INTERIOR PILGRIMAGE

SWAMI KRISHNANANDA

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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.

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The Aim of Life

The Universe, and everything in it, is a "kingdom of ends," wherein every individual or unit is an essence of selfhood rather than a "means" of exploitation by other individuals. This aim of a collective organisation of "ends" and "selves" is the basic ideal of all pursuit of knowledge. Education and the Culture consist in the systematising 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. 

V. E. K. R.
The Conflicts 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 ameliorated away, gradually, by the system of living envisaged in The Bhagavad Gita.

Vishnu Ramchandra
Philosophies of Political Science

The contract theory of Thomas Hobbes, which holds that all law and government originated by a mutual agreement by people occasioned by the necessity to protect one another and everyone against interference from another and everyone is basically a 'self', which character in man can manifest itself at any given moment then the condition causes it up, and the metaphysical theory of Hegel that all law is a manifestation 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.

Vedami Raghunanda
A necessary form of one's outlook of life takes one to one's involvements in the immediate connections with what is elaborately called the political structure of the country. One becomes conscious of that enforcement of law, visible as certain personalities considered as heads of the immediate environment of the community, the village, the district, and that 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 multitude of laws and regulations that govern one's day-to-day existence. The history of the country's people from the oldest times onwards is closely connected need in learning. All these form part of one's own culture.
Spirituality & 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 confused 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 impulsion. 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 we all invoke Him with a total heart of humanity? Even a simple heart so centred may work the miracle.
The Philosophy of Government

God is the Absolute, the Only Reality. The Universe is its Body, as it were, an indivisible living Organism. The individual and "reflected" and thus "reversed" parts of this Whole. Human Society is a psychological organisation of relationships formed for mental 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 that is real is always super-individual. The political system of administratation exists to restrain people from excesses in their behaviour, but to help them in pursuing their moderated and harmonised courses of living, both external security and also internal advancement in the various levels of their needs for growth to human perfection.

Vasavi Krishnamma 35
Law

Law is an operation of the system of the Universe, centred on the Being of the Absolute. Law is, thus, Rîta and Satya, cosmic as well as God-oriented. Law operates in different degrees of comprehensiveness or evolutionary stages of consciousness right from the ultimate causality of the Universe down to the vibrations of an electron, social laws and political systems of administration and command, therefore, be separated from the requirements necessitated by the overall law of Creation itself, — The law of the Cosmic Self in manifest everywhere, and everything, is this inviolable law that either rewards or punishes. The justice of the ordinance of the Universe — men and things are tools handled by it for its purposes.
Sociology

Human enterprise of every type is vitally concerned with social relationship. Principally, the relation of the individual to 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 in this feature, the relation transcends the terms of the relation. Social studies deepen into metaphysics.

Namaste Krishnamurti
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. Shelter by personal labour for earning it or by any justifiable mode of relationships; that one should not take from others more than what one has given to them by way of service; 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 peace of others.
On National Integration

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 the way of life common to a large group of peoples, 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 holiness. An aspiration for the higher unity cannot be based on a lower diversity.

Vidam Krishnamurti
The research studies in Physical Science range from the belief in the five gross elements—vayu, earth, water, fire, air and ether—to the theory that there are about 86 chemical elements constituting all things, that molecules are made of atoms, that atoms are formations of electro-magnetic fields that matter is essentially bundles of 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, there 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 "congress" into one another towards a Cosmic Existence.

V. Ramana Krishnamoorthy
Relativity

The Principle of Relativity re-arranges everything into the Space-Time Complex, an interdependent weave 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 interrelated 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 consideration that the Universe is, perhaps, an Intimate Thought-thinking itself, not than that it is 'observed' by any 'observer'.
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 physiological functions and, incidentally, to the psychological factors of 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 character of the molecules that make up the building blocks of all materials — earth, water, fire, air, and all their permutations and combinations.
Biology

The human organism has always behaved 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 behaviours, sick or ill, than a bifurcation of mind and body as two best-fitted 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 be come in separable.
Psychology

The human psyche operates as conditioned by the framework of space-time, and by the categories of all human understanding, e.g., 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.
Mental action is real action and physical action loses its signification 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 focusing point of consciousness which assumes a spatial-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 everyone is habituated, and consciousness in the "four-dimensional" awareness of a non-spatial and non-temporal existence. Thinking, understanding, remembering, and self-association are different keys in which the mind as the Atman-karana looks.

Vikram Kambhamettu
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 end even in psychopathological conditions. Vishram Krishna nan d.
On Psychoanalysis & 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. Then 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 transformed into a universal spontaneity of the Marvellous force that permeates through every vein of creation.

Sarvadharma
202

Shrikrishnanda
Aesthetics

The aesthetic seek 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, heart or the senses. The 'tastes' or 'Rasas' in Indian aesthetic fields are the
'Sringāra' (romantic), 'Vīrā' (heroic), 'Kāruṇā' (pitiful), 'Adbhuta' (wonderful), 'Otāṣa' (laughable), 'Bhaya' (fearful), 'Bibhatsa' (abominable or nauseating), 'Raudra' (vile), 'Sānta' (peaceful).

All feelings of men and women are comprehended here. Everyone feels only in one or more of these emotional ways. Then they rise, the intellect and the reason getushed and cease to operate. The feelings are nearer, though crudely, to reality than the intellect. Hence their strength.

Vishrami Kshirmansū
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 best in consciousness. The perception of beauty causes the consciousness to 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, into a wild shake-up of the entire being of oneself.
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 processes, the best way to handle the phenomenon should be to follow scientifically the course of the four stages of the growing organic maturing of emanally known as the "Asvadana-sharma." Any repression emotionally affected without sufficient understanding of the very purpose of life, may from dangerous to health dangerous to society, and may even hurt a person to rebirth for making amends to errors of enthusiasm. Natural laws have no regard for cults and religions, the forgotten law of life—"Aham brahmasmi"—is the remedy.
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 fulfillment of the essential permissible desires through integrating and wholesome avadhan, Kama; and, finally, as the total fulfillment of all life and existence in absolute freedom in a Universal Experience, Moksha. All these form one organic whole and not separate duties.

Shami Krishnamoorthy
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 expression of Arama in human society.

A classless society is inconceivable in Heaven, in the Kingdom of God, Brahmaloka, but not loathsome in the human world of suffering knowledge, capacity and need. This expression of Arama as the fourfold classification of duty is ordained in such a way that the coming together of these four acts 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 organization. The reference is to the necessary cooperative social groups known popularly as the Brahmana, Ashatya, Vaisya and Shudra.
The Stages of Life

In the fourfold scheme of life of the Brahmacarin, Grihastha, Vānaprastha and Samayāsin, society is preserved and transfigured qualitatively for an insight into the reality which underlies all life, even the system of the four Vārṇas, 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. Here is a remedy for the problems and ills of life born of the separation of society into selfish individualities, the four stages, called Ashramas, are the steps in the progressive overcoming of matter by spirit, externality by universality.
Philosophy is the study of the ultimate nature of things. It is the investigation into the final cause or essence of all phenomena. Philosophy, properly speaking, is not a mere knot of wisdom about an actual possession of it in practical life. Philosophy is not a theory but a vision of life (Sarvamana) and philosophers, thus, are not professors, academicians, or doctoindores 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, its 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.
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 Communication sign up the process of all knowing.

Vachani Buchhmanaraj
Religion and theology

Religion is the reaction of the human being as a total whole to the totality of reality. The whole of man struggles 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 meaningful in content without its essentialising 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 segregated from outside and beyond the here, but actually constitutes 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 what is ultimately real.
The Divine Incarnation

The Avatar, 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. This harmony of this bond and relation gets dissipated by centrifugal psyche energies that seem to own 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 those health-giving forces of harmony in the body perpetually waged a war with the disease-producing toxins, the universal balancing power of the Absolute re-introduces itself as a corrective element amidst the disturbing forces of darkness.

Vrāmi Kṛishna mān/35
Meditate on the transcendental Krishna who came both 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 Rajasuya sacrifice of Parasurama. Behold charming girls who loved him as the All-in-All, give assurance and comfort to the weeping Draupadi, put courage and energy into the diffident Arjuna, terrify even the terrifying gods in battle, speak the highest philosophy and fight as the mightiest of soldiers, give spiritual vision to yogins in meditation, hypnotise the whole army of the Kauravas by a mere look, converse with Brahmanas and Rudra as friends and yet hold the reins of Arjuna's chariot in bay, and remain at once the source of conscience and omnipotence, the 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. Swami Krishnamurti.
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 disturbing tempests. First, there is ignorance (Avidyā). Secondly, 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 (Viśāntāma). Fourth, there is the concretization 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 (Spārśa). Seventh, there is emotional feeling and pleasure as a response of these sensations of contact (Vedanā). (Contd.)
Eighth, there is intense craving for repeating the experience of this pleasure (Śāṅkha). Ninth, there is grasping of the object with greed and passion and a redoubling of the effort for this purpose (Upādāna). Tenth, there is the seed born for rebirth caused by insatiable craving in one life (Bhava). Eleventh, there is rebirth into another body after the death of the present one (Jāti). Twelfth, there is, so this momentum pushed on and on of sorrow and endless pain through the whirling circle of transmigration as a chain-rotation (Parāmarśana-Daḥkha). This is the wheel of empirical existence (Bhava-Chakra). The remedy for this anomaly of existence is the holy life of virtue and meditation and the truth of life. Freed from bondage on the rise of wisdom (Prajñā), one attains Salvation (Nirvāṇa).
The Teachings of Christ

The Coup 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 up 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, shows up the essence of religion and morality, "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, by am," the Eternal speaks the Christ's message crisply: "I AM; Follow Me." "Swami Krishnamardan..."
The Guru

The Guru 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 Guru is only one in spite of there being many instructors on the path. Such a Guru, from whom several degrees of knowledge are imbibed, the whole world, all Nature, is a personal Guru to everyone. The highest Guru is the Moksha-Guru, who becomes responsible for the final liberation of the seeking soul. The relationship between the Guru and the disciple is not physical, social or personal but spiritual and so, eternal, till the salvation of the disciple.
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, so, on the feet is the body supported. Ritual is the outward forth and not the essence of religion and, hence, when its spirit is omitted, 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.

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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. Later was 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, so, hell descended on earth. These stages correspond practically to the four Ages called Krita-yuga, Treta-yuga, Dvapara-yuga and Kali-yuga — 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.
Sharma

Sharma, 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. Sharma is that all-pervasive cohesive principle which holds things in a harmonious state of integration. 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 sustenance biologically; as cooperative enterprise and affection socially; as the law of bodily health, vital strength, emotional poise, intellectual judgment, moral obligation, and, finally, as the unity of the Indweller—the Self of the Cosmos.
Character

Character is one's inherent 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, that a community or society considers as its tradition or history custom, or even that all humanity in its human judgment of good and evil may regard as right, but in accordance with that principle of existence in whose light of 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 divine determines the lower conduct or behavior. Sri Krishna would see perfection in the harmonious Asrama rather than in the too good-to-be-true.
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 demonic 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 point of reflection of the law in which the likeness would expect us to consider ourselves. 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.
The Yoga Way 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 interrelated 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 awareness is the Yoga Way of Life. All relationships are "organic" and "internally determined" and not "externally conditioned." The spiritual vision is trans-temporal.
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 inner complications as the personality; the body; the vital force; the senses; the mind; intellect; the causal involucrum; the five elements, viz., Earth, Water, Fire, Air and Ether; the five Tattvas, viz., San, the Rasa, Rupa, Sparsha and Sabda; Space-Time-Cause; The Cosmic Shakti, the Cosmic Mahat; Prakriti; culminating in the experience of the Self, establishment of the Purna, or the infinite Being of Pure Consciousness. One Vedanta holds that here the whole of Prakriti, or the Universe, becomes, or rather, experienced as inseparable from the All-Subject, the Supreme Purna, Vi-ksharnamand.
Sadhanā

Sadhanā is not any kind of bodily action that is forcibly created, but it rather a state of mind, a condition of thinking, a consciousness in which one lives. All actions are symbols of an inner mood or motivation in a given direction. The majority of sādhakas are likely to be lost in a wilderness of erratic thoughts and confused ideologies due to a lack of any sustained background of a fixed ideal in life to rest upon. Spirituality is not a byway of living connected with the world, nor is it a thinking of things of the world. Sadhanā is a subtle golden meaning of an intelligent blend of the outward and the inward, or, rather, matter and consciousness, the world and oneself, the object and the subject, the Universe and God.
The Law of the Universe

We are, actually, cogwheels in the Cosmic Machine, and the Mechanism looks after 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 assert. This is my humble opinion in the light of the difficult to understand Karma-Yoga of the Cosmos. When all things are doing all things instead of being 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. One coming together by Krishna and Arjuna as a single focus of action, seems I'm one cherish, evidently explains what human duty is in this world.
"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 broader reaches and dimensions. Service is not a help rendered to "others" as if it is erroneously supposed but a fulfillment of the condition of the very existence of one's individuality and personality which is a link in the chain of evolutionary development and advancement 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 no rights and privileges which come of their own accord; then duties are rightly fulfilled as the obligations of the finite to the Infinite.
Karma-Yoga

Action performed as a sacrifice, yajña, becomes a divine worship, and it shall not bind. This is the spirit of Karma-Yoga, as 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 doing anything. All activity is the Total Work of the Cosmos. Creation is the Self-movement of the Creator Himself.
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 doubtless in it for the sole 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 soul or agent of any event, enterprise, project or action. This spirit within is the spirit of liberating activity and karmayoga, wherein activity and being are identical.

Bacci Kriishnamoos
The Spirit of the Bhagavad-Gita

The Gospel which Bhagavan Sri Krishna 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 gosa.

Yasho Ranibhmananda
The Essence of the Vedas, Upanishads and the Bhagavadgīta

"The One Being, Seeks Speak of Variously (Ekam sad vipraḥ bahudhā vadānti)." "The Supreme Being alone is all this, Whatever was, is or shall be (Purusha evām sarvam, yad Chitam yat Cha Bhavam).

"All this is the Absolute Being (Sarvam Tathāvedam Brahma)."

"All this, Whatever is, is the Self (Adam sarvam yad ayam ātmā)." "The Infinite Alone is Bliss (Yo vair bhūmā tat Sukham).

"That Being has its hands and feet everywhere, eyes, heads and faces everywhere (Sarvatah páram pádām tat, sarvatah-ātmanāmākhyo mukham)." "Immutability and Death, existence as well as non-existence, am I (Aṁmītam Chaiva māyāsūcha sadasat cha-āham)."

"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 (Aṁmīyāṁ chintayanto mām ye janāh pārṣṇapādāte, te śaham māyāṁ bhūtya buddhāntam yogak śrīmām vāstavyāḥ kham)."
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, enquiring all things, even the devoted or the lover, the former and the latter are distinguished as the Apara and Para stages of divine love. God may be looked upon as Father (Santa-Pithā), friend (Sakhyā-Pithā), Child (Vātsalya), Master (Gurūya), 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.
Mysticism

Some 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 soul. One way of direct super-sensory awareness is studied, by which the soul comes in direct relationship inwardly with all things.
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 harmonious establishment in relation to all associations of consciousness to its objects. The human desire for health, sex and power are the primary concerns in this ancient and novel technique of self-transformation. Desires are the blind and, therefore, erroneous movements of consciousness, and hence they have to be straightened and directed along the right path but not rejected as evil. In fact, evil is only the 'objectification' of a particular point of view, ignoring the existence by other points of view, which are equally valid from their own contexts. Tantra boils down and seeks in desire by conscious fulfillment, it has neither indulgence nor abstention.
The Great Shakti

It should be possible to envisage Shakti, The Divine Power, as the energy 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 Processiveness, but once be 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?

Vidami Krishnamoorthy
God, The Almighty

The work of creation by
Jehovah 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 Crea-
tive Contemplation consists in
the concentration of His Omnip-
science, and this power is identical
with His knowing and being. The
Existence of God is a Wonder,
His Ways are a Mystery. Cre-
ation is His mature rather than
an act. God Himself appears as
the Universe when viewed with
the spectacles of Space and
time. Spirit appears as matter
seen and visualised by the Sensa-
tions of Colour, sound, touch,
taste and smell, and rest in
the organs of the sensory con-
ditioned intellect and reason.

God is the All-Being.

Vedami Krishnamurti
Virāt

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 Wonder. The Wonder of 'That Which Is'.

— Namami Krishnanand
Internally 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 Tājāja, and cosmically called Īrānyagarbha, or the all-pervading subtle consciousness in which the scaffolding of the universe is built and patterned. Īrānyagarbha and Viśuṭt seem to have the same structural formation, though the former is subtler and more pervasive than the latter. The Īrānyagarbha-Sūkta of the Vedas, Bṛhadāraṇyakopaniṣad, and the Prasūtā-bhūjan Sūktaa glorifies Viśuṭt as the expression of Īrānyagarbha. The Cosmic Form shown by Śri Kṛṣṇa is a blend of Īrānyagarbha and Viśuṭt in a highly magnificent picturization by expression. Śūkra is behind both these formations.
Ishvara

Ishvara is the name to give to the Creator of the Universe, and it is He who imitates the appearance of all things, by the activity of His Consciofulness. He is omniscient, 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 omniscience. He is omnipotent, 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.

Vedam Krishmane!
Brahman

Brahman as 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 nearest. 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.

Narini Krishna Manna
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 it expected to brook in accordance with a tentative mood or a particular requirement of any person especially? Are longings are fields just as could be selective artifices if it is to follow the wishes of human beings. As logs of wood much each other in the ocean and them are separated by the different directions of blowing winds, people get related to one another and then separated when the purpose of the universe blocks in the direction of its balancing activity amidst the funnel of diversified individualities.
Eschatology

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 doors of good deeds enter into birth in nobler species and the doors of bad deeds fall into the womb 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 realization of the Universal Atman, or the Supreme Self, have no rebirth, their Purāṇas or vital airs, do not depart. They become one with the All-pervading Almighty Being, and are liberated for ever.

Vraimi Ramchandra
Moksha

Moksha, liberation, is the Goal of all life. It is the freedom of the Spirit, Nirvāṇa, Kai-
Balya, Supreme Independence. It is Eternity, the very transcendence of time itself. In
Moksha, all the Tattvas, or principles and powers that constitute individuality get released and
dissolved in the mainstream of All-Being. The 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 Commi-
Bresent, from every side, in
every way, in every form, and becomes one with everything
everywhere, for ever, as the
Great Grandeur and Fullness
of Brahma, the Absolute.

Vidam Krishnananda
On Education

Education is the process of the gradual and systematic summoning of the tendency in the human being to the realization of perfection. It is not an acclimatization of information but assimilation of reality by degrees. Our present-day education has become a failure because of the haphazard 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.
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.

Vikrami Krishnam 93
The advent of Swami Sivananda 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 crude materialism and a senescent 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, had to be lived in an integral way to the infinite, was the message of this noble saint and sage of our times.
Art thou the corpse which people smile,
the rough and rugged come from
Nature's ore,
Half-dressed in clothes, or feeling no
such need;
Waking at dawn and sleeping
When sun sets,
With no such light which polished
caffa/kaffa,
Who eat in hunger and do sleep
Then tires
Who love when Nature pushes
Spontaneous,
Know not the good or bad as they
aren't seen,
For who has seen the good or evil
with one's eyes,
Except in thought and concept.
Art thou surprised by high-brow culture
men?
Shod with heat and eat as
time is up;
Who think in visions and anxiety's
cases
And laugh at folk who see not
Boredom's face?
Blessed thou art, 6 tribal,  
Nature's babe,  
Caresed by Nature's fondling  
tender arms?  
To whom belongest thou in  
Vince Nature's group in forest  
family,  
And none is thine, and thou  
one's property.  
Free thou mostest well wabbed  
by the breeze  
Of morning's joy when solar  
pARENT blooms.  
What best thou ask but water, air  
which Nature yields and pours  
in abundance; H  
Art thou a male or female.  
That art thou?  
To what religion art thou closely  
knit.  
Except in artless art thou  
chooses? Free?  
To love, adore and wonder at  
the book?  
What is thy tongue which  
communicates,
To others round except the Nature's morns
Which deeply dignify that head does feel!

"Get up in moon," say Parson climes men's men,
And breathe thou thine for prayer and diet,

"Yet clothes be best in worship at the shrines,
Since the dress the less is holiness:

But winter's peaks which strike high mountain's lives
Permit thick coats and men with turbans pray.

"Come floor be seated, crosses legs so thou eat,"
No summer's orthodoxy does

But colder snows on tables spread
With schooled They eat to be fed,

In climax that community conceives.
Community of all belonging
husbands and wives and sisters
become the order and the rule of life.

To free persons from greed of possessions,
Buddy, then, the one to one alone.
And one does cling to one in bed,
Here each is each, and each is for the all
One all to each so procurement become
In Nature's rule, the kingdom impartial.
But praise and goodness to cleave are rend the all
As 'mine' and 'thine', then none such
Nature knows.
Is this the fruit to man forbidden
Which eaten makes The good from bad driven?
There is the 'So' which 'I do not' does not touch
To give it life, lest all the
good should she?
Does good or bad depend for preference?

Also, how come good, if
God is nowhere seen?
Which is the law that governs all this life, the rule that rules before one ate the fruit?

In such domain of carefree joyous life, heartless 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 most of seeds on earth.
On Life Eternal

The fourteen books are held together in this little frame, all glories past of bygone ages scintillate herein. The ancient kingdoms, kings and lords of centuries before lie latent here in all their flame, as past with present fused.

Voi Krishna, Buddha, Christ and prophets are not dead and gone, one here and now can manifest as timeless eternals.

May Varanasa which shone as mighty suns in spotless sky, the Ayodhya here Rama ruled with matchless majesty, the journeys Buddha with his teaching moved on foot everlong, and scenes of Christ's crucifixions, or lives of exemplars,
All are 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 internally.

The winds of heaven flow on earth
and keep contact aglow,
And God above here walks in streets with staff and
handing back.

Men how can man his brother catch
and imprison in bars
or hunt in forests as his meat
as if they have no life?
The eater eats The other who is eater
by himself
men brace hand of eating diverse
would rend the world apart.

Then, all this is how that none is free
and none independent.
And life can live by non-competing cooperation.

The Vedic hymn has loud proclaimed
the need of sacrifice,
which Veda calls as yajna cosmic,
actless 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 need and what is
next door is called one's neighbour.

But that is near or is at hand,
this who can clear pronounce,
one very earth on which we stand,
the nearest of neighbours.

One air we breathe, the sun and moon
and all the stars and sky
so all impinge on our skin
which clothes that body.

Then who is neighbour calling service
from our hearts and hands,
let each one ponder deeply this, and
blessedly attain.
O Sublime Presence! Almighty Power!

Shall I tempt you with myself? Oh, 

Madame, what is it? Show that food and 

fight the bitterness! Show the blazing 

splendor! How canst thou see me?

If I have hid myself in the thick 

veil of self, is darkness seen, 

and for thee that art Mighty, my 

main attempts are a foolish, 

strange! O Terror of Bliss intoxicating! O Terrible Gale of 

crushing delight! O Terror and 

and I me make my earth for, 

Shall it open and, O Flood 

of Vesperal Light! Possess me 

and absorb me into thy death—dying 

Bottom! O Transporting 

Emanation! Here is the soul cried—

ing for a joy of any grace. This 

drop crying for a rest in the 

Ocean! Stamp on me with thy 

gushing power, O fierce 

Soul's violator! Where art thou?
The Divine Hunter

One book of bolds, Siva, was pleased
To bless the valiant Arjuna.
With Astra, puissant, dauntless might,
In combat glorious that ensued.

One hero, warrior, didoggles
For grace of Siva ever kind;
With senses restrained, mind controlled,
And breath withheld in prayer deep.

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

One book, all mercy, wildly dreames
As British hunter uncultured,
With consort dooms as tribal lack
Of kind-like rush in thick of leaves.
A boar from bush fiercely teas'd
The well-composed Arjuna calm,
And threat'nt it bow to tear him up,
When hero re-struck on ar's to sharp
Comotion stood when hunter screamed,
In covered rudeness jumped from bush
And chased the boar in thicket hid
With arrow struck, and cruelly

"Look, halt," the hero cried, angered,
"I hit the boar, thou shalt not
And interfere in my hunt,
Know game as fair play, quit thou hence."

I contempt laugh'd the hunter
"Get thee behind, thou young'st fool,
me forest's owls and jungle beasts
our targets not glad, forake
more."
she boasted valour, hero's pride
In harsh reproof and I spoke
Rebuking humbly's vanity.

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

In greater contempt retaliated the foe,
In rage he spoke hot sparks of fire,
Which burst the hero's self-esteem
And humbled him to speak of dust.

"Speakest thou here, in my domain,
Now petty need a breath of conan?"
Beware, thy life is in my hands,
In peace thou wilt hence maintain,
In outburst anger's hero soared
As unco with defiant Hunter chief
In trembling fits of gushing words
Which Challenge from man to
a war.

Be thou come, Pissman,
Loeb-beek leech,
How bold thou art with passion
on split of second thou art
gone
when Scowling about cleave thy frame.

"Enough of blabber, thou debased,
O'what thou canst battle with one?"
Look, pluck I shall thy hands and feet;
Go, boast not, boast not, save my life."

In heat the hero charged his stumps,
Discharged piercing arrows straight
At hunte's frozen which
There stood
In scowl defying world of men.

The arrows went and stuck the ice
As straw would fall on hile
Who laughed again, defying all;
Bewildered hero charged again.

But all bent main on hunter's frame,
And Jorun a found all his grief.
Inexhaustible, exhausted,
Dew, rule and Fopic stultifies.

Wonderstruck hero draws his sword
And darts forth at mighty foe;

Then struck his shoulder with the steel,
Which splintered fell in pieces blown.

One dark-hued body he encounters
As hard as for a suit or as
Steel repelled the best and strongest force
Of Arjuna, who lost all tools.

With arrows gone, and sword and powder,
Our hero grasped the hunter from
For Dvíd Physigiers, hands to
As arms he lost, so arms he raised.
But, lo, the warded, simple's lost
With such fierceness gripped and hurled
The hero's body that it, squeezed
So earth was cast in high disdain.

Vain sense, fallen, utterly thrown,
With shame beclouded, Boisrault fell down,
Agamemnon slowly rose from round,
Wiping his eyes, bemumbered and dumbed.

"What is this now; am I alive?
Am I the bark's invincible?
Am I the wielder sturdy bows?
Where are the arrows, now, Quir'ov?"

"Am I in dream? am I awake?
How came this old man thorns
With shocking fangs on stormy east?"
Is this a dream? am I in sense."

"You hast enough? or, hast thou more?
No haunting cruel spirit from my heart,
If thou hast strength, come on and see,
Of still thou darest upon my yield."

Nothing, beside thee, knows the ground
Anguish sought thee; Divine peace,
Installing room of Slow Divine
With flowers, Abdicate, bestowed

Every flower that he offered
A symbol installed for worship
At once did rush to support
Of foreman, hunter, breeder, year
One parland on the bossipped

room.
Removes itself and flaps apace around the creek of darkness for who, still, in contempt laughs into scorn.

"Hail, hail, mon Master, art thou here? Art thou my foe, art thou this man? Why lookst thou in this prank, with blood? Nay deal with me in this thy garb?"

"O blessed day this; blessed I, bless, bless, bless me, I am mine. By touch of glorious body shine, soday death is noose of death."