enters the Omnipresent, from every side, in every way, in every form, and becomes one with everything everywhere, for ever, as the Great Grandeur and Fullness of Brahman, the Absolute.

Yogi Krishnamachari

On Education

Education is the process of the gradual and systematic summoning of the tendency in the human being to the realisation of perfection. It is not an accumulation of information but assimilation of reality by degrees. Our present-day education has become a failure because of the wrong methods adopted in stuffing the students' minds with information which cannot easily be digested. When the educationist forgets this fundamental truth behind education, the whole scheme becomes a travesty and life a purposeless adventure. In education, the law of being reveals itself as knowing as well as doing. Mark the word, "being" which determines all meaning.

Arani Krishnamani

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On World-Peace

Human endeavours are obviously directed to the attainment of peace. Since there can be ~~no~~ such thing as individual peace, even as there can be no health of only a limb of one's body, a collective movement in the direction of World Peace is called for. Man's Conferences will succeed in the achievement of their aim when they are motivated by a purpose transcendent to the constituents of the human assemblies. Peace is the aura of goodness, which is a reflection of Godliness.

V. Rami Krishnamachari
3/31

A Vision of Perfection

The advent of Swami Sivamaunda in the present context of human history may be regarded as the concretisation of humanity's need to be roused from its slumber of spiritual bankruptcy and psychological aberration in the direction of crass materialism and a sensory outlook of life. That man is not merely a body, not even a mind, a social unit, or a political puppet, but a pressure-point of universal potentialities, a spark of the Divine Reality, aspiring for supreme perfection in the Ultimate Absolute, through every thought, feeling and action, that life, thus, has to be lived in an integral way to the infinite, was the message of this novel saint and sage of our times.

Swami Krishnamana 35

Tribal, art thou the course which
people smile,
The rough and rugged come from
Nature's one,
Half-dressed in clothes, or feeling no
such need;
Waking at dawn and sleeping
when sun sets,
With no such light which polished
candle/lamp,
Who eat in hunger and so sleep
when tired,
Who love when Nature pushes
spontaneous,
Know not the good or bad as they
aren't seen, H
For who has seen the good or evil
with one's eyes,
Except in thought and concept
personal, H
Art thou surprised by high-brow cultured
men?
Who dress in heat and eat as
time is up?
Who think in distress and anxiety's
care?
And laugh at folk who see not
sorrow's face?

Blessed thou art, O tribal,
 Carressed by Nature's babe,
 tender arms?

To whom belongest thou in
 family,
 Since Nature's group is, finest
 family,

And none is thine, and thou
 none's property.

Free thou art, well wadded
 by the breeze
 Of morning's joy when solar
 parent blooms.

What dost thou ask but water, air
 and food,
 Which Nature yields and pours
 in abundance; H

Art thou a male or female,
 What art thou?

To what religion art thou closely
 knit,

Except in artless art thou
 choosest free? H

To love, adore and wonder at
 the world?

What is thy tongue which
 thee communicates,

No other rooms except the ^{XXV}
Nature's rooms
which simply signify what
heast does feel!

"Get up in morn'" say warmer
climates men,
"And bathe thou thine for prayer
and diet,
"but clothes be wet in worship
at the shrines,
"The more the dress the less is
holiness."

But winter's peaks which strike
high mountain's lives.

Permit thick coats and men with
turbans pray.

"On floor be seated, crossed legs
do thou eat,"

So summer's orthodoxy does
obtain;

But colder snows on tables spread
With shoes they eat to priests
their dishes
wonderment.

In climax that community
conceives

LXVI

Community of all belonging
Husbands and wives and babes
Became the order and the ^{Communities} rule
of life
To free persons from greed of
possessions.
But, then, the one to one alone
And one does cling to one in
bedded tie,
So great morale of law divi-
And both these needs are highly
adored laws,
The wilderness is not proanis-
Crows,
For forest's rule is Nature's
innocence.
To them does one belong as
property?
How can one slave to another
become?
Then who is what in world's
majestic play?

Here each is each, and each
 is for the all,
 one all to each so procurement
 become
 In Nature's soul, the kingdom
 impartial.

But pride and greed to cleave
 rend the all

As 'mine' and 'thine', when none such
 Nature knows;

Is this the fruit to man forbidden
 which eden sees the good from
 bad driven?

There is the 'So' which 'do not' does
 not touch

To give it life, lest all the
 good should die?

Does good or bad depend for
 sustenance?

Also, how come good, if
 bad is nowhere seen?

Lx VIII

Which is the law that
governs all this life,
The rule that ruled before
one ate the fruit?

In such domain of
carefree joyous life

Do artless folk and Nature's
children love,

Beholding God in light
and shade alike,

In storm and calm the common
head at work,

In death of all the life of
everything,

The highest good in burst of
seeds on earth,

On Life Eternal

The fourteen words are held together
 in his little frame,
 All glories past of bygone ages
 Scintillate herein.
 The ancient kingdoms, kings and wars
 of centuries before
 Lie latent here in all their
 hues, as past with present fused,
 Sri Krishna, Buddha, Christ and prophets
 are not dead and gone,
 They here and now can manifest
 as timeless eternals.
 That Swaroka which shone as mighty
 sun in spotless sky,
 As Ayodhya where Rama ruled with
 matchless majesty,
 The journeys Buddha with his teachings
 moved on foot ever long,
 And scenes of Christ's crucifixion,
 or lives of exemplars,

Lxx

Are all as solid seals cast
on the screen of firmament

And even now they all do exist,
past is still alive

Since nothing dies externally
since it is there eternally.

The birds of heaven blow on earth
and keep contact aglow,

And God above here walks in
sheets with staff and
banding back.

Then how can man his brother catch
and imprison in bars
or hunt in forests as his meal
as if they have no life?

One eater eats the other who is eater
by himself

men bacchanal of eating & see
could rend the world apart.

Then, all this shows that none is free
and none independent,

And life can live by non-
Competing Cooperation.

The Veda hymn has loud proclaimed
the need of sacrifice,
which Veda calls as Yajna Karma,
actionless action,
which goes as love for neighbour's
welfare or selfless service.

But who is neighbour, this is hard
for unlettered to know,

Since what is near and that is
next door is called one's neighbour.

But what is near or is at hand,
this who can clear pronounce,
one very earth on which we stand
is nearest of neighbour's.

The air we breathe, the Sun and moon
and all the stars and sky
do all impinge on very skin
which clothes this tabernacle.

Then who is neighbour calling service
from our hearts and hands,
Let each one ponder deeply this, and
blessings attain.

O Sublime Presence! Almighty Power!
 Why tempt me with thine smiles? O Mad-
 dening Hurge! Thou that seekest me
 in this wilderness! Thou Bursting
 Splendours! How canst thou see me?
 For I have hid myself in the thick
 veil of self's darkness & sin,
 and for thee that art Mighty, my
 vain attempts are a foolishness
 & fun! O Terror of Bliss intoxic-
 ating! O Terrific Gale of
 crushing Delight! Tear my veil
 and invade my dark fortress;
 shatter it open and, O Flood
 of Supernal Light! Possess me
 and absorb me into thy Death-des-
 traying bosom! O Transporting
 Embrace! Here is this soul cry-
 ing for a jot of thy Grace, this
 wretch crying for a bath in the
 Ocean, Imundate me with thy
 gushing waves, O fierce
 Incandescent! Where art thou?

~3~
The Divine Hunter,

one lord of bolds, Siva, was pleased
 To bless the valiant Arjuna
 With Astra, puissant, dauntless might,
 In combat honours that ensued.

one hero, warrior, did Japas
 for Grace of Siva ever kind;
 with senses restrained, mind controlled,
 And breath withheld in prayer or deep.

for days and months the seeker stood
 And prayed in earnest by the soul;
 So, concentration's peak he reached;
 The heart of prayer touched the lord.

one lord, all onerous, wildly dressed
 As brutish hunter uncultured,
 With consort crossed as tribal lass
 Did him-like rush in thick of leaves.

A boar from bush fiercely teased
 The well-composed Arjuna calm,
 And threat it bore to tear him up,
 When hero struck an arrow sharp,

Commotion stood when hunter
 In ruffled rudeness jumped from ^{screamed,} bush
 And chased the boar in thicket hid
 With arrow stuck, and cruelly ^{laughed.}

"Look, halt," the hero cried, angered,
 "I hit the boar, thou shalt not
 And interfere in my bait, ^{come}
 Know, game is fair play, quit thou
 hence?"

In contempt laughed the hunter
 "Get thee behind, thou youngster ^{wild,}
 the forest's ours, and jungle beasts ^{frail-}
 our targets make; ^{lad, prate,}
 not more?"

Contemptuous words did sting
 to quick

He boasted valour, hero's pride
 On harsh serpents I spoke
 Rebutting hunter's vanity. ^{response}

"In vain, thou, beast-like best
 With speech befitting wilderness!
 Ha! what thou thinkest me
 here, stringed
 Ready am I to crush thee,
 fool."

In greater contempt stared, the
 In rage he spoke hot sparks
 of fire,
 which burnt the hero's self-esteem,
 And humbled him to ~~speck of~~
 dust.

"Speakest thou here, in my
 domain,
 thou petty reed, a wretch of
 man?"

Beware, thy life is in my hands;

In peace thou silence do maintain."

In outburst anger's hero roared
 At uncouth defiant hunter-
 In trembling fits of gushing ^{words}
 Which challenged foeman to
 a war.

"Be thou gone, wild man,
 low-born leech,
 How bold thou art with warriors
 In split of second thou art
 gone

When scorching arrows cleave
 thy frame."

"Enough of blabber, thou
 debased,

Oh! what thou canst battle
 with me?

Look, pluck I shall thy hands
and feet;
Go, boast not, prate not, save
thy life."

In heat the hero charged his
stomps,
Discharged piercing arrows
straight
At hunter's person which
there stood
In scorn defying world of
men.

The arrows went and struck the foe
As straw would fall on hill
erect,
Who laughed again, defying all;
Bewildered hero charged again.

But all went vain on hunter's
pains,
And Argun found all his quiver

Lxxviii

Inexhaustible exhausted,
Law, rule and logic stultified.

Wonderstruck hero saw his sword
And dashed forth at mighty foe,
Men struck his shoulder
Which splintered ^{with the steel,} fell in
pieces blown.

The dark-hued body hunter bore
As hardened granite or as
Repelled the best and ^{steel} strongest
force
Of Arjuna, who lost all tools.

With arrows gone, and sword
powdered,
The hero grasped the hunter firm
For duel physique's, hand to
hand;
As arms he lost, so arms he
raised.

But, lo, the ~~warred~~, jungle's lord
 With such fierceness ~~griped~~ and
 hurled
 the hero's body that it, squeezed,
 To earth was cast in high disdain.

Thus sense, fallen, utterly thrown,
 With shame beclouded, pride
 put down,
 Ajuna slowly rose from ground,
 Wiping his eyes, benumbed and
 dumbed.

"What is this now; am I alive?
 Am I the par's invincible?
 Am I the wilder study boy's?
 Where are the arrows, how
 quiver?"

"Am I in dream? am I awake?
 How come this wild man ~~thrusts~~
 With shocking ~~foils~~ ^{one down} as ~~thunder-~~
 bolt?"

LXXX

"Is this a dream? am I in sense?"

"Thou hast enough? or, hast thou ^{more?}"
O taunting cruel Sid Hunter quoth
If thou hast strength, come on and see,
If still thouarest upon my fields."

Robbing, bewildered, trodden down,
Anguina sought, then, divine grace;
Installing form of Lord Siva,
With flowers, prostrate, worshipped
prayed.

Every flower that he offered
At symbol installed for worship
At once did rush to supped feet
Of foeman, hunter, dreaded fear.

One parland on the worshipped
form

Removed itself and flew apace
About the crack of doorkens for
Who, still, in contempt laughed
in seconds.

"Hail, hail, thou Master, art
thou here?"

Art thou my foe, art thou
this man?"

Why, bow, this frank, with foot
me?"

My deal with me in this
thy garb?"

"O blessed day this; blessed I;
bow, bles me, bles me, I am
mine.

By touch of glorious Body
shine

Today defies is noise of
death.

Lxxxii

"Moltjungaya, Death Destroyer!
Glorious to thee, O Lord of
Lords!"

Blessed the earth; blessed
his soul,

And all creation
blessed smiles."

~²¹/₅