MAHA-BHARATA
OR
KARMA-YOGA.

The Second Volume of the Permanent History
OF
Bharata-Varsha.

BY
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TRIVANDRUM.

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PREFACE.

This book is the second and the concluding part of volume II on the Maha-bharata or Karma Yoga. It is in continuation of part I and its pages are numbered accordingly. A prefatory introduction is furnished in part I extending to 38 pages, and a separate one at the beginning of this book is unnecessary and uncalled for. That this book commences with the Bhishma Parva is a mere matter of accident rather than of intention. Besides, the Bhagavat-Gita with which the great Parva starts, is provided with a scientific introduction within the text itself containing nine full chapters now virtually overlooked, ignored or unseen, by every variety of interpreter and critic of the sacred Gita.

2. The main object of this essay is only to set before the reader the ordained method and principle of interpretation of our sacred literature as a whole, the unfortunate neglect of which for some time past, has brought on the necessity for self-preservation and self-defence against ruinous patronages and destructive attacks. The degradation of the literature and the deterioration of the religion quickly and conveniently crept in, at the cursed hour and point of life, when the method of interpretation divided itself; and in course of time, as a matter of natural consequence, Philistinism and prejudice began to reign supreme. The single and the only right method always and unmistakably led to the highest and noblest regions of religious attainment, while the mistaken ones, inevitably conducted to the miserable precincts of the lunatic asylum and to the slaughte-rous quarters of tyranny and cruelty.
3. That the prevailing interpretation is anything but the right one, we have been all along trying to prove at every step, and place as clearly as possible before our beloved readers. Our complaints had therefore, to be unavoidably, though unwillingly, directed, against every variety and grade of misinterpretation. It is perhaps cowardly to conceal or deny the fact that even the spirit of this sincere and earnest complaint has been pitiably misunderstood among some of our readers; and it is therefore desirable to explain ourselves clearly and distinctly with regard to our exact attitude in this feeble essay. For the sake of logical simplicity and clearness, we may generally classify misunderstanding here into two divisions, namely, passive and active; the former includes the majority of the innocent public who acquiesce in the prevailing interpretation through incompetency or indifference or both, and the latter comprises all the varieties of interpreters as well as critics and reviewers, although no clean-cut demarcation is possible here, as some of them too often transgress their confined limits. The interpreter sometimes adds to himself the functions of the critic and vice versa. The modern Pandit must by all means be acknowledged as the direct and recognised interpreter of the day. He leaves the rest within the tethering of his leading strings and is therefore the master architect of all the existing confusions. There are two grades in this class known as the Pundit and the Vedantin, both studying the literature independently and interpreting somewhat differently. There are similar varieties among the critics also, besides the differences of locality such as indigenous and foreign. Some critics scrutinize and review the texts from historical point of view, others from archaeological, social or philological points, according to their own professed vocations or preconceived notions. To this active division, we must
add a separate species, who, though virtually fall not under the class of interpreters or critics, cannot be disposed of by placing them in the passive division. There are active admirers of the interpreters as well as of the critics, mostly in cultured circles, who pretend to take a warm interest in all that pertains to the persons who stand as their objects of admiration. The respective function, attitude and result in the workings of these three varieties of the active division should now be carefully examined, with a view to convince ourselves of their usefulness, uselessness or even positive injuriousness.

4. "The modern Pandit" is a general expression applied to no particular individual but used throughout this essay to denote the interpreter of the sacred texts who explains their contents by a childish literal translation called Sthulartha, without the least sense of responsibility, which the mere acceptance of the undeniable fact that the texts are extremely sacred and scientific, would fasten upon every legitimate student. With a superficial smattering of the sacred literature, some of the so-called Pandits in the land, have of recent years, created for themselves an ignoble profession for winning their precarious bread, the depth and extent of whose evil effects, it is impossible to state in terms sufficiently serious and severe. Those who possess native good sense and courage enough to speak their minds must unhesitatingly acknowledge that, the prevailing interpretation of our sacred literature has completely blinded the world in general, even to the very existence within it of everything religiously sacred and practically instructive. The Pandit of the modern type who voluntarily takes to the profession in question, is but an idler chasing the shadows of his own fancies, ever being ready to alter everything at
his pleasure and blunder at his case. His dexterous performance is profitless alike to himself and to the beholder, unless as a matter of vanity. His qualification for the self-imposed teachership is supremely inadequate, and the subject necessarily overmasters him. His incompetency to handle this most scientific subject has only to be attributed to the want either of penetration, sincerity or common sense. The net result of his glorious labours for the past century or two, since he lost the way, may be easily summed up as a collection of incoherent, worthless and often demoralising fabulous stories, made to appear grand and attractive to the low and the vulgar, with increased generousities of fiction.

5. The varieties of the so-called Vedantins of the day, are, unlike the Pandits, too numerous to be brought within the compass of a logical classification. The majority of this class take to different forms of deception, and are mostly illiterate and indifferent. Several of them in their uncommon appearance and attire, are recognised under the nomenclature of Yogis, Sanyasis, alchemists and doctors. We have little to do with any of them in this connection. There are a few interpreters of the sacred literature, among these as well as among the Pandit classes, who occasionally give out their Vedantic meanings or Sookshmarthas of passages picked out as rare portions containing philosophical significance also, in addition to the historical meanings now expounded by the common Pandit. The entire absence of the authority of logic which is understood as a science by the civilized nations of the world, is imprinted in indelible colours on the very face of this interpretation. Common sense would teach that, no human, animal or devilish history could ever be interpreted as the science of
arithmetic or geometry, much less as religious philosophy. The so-called Vadantin who draws his logical Sookshmartha out of the Pandit's Sthoolartha, is doubtless one who cannot set down a syllogism without a flaw and does not so much as know what logic means. His self-imposed title is in itself highly illogical and misleading. Vedanta is a compound word made up of two Sanscrit terms, Veda and Anta, denoting the end of the Vedas. He does not, surely, undertake to explain the Vedas, and evidently, will not and cannot. His present exposition of the Vedanta is at best only a finished example of learned error and of foiled sophism. He is from the very commencement, completely mistaken in his supposition as to the possibility of generalising things generically different. His attempt to amalgamate the distinct ideas contained in the numerous and voluminous religious texts into one, by confounding their separate contents, is entirely futile, and it is but an apology for indolence and a disguise for incapacity. His practical annihilation of all the useful instructions furnished in the various sacred texts as absolutely required for the devotional practice of religion, is certainly a proceeding painfully degrading, and it could only lead men further into chaos. The modern Vedantism as it is, is no doubt a concentration of every kind of falsehood and a trick of legerdemain, which deserves in the interest of our time-honoured religion, nothing more than a dismissal with contempt or with compassion.

6. The learned admirers of both the Pandit and the Vedantin may safely be assured at the very outset, that the interpretations now obtained from these venerable authorities display only disgraceful abuses of reason and pitiable abortions of Religion. The sacred texts never tell tales of past history, but contain valuable instructions in the best
interest of humanity worthy of being secured urgently at the present moment, with a view to their being worked out in the nearest future. The sacred Ramayana is to be done, the voluminous Maha-Bharata is to be done, the famous Bhagavata and the reputed Bhagavat-gita are to be done, the hoary Vedas and even the Vedantas are to be done. They are not intended, to be preached by the modern Pandit and the Vedantin, as referring to the ancient history of India, or to levelling of all common sense into nonsense; and to be enjoyed by the learned admirer through their preachings, during the moments of his utter idleness and insipidity. The dangerous fashion now fast spreading by the sheer force of infection, to conduct public performances of religious story-telling, through the agency of these Pandits or Vedantins, and sometimes even through their temporary imitators, without the least entertainment and food for useful and noble thoughts, exhibits beyond dispute, the absence of religious zeal and sincerity now existing among the modern educated classes, in their readiness to tolerate, nay even encourage, any amount of direct and unmitigated falsehoods told, and fundamental principles of religion set at open defiance. Our educated admirer is always too busy, and even in his leisurely moments, seldom condescends to think for himself. He is merely taking up the thoughts of other people about this serious religious matter, and cannot therefore be credited with any independent opinion of his own. He however pretends with his gentlemanly flimsiness, to appreciate and enjoy in the presence of others, all the quixotic explanations and orations of his admired Pandit and Vedantin; and consciously or otherwise, he is thus, by the influence of his education and position, contributing his quota liberally towards the rapid vanishment of all true conceptions of religion, from the
surface of his beloved motherland. There is no mystifying this extremely glaring fact.

7. From among the respectable critics worth the name, we must eliminate altogether, every indigenous imitator or admirer of the critic, as a mistaken product of western education. Unlike the admirer of the Pandit he is virtually an enemy in the camp in disguise, however noble or ignoble may be his ultimate object. In spite of our entirely contradictory views as compared with those of the critics, we are justly bound to confess that there is a sincerity in their failure and a dignity in their error worthy of our admiration and even gratitude. The indigenous imitator is entirely devoid of all these relieving features. We owe mostly to the untiring, disinterested and praiseworthy endeavours of the western critics and antequarians, for the little spirit we now possess towards the revival of our dead language and the renovation of our buried religious literature, more than to the sentimental and misguided patronage of the learned admirers of the Pandit and the Vedantin. During the past few centuries, many a sanskrit text has been translated, edited and published by the Western Nations in the interest of ancient literature, with no small difficulties or expenses. The indigenous imitator of the critic will doubtless compare very poorly with the foreign critic in such beneficent enterprises, although his facilities for the same are much greater and his responsibilities far more serious. In this matter of passive indolence and indifference, occasionally disturbed only by the interest for personal advertisement, he is certainly vying with the learned admirer of the Pandit.

8. As regards the different phases of misunderstanding, we have now examined as conscientiously and as impartially as possible, the spirit and attitude of the varieties of
persons who fall under its classification into passive and active. It is earnestly hoped, that the painful observations thus placed before our beloved readers, will not be mistaken for the products of an audacious spirit to plunge into an unbecoming fray, for, they actually represent the results of life-long enquiry and bitter experience as well as the sincerest expressions of unbearable grief and pity. We must now bid good-bye to all those who deserve not our praise or gratitude in this connection. The modern Pandit and the pseudo-vedantin must head the list as both of them are directly responsible for the prevailing confusions and the consequent sources of deterioration. The indigenous critic ranks next in his offensive attitude against the sacred literature as a whole. The educated admirer of the modern Pandit and the Vedantin comes last in this list, and for that reason he is not the less dangerous. He is practically accelerating the ruin which has been working but slowly and silently hitherto. In spite of his education, he is as stubborn and as unreasonable as the indigenous critic, in his apathy towards the right and authorized method of study. He is somewhat akin to the Theosophist who pretends to encourage Hinduism and openly preaches other religious and extremely irrelevant matters. The foreign critic and the antiquarian, who have done much useful and lasting work in the interest of our sacred literature, must ever be treated with regard and respect. In their dealings with the alien literature there is nothing to be surprised or annoyed at their personal views and opinions, mistaken as they are, especially as they had to work upon materials completely spoiled by our own misleading authorities. From the interpretation furnished by our Pandits, whose error is not only occasional but systematic and constant, the foreign critics could only infer that the originals pertain to something silly devoid of all
that could gratify, inform or offend. The force of mis-
interpretation was indeed so violent that it has allowed them
no chance of even suspecting the existence, within the con-
tents of the sacred texts, of anything better and nobler than
what the ignorant Pandit was capable of disclosing. It is
indeed a pity, that the mistaken Pandit has already come
into existence long before the first moment when Indian
religious literature began to be a subject of inquiry and
general criticism. Had it not been for this unfortunate
accident, the learned critics would certainly have conducted
themselves in an entirely different and more useful direction,
And even now it is not too late to hope for hearty co-opera-
tion from that quarter, although one cannot but despair at
the thought of our indigenous authorities and their admirers
who do not seem to be in need of anything, not only for
religion's sake but for all kinds of sake. The opinions and
views already expressed by the western critics in the Sans-
krit texts they have so willingly edited and published, will
undoubtedly go to show that those are the only natural and
logical inferences that could possibly be drawn from the
prevailing interpretation of the Pandit. Some of them are
here subjoined with a view to convince our beloved readers,
what respect and honour in the eyes of the civilized Wes-
terns, the pestilent habit of the Pandit to misinterpret the
highly sacred and scientific literature, has necessarily proc-
cured for us in the long run. The admirer of the Pandit
who certainly dislikes our constant reference to the misinter-
pretation of the Pandit in this humble essay, may particu-
larly enjoy in his glorious moods, the unmerited disgrace
his favourite Pandit has unnecessarily and unlawfully
brought on the Indian nation and its sacred and scientific
religion consecrated by the dignity of age. The enthusiastic
admirer of the modern Pandit and the Vedantin is at full liberty to suppose that the method of interpretation followed in this essay is only dictated by caprice, and he will probably hear it only to dispute; but let him be assured once for all, that it is the legitimate one, and the only one religiously ordained, for the correct interpretation of the whole of our sacred literature, from his misconstrued Vedanta down to the despised Purana.

9. Even a cursory reading of the two previous books of this essay, must have convinced our beloved readers to a great extent, of the scientific necessity to interpret every bit of our sacred literature, in the technical method prescribed for the purpose. The modern literary world might perhaps be shaken to its midst by the appearance of such an unexpected doctrine pertaining to the interpretation of the ancient literature of India. The literature ought to have been approached from the very beginning, with the qualifications necessary for its proper comprehension; and the fault therefore lies in the prevailing reckless method of disposing of such sacred subjects, rather than in the subjects themselves. It is an admitted fact that every scientific subject has its own method of treatment, at all times and in all places. In this age of charlatanary, even such a common principle is ignored, and people are ready to be carried away by the mere celebrity of the names of interpreters, the evil consequences of listening to whom are found to be instant and manifold. From the varieties of interpretation now prevailing in our midst, no vigorously-minded religious person could receive help or enjoy pleasure. It is no doubt some years since a fatal change of aim took place in the public preaching of our sacred literature. Oratory was in early times utilized for the display of religious facts, and as the ages wore on, religious facts began to be employed for
the display of oratory. Decency gradually dwindled into vulgarity in the speaker, and gravity into puerility in the hearer. The whole performance only served to chill all conceptions of sacred history, the true grounds of religion being imperceptibly undermined. The people believing nothing, were enticed into mere fanciful enjoyment, and finally left, in the confusion of mind, the prey of vain tales and traditions. The original object of the sacred literature in descending occasionally from the plane of the highest religious truths, was only to enforce the very truths more deeply in the minds of the insufficiently qualified, by giving them some visible type; but was never to ignore those eternal truths altogether, by creating a fancy for glosses, false images and decorative lies of every sort.

श्रोतुष्टिताविपकेन विषण्डा विवशा श्रुति।
कचिंकदाचिदन्याये वक्ति च ब्रह्मण: पुष्कर।
अन्यार्थेन परं व्रहा श्रुति: साध्वी न तत्तपरा॥

The concretised expressions of abstract truths were intended only to serve as glittering symbols and pleasant visions, for the display of devotional emotions which always contribute to the strengthening of spiritual love, philosophic knowledge and scientific faith. When this definite and scientific method of treatment thus clearly explained within the sacred texts themselves, was lost sight of, ignored and even despised by the mere literary student who voluntarily took upon himself the arduous task of their serious exposition, under the false name of a Pandit, the transition from the paths of life to the paths of death was complete and consummate. The religious interpreter being now transformed into the pseudo-Pandit, has no longer any religious passion to express; he has completely lost the way and is entirely ignorant of its goal. Under the auspices of his
civilized and influential admirer, he seems to take a morbid pride in his triple degradation. Such is the wonderful history of the modern interpretation of our sacred literature. Our beloved readers can clearly perceive that in the display of the modern Pandit’s irregular impulses and fantastic energy, there is nothing to draw real inspiration from, absolutely nothing for hopeful labour and for humble love. It only leads us far off the road, wastes our time and dulls our feelings. It lays open no noble truths nor arouses noble emotions. No wholesome stimulus is at all furnished for the realisation of the incalculable and inconceivable glory of the Lord most benevolently presented in the form of religious history by the venerable authors, for the true benefit of humanity at large. The modern Pandit has virtually brought even dishonour upon the concretised forms leaving out their soul. The powers of rhetoric are not sought by him for truth’s sake but for pride’s, and they are wholly devoted to entertain the indolent and satiate the luxurious. Not even a shadow of a shadow of truth is therefore left behind his hypocritical orations. The pseudo-Vedantin of the day has deceptively worked towards the destruction of even the lifeless forms, by his illogical generalisation which is but the act of an incapable and unthinking mind. Greater knowledge and keener feeling produce greater separation which alone is capable of securing more perfect unity. Our Vedantin attempts to perform the impossible feat of reducing everything, differing in quality and quantity, into one ideal thing, and pretends philosophising when he declines to study and understand the religious instructions which the texts clearly declare as distinctly separate, differing even in their degrees.

विवाकांक्षेण शोध्योऽपि परमेष्ठित ।
सोपानक्रमस्ते देव मनवं मनवं हिंस्तं नृणाम् ।
The life of these interpreters is seldom devoted to the objects of religion, but only to its profession. They wear its pieties merely for decoration and for deception. The educated admirer is probably duped by their externality, or rather enticed by similarity of purpose. All praise for the performance of the so-called Pandit is often wound up with some such vague expression as 'excellent and interesting', and the admirer hardly understanding the cause of his own admiration, makes a clumsy effort thus to convey to others his sense of appreciation. The Pandit evidently takes it for the greatest compliment to him, and the proceeding merrily closes without any one perceiving the abyss to which all are hastening. Assuredly, this is not the kind of oration and its appreciation, religious, or otherwise, that would in any way prove beneficial to mankind.

10. We must not however quit this subject without securing for ourselves a clear idea of the exact nature of the foreign critic's opinions expressed on the character and value of our sacred texts. In justice to him, let it be unhesitatingly admitted at the very outset, that his full source of information is limited to the common mistaken interpretation of the Pandit entirely devoid of technical explanations. The chances of reaping the legitimate fruits of his keen interest and strenuous labours, are therefore unfortunately denied him from the very commencement. Further, every religious text we own is written in the same singular style,
with which it is no wonder that the foreign critic is not acquainted, as all the varieties of indigenous interpreters are entire strangers to it at the present day. It is this really potent and vitalising factor that is tried to be explained untiringly in the pages of this humble essay, and presented to the reader on every available occasion. Again, the knowledge of the advanced sciences of the modern times, furnishes to the Western critic ample scope for inventive imaginations in various directions, in his review of the subject, according to oscillations of temper and progressions of discovery. All that usually occupies his energies in the present case, does not however, naturally go beyond the sphere of art, antiquities and people. The method of Puranic treatment employed throughout the sacred literature, especially as it is misinterpreted by the Pandit, also necessarily gives a stimulus to the tendency already existing in the mind of the critic, to presume the contents of the sacred texts as pertaining to mere human history and earthy geography. The difficulties experienced constantly and systematically at every step in the major portions of the texts by their inexplicability, do not seem to have created any palpable suspicion under the existing conditions; and they are therefore attributed, according to the theories of some science probably historical, to the ignorance and superstitions prevailing among the authors of a particular period in human history, which is more or less determined by historical facts scientifically investigated. An earnest critic is thus unconsciously forced to involve himself in a crowd of theories whose issue he has not foreseen; and with the untrue premises for his syllogism, he often commits himself to conclusions which he never intended or expected. Apart from these purely scientific considerations, he was often compelled to notice, most willingly and ungrudgingly from within the
sacred texts, the attainment of the high standard of literary development easily discernible therein; and this fact alone could have reasonably suggested that there is something rotten at the bottom of the current interpretations. The best and the most convenient chance would then have occurred to seize the specific character of the literature itself, as well as to discover that all the unmerited sarcasms and sneers now directed against the religious texts, would justly and marvellously harmonise with what is richly due to the officious forwardness of the ignorant interpreter and his ill-advised admirer. The energetic and hardworking foreign critic, is not however to be compared for an instant with our indolent Pandit or the aggressive and cold-hearted indigenous critic. He has done great useful service during the past few centuries, and we are therefore bound to weigh every word of blame with scrupulous caution. There can be no greater mistake than supposing that he may not take our representations in good parts; we shall therefore glance rapidly at the prescribed method of interpretation, and so put it in his power to judge for himself of the truth and validity of our common complaint against the modern interpreters and critics. It must no doubt be confessed that the subject matter is too difficult and spiritual to demonstrate its exact nature and utility without an intimate and accurate knowledge of its details. The question at issue is therefore not one to be decided by mere argument but by experiment; and it must be thoroughly analysed and scrutinised with sympathy and earnestness, as no cold sneers and haughty assertions would be of any service in such scientific matters. That it will otherwise prove only a sterile exercise, can be fully conceived by any reflecting person. We have noticed in detail in Chapter III, Volume I extending to more than 350 pages, that the whole of our abstract religious science
is explained in the sacred literature, by technically repre-
senting every distinct abstract fact of religion, in an ap-
parently tangible form, with a view to communicate it conve-
niently to all grades of intellectual capacity. We can ill-
afford here to pause and expatiate on the reasons why such
a course at all was adopted by the ancient authors, for the
elucidation of religious matters. The reasons appear so
many and so weighty that one cannot suddenly set them
down in clear order, and we do not take upon ourselves the
humiliating and useless task of satisfying those whose
natural tendency is to agitate rather than confirm.

ये सूचीतुकलाकल्पज्ञानका ग्राह्यबल्बवरा
ये वा केवलतर्ककर्कसंबंधि: साक्षाच ये श्रीत्रिया:।
ये वा द्वेषमयीमलासदिवसगतानु श्राध्वगोष्ठीरसान
श्रीयात्मकविवहानः परिहर्षावाच्यां प्रसारं करत॥

Our beloved readers will remember that in Chapter III
of this essay, we have noticed the general classification of
the religious facts into apparent Places, Times and Perso-
nalities, in the Puranic method adopted for their expla-
nations, throughout the religious literature. However
learnedly contested, it would be impossible to ignore the
existence and employment of this clear and logical classifi-
cation together with the explanations of its minute details,
already laid before the readers by way of direct quotations
from the sacred texts themselves. Thus, in the interpre-
tations or criticisms of the sacred subject, there is no excuse
for not being acquainted with this fundamental classification
any more than for ignorance of grammar and spelling in the
study of a language. The acquirement of the knowledge of
this simple and prescribed method of interpretation, is cer-
tainly far more easy and amusing than the effort necessary
to acquaint oneself tolerably with the play of chess or cards;
for, it needs only to be stated to be understood and accepted,
provided men will cease confounding vanity with patriotism, and sacrificing feelings to fashions and intellects to forms. It need not be suspected that the mere custom of misinterpretation has any real influence upon our feelings except in dulling and checking them. Its self-contradiction has doubtless been a frequent and common charge brought against it even by those who are incapable of seeing clearly the two sides of any subject. In the prescribed method, simple as it is, there is however more wit and sense than the modern authorities can penetrate, and the very divinity of the literature carries greater weight and authority than we commonly believe. No credit is therefore due to the modern misinterpreter for the violation of the prescribed procedure, through ignorance, incompetency, indifference or even apathy, as there is no law in the world which consecrates any of them; nor is there any reason for his enlightened admirer, on that account, to congratulate himself on his purities, proprieties and inspirations, as above the reach of the common folk. The learned admirer is more fond of a well-said thing than a true thing, and he better appreciates a well-trained manner than a sincere one. His patronage at present is nothing but an undesirable form of human egotism. His high ideal of piety is probably a curious mingling of mythological grandeur with a certain measure of modern sensuality. All the true histories in our religious literature are yet waiting to be narrated, and the moment we hear the admired Pandit's interpretation, we naturally feel our belief of the whole thing taken away. But if these apparent histories are only regarded with due sympathy and clear understanding of the technical significance of the highest ideals of religion explained through them, they will doubtless remain most impressive and touching to all men and for all time. The religious facts alleged to be explained
in the form of an apparent history, should be first clearly understood as no allegorical treatment of the sacred subject. This is a common mistake into which the learned critic is likely to fall, through the interpretation of the so-called Vedantin who occasionally comes forward with his additional Sookshmartha to exhibit his erudition. The Puranic method attempted to be explained throughout this essay, is entirely different from allegories and mythologies as understood in every language. The human history of no ruler or ruled is narrated anywhere within this sacred literature as at present conceived by all classes of interpreters and critics. This negation removes all possibilities of connecting the contents of the texts with the acts of a particular individual as the personality is only apparent alluding technically to certain abstract religious fact. The acceptance of this truth will again completely dispense with the concrete ideas of Places and Times which would be necessary only in case the apparent personal history refers to an actual human being. Let it be clearly understood here that the varieties of technical Places, Times and Personalities mentioned in the sacred literature allude to distinct religious facts, differing from one another in quality and quantity. There are no human beings, earthy places and B.C. or A.D. periods from which, individually, collectively or in their combined states, any allegorical inferences are drawn, for the purpose of illustrating moral precepts or conveying religious instructions. Such vague and false ideas often enter into the head of the modern interpreter and critic, owing only to the ignorance of the basic principle of the composition of the religious texts. The technical definition of every term appearing as referring to Place, Time or Personality, is clearly furnished within the literature, and sufficient examples are quoted in Chapter III, Volume I; for
the conviction of every unbiased reader. The three-fold classification here resorted to for the tangible explanation of abstract ideas, is neither meaningless nor whimsical; it is the most comprehensive and logical one that could be adopted for the purpose in view. It might perhaps be admitted to some extent here, that a sort of analogy is maintained in their mutual relations corresponding to all the highest philosophical distinctions observable in the ideas of Time, Place and Personality. It shall be more clearly explained thus. The religious facts explained in the apparent forms of Places convey the general idea that they allude to some specifications of stages or boundaries, in the processes of religious devotion inculcated; those explained in the apparent forms of Times, similarly convey the ideas of progress, change or fall and their degrees, and those again explained in the apparent forms of Personality, allude to the human faculties and their divine bases as developed by devotional practices, and also their different grades and status. These subtle distinctions which are utilized as matters of necessity for offering scientific explanations for the most abstract subject of religion, should on no account be confounded with the common allegories and mythological fables, which are no rarities in the Sanskrit language, although they are never recognised by the technical names such as, Puranas, Itihasas, Upanishats &c. The admired Pandit of the modern day, with the benevolent help of his enlightened admirer, has however easily and quickly secured for these innocent and unassuming religious texts, the grand and dignified titles of allegories, mythologies and fables, and those comparatively of a very low and despicable type. These self-imposed instructors are now kicked up by sheer dint of misfortune and misery; and for no reason whatever do they deserve our praise or gratitude.
The application of the ordained method of interpretation may now be slightly noticed, with a view to be convinced of its pervasiveness throughout the sacred literature. That there is an abundance of references to Places, Times and Personalities in the Puranas, Itihyas and even Upanishats, is admitted on all hands; in fact, there is no doubt that they have been the direct source of immense confusions in the prevailing interpretations. The general significance of these three facts has been examined in detail in Chapter III, Volume I, and their special references and applications are being scrutinized at every step, as we proceed with the pages of this humble essay. It is only in those understood and recognised as purely philosophical and Vedic texts, that a doubt could be raised as to the necessity or even possibility of applying the method of interpretation in question. Although we cannot afford to pursue this enquiry here in detail, a few salient points may be noticed in the interest of our beloved readers, to convince them of the fact, that even the so-called superior Pandit, with his reineless play of imagination, has only been vainly pluming himself all the while, upon his superiority to the rest of mankind. That he has been pitiable abandoning all the straight-forward paths of sense and duty and has been simply passing his days in false and useless trains of thought, could be easily discovered from his utter inability to answer the simplest and the most natural questions pertaining to the subject he poses himself to be a master of. There is for instance the Sankhya Philosophy of Kapila, reckoned as one of the important
Dersanas or pure philosophical treatise. The sapient Pandit without the true zeal and patience to study and understand the gist of the subject, begins to offer his philosophical explanations which are invariably so empty that they are happily beyond the clutches of error and the reach of criticism. The Puranic account of this Sankhya philosophy is furnished in various religious texts, without contradictions and inconsistencies so often and so indifferently attributed to one and all our sacred texts. A detailed and lengthy description of its origin is given in the Srimat-Bhagavata. This great philosophy is said to have been, for the first time in this world, preached by Kapila to his mother named Devahooti. Devahooti is said to be the daughter of Sataroopa and Manu, and Kardama the father of Kapila is said to have originated from the shadow of Bramha. This very Kapila is again described as ever seated in the sun accompanied by his wife named Vidya.

विषाणुसहायवन्तः मातादित्यस्य जनातनम्।
कपिलं प्रायुराचार्येः सांहिक्य निथितनिष्ठया:॥

It is an undeniable fact that all these names here noticed often occur in the sacred Vedas too. The above are extremely technical facts which none of the modern interpreters or critics could ignore orally as they please, and condemn sneeringly as they choose, for, they are unambiguously proved by stern documentary evidence. The historical theories of the western critic determining the Vedic, Upanishadic and Puranic periods within our religious literature, must now be thrown to the winds as unscientific errors arrived at through mistaken paths. The superior Pandit who fails to offer reasonable explanations for the points at issue, by his usual style of interpretation, cannot be credited with the correct knowledge of the religious
philosophy expounded in the sacred texts. The learned admirer who props him up, is not only bringing the literature to disrepute but also the western education he has acquired. There is nothing more vulgar than the vulgarity of his education. He seems to have lost by his boasted education, even the ordinary capacity of the common folk to discover from the preachings of the superior Pandit, that he is guided by no rules of technical interpretation but only by the laws he lays down for himself. That this preliminary Puranic account of Kapila, his wife and their parents, is supremely vital to the correct interpretation of the contents of the text dealing with the religious philosophy in question can be easily proved by the completely mistaken interpretation the Pandit is now ignorantly offering for the same. The sacred Tatwas belonging to the sphere of Satvic Maya whose creation and development for the progress of devotional practice are scientifically explained in all the religious texts alike, are transformed by the ignorant Pandit into the ordinary categories of human psychology and being misled by this childish and false interpretation, the western scholars like Professor Macdonell have condemned the whole philosophy as opposed to the Monism of the Upanishads and have classed it under later productions by inferior authors, Kapila being summarily disposed of as a brownish Bramhin as the name denotes, who flourished somewhere near Lahore in some centuary bordering on A. D. Against this logical and valid criticism, the superior Pandit even with the help of his English knowing admirer, has no cogent reasons to advance except his ready response with an yes and a blinkard's look without understanding the ruinous consequences of his unauthorised confession of the demerits of a holy text whose contents he has not correctly understood. The apparent personalities here noticed namely, Bramha, Kardama, Manu-
Sataroopa, Devahooti and Kapila as well as the apparent Times and Places connected with them in the Puranic narration, are technical terms commonly found not only in the Puranas and Itinasas, but also in what are ordinarily known as high class religious texts now monopolised by the so-called superior Pandit. The enlightened critic has no other choice here than to throw the whole blame on the Pandit who misled him. It would however be unwise and unbecoming on his part still to think of any other weapon of attack such as his pet theory of anachronism, which would certainly prove suicidal in the present case. Taking now into consideration the mistaken interpretation of the indifferent Pandit and the destructive though unprejudiced criticism of the earnest critic, it may be surmised how far the Hindu society suffers from the influences possessed over it by the unfortunate degradation of its sacred religion and from its present state of utter helplessness in the matter of useful religious information.

Before closing this short preface, it is highly necessary to defend and vindicate against the existing varieties of attacks upon the sacred Vedas themselves, because they constitute the very foundation upon which the whole of our religious edifice is raised. The current contentions for and against their validity, dignity and divinity, must be clearly stated in brief here, and logically determined in the true interest of our sacred religion. The arguments in favour, now brought forward by the modern Pandit are the following.

(a) The four Vedas called Srutis, have originated from the four faces of Bramha and they are in the form
of Sabda or sound. They are named Srutis because they are to be heard from the teacher and studied by the student orally.

(b) Their contents mostly consist of hymns sung in praise of gross elements and various other Gods such as Indra, Varuna, Yema or Death, Sun, Moon &c., praying for plenty on this earth in behalf of mankind. The foreign critic naturally draws the following corollaries from these propositions of the Pandit.

(a) The Hindu nation knew not writing in the Vedic period which is fixed between 1200 and 2000 B.C.

(b) The hymns addressed to the gross elements and other mythological Gods, prove that the nation had neither philosophy, science or religion at the Vedic period. People were entirely superstitious and had no conception of the existence of a single God.

(c) Further, the people belonged to a nomadic race called the Aryans who lived in Central Asia, and they invaded India in the Vedic period, by crossing the Himalaya mountain. On their way they experienced thunder and rain to which they were not accustomed in their original homes in Central Asia. Some of the soldiers in the invading army grew frightened at these novel phenomena, and cried out in their fear; the bolder ones wondered at them and cried out in their wonder; the imaginative ones appreciating their beauty and splendour cried out in their ecstatic joy. The howlings produced by these varied feelings were specially noticed by the army and began to be repeatedly sung on their onward march. These are now known as the sacred Vedas of the Hindu nation.

The modern Pandit and his enlightened admirer are to some extent astonished at the Historical explanation of the
critic with regard to the origin of the Vedas, but they are of opinion that in the main, the critic is not far from the truth; especially because they are themselves still farther removed from the same. Will the Pandit or his admirer enlighten the public at this moment, as to who the Bramha is, from whose four faces the Vedas were originally produced? Did Bramha come down to this earth and teach the four Vedas to any Pandit orally for the first time, or did he write the four Vedas in Sanskrit and drop them down from above? In the latter case, it would not be proper to call them Srutis as explained by the learned Pandit. Ever since the Western critic began to deny the knowledge of writing to the Hindu nation that flourished at the time of the composition of the Vedas, has any modern Pandit refuted his argument, and is any Pandit admired by the enlightened admirer, now capable of refuting it by his knowledge of the Sacred Literature? The historical critic has plainly reduced the contents of the Vedas to the hysterical howlings of the military sepoys of ancient and rude times when there was neither polish nor grammar for the language in which they were expressed. There can be nothing, more detrimental and more destructive to the sanctity and utility of a religion that may be secured by human ignorance and folly; and yet the haughty perversity prevailing in the maintenance of the unauthorised and unwarranted misinterpretation, is doubtless one of the foolishest and wickedest forms of human egotism. It requires no more proof to be convinced that the modern Pandit and his enlightened admirer are thus virtually the bitterest and the worst antagonists now working zealously in disguise, against the real interest of the sacred religion of our mother
land. The indestructible sanctity and dignity of the subject demand the utmost caution and respect to deal with it; and the serious attacks it has met and the unmerited criticisms it has suffered during the past century or two, from within and without the land, have made it so delicate that the wise approach to touch it only in solitude and that with a trembling hand. Whereas, the audacious Pandit and his equally haughty admirer now pose themselves as public teachers of a subject whose very alphabet they have yet to learn.

आतापं कल्कपणिका न कुहते कारा न धीरध्वनि
व्याहारं कुस्तमितिः कोमलगिरः कुजन्ति नो बहिः:।
नीरार्हम्वरदुर्विन्म्वततालेद्वे द्विरेणध्वनिः
काका: केवलमेव केकृतरै: कुस्तमिति कर्णानन्दम्॥

In spite of the almost insurmountable difficulties now experienced in the various directions for the proper renovation of our lost religion and condemned literature, they could be easily overcome, if it were only possible to conquer prejudice and do away with the iniquities of personal feeling and the insufficiencies of limited knowledge. The modern professional authorities of our religion and religious literature, belong now to a class of men not greatly exciting either reverence or curiosity; and all the charges their admirers may bring against this essay in condemning their misrepresentations, induced as they probably are, by petty pieties and pleasant reveries, are to say the least, merely sentimental and extremely unpatriotic. The enlightened admirer of the modern Pandit has no excuse whatever, for the serious evils permitted to be wrought on the general welfare of a great nation, by the unnecessary intrusion of some incompetent persons whom he, with no disturbance of conscience, recognises and advertises as qualified interpreters of the sacred texts, while he certainly knows and
feels that their interpretations are of an unreasonable, silly and ruinous character, and that stern limitations and marks of over-lasting inferiority are imprinted on themselves. So long as the bitterest and the strongest criticism which completely undermines the sanctity and authority of the Vedas, remains unanswered by the so-called Pandit and the Vedantin, their interpretations of other religious texts which depend upon the Vedas for their authority, can only be condemned as a deception and a fraud. Vide page 41. Volume I.

चारा: प्रमाण प्रथम स्वतं एव तत्तः परम्।
स्तुत्यथा पुराणानि भारतं सूनिर्वचनः।
अन्यान्यविपि सूनिश्रेष्ठः शास्त्राणि सुव्यवहि च।
सर्वं चेताविरोधेन प्रमाणं नान्यवर्तमाना॥

The enlightened admirer who has all the facilities to ascertain and understand correctly the views of both the critic and the interpreter, ought to have here taken up the question himself and offered some reasonable explanation, if there ever was sincerity in his self-imposed piety and in his admiration for the Pandit nesting under his shadow. We have however had no information till now, as to any such laudable enterprise on his part, except perhaps by way of a single suggestion to remove the original home of the nomadic Aryans from Central Asia to North Pole, by which all the future historical critics would be frustrated in their attempts to locate it farther. Witty and scientific as the discovery may appear, it unfortunately exhibits an implied admission of all other vital and nasty criticisms which practically cast the sacred Vedas into the dung-hill. Has a single advocate of the modern Pandit ever meditated over the most painful but glaring fact, that, if the historical theory pertaining to the origin of the Vedas as well as their contents, were compelled to be accepted, there could be no
conception of a religion more despicable and more disgraceful to the prestige of a nationality in the civilized or uncivilized world? It is now as plain as daylight, that all the prevailing interpretations of the Sutris, Sutritis, Upanishads, Puranas and Itihasas, deceitfully avoiding a satisfactory explanation for the historical criticism under reference, are but fantastic caricatures and complete misrepresentations, whether they proceed from the so-called Pandit or Vedantin, and whether they are appreciated, admired, extolled, sneered at or condemned. Considering what cost of labour and skill must have been devoted to the production of the voluminous works lovingly bequeathed to us by our venerable forefathers, it would not take a long piece of reasoning to explain how silly the modern criticisms really are, as directed against the eternal and sacred Vedas. The venerable authors had stable support of faith in themselves; they never harboured an unkind thought or permitted themselves in an ignoble action. They spoke perfect truth which will ever vindicate itself against partial or utter falsehood. Nothing could alter its tendencies or modify its conclusions. It must however be admitted without reserve; that the literature as a whole is not calculated for the use of the modern type of interpreters or their admirers, although it is intended for conveying knowledge to all mankind, of such matters as cannot be taught otherwise than by the method in which they are explained. Its main and only object is to understand the inestimable glory of the Lord; and its delightful details referring to this great end have their specific, distinct and perfect expressions and functions which are treated in a manly, broad and impressive manner. True zeal and patience for a short time could discover these facts better than the sulky and inattentive labour for a longer period. We are already within the gate of a new
century of civilization and progress, and let us be optimistic in our humble attempts to secure true and useful knowledge, in spite of the severest attacks from all the sides and both from friends and foes. Emboldened by the rapid strides of advancement other branches of study are making before our eyes, we are certainly not going to lose hope or give up our cause.

निरवशील विज्ञान विभाग निगुण न देशा।
रक्षसतंत्र: कुल्म: सन्मिश्र विकासार्थ: कुल्म: वस्त्रि।

12. In justification of the bitter complaints, induced by the painful feelings of an aching heart to express somewhat harshly against all those who unnecessarily contribute and have contributed to the deterioration of a sacred national religion, we are bound to demonstrate how the Puranic method of interpretation whose simple application alone has been earnestly advocated throughout this little essay thus far, could rectify the serious misunderstanding, both local and foreign, with regard to the origin and contents of our sacred Vedas. It would doubtless be extremely surprising to the modern interpreters and critics to hear, that the literature itself abounds in technical explanations on this very point at issue pertaining to the origin and contents of the sacred Vedas; and it would perhaps be a source of more serious vexation to know, that the very explanations are furnished in the cursed Puranic method which is yet a dead letter and an offence to them. We can ill-afford to examine all or many of them here, and it is earnestly hoped that the following technical points will amply suffice for our present purpose, as well as for the conviction of our beloved readers as to the literature being full of similar explanations, although they are seldom noticed or even understood correctly by any variety of modern authorities.

(a) The few passages quoted below from the Srutis, Smritis and Puranas, will clearly exhibit the profound
ignorance of the sacred literature prevailing among its self-constituted interpreters.

(i) "The Rig-Veda originated from Fire, Yejus from Air and Sama from the Sun."

(ii) "Bramha extracted from Fire, Air, and the Sun, the three eternal Vedas, namely ric, Yejus and Sama for the sake of Yegnas."

(iii) "From the Yegna where everything was sacrificed, the Ric, Yejus and Sama originated."

(iv) "I am Vishnu and from my breath, the Vedas originated and expanded. Vedanta is contained within them as oil in the gingili seed."
(v) "Bramha heard or studied Puranom the very first among Sastras. After this, the Vedas originated from his faces, along with the Angas, Dharma Sastras and rules for fasts and devotion."

(vi) "Veda is but only one and its meaning also is single."

(vii) "Because the single Veda was not understood, it was expanded into many."

It must be admitted here, that in spite of the simple and unambiguous language used in the above descriptions, all of them are practically unintelligible and inconceivable. The Pandit's literal translation called Sthoolartha or even his inflated interpretation without a correct knowledge of the technical significance of every word used, could never hope to produce anything more useful than what is fit for a convenient and immediate condemnation by the Western critic. Quotations i & ii explain that the three Vedas, originated from Agni, Vayu, and Aditya separately. To the modern interpreter, Agni means the fire we use, Vayu the air we breathe and Aditya the sun we see every day, all of them in their unaltered forms. He explains the quotations also accordingly, and if questioned as to how the origin of the Vedas could ever be conceived as traced to fire, air and sun, he is soon brought to a pause. Quotation iii from the Sruti itself affirms that the three Vedas originated from the Yegna wherein everything was sacrificed. Even in accordance with the misrepresentation of an Yegna as the sacrifice of a sheep in the fire, the origin of the Vedas explained here is a physical impossibility. Quotation iv explains that the Vedas originated from the breath of Vishnu and that the Vedantus are embedded in them. Our ingenious Pandit would probably explain this as meaning that the Vedas were spoken out by Vishnu; although
he has here to transform the organ of breathing into that of speech. In spite of such intellectual gymnastics of the Pandit, the critic is sure to condemn Vishnu as a mythological character, and thereby treat the given explanation for the origin of the Vedas, as meaningless gibbering. Quotation vi curiously states that Barmha first studied the Purana, and afterwards the Vedas and other Sastras originated from his faces. From whom and from where, Barmha originally studied the Purana, is yet a mystery; and to the modern interpreters and critics, their conception of the Purana is certainly irreconcilable with what is described here. The genuineness of this passage from the Bramhanda-Purana might even be suspected by them, as if they could explain everything correctly, provided the order of origination here given were only reversed according in their idea of the same. Be that as it may, the critic is here sure to throw this Barmha into the class of mythological characters with an enviable ease, our Pandit and Vedantin even with the help of their enlightened admirers being completely helpless in defending their own positions, more so in attacking the critic. Quotations vi and vii boldly declare the existence only of a single Veda and of a single meaning to it. Because this single Veda was not properly understood by all, it was afterwards expanded into many. This is surely an extremely annoying declaration which none of the interpreters ever expected before or since. Our beloved readers will clearly observe that we have not been here using any irreligious or self-made weapons of invective against our modern interpreters and their admirers, but have been only placing before their eyes, the most sacred and marvellous interpretations of eternal truth, which doubtless confuse and startle even the fertile and illuminated mind of the earnest critic.
They are sure to change the trend of thought in the Western critic, the colossal grasp of whose intellect is chastened and guided by unchanging love of all things; whereas, they could appear only as mean and trifling to all mean and little minds, the fact being that a man who can see truth at all, sees it wholly and never dares to mutilate it.

(b) We must now make our further enquiries into the nature of the contents of the sacred Vedas. If the passages quoted above from the sacred literature, pertaining to its own origin, are altogether denied or misunderstood in many fantastic ways, and even if we are assailed with the most scurrilous abuses for quoting them, we are compelled in the interest of our own religion to struggle against all hostile criticisms, and to fight against setting mere custom and semblance above everlasting truth. Our beloved readers may be assured here that the venerable authors of the literature, who undoubtedly possessed the power to spur, to kindle and illuminate, used only fine conventions in their descriptions which never falsify the whole truth, though temporarily fall short of it for their immediate purpose in view, namely to communicate high class divine truths to the ordinary intellects among their fellow creatures. The conventions used in the cause and with the aid of truth, were innocent in their apparent discrepancy, but they soon became guilty in their altered consistency, when they were handled by the modern Pandit whose inherent short-coming and narrowness of reach is now supplemented by his greed for the almighty lucre. The aim of the authors and that of the interpreters became entirely opposed to each other, and this very fact has not been left unnoticed in the sacred texts themselves, since we could often hear the voice of that
burning pity and generous indignation towards these misguided Pandits, and the moment such passages are read, they speak home at once. Vide page 64, Part I, Volume II.

We must now resume our enquiry forthwith. The contents of the Vedas will be found perplexing at the very outset, if only we scrutinise carefully the manner in which they are expressed. The common interpretation as to the Vedas having originated from the faces of Bramha would naturally suggest the idea that Bramha as the great teacher of religion to the world he himself created, directly explained all the important religious matters. But even a superficial examination of the contents will disclose, that the names of Rishis, Devas, Gods and even Asuras freely appear throughout as those of the teachers and the taught. Such descriptions logically carried out would lead to the necessary conclusion, that Bramha merely repeated in the Vedas what the Rishis previously taught and preached. This is an ugly fact which no student of the Vedas could, possibly
deny nor the modern interpreter explain satisfactorily. The term Bramha is thus virtually reduced to the name of a compiler of the scattered treatises of the Rishis, without being entitled to the dignity of an original author of the sacred literature. Under the deplorable condition of the prevailing interpretations, the critic could and would, victoriously dismiss from his Indian history, the Bramha, the Rishis and all the rest, as creatures of mythology and remnants of ignorance and superstition, and completely deny the revelations and inspirations now believed in by the Hindu public. Let the staunch admirer of the Pandit particularly meditate over the matter and discover where we are now placed by the favour of his admired Pandit, in the region of our time-honoured religion, with such serious criticisms around us which undoubtedly undermine its very foundation. All these present difficulties and deteriorations are plainly traceable to the history of the pseudo-pandit who was for some time allowed by the indifferent admirer, to exhibit his innocent ignorance as a pastime; and it has unconsciously developed itself now into a guilty occupation of his life. With regard to the true nature of the contents of the sacred Vedas, another simple mistake of the Pandit which has resulted in a serious defect in the opinion of the critic, is the misinterpretation of the technical term Sruti as applied to the Vedas in general. We have noticed this important point long ago, in pages 27 to 30 Volume I, and our readers will remember that Sruti is a logical term applied to one of the six varieties of proofs or premanas admissible in evidence. It refers to the theoretical knowledge obtained, orally or in writing, from a teacher who is a practical master of a particular scientific matter. Until this theoretical knowledge is developed by practical experiment and experience, it remains as Sruti, whether it
is acquired orally or through written descriptions. The critic's opinion as to the absence of a knowledge of writing in the so-called Vedic period, is disproved by direct internal evidence, because the literature itself contains ample references to writing in detail. The modern Pandit has been making a double blunder in his misinterpretation of the term Sruti. A similar technical word, namely Rishi is interpreted as referring to a human being wearing beard and twisted hair, whereas it specifies the practical knowledge of a scientific religious fact just noticed, as distinguished from the theoretical knowledge denoted by Sruti. The technical significance of the various classes and names of the Rishis has been examined in detail in pages 476 to 506 Volume I, and it is earnestly hoped that a reading through those pages will only corroborate the explanation here offered. There is not the slightest doubt that a mere acknowledgement of the correctness of the technical definitions of these two terms, Sruti and Rishi, will completely remove all the present confusions produced by misrepresentations and misdirected criticisms. There are two more important technical terms which are completely abused by the modern Pandit without any reason or excuse whatever, namely Bramha and Puranom. The significance of the great Bramha as one of the Triads has been enquired into in detail in pages 359 to 406 and that of Puranom in pages 44 to 53 Volume I, and it is earnestly hoped that our beloved readers have no more doubts about them. The divine Bramha has been found to represent the divine basis for the human faculty technically called Budhi, meaning the intellect which turns back inwards in the direction of Bramhan. Bramha thus denotes the highest development of this Budhi as well as its ultimate stage, while the various Rishis represent the lesser developments of this very Budhi and their respective lower stages.
There are therefore no Bramhas or Rishis in the cock and bull stories of the modern Pandit and the Vedantin, and their enlightened admirer may now have the grim satisfaction of having rendered his valuable encouragement to them, in their blasphemous attempts to destroy the Bramha and the Rishis of the sacred literature. Similarly the term Puranom is equally misunderstood although its use as applying to the ultimate divinity conceivable, is also commonly recognised. Our readers will remember that technically, the term refers to the Bramhan conceived as combined with the Satwic Maya. It will be admitted here by all that in the examination thus far, of the nature of the contents of the sacred Vedas, we have not been introducing new and strange matters to vindicate our position, nor have we been trying to confuse anywhere within this essay with mysterious or occult deceptions, with a view to enforce any preconceived views of our own. We have only been conscientiously reiterating the simple fundamental principles accepted and adopted for the composition of the religious literature dealing with the highest religious instructions in such a way as to be useful even to the lowest of mankind. We cannot at this stage of our humble essay permit the ignorant Pandit and the indifferent Vedantin to intrude against the real interest of our time-honoured religion, and keep festering like flies to obstruct our humble attempts for the correct understanding of the sacred subject. They have already caused more than bearable annoyance and almost irreparable loss; their future enterprises should therefore be strictly confined to the entertainment of their honourable admirers alone.

रीतिसम्मुद्रमयः सेवति नीति एव तं दृष्टत: परिहरति पुनरान्तः।
शाखोऽकं मधुरपक्वसनेधुरे सेवति वायव्यः न तु राजसः॥
(c) With the help of the results secured from the foregoing examination of the few technical terms, namely Sruti, Rishi, Brahma and Puranom, let us now try to understand the views of our venerable authors in the descriptions furnished by them within the literature itself, pertaining to the origin and contents of the sacred Vedas. We must here proceed however through the right path keeping away from the numerous pitfalls of misconceived allegories and mythologies placed before us at every step. The exact Puranic method of representation is clearly pointed out in the sacred texts themselves, and no foolish misinterpretation should be thrust in at the very fountain head, confounding it unnecessarily with any thing else. Vide quotations from Varaha-Purana and Padma-Purana almost in the same words, pages 408 & 412, Volume I.

मूलिकाः चतिहासम् अमृतेः शैकवद्दद्रि ।
ह्याप्यते वेदवाक्येष्च इह सा वेदवाद्विमि: ॥

"When religious facts are explained in their true abstract form, the basic divinity underlying is explained as single and as seated in the heart; but those learned in the Vedas use the language of the Vedas known as Itihasa, while describing them in some tangible form."

Our bitterest opponents cannot deny that we have now produced direct internal evidence to establish the validity of the materials we have now gathered for explaining the questions at issue, and it is hoped that we would be left unmolested until we apply them in the ordained method hitherto followed.

(i) We have found that there was only one Veda in the beginning with its single meaning. Owing to the absence of its true knowledge it had to be divided into many.
It is now plain that the Sthoolartha of the Pandit, the Sookshmartha of the Vedantin and the esoterism of the Theosophist are but vain buffooneries in the interpretation of the single Veda with its single meaning. The very necessity for its first division into several Vedas is here curiously enough, attributed to the ignorance of these admired authorities. The object of the division certainly could not have been to make it absurd or abstruse, nor to reduce it to the howlings and screamings of an invading army of illiterate soldiers. The term Veda literally and truly denotes the ultimate, the eternal and the truest knowledge of the Absolute. Its ignorance is impossible to be rectified except by the knowledge of the simpler and plainer truths which form part and parcel of the eternal truth. No untruths of any sort, no hysterical outcries aroused by emotions of fear or wonder, could be substituted for the scientific contents of the sacred Vedas. The eternal and single Veda is the holy breath of the divine Vishnu with whose essence the whole of the religious sphere is pervaded.

The Vedanta is embedded within the Vedas and the pseudo-vedantin's discovery of it elsewhere, and particularly of its absence within the Vedas, is indeed a deceptive mis-statement of facts. If the personality of the Divine Bramha is correctly understood as noticed above, the complete knowledge he owns will be found to be fully denoted by the technical term Puranom, and the modern interpreters need not go the length of suspecting printer's mistakes in the following line above quoted.
The great Bramha technically denoting the divine basis of the intellects engaged in introspection, has to acquire His divinity from the Puranom explained a hundred times as representing Sabda-Bramhan or Apara-Bramhan which technically denotes the ultimate state of Bramhan as combined with the Satwic Maya, and therefore higher than the status of Bramha. That the sacred Vedas and other religious literature treat only of the Apara-Bramhan and are therefore known as Apara-Vidya, has been noticed in page 39, Volume I.

This description found in the Sacred Upanishad, proves beyond doubt, that the Vedas under reference treat of some specific religious matter directly useful to mankind and contain the true Vedanta within them, what the pseudo-vedantin now talks being neither Veda nor Vedanta in any sense of their meaning.

The Vedas and the Vedantas have to be obtained from the Great Bramha whose four faces in the four directions are alone capable of producing them so as to be useful for all varieties of involutionary intellects lying scattered in the four directions of the globe. It must be particularly remembered here, that the holy region over whose four directions
The Vedas spread and illuminate, is the region of the technical Budhi or the involutionary intellect of the pious and the humble, but not the psychological Reason or Intellect of the Western Philosopher. Vide page 392 Volume I.

The origin and region of the four sacred Vedas are thus generally described in the technical style. How and when they really originate are also clearly stated in the Sruti itself, as noticed in the passage above quoted.

When man sacrifices, in the sacred fire of devotion towards the Almighty Vishnu, all the wicked tendencies in him which ever obstruct his religious path, all the Vedas then originate for him, one after another from the same sacrificial fire. Until this terrible sacrifice is boldly performed, no Vedas or Vedanta would ever be forthcoming; the modern Pandit and the Vedantin need therefore cherish no hope of seeing them with any amount of patronage from their enlightened admirers. Having now understood to some extent, how and when the Vedas truly originate, as well as where they actually illuminate, we must enquire into the further details of the region over which they spread their sparkling light, driving far away the speechless darkness of ignorance. In the four directions of these highly scientific and devotional sphere, several halting places are provided like G. T. stations whose positions and boundaries are distinctly defined and demarcated. From these centres of observation and inspection, all below and all around could be seen and directed, and they allude to the various stages
of attainment of the involutionary intellect or Budhi, as well as its acquisition of specific forms of knowledge in the religious subjects explained in the sacred Vedas. These are verily named the Rishis everywhere in our sacred literature and their various classifications and divisions have been examined in detail in pages 476 to 507 Volume I. Our beloved readers have probably not forgotten the following quoted in page 500, Volume I with regard to the general division of Rishis into five distinct castes.

अन्यकांश्च महान्ताद्वाइवाराणां तथैव च।
भूताद्व चेतन्यायां च तेषां तथानमुच्यते।
इत्येवश्रुतिं यथस्तु पञ्चश्च नाम विन्यासः।

"The Rishis are divided into five castes representing the knowledge of Avyakta, Mahat, Ahomkara, Bhoota, and Indriya, and are named Avyakta-Atma, Mahanta-Atma, Ahomkara-Atma, Bhoota-Atma and Indriya-Atma respectively.".

The knowledge specified represents the Rishi, and as it also refers to the particular functions, powers and glories of the Atma, the names given are ingenuously coined and aptly applied, such as Avyakta-Atma &c. Every unbiased reader who has followed us so far, can now plainly understand that the contents of the sacred Vedas are partitioned among the different varieties of Rishis, and contain not a particle that can be experienced and explained by one who is not a Rishi. Every bit of religious instruction furnished, is thus the practical experience of the involutionary intellect, in the holy region of devotion, which no psychological Reason or the common intellectual faculty of man could easily comprehend or appreciate, and much less deny or befool. If the ordained method of study is therefore honestly and earnestly followed, all the religious knowledge required for the final
emancipation of man, could be certainly secured in the theoretical form explained technically and logically as Sruti; and if we further undertake to do sincere work in the proper direction, we are sure to experience the particular results pointed out, as well as to be raised to the status of the Rishi or Rishis specified. We must now summarise, in the interest of our beloved readers, the results of our humble and laborious enquiry on this extremely abused and disputed subject pertaining to the origin and contents of the sacred Vedas.

(i) It will be evident from the foregoing enquiries, that we have not been indenting upon extraneous matters or personal opinions for establishing the views herein expressed nor that any views are expressed which are not clearly mentioned within the literature itself. All the proofs we have adduced in our behalf, are confined strictly to what would be unhesitatingly recognised as legitimate internal evidence. Let no modern interpreter or his zealous admirer in any way feel jealous on the score of our having trespassed upon their enviable method of interpretation and appreciation.

(ii) The Vedas with their Vedantas and all other religious texts we now have and can have, are known as Apara-Vidya, and their scope of attainment is limited to the ultimate region of Apara-Bramhan or Sabda-Bramhan. The Para-Bramhan is still beyond it and it is reached only through the Apara-Bramhan.

शब्दतपाय निष्णात: परम्प्रकाराधिकरिति ॥

The modern Vedanta preached everywhere and in every fashion, by every man in the street who wishes to override ethics and religion, is one of the most contemptible forms of Nihilism and Atheism. It is a pernicious attempt at levelling down everything with the express object of evading the arduous task of religious practice which has to
be undergone by relinquishing the grossest desires for material prosperity. The modern Vedantin has in fact no form of religion worthy of practice, as he practically stands entirely outside its pale, with his meaningless and confounding Vedanta. It is now clear that the whole of our religious literature is called Apara–Vidya dealing with the glories of the Apara–Bramhan known also as Sabda–Bramhan or Puranom. The exact nature of the contents of the Vedas is here determined without a possibility of doubt, and their origin is also clearly traced to the ultimate Sabda-Bramhan, technically named also Puranom, Vishnu and Yegna.

निश्चासमूहा से विपणोः वेदा जातास्मिविस्तरा: ।
प्रथम सर्वप्रास्त्राणां चुराणं ब्रह्मणं श्रुता ।
तत्सार्कार्श्वत्सा विष्णु: नुवसामानिज्ञाने ॥

Such are the simple and clear explanations technically furnished within the literature itself, that no reasonable person can, even if he would, possibly overlook them. The erudite Pandit however does not understand them, and the all-devouring Vedantin does not condescend to look at them. They have virtually eliminated from our sacred religion all that is most strengthening and comforting; and of recent years many a religious and social reformer has taken advantage of this very degradation, and has gone ahead of these authorities in propounding reforms with his vain speculations and evil suggestions.

( iii) It is perhaps desirable here to state in plain language, the import of the technical descriptions we have noticed
from within the literature as to its own origin and contents. All the sacred texts from the Vedas downwards are found described as treating of the glories of Sabda-Bramhan or Bramhan combined with Satwic Maya; referring thereby to the religious sphere of devotion belonging to the Satwic Maya, where the specified glories are experienced by the devotee in his religious practice, but not to the earthy sphere of the worldly man which scientifically belongs to the technical Avidya or ignorance. In spite of the prevailing interpretations to the contrary, it is hoped that in a few years more, we shall come somewhat to our senses in the matter, and begin to perceive that the literature thus exactly treats of the true divine religion necessary for man's liberation from the bondage of this mortal existence. The centre from which all the true knowledge proceeds in the four directions is named Bramha the great Being, representing the state of highest intellectual development attainable in the devotional sphere; and the different degrees of such intellectual development in every direction are marked and named Rishis or Seers of truth. The Great Bramha is thus described as the original author of the Vedas &c., which explain the glories of Sabda-Bramhan, and as the Principal of the Universal College of true religion, the Rishis being His Assistants and Professors of the various branches of study, their names denoting the very titles of the sacred texts. This is exactly the Puranic method of treatment adopted in the whole of our religious literature, and it has been all along pointed out in this essay as having now been forgotten and even ignored in the current interpretations. Our beloved readers can now understand that the literature as a whole contains only a strictly scientific treatment of religion both in its theoretical and practical aspects, without being connected with personal revelations and personal opinions which are
unnecessarily forced upon the belief and faith of the Hindu public at present. It is the highest science ever ought to be known to man, and could be known by his honest and earnest labours in the ordained direction. Every stage and Chapter represented by the Rishis contains complete instructions for obtaining divine revelations, pertaining to the particular portion allotted to the work of that Rishi or the specified intellectual development which is the human privilege of every pious and intelligent soul. It is thus the most scientific and cosmopolitan religion with all its details of stages and degrees of progress, most mathematically defined and demarcated. The common questions however, as to its authorship and date of composition, are entirely thrown out of its region as silly and impertinent, and they are virtually set at nought, by ingeniously attributing the authorship to the respective Budhis or the intellectual faculties themselves, and by similarly pointing out the dates of their origin as the very times at which the required religious qualifications are secured. All prominence is directly given to the instructive and informing contents of the literature, and to the supreme necessity to make use of them, rather than to the knowledge of the name or names of human authors or of the periods of composition. Such is the curious Puranic method of treatment adopted throughout the sacred literature by our venerable forefathers who knew and valued eternal and blissful truths and despised ephemeral and miserable untruths. If, according to the modern science of history the physical person of a human being may be called an author, and some accidental day or days he chanced to compose may be reckoned as the date of composition, there is evidently no loss of science, if not positive gain, in attributing the authorship direct to his developed intellect, and the date of the composition to the time of his intellectual development. Be that as it may, our literature is truly and
logically the most scientific science of the utmost importance
to the religiously inclined, and it is sufficiently holy and
ancestral in its form, to the pious and the humble who
believe in the existence of a God and of His eternal glory.

13. Enough has been already said in the interest of
the subject and for the conviction of our beloved readers.
No more time or space is available here, nor have we any
more either strength or passion to spare, to satisfy our
learned interpreters or their enlightened admirers. We
must leave them in silent resignation to follow, without
remonstrance on our part, their own modes of interpretation
and appreciation, led as they are, by their uncurbed fancy
and by the forcible fashion of the time. We have however
clearly understood that, as far as legitimate religious
authority bears on the question of interpretation, the
current method is a hostile one, not nobly hostile, but
spitefully and scornfully. At best it may contain delicately
wrought lies which must fail in the presence of rough
truths; and in fact, it merely adds affectation and conceal
to incapacity. By the persistence in such a mistaken course
the whole soul is already instinct with lies, and all re-
regions of right and life are for ever closed. And yet, the
modern interpreter scarcely lets an hour pass without some
manifestation of his ungrateful attitude and suicidal policy.
We must close this preface here with the following extracts to serve as samples of opinions expressed by the Western critics as referred to in para 8, over which the enlightened admirer of the modern Pandit and the Vedantin, might glorify himself. It is earnestly hoped that our beloved readers will not fail to observe that there has been no variation in the main aim and principle of this feeble essay thus far, from its very commencement. It has been written neither for fame, nor for money, nor even as a matter of duty. There is no doubt that more profitable and less dangerous work could have been done with the amount of labour now spent on this thankless undertaking. But, it some-how turned out to be a matter of necessity to deny the falsehood taught and remedy the injustice done. Although it is extremely doubtful how much might come out of this anxious but feeble attempt, it must be confessed that from the very beginning, there was no way round the lie and the injustice, but only over them. The enlightened public are therefore earnestly requested to throw away as bitter, if they choose, the fruits of this labour without reviling; and they are welcome to gather them without thanks, if they are in any way inclined to taste them.

आकूतकोशितोडिप खुजनो न वद्यवाच्यः
निष्पादितो मदुरसुदद्रमतिकृद्वर्ण: 
नीचो जनो गुणवत्तीरपि सेव्यमानो
हास्यन्त तद्धति यत्रक्ति यत्कल्पित्यवाच्यम् ॥
(a) 'The four Vedas are collections called Samhita of hymns and prayers of varying age and significance'.

'The hymns of the Rigveda being mainly invocations of the Gods, their contents are largely mythological. Never observing in his ordinary life, action or movement not caused by an acting or moving person, the Vedic Indian, like man in a much less advanced state, still refers such occurrences in Nature to personal agents which to him are inherent in the phenomena. He looks out upon the workings of Nature with childish astonishment.'

'The religion of the Yojus is a kind of mechanical sacerdotalism. The desire which several rites are meant to fulfil amounts to nothing more than childish absurdity. Thus some of them aim at the obtaining of the year. Formulas to secure possession of the moon would have had equal practical value.'

(b) 'They (the Bramhanas) form an aggregate of the shallow and pedantic discussions, full of sacerdotal conceits, and fanciful or even absurd identifications, such as is doubtless unparalleled anywhere else.'

'The Bramhanas in course of time themselves acquired a sacred character, and came in the following period to be classed along with the hymns as Sruti or 'hearing', that which was directly heard by or, as we should say, revealed to the holy sages of old.

The chief interest in the Bramhanas lies in the myths and legends they contain. The style of the prose in which the Aitareya is composed is crude, clumsy, abrupt, and elliptical.'

(c) 'The Sootras belong to the sphere or tradition of Smriti. As the Upanishads are a development of the speculative side of the Bramhanas, the Srota-Sootras form the continuation of their ritual side.'

'From the intensely crabbed and unintelligible nature of their style, and the studied baldness with which they present their subjects, it is evident that the Sootras are inferior even to the Bramhanas, as literary productions.'

(d) The Epics 500 - 50 B.C. 'Vedic literature is essentially religious. Sanskrit literature abundantly developed in every other direction, is profane. The religion itself which now prevails is very different from that of the Vedic age.'
Hand in hand with this fondness for introducing the marvellous and supernatural into the description of human events, goes a tendency to exaggeration. The very bulk of the Mahabharata consisting as it does of more than 2,00,000 lines, is a concrete illustration of this defective sense of proportion.

It (the Mahabharata) describes the tragic fate of the Kuru race, who with justice on their side, perished through the treachery of the victorious sons of Pandu, with Krishna at their head.

(e) Philosophy. The Aryan copied from the aborigines the theory of transmigration of souls. Sankhya is dualistic; there is no supreme God. It is a pessimistic system.

(f) Sanskrit literature. History is the one weak spot in Indian literature. It is, in fact, non-existent.

Bramhi writing 500 B.C. is borrowed from the Semetic symbols 22 in number and elaborated into 45.

Rig-Veda-Samhita
or
The sacred hymns of the Brahmans
Edited by Dr. Max Muller, London 1849.

But, as it is, the Rig Veda represents to us the old collection of the sacred poetry as it has been handed down by tradition in different Vaidik families, each of which claimed a certain number of ancient poets (Rishis) as their own. The poems therefore which have been incorporated in the Rig-Veda-Samhita are arranged according to the old families to which the poets of certain songs are said to have belonged, and consequently those passages which in later times were selected as most appropriate to be employed at the grand sacrifices by the Hotri-priests, are found scattered about in different parts of this old collection.

These hymns—originally popular songs, short prayers and thanksgivings, sometimes true, genuine, and even sublime, but frequently childish, vulgar, and obscure were invested by the Brahmans with the character of an inspired revelation, and made the basis of a complete system of dogmatic theology.

These Bramhanas, though nearest in time to the hymns of the Rig Veda, indulge in the most frivolous and ill-considered interpretations.

As the authors of the Bramhanas were blinded by theology, the authors of the still later Niruktas were deceived by etymological fictions, and both conspired to mislead by their authority later and more sensible commentators such as Sayana.
Brahmanism and Hinduism
by
Sir Monier Monier-Williams 1891.

"The phenomena of nature were thought of as something more than radiant beings, and something more than powerful forces. To the generality of the worshippers they were more distinctly concrete personalities, and had more personal attributes. They were addressed as kings, fathers, guardians, friends, benefactors, guests. They were invoked in formal hymns and prayers (mantras) in set metres (chandas)."

"These hymns were composed in an early form of the Sanskrit language, at different times perhaps during several centuries, from the fifteenth to the tenth B.C. by men of light and leading (Rishis) among Indo-Aryan immigrants, who were afterwards held in the highest veneration as patriarchal saints. Eventually the hymns were believed to have been directly revealed to, rather than composed by these Rishis, and were then called divine knowledge (Veda) or the eternal word heard (Sruti) and transmitted by them."

The general results of the laborious researches of the best Sanskritists in the West for the past hundred years, are definitely and unambiguously expressed in the above extracts, particularly as pertaining to the contents of our sacred literature. They may be summarised and specified as follows.

(i) The sacred Vedas which are now believed by the pious Hindus as having existed from time immemorial, are but the collections made about 3000 years ago, of old popular songs current at that period. Their contents represent the expressions of childish astonishment at the sight of terrible phenomena of nature, given out by the Vedic Indian in his uncivilized and primitive state of society.

(ii) The Bramhanas which are reckoned by the Orthodox Hindus as forming part and parcel of the sacred Vedas, are but later productions of an inferior type. Their contents refer only to more sectarian, narrow and absurd religious conceptions as compared with the Vedas; and even the language in which they are couched shows signs of much deterioration.
(iii) The Sootras are the products of a still later period, being far inferior in every way, even to the Bramhanas.

(iv) The Upanishads belong to the Sootra period and are only a development of the speculative side of the Bramhanas.

(v) The Itihasas and Puranas are much later productions containing ridiculous exaggerations, and mythological, profane, immoral and childish fables. The Maha-bharata for instance narrates at intolerable length, the treacherous acts of Krishna and the Pandavas against the just and virtuous Kurus.

(vi) The knowledge of writing was absent among the Indians during the Vedic period, and the Sanskrit Alphabet itself was borrowed from the Semitic race in later times.

The above views and criticisms cannot be sneeringly slighted or indifferently ignored, as they represent the logical and scientific conclusions arrived at by the life-long labours of the greatest Sanskritists in the civilized West in the true interest of the literature, although they are not far different in their nature from those of Colonel Ingersoll about the holy Bible. The best modern Pandit in India could not therefore easily condemn them with his mere literary knowledge, nor has he ever attempted to do so in behalf of his sacred religion. He cannot however be permitted to plead that he has been unaware of these serious Western criticisms which virtually strike at the very root of his time-honoured religion; because, his civilized admirer is expected to be completely acquainted with them, especially as his own knowledge of Hinduism at present, is acquired more from English translations than from the original texts. The venerable Pandit is no doubt surprised and bewildered at the analytical and scientific researches conducted so thoroughly by the Western scholars in the field and finds himself incapable of reasonably criticising a single opinion of theirs, the majority of facts brought to light being entirely strange to him. But his learned admirer accepts the Western criticisms as foolishly and as indifferently as he admires his Pandit. Such in broad light and brief terms is the real position and attitude of the learned Pandit and his ill-advised admirer in the
land. Let them in the teeth of their pleasure or displeasure simply think within themselves how far their presumptuous conduct has been profitable or even honourable. Stern facts now compel them to sink into oblivion, leaving behind them but the pernicious effects of the innumerable mischiefs wrought by them to the entire detriment of national prestige and religious sanctity. Their entire manner of thought and talking about religion, is simple mockery, and they should give up at once their false assumption of authority, without being liable to short-comings and dishonesties.

सन्त एव सतां निदामापुदर्णक्षमः ।
गजानां पञ्चममिन गजा एव धरस्वरा: ॥

It may not be perhaps entirely unnecessary or even unpardonable to notice a few important and vital points here in which the Western Sanskritists have completely gone astray so far as their criticisms on our sacred literature are concerned. We have already stated that they have misunderstood from the very commencement, the technical terms kishi and Sruti, exactly like the modern Pandits. Similarly the term Samhita as found coupled with the names of the Vedas namely Rigveda-Samhita, Yajurveda-Samhita &c., is interpreted as meaning a collection, although the word in Sanskrit has that meaning too like many other words having several meanings. From this mistaken interpretation of the word, the natural inference is drawn to the effect that the Vedas represent a collection of popular songs or hymns known to the Hindus at a particular period in the history of the nation. Of course the Pandit and his admirer have no knowledge of the technical subject, and are therefore compelled to remain silent if not admire the critic who is doubtless more learned than either of them. But, that is no valid argument to establish the correctness of the criticisms themselves. The word Samhita is known to every Vedic student as referring to the technical form of each hymn in the sacred Vedas, as formed out of the Padas or individual words by proper phonetic changes, and is opposed to the Pada-Paths.

पदप्रकृतिः संहिता ॥ निरुपः ॥ वर्णोऽनु अतिशयितः संप्रभः संहिता-संबः स्वातः ॥ वर्णोऽनेकाः राणयोगः संहिता ॥
The idea of collection which appears to have entered the brains of the Western Sanskritists in this connection, is truly attributable to their preconceived opinion as to the low origin and stupid contents of the Vedas which constitute the ancient literature of the despised Hindu. Professor Max-Muller whom many other Western scholars have closely followed, has edited the voluminous commentary of the Rig Veda by Sayana and cannot therefore completely deny the knowledge of its contents. His uncalled for and absurd criticisms we have quoted above, must be presumed as having originated from his study of the commentary; otherwise, they would be inexcusable altogether. Sayana clearly explains that Samhita and Bramhana form the two parts of the Vedas.

तस्मान्स्म्भवः ज्ञानन्यातिरिक्त भागाभावान्मात्रायामस्तवस्वहस्तस्य दक्षिणानिसम्भावितं वेदस्य सुरितंम्।

This authoritative, technical and scientific explanation of Sayana has not been logically attacked by MaxMuller or any of his followers, and every criticism sneeringly offered is therefore unscientific and unworthy of their scholarship. Their historical and philological inferences as to the Vedas being a collection of old fabulous songs and the Bramhanas being later inferior productions, are scientifically wrong and religiously objectionable. Similarly, their interpretation of the Itihasas and Puranas as traditional tales and mythologies of a profane character and of a much later date, is equally the mistaken product of an ill-informed and biased mind although it is partly the result of the unfortunate contamination with the modern Pandit. If the learned Professor were now alive, he could have refreshed his memory by reading the following passage from the very book he edited and published with considerable difficulties. Sayana explains the technical meaning of Itihasa and Puranas in the clearest terms.

विप्रसिद्धन्यायेऽऽहार्यावन्तरनेविवेचित्तातीसारीत्वं प्रथाधिकोषम्। देवाताः संयत्ता ज्ञातिसिद्धान्त स्यत्ताः। इत्यादि अभिवृद्धिदिक्षानित्यां जगतः प्रागवस्यामुपकारस्याय्यात्रप्राचीनतां वाक्यायां पुराखण्यम्।
As both the words Vipra (Bramhin) and Parivrad (Sanyasi) refer only to a Bramhin, the Itihasas &c., pertain to the Vedas and do not differ from them. The particular form of descriptions found within the Vedas such as 'The Devas and Asuras prepared themselves', is known as Itihasa. Again the form of description contained within the Vedas themselves, concerning the origin of the Universe, such as, 'In the beginning none of these things ever existed' is styled Puranom.'

The above are clear definitions which ought to throw all varieties of modern interpreters and critics off their balance at once. The current interpretation of the sacred literature as a whole, is simple falsehood uttered by hypocrisy; the admiration of such an interpretation is definite absurdity rooted in affectation; and the prevailing unwarranted criticisms are but cold assertions in the teeth of science and truth. All these exhibit the states of mind in which the reason is unhinged by pride, prejudice and ignorance. Nothing can be more exquisitely, and in all points worthless. No one ought to be allowed to trouble mankind or encumber them with dangerous and deteriorating work. Let all the self-constituted benefactors in this concern, rather courageously burn all they have written and wait for the better days. There is no use further blundering upon and giving a wretched commonalty to, the religious instructions of supremest importance, bequeathed to us through the sacred Vedas.

Before concluding, it is highly desirable indeed, in the true interest of the sacred literature, to requote without fear and even with a sense of just pride, the subjoined candid opinion of Dr. Thomas of the India Office London, an authority no less honourable than Professors Max-Muller and Monier Williams. It will surely prove a source of
consolation and encouragement to our beloved readers, and of painful surprise to the misled Western critic and to his indigenous imitator. It might not however succeed in producing any beneficial effect upon the perversity of our thick-skinned Pandit or upon the hypocritical orthodoxy of his enlightened admirer.

"I think there can be no doubt that the conceptions of history, geography &c., expounded in the Puranas and similar works are of a different order from the European ideas connected with these subjects, being throughout dominated by philosophic, religious and ethical purposes. A similar phenomenon is to be observed in the religious literature of other countries, where also a need has been felt for interpretations on the lines of your own. From this point of view I feel that you are doing a service to Sanskrit literature and the religious life of your country by dissociating them from the comparison with the common sense points of view of the modern system of study."

Thus, the subject under reference is of the highest importance to mankind in general, and the above opinion is perfectly and gloriously expressed. Its widest scope and universal application to every theistic religion, cannot now be frivolously denied by the interpreters or critics of the modern type. It is hoped that our beloved readers will now be convinced that the vindication of perfect truth, under the existing conditions, could certainly be expected, by way of reasonable judgment, appreciation and sympathy from foreign lands, rather than from the boasted Punya-bhumi of the venerable Pandit and the enlightened patriot.

वस्त्रासिं सर्वत्र गित्स्थितिः प्रकाशात्, स्वदेशर्गरण दी गाति बेदम्।
तात्त्विक कूपयेगमिति ज्ञाना: क्षारं जलं के पुष्यः पिवानति॥
VI. BHISHMA PARVA.

INTRODUCTION.

13. This is one of the most important Parvas in the Mahabharata. The great Bhishma is the common grand-father of both the Kurus and the Pandavas, somewhat like Vyasa, the author of the Epic who is more directly their general grandfather. In the war, Bhishma sides with the former although at heart he loves the latter. He accordingly fights in the battle against the Pandavas, and falls during the Dekshinayana, after ten days' fighting. He lies on the bed of arrows in the midst of the battle field without dying, until the advent of the Uttarayana. In that state, he acts as the chief speaker in the succeeding voluminous Parvas known as Santi and Anusasanika. It is in the beginning of this Parva that the world-known Bhagavat-Gita is introduced as having been preached by Sri-Krishna to Arjuna at the commencement of the great battle at Kurukshetra. Gavalgani Sanjaya is also here said to have been specially appointed by Vyasa to narrate the war news to the blind old Dhritarashtra in his palace. The Gita was accordingly repeated along with the war news, by Sanjaya gifted with divine vision, while the fighting was going on in the battle-field. Such is the account given within the Epic itself. Under the current method of interpreting the sacred Puranas and Itihhasas as human history of deceased monarchs and existinct nationalities, it is very likely that the Gita as a whole, might be logically condemned by unsparing
critics as a later interpolation. And in reality there is no cogent reason for the greatest admirers of the Gita to offer, at present, against this undermining criticism. The admiration thus inevitably dwindles into silly emotion and sometimes into mere dogmatism. The learned expositions of the text consequently lose the major portion of their pretended importance and value. The very dramatic setting for the declaration of the famous Gita to the world, appears, as at present understood, uncouth and unnatural. The meeting of more serious and nasty difficulties of the same type is unavoidable when the inside of of the text is ransacked. The modern attempt to ignore these serious hindrances without even an open acknowledgement of their actual existence, is indeed a sure sign of mental and moral weakness. How could the innocent public be expected to recognise the importance and dignity of the text when its professed expounders are in their present pitiable predicament? It is absolutely impossible to explain the whole of the text reasonably, unless the technical method of treatment adopted in the sacred literature, is accepted unconditionally and with a full heart. This very necessity is pointed out in the introductory explanations furnished in this Parva within a few chapters preceding the eighteen Adhyayas of the Gita. Without a correct knowledge of this introduction, it would be a hopeless task to grasp the true import of the sacred Gita as well as its exact application, scope and extent. Evidently, the nine long chapters dealing with the subject in this Parva just preceding the Bhagavat-Gita are seldom noticed by the modern learned Pandit as forming part of the Mahabharata itself. He is in great hurry to take up the Gita for the purpose of enlightening his inferiors, and he has therefore no convenient leisure to look into the previous
pages of the Epic which probably he despises as mere Pura-
nic story as his venerable self is pleased to understand it.
When the dealer in the Gita is self-imposed with the title of
the critic, foreign or indigenous it does not matter much, the
sacred text is immediately converted into an interpolated
stuff, especially as it contains a philosophical dialogue entirly
unconnected with the history of the Mahabharata war which
he believes as having taken place in Delhi, sometime before
the invasion of India by Alexander the Great. The sub-
stance of this Gita also therefore discloses the unscientific
and childish theories recognised and respected as highly
philosophical and ethical, by the ignorant Hindus of that
particular historical period, say between 200 and 1500 B. C.
The readers may proceed with the firm conviction that these
are exactly the prevailing respective opinions of the erudite
Pandit and the enlightened critic. All the voluminous writ-
ings and platform orations which pour forth eulogiums on
the Bhagavat-Gita, are unmistakably based upon these un-
derlying views which are unfortunately derogatory to the
cogency, sacredness and dignity altogether, of the contents
of the celebrated text. All those who are earnestly and
sincerely desirous of obtaining useful information and re-
ligious instruction, could not, under these circumstances,
help treating the current elucidations of the text, as sheer
deceptions in the field and as sinful misapplications of en-
nobling spiritual instructions to the insignificant affairs of
mundane existence.

स्तुत्वदनविनिवर्तमेति सति हरी कवि: सूक्तिभि:
करोति वर्णार्थार्थवर्णां गहितात्।
अनीतिसर्वनीपतिर्वित अनीतितुदं मौर्यिकां
विभिन्दयति देवतामुक्तभाग्यमृगीर्यथा॥
The substance of the introductory portion above referred to, could be easily gathered from the first few pages dealing with the Bhishma Parva here. When the connection of this particular portion with the main subject of the Gita is recognised, it will be evident, that this most philosophical and religious text is irremovably attached to the real contents of the Maha-bharata, and that it could not therefore be condemned as an irrelevant interpolation of later or earlier date. It will also be clearly found that the Gita as a matter of fact enunciates the general maxims of the great Epic and the latter explains the practical details of the science of Gita. It will further be evident even to the great surprise of the modern interpreters that the Bhagavat-Gita imbedded in the Maha-bharata is neither the highest philosophical dissertation available in the Hindu sacred literature, nor is it the lowest form of philosophical or religious instruction suited to the average worldly wise man, as it is too often mistakenly presumed. The sacred Gita has its specific status and dignity as a text for intermediate grade, far beyond the reach of the ordinary public governed as they are by their mind and senses instead of being able to control them in return.

गदोदन्ता दन्ता: पछितकलिति: कृःन्तबभरः।
तमःक्षेरे नेत्र्विविक्षपन्चनि न: शृःतिपुते ।
अभूदं रक्षीविवल्लवधीविविकलिति
तथायेत्तेतंसत्ताः हि धावत्वयुद्धिनम् ॥

It may be specially noticed in this connection that the celebrated Bhagavat-Gita as well as a valuable introduction to it, are both in the words of Sanjaya as addressed to king Dhritarashtra. This introduction furnishes in detail the technical explanations for the Puranic geography and periods of time specified in the treatment of the great Epic as a
whole. It is also necessary to remember in this connection that although the general Puranic descriptions of the apparent places and periods of time are the same in all the texts, there are peculiarities in the scenes and times described in each text as specially pertaining to the incidents narrated therein. This fact necessarily adds to the strength of evidence hitherto adduced against the prevailing literal interpretations carelessly furnished without any reference to the extremely technical character of the sacred subject. We shall notice this point in detail as we proceed.

14. Sanjaya and his introduction to the Bhagavat-Gita. Sage Vyasa arranges to furnish timely news regarding the progress of the would-be battle at Kurukshetra, to the blind Dhritarashtra inside the Palace.

व्यास उवाच

यदि चेच्छसि संग्राम स्मृतेमें विशाम्यते

चक्षुर्द्वानि ते युद्धमेलातीशामय

पृतराघु उवाच

न रोचये ज्ञातिशष्य इत्यु ब्राह्मणिशतम

युद्धमेलस्ववेशेण क्रुद्यवा तव तेजसा

व्यास उवाच

एष ते सजयो राजन्, युद्धमेलादिश्यति

एतस्य सर्वं संग्रामं न परोक्षं मवयियति

चक्षुर्ण सजयो राजन् दिव्येनेव समन्वितःः

क्षतिपुष्टिः ते युद्धा सर्वं भविष्यति

अहं तु कृतिमेतेकां क्रुद्यां भरतर्यम

पण्डवानां च सर्वं यथविचारमम् मा शुचैः

दिव्येनेत्रसर्वदा नाभिशोचितिमहीः

न चैव शर्यं संयो यतो धर्मस्ततो जयः
"Vyasa told Dhritarashtra that he would give him eyesight if he wished to see the fight; but Dhritarashtra replied that he was unwilling to witness the deaths of his relatives and that he would therefore be satisfied by hearing the news. Vyasa then spoke thus. This Sanjava will be gifted with divine vision so that he may see everything taking place in the battle and narrate to you from time to time. I am myself going to declare to the world the fame of the Pandavas and the Kurus. The war is inevitable and victory will only be on the side of Dharma. You need not therefore be aggrieved on that account."

Here, success is already declared to be Dishtom or destined to be on the side of Dharma, clearly alluding to the Pandavas. It will become evident as we proceed how Sanjava represents a state of intellectual development by which the Maha-bharata war could be seen and how Dhritarashtra could only hear of it. Vyasa's argument to consol Dhritarashtra here, must strike every sensible reader as containing something of great Puranic importance. He says he is himself going to proclaim to the world the fame of the Pandavas and the Kurus.

अहें तु कीर्तिमेतस्यारु कुहुण्ड भरतयम ।
पाण्डवानां च सर्वेणां प्रवजिज्ञायमि मा हुष; ॥

If this is only to be literally interpreted as Vyasa's intention to compose the great Epic after the war, it would surely be a poor consolation to the blind old Dhritarashtra. Vyasa having left after arranging with Sanjaya to narrate to the blind king the occurrences in the battle field from time to time, Dhritarashtra asks Sanjaya to give him a de-
talled description of the countries and towns from which their famous rulers have now assembled to fight at Kurukshetra.

"The innumerable warriors now assembled at Kurukshetra are jealous of each other owing to their greed for the wealth of the Bhumi. I am therefore of opinion that the Bhumi is valuable in many ways. O, Sanjaya, please describe it to me. I wish also to hear from you the correct extent of the countries and towns from which these warriors have come."

A general geographical description of the Bhumi or earth as it is understood, was then given by Sanjaya extending to nine full chapters from 4 to 12. Although the whole of it exactly corresponds to the descriptions in the various Puranas, which we have noticed in detail in the earlier portion of this essay, it would still be a matter of extreme interest to observe that the text under reference speaks in the same tone, only more clearly. The following extract will, it is earnestly and anxiously hoped, add further to the conviction regarding the correctness of the method of interpretation here followed and the complete inapplicability of the current explanations, criticisms and condemnations.
Quotation No. I.

सशक्त उवाच ॥

भूमि च जायते सर्वं भूमि सर्वं विनस्यति ।
भूमि: प्रतिष्ठा भूतानां भूमिरेव सनातनम् ।
यस्य भूमिस्तस्य सर्वं जगस्थारजस्तमम् ।
तत्रातित्यदा राजानो विनिर्माणते तत्तदम् ।
भूमिरापस्तथा वासुर्मिराकाशमेव च ।
गुणोपराणि सर्वाणि तेषां भूमि: प्राधानयः ।
शब्दः स्पष्टेऽपि इसों गन्धर्वव पश्चः ।
भूमिरेते गुणः जोति अन्नमित्तवेदवनि: ।
शत्वारोंगुणः राजनू गन्धर्वत्र न विन्धरः ।
शब्दः स्पष्टेऽपि तेजसऽपि गुणायः ।
शब्दः स्पष्टेऽपि ह्वरी आकाशे शब्द पाव ।
एते पक्षचुणा राजन महाभूतेश्व पाव ।
वर्तनी सर्वोक्तकेव पेशु भूता: प्रतिष्ठितः ।
अन्योंस्यं नामित्वत्ते साख्यं भवति वै यदा ।
बदा तु विपत्तावृत्तविश्वविनिर्मिति परस्परम् ।
तदा देहु देहवतो व्यतिरिहोन्ति नान्यथा ।
आशुपृथ्वी विनिर्मल्लित्वते चानुपृथव्वाचः ।
सर्वाद्यपरिमेयाणि तदेषा रूपमिधरम् ।
तत्र तत्र हि दस्यते धातव: पाञ्जीमातिकः ।
तेषां मनुष्यांतकं प्रमाणानि प्रक्षते ।
अचिन्त्यः खये भावा न तथस्थाणं साध्येत ।
प्रकृतिभिः परे यथा तद्विचिन्त्यस्य लक्षणम् ॥

Quotation No. II.

सूर्यदर्शीं प्रवश्यामिः दीपन्तु कुर्नन्दन ।
परिमेयानो महाराज दीपोंसो चक्रसंस्थित: ।
नदीजालप्रतिच्छरः पवतेश्वकामसृष्टिः ।
पुराव विविधाकारी रमणेयजनपदेस्थापि
श्रेष्ठ: पुषषफलोपैति: सम्प्रति इन्द्राभ्यावमि
समुद्रनुविसन समन्तातपरिशयति
यथा हि पुराव: परिब्रह्मादये मुखायतमानि
एव सुदर्शनद्रश्रीयो हस्ये चन्द्रमममनि
प्रविशस्तु ततः श्रुतो द्रवर्षा: शालिचिर्महानि
सवैप्रभुसमापति: पवति: परिशयति
आपस्तम्भो विलया: शेषः संक्षेप उच्चयते
रक्तासिः वै हिमवति हैमकृते तु सुधकरः
सवोनागाभ नियधे गोकर्णस्त तपोवनम्
देवायतराणि सवेया: शेतपवयु उच्चयते
गन्धर्वे निषधे निलये नीले भद्रायुलया
पुरावस्तु महाराज देवानां प्रतिभारः
इत्यतः महाराज सत्त्वग्निः भागमः
भूतन्युपनिनिधिः गतिमनति भुवाणि च
तेयामृदिनेविविधा हस्ये दैवमालुण्यी
अशक्त्या परसंवस्थायु श्रद्धेया तु वमृपता
यान्तु प्रच्छसि सं राज्यं दिव्यामेतं शार्काकृतिम
पार्थे शाश्वस्त्ये दे वमे उके वै दक्षिणोतरे
कर्णे तु शाक्तधीपंकर कादयपंकर एव च
तामपर्वीया शिरो राज्यं श्रीमान्मलयपवर्ति
एतक्ष्मीहों दीपयाम हस्ये शाशसज्जातमः
दक्षिणेन हु नाठस्य निपहसुयोतारे तु
सुदर्शनो नाम महान् जम्बूदुब्धस्त्रंतनः
सर्वकामफल: पुषयः सिद्धानागस्वरेति
तस्य नाघा समाध्या जम्बूदुब्धपस्त्रंतनः

Q. No. III.

द्वितराङ्गो विवाचि

अदैतं भारतं वष यद्यें मूर्तिण्यं च चलमः
यन्त्रित्माणांकृष्ण्यम् पुष्य दुर्योधनानां मम।
यथा गुद्धा: पाण्डुपुत्रा यत्र मे सजबते सन्।
एतमेव तत्मानाचक्रलं हि मे बुद्धिमानमति।

सङ्क्य उवाच II

न तत्र पाण्डवा गुद्धा: श्रणु राजन वचो मम।
श्रौतो दुर्योधनस्त्रात्र शकुनिभापि साहव:।
अपरे क्षत्रियावैव नानाजनपदेष्ट्राः।
ये गुद्धा भारते वचों न मृण्यन्निति परस्परम्।
अत्र ते चौतेयिष्ठामि वचो भारत भारतम्।
प्रमाणिन्द्रा देवस्य मनोवेचः स्वतः ।
पृथोत्तर राजन बैन्यस्य तथेष्वाकोर्महास्मान:।
अन्येषां च महाराज क्षत्रियाणां वर्न्यसाम्।
तत्ते वचोऽप्रवेशामि यथायथमारिन्दम।
महेन्द्रो मधयः सधः: शुचिभावक्षानापि।
विन्यं यस्मावर्ताय मयां सतीं कुलपत्याः।
तेषां सहस्रशोराजने पर्वतास्ते समीपः।
अविज्ञातः सार्वभौ: विपलावयित्रसानवः।
अन्ये तत्रोऽपरिज्ञाता हस्ता हस्तोपज्ञाविनः।
उद्देशामाणेन मया देशा: साक्षितो विभो।
यथा गुणवतेऽपि विन्यं गर्भस्य महाफलम्।
दुष्यातेऽव: कामभुसृ: सुभि: सम्यगनुषिणिता।
तस्यां गृह्यान्ति राजाने: द्वार: धर्मिन्द्रिकोविविदा।
ते वज्रस्याहै: प्राणान्वन्युक्तकारुणिन्वः।
देवमानुषकायाः कांस्य: भूमि: परायणम्।
राजानो भरतमेऽपि भोजकुमारो वसुन्धराम्।
न चापि तुसि: कामानं विचेदयापि कस्य चित्।
तस्मात्सिद्धेन भूमेयतत्स्य कुहापाण्डवा।
Q. No. IV.

धृतराष्ट्र उवाच II

जम्भूकण्डस्वयम् प्रोचो यथावचार्यं सजयम्।
शाक्तोपप में भृहि कुशार्यप च सजयम्।
शालमलिवैश तलेन कौशार्यप तथैव च।
भृहि गावलग्ने सर्वं राज्यं: सोमाकृष्णस्तथा॥

सजय उवाच II

जम्भूकण्डापात् प्रवर्तनये रखालि विविधान्तुत।
एपेशु तेषु सर्वेषु प्रजानां कुहसत्तम।
श्राद्धवेच्छे तस्येन प्रजायं हि स्वर्गम च।
आरोग्यादयु: प्रमाणार्यं द्रिष्ट्युणि द्रिष्ट्युणि तत:।
एको जनपदो राजनु: एपेश्वेतु: भारत।
उष्ण: जनपदा येषु धर्मेकोक: ब्रह्मदत्ते।
ईश्वरो दण्डसुधाम्य स्वयमेव प्रजापति:।
एपेश्वेतु: भारतेन महाराज रक्षस्तिष्ट्ति निलयादा।
स राजा स दियो: राजनु: स पिता प्रपितामह:।
गोपायति नराक्षे प्रजा: सज्जेपाण्डिता:।
भोजनवाचा कौरवश्र: प्रजा: स्वयमविशिष्टम्।
सिद्धमेव महाबाहों तद्व भुजः निलयादा।
तत: परं समा नाम दस्यते होकस्तिष्टि:॥
स राजु: छायाभेषेति यथाकालं महत्य।
चन्द्राविही महाराज संक्षेपययोद्धत:।
ईश्वरो महाराज प्रचेत: शाक्तचक्रेशा।
सर्वसुर्यं यथा तत्वं तस्माद्भक्षमावृहिः।
यथोर्थिः मथा प्रेषिः सनिरूपामिदं जगत।
तस्मादाश्रया कौरवश्रु पुत्रं हुमाधि प्रति:।
भृत्येदं भरतब्रेष्ठ भृगुप्रवृमनोभुगम्।
धीमानु: भवति राजन्य: सिद्धादेश: साधुसम्मत:॥
The lengthy extract here given is meant for convenient reference during leisure hours, by those interested in the subject. It is also necessary for the proper progress of our story without unnecessary doubts or disputes in the middle, to be prepared with definite ideas regarding the geographical specifications wherever possible. On a close reading of the text here quoted, it will be evident that every word used in the above extracts contradicts the current interpretations identifying the descriptions of localities in the literature with the countries, towns, rivers and hills in India as they are found at present. On account of the entire omission to take notice of the definitions here furnished for guidance, it is mathematically certain that the whole text is totally misunderstood and misinterpreted. There is no doubt that the geographical foundation here laid for the so-called history of the Maha-bharata war is built of a material with which neither the modern Pandit nor the critic is yet acquainted. Resting upon an entirely misleading and wrong basis, the
results of the current explanations could not but be pitiable
preposterous. The ingenious twistings of the text might to
some extent be put up with, provided they serve at least
some harmless purpose. But if nothing is actually gained,
except disrepute for and disbelief in the original text itself,
the unauthorised trespass upon the sacred ground demands
immediate checking, and the toleration of the same on the
false ground of policy or on account of indifference, is surely
culpable cowardice and a suicidal policy. It is safer and
more honorable to let the subject alone rather than interfere
with such a sacred matter in any objectionable fashion. It
is earnestly believed that the gist of the passages quoted, as
explained below, will convince every unbiased enquirer, of
the truth of the above remarks.

Q. No. I.

“The subtle elements are five in number as classified
by philosophers and the subtle earth possesses all the five
qualities pertaining to the subtle elements, such as sound,
feel, form, taste and smell. He who has secured this elemen-
tal earth has everything movable and immovable for him.

यत्थल्यभूमिस्तथ्य सर्वं जगत्यावरजहम्सम् ॥

When the subtle elements are in their equilibrium, they
do not intermix and there is then no creation or destruction.
Each subtle element in itself is unlimited in extent and is
the glory of God.

सर्वाण्यपरिमेयाणि तदेऽथ हृणेश्वरम् ॥

Creation and destruction result only by individual ir-
regularity of the subtle elements and their consequent inter-
mixture, when they appear in the form of finite objects, whose extents are then measured or found out, but beyond this, their real state is immeasurable and unimaginable."

Now, what a serious and scientific treatment of the subtle elements and their mutual relation is here given and what an absurd and irresponsible interpretation is offered in its place? What value can, under these circumstances, be attached to the grand explanations, showy criticisms and virulent condemnations of our ancient religious literature, now thrown broad cast all over the land? The whole affair is a resplendent exhibition of the modern ignorance of the subject in toto.

शाक्यो वार्यितुं जशेन हुतभुक्त छत्रेण सूर्यांतपो
नागेन्द्रो निशिता कुशेन समदो दश्चेन गोगदेःमी ।
व्याधिमेवजसंभवेऽव विकिर्भेमभ्रप्रयोगे विपे
सर्वत्वाचारमार्थत शाक्यविहिं डूरंस्क्य नास्तल्योङ्गम ||

Q. No. II.

"The Jambu-dwipa in which the Bharata-varsha is situated, has a Jambu-tree called Sudarsana from which it takes its name. It is covered over by a number of rivers, and cloud-like mountains, and surrounded by salt water. It is like a reflection in the mirror and is seen situated within the orb of the moon.

यथा हि पुरुषः पतःदार्शे मुखमातमः ।
एवं शुद्धशेरेणी दश्यते चन्द्रमण्डले ||

Double the size of this is Plaksha-dwipa and double that again is Salmali, beyond which is all water in a compressed state. On either side of the divine rabbit in the moon
in the north is Kasyapa-dwipa and in the south Saka-dwipa. The Malaya mountain and the Tamraparni are in the head of the rabbit."

In this description of Jambu and other Dwipas there is hardly anything which could be grasped by the modern Pandit or his critic for identifications of places in India or Asia. The Jambu-dwipa or Sudarsana dwipa is unequivocally described as situated within the orb of the moon and is seen like a reflection in the mirror. As for our ordinary puranic explanation, there is hardly any difficulty to be experienced. The moon in religious literature has repeatedly been explained as representing the mind.

चन्द्रमा मनसो जातः।

The term Sudarsana or worthy sight gives the necessary clue to the region described, as opposed to unworthy sights. The description in the text clearly refers to the subtle element known as Bhumi or earth and to the satvic state of mind dealing with the same. The identification of such religious and scientific ideas with geographical sites is simply ridiculous and sinful. It may be particularly noticed here that all the descriptions given invariably allude to excellent places alone. The major portion of the modern geography could not afford to exclude worthless localities in this manner.

Q. No. III.

"Dhritarashtra enquired whether it was in Bharata-varsha, where his own mind attaches itself, that the Kurus and Pandavas have now assembled with their large armies on account of avarice and greed. Sanjaya replied that the
Pandavas were never avaricious but only the Kurus and other rulers friendly to them. Those who are avaricious in Bharata-varsha will keep quarrelling with each other. The real nature of this Varsha shall now be explained. Indra, Vyvaswatha-Manu, Prithu, Ikshwaku and other powerful kshetriyas are fond of this Varsha. It has several excellent mountains of which seven are important. Nobody is yet satisfied in its enjoyments. It is the support for divinely human bodies."

Q. No. IV.

"In all the seven Dwipas, strength and longivity are produced by devotion, truthfulness and control of the senses. Although several cities are mentioned as found in the Dwipas, there is only a single city and a single Dharma in fact."

Eswara is the real ruler, father and grandfather in all the Dwipas. Food in the form of Sidhom, success or accomplishment, spontaneously attends on all the residents of the Dwipas.

Beyond these Dwipas is the region called 'Sama, or equilibrium. Besides the above Bhumi, the Sun, Moon and Rahu deserve consideration. Rahu is found eclipsing the
sun and moon at times. The above is the real gist of what is described in the sastras, regarding the details of the Bhumi which is observed or practised by the mind. Therefore leave off all anxiety about your son Duryodhana and rest in peace of mind."

We see from the above that in spite of the various details in the description of the seven Dwipas, confounding the modern public and the geographer in particular, it is clearly stated that there is but one metropolitan city for all, one Dharma, one Easwara the ruler, father and grandfather, and one self-supplying food named siddham or attainment. Among the heavenly bodies, the sun, moon and Rahu are alone enquired into by Dhritarashtra and explained by Sanjaya. Even the blind old Dhritarashtra knew the meaning of his question. The sun and the moon certainly represent the Gnaṇa-yoga and Karma-yoga respectively, and Rahu the common enemy of both, denotes the totality of obstructions. How is it possible to connect these descriptions with geography and astronomy? What excuse can be forthcoming for the uncalled for and ridiculous expositions now ordinarily obtained? I am extremely anxious that the readers will specially remember these portions, as they are to be of immediate use the moment we enter the field of Kurukshetra for the great battle.

Q. No. V.

"There are four Yugas in Bharata-varsha, namely; Krita, Treta, Dwapara, and Kali. The Krita produces ascetics possessing the wealth of Tapas. Treta originates Kshetriyas becoming chakravarties or Emperors. Dwapara gives rise to all castes, forward and heroic in character in
Dhritarashtra wished to hear from Sanjaya the details of the war that took place at Kurukshetra after the Pandavas and his sons gathered themselves there with their respective large armies.

This Gita or Song is known as the Bhagavat-Gita, distinguished as it is from other Gitas, such as Rama-Gita, Siva-Gita, Ganesa-Gita &c and curiously enough the beginning of it is the description of a great war. The battle-field and the contending parties are therefore very important factors to be definitely ascertained for the correct interpretation of the contents of the Gita as a whole. But these have been already explained at length in the previous pages and it would be mere waste of time to go over them here again. It is earnestly hoped that the readers remember them and will not begin to question about them at this stage. They are, of course, freely allowed the choice of relinquishing them altogether or of sticking on to them, when they follow the interpretation of the Gita as it is offered below in accordance with the clues already obtained by our enquiries hitherto. The description of the seat of war specified, has itself occupied full nine chapters in the text, and it is clearly evident that the whole of it is an introduction, and a necessary one, to the famous Bhagavat-Gita in the succeeding chapters. The Gita is thus virtually the National Anthem and the War Song. Its very title requires an explanation. It is called the Bhagavat-Gita either because it was preached by Bhaga-
van Sri-Krishna, or because it alludes to the glories of Bhagavan. In any case, the technical meaning of Bhagavan, if any, has to be examined.

समूद्रिति बुद्धि सम्पत्ति वशसां वचनों भगः।
तेन शक्ति: भगवती भगवपा व सा सदां
तया युक्त: सदात्मा च भगवान् तेन कथ्यते॥
व्रजैववर्त्त्वपुराणम्॥

"The word Bhaga means, intellect, prosperity or glory and the power of producing these is called Bhagavathy. The eternal Atma as combined with Her is known as Bhagavan."

It is thus clear that the Gita under reference explains the nature of Atma as eternal and as combined with Sakti or Bhagavathy.

The Padma-purana has the following regarding the real character of the Bhagavat-Gita.

श्रीभगवानवाच॥

नाहं सुमुखि निद्राधः: निजं माहेश्वरं महः।
हथा तत्तवाचार्तिन्यं पद्याम्यतार्तिन्यमय।
निमंथं बुधालोकनं वेदालोज्जाचार्येहि सुधीः।
हृदयायो यदासावे गीताशाखं निसृष्टवान।
निम्नालिनिव देवेशी दुर्गायाची प्रतिभामिते।
मायामयिंदं देवि बुधेमं न तु तालिकम्।
सृष्टिस्तुष्ट्वपसंहारं कियाजालोपबुष्टिः।
अतोन्यदातमनौहं हृदाहृत विवर्णितम्।
गीताया वाक्यःप्रेण यत्रिक्षिताः इदं।
मदीयं: पाशपन्थों संसारविविषयात।
यदभासपराचीनं: पञ्जवन्वो महेश्वरः।
वशाल्यं पञ्ज जानौहि पवाध्यायानुमुक्मात्॥
gaining victory over each other. In Kali, all are avaricious and passionate. In the Dwapara, as at present, everything is compressed or abridged."

संक्षेपौ वत्ते राजन् द्वापरेन्द्रम्भराधिय II

We have explained the Yugas at length in the previous chapters. It is enough to note here that the above description furnished in the text under reference, only strengthens the interpretation already given. *Samkshepa* here clearly refers to the process of reducing innumerable materialities to fewer categories of philosophy.

The above geography being thus finished, Sanjaya mentioned the death of the great Bhishma in the battle-field. Bhishma, who did not yield even to Parasu Rama, was killed by Sikhandi, son of Drupada who was originally born as a daughter. For this very reason Bhishma declined to fight with him when he was attacked, and permitted himself to be killed.

जामदग्न्यं रणं रामं वा युध्यन्यसंध्रमः! ।
न हतो जामदग्न्येन स हलोथ शिख़्रिणा! ।
नरसिवः पिता तेष पाञ्जाल्येन निपालितः ।
पाण्ड्वानां महासैन्यं यं द्वयोश्चतमाहवे।
प्रवचित भयोदित्रिसं सिंहं द्वेशं गोलेण: II

Bhishma represents extreme Bhakti-yoga and is therefore described as the common grand-father of the Pandavas and Kurus, the good and the bad. Parasu-Rama as already noticed refers to the destruction of acquired sins, by his terrible axe. Bhishma was not in any way afraid of him, Bhakti-yoga is thus superior to the performance of Karmas for the removal of sins committed. Sikhandi is the son of
Drupada, ruler of Panchala or Sastras. Subsequently we shall find that his flag-staff is called Asamkalpa meaning, devoid of an objective idea, and hence superior to Bhaktiyoga which requires an object for love. Bhishma representing this Yoga had therefore to fall before Sikhandi. Sanjaya being questioned again by Dhritarashtra regarding the particulars of the war from its very commencement, he began to narrate the same as seen by his divine eyes.

प्रख्यः यन्मया हृदं हृदं शोकवेले च ।
श्रुतं तत्पूर्विपाल मा च शोके मनः कथा: ।
दिश्ये मेतत्तुरा नूतामिदभेव नराधिप ।
नमस्कटवा प्रवश्यामि पाराशरन्य धीमते ।
सत्य प्रसादाधिवे तत्प्रांत शानमुल्लम् ।
देविकातादया राजन दुराच्छवणेव च ।
परिक्तस्य विझानमरत्तानागतस्य च ।
व्युक्तित्तोत्पति विझानमाकोशे च गति: द्रुमा ।
ओऽरसहो युद्धेषु वर्दानान्महतम: ।
श्रुणु मै विष्टेरेंद्रे विचिरं परमाम्युतम् ।
भरतानामभूतुङ्ग यथा तद्रोमहपर्यंम् ॥

“Sanjaya said he could see the war through divine eyes and he was gifted with divine knowledge by the grace of his Guru Vyasa. He could hear at a distance, read others’ thoughts and travel through the skies. He could not be hurt by arrows in any battle. The details of the battle fought at Kurukshetra, he could therefore narrate clearly.”

Now the story begins in right earnest from the very commencement of the great battle fought at Kurukshetra between the Pandavas and the Kurus. It is slowly introduced in the first couplet of the world-known Bhagavat-Gita.
15. THE BHAGAVAT-GITA.

Dhritarashtra wished to hear from Sanjaya the details of the war that took place at Kurukshetra after the Pandavas and his sons gathered themselves there with their respective large armies.

This Gita or Song is known as the Bhagavat-Gita, distinguished as it is from other Gitas, such as Rama-Gita, Siva-Gita, Ganesa-Gita &c. and curiously enough the beginning of it is the description of a great war. The battle-field and the contending parties are therefore very important factors to be definitely ascertained for the correct interpretation of the contents of the Gita as a whole. But these have been already explained at length in the previous pages and it would be mere waste of time to go over them here again. It is earnestly hoped that the readers remember them and will not begin to question about them at this stage. They are, of course, freely allowed the choice of relinquishing them altogether or of sticking on to them, when they follow the interpretation of the Gita as it is offered below in accordance with the clues already obtained by our enquiries hitherto. The description of the seat of war specified, has itself occupied full nine chapters in the text, and it is clearly evident that the whole of it is an introduction, and a necessary one, to the famous Bhagavat-Gita in the succeeding chapters. The Gita is thus virtually the National Anthem and the War Song. Its very title requires an explanation. It is called the Bhagavat-Gita either because it was preached by Bhaga-
van Sri-Krishna, or because it alludes to the glories of Bhagavan. In any case, the technical meaning of Bhagavan, if any, has to be examined.

समुद्र्द्रवः सर्धि सम्प्लवि यशसान्तबचनो भगः।
तेन शतिः महावती महाःपाणि च सा सदा।
तया युक्तः सदात्मा च महावान् तेन कथ्यते॥

ब्रह्मवैवर्तपुराणम्॥

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The Padma-purana has the following regarding the real character of the Bhagavat-Gita.

श्रीभगवानवाच ॥

नाहं सुमुखि निन्द्रातः निजं महेश्वरं महः॥
दशा तत्वानुवलस्या पद्याम्बुरनात्मिकस्याः।
निमेछय बहुधालोकं वेदशाख्कमुच्छं सचि:।
दैवधार्मिक यदासाय गीताशाखं नियुक्तवान्।
निन्द्राज्ञ देवसब्ल दुर्गर्भीये प्रतिभास्य ते।
मायामयं स्वदेवं कुपं न तु पालविकम्।
सृष्टिस्मेत्रसंसारं किम्याजलोपवृंहितम्।
अंतिमदात्रमनोहं स्वतांत्रे विविधितम्।
गीतायाय वाक्यहृदेण यथिरूढियायते द्व:।
मदीयं पालवन्धों संसारिवधायकं।
विद्यासपराधीनं पश्चवकः महेश्वरं।
वक्ताणि पश्च जानोहि पवाययानसुक्मामात॥
Bhagavan explained to His consort that His yogic sleep in the ocean of milk is really the enjoyment of internal vision obtained by philosophical insight, and that His body and other accessories are creations of Maya, the true Atman being beyond them all. He has taken this form for conducting the processes of creation, preservation and destruction. Having churned the ocean of the Vedas and the Sastras by deep study and observation, Vyasa has created the Gita out of the essence thus obtained. This Gita cuts asunder all the knots of worldly bondage and it is being practised by the five-faced Maheswara. His five faces are the first five chapters of the Gita, the succeeding ten chapters are his ten hands, one chapter his stomach and the remaining two his feet. Thus the eighteen chapters of the Gita constitute the Goddess Eswari in the form of words or language.  

Comments are hardly needed to understand the purport of the explanation above given of the Bhagavat-Gita. It is the production of Vyasa and is ever being practised by Maheswara and virtually constitutes his body. Like the Puranas and the Maha-bharata itself, as all along explained in this essay, this Gita also doubtless alludes to the practice of certain religious matters, to the doing of some definite acts.  

The Gita being here described as constituting the body of Maheswara, it is desirable to obtain the definition and technical significance of the term Maheswara, if possible.
"Icha, Gnana and Kriya are the three eyes of the Lord. The first impulse to create the Jagat is Siva-tatwa and the same is known as Icha-tatwa. In the combination of Kriya and Gnana, when the latter predominate, He is known as Sadasiva, when the former predominate, Maheswara and when both are equal, Sudha-vidya."

The Maheswara in question is thus a combination of Gnana and Kriya with the predominance of Kriya or action. It demands no great effort therefore to conceive that the Bhagavat-Gita under reference particularly treats of Karma-yoga as opposed to Gnana-yoga.

In this connection, it would be interesting to note that Sri-Krishna is said to have instructed Arjuna to chant the praise of Durga just before he entered the battle-field for the purpose of vanquishing the enemies.

The appropriateness of this goddess on the occasion, for her invocation may be ascertained only by referring to her significance, and the following from Bramha-vivarta-purana defines the word Durga in the plainest terms,
"Durga denotes the Intellect, Bramha, the mind and the Devas the senses. These exist in all living creatures witnessing their actions. The etymological account of this word is explained in two or three ways, but they all convey the same meaning as applying to the Intellectual development that destroys all obstructions to real knowledge. Durga is the Sakti of Hari whose meditation brings on victory over the Asuras and other devilish opponents."

The battle to be fought with the blessings of this goddess, is therefore surely against evil passions, and the martial manoeuvres to be adopted are the purifications of the Intellect by prescribed processes.

Thus, the great battle of the Maha-bharata has absolutely nothing to do with human warfare of ancient or modern days, which is only productive of misery and destruction to poor human beings, whether it is carried on in a rude and unscientific manner or conducted with all the improvements of the scientific barbarities of modern progress.
The explanations touching this point, furnished in accordance with current interpretations are particularly unnatural and absurd, apart from their being far from the truth altogether. The Gita is understood as having been preached by Sri-Krishna to Arjuna, soon after the armies arranged themselves on both sides and issued their mutual notifications to commence the battle. Arjuna's car was stationed in the middle of the armies on either side and the Gita was preached by Sri-Krishna at that spot.

अथ व्यवस्थितानां रूपः धातिराष्ट्रानां कवित्वः ।
प्रक्षेपैल शाक्तसम्पाते चनुक्यमयः पाण्डवः ।
हृषीकेशं तदा वाक्यमिदमाह महीपते ।
सैन्योहभयोंभोंघ्ये रघु स्वापवं मेच्युत ॥

If the battle-field and the contending parties were physical actualities, the convenience and leisure required for preaching the Gita must certainly have been absent under the circumstances. Taking the eighteen chapters and the various philosophical points therein discussed, the discourse as it is, appears to a great extent not only unnecessary but also imprudent for the occasion. The major portion of the text could have been more wisely reserved for a better opportunity. These facts will become evident when we examine its contents chapter by chapter. There is an interesting story told about one of Gita's commentaries known as Pisacha-bhashya. Hanuman seated at the top of the flag-staff in the car having conveniently heard the whole of this Gita, alighted and thanked Sri-Krishna for the enlightenment he obtained therefrom. He was unfortunately cursed to become a Pisacha or devil at once for having overheard a sacred religious instruction specially meant for Arjuna. Hanuman having prayed for pardon for his serious
mistake, he was asked to comment upon the whole text to get over the curse. It is explained that all this happened as Sri-Krishna desired to have a suitable commentary and Hanuman was pitched upon owing to his famous knowledge of Grammar. Until the commentary was finished in the presence of Sri-Krishna and Arjuna, Hanuman remained a Pisacha. The Gita and this commentary are thus said to have been completed before the contending parties began to shoot their arrows on each other. Literally interpreted, the whole of this looks incredible. But it is very reasonable when a proper meaning is applied to it. The Gita is particularly meant for Arjuna and Arjuna alone as a fit disciple of Sri-Krishna, the Lord of Yoga.

Arjuna is specially qualified and ready to carry out the instructions given in the Gita. Although Hanuman is a superior and holy person, the contents of the Bhagavat-Gita are reserved for Arjuna. Hanuman had therefore to pay the penalty for his unprivileged intrusion. Now the readers can easily picture to themselves the unavoidable fate of those who recklessly deal with this Gita, in the manner in which it is now-a-days handled. It is too often in the mouth of incompetent, inmoral and vulgar persons, almost without purpose and always without a scent of its contents. It is also sometimes made a subject for platform speeches with lavishing comments on its political importance. What a gulf between Arjuna's Karma-Yoga and the warfare and politics of human beings, and how nicely the whole subject is misunderstood and misinterpreted.

नाकाशं न दिशों न भूतयुक्तं नाम्मेदयो न सति:
न चैतुम्बुधरा न तीय्यकिरणो नेन्दुनें तारामण:।
Bhishma in addressing the Rajas who assembled in the battle-field explained to them the beneficial consequences of dying in battle. The address is beautifully expressed in the usual Puranic style.

"Bhishma addressing all the kings, said; This, the battle is the opening of the Heaven's Gate for the Kshetriyas. Pass through it to Indra's and Bramha's Lokas. This is the eternal path pointed out by our ancients for us. Qualify yourselves therefore for this battle by concentration of thought. It is by acts of this kind that Nabhaga, Yayati, Mandhata, Nahusha and Nriga attained to holy positions. A Kshetriya ought to die by an iron weapon; it is improper for him to die of illness while at home."

The word Aya means not only iron, but also good actions and a move to the right. Death while practising Karma-Yoga is clearly referred to by.
To die in ordinary human warfare, will not procure Indra’s or Bramha’s Lokas.

गच्छात्वेतं शांतस्य ब्रह्मणः सहलोकताम् ।

Indra denotes the senses and Bramha the mind. The enjoyment of divine bliss produced by purifying the senses and the mind by the battle in question, is here pointed out as the object to be gained.

To come back to the Gita itself, it is divided into eighteen chapters. It must be particularly noticed here that at the end of every chapter, the following is noted pointing out the specific topic dealt with in each.

इति भ्राम्णद्रगवद्वीतासूपनिवितसु ब्राह्मणिवियायं योगशास्त्रे श्रीकुशारजूनः
संवादे नाम अध्यायः ॥

“The Bhagavat-Gita is an Upanishat. Bramha-vidya or knowledge of the Absolute is the main subject. Yoga-Sastra or the processes of Yoga are particularly explained. It is a Samvada, meeting or encounter between Sri-Krishna and Arjuna. Besides, the specific points detailed in the chapter are also mentioned.”

The Samvada here noticed between Arjuna and Sri-Krishna, no doubt represents the meeting of the Jivatma with the Paramatma. The process of uniting them is the Yoga-Sastra, and the object aimed at is the attainment of Bramha-vidya. All these put together makes up an Upanishad called Bhagavat-Gita. Upanishad has been already explained in the very beginning of this essay as that which destroys ignorance by revealing the knowledge of the supreme spirit and cuts off the bonds of worldly existence. The very title of the text and its contents, and particularly the notes at the end of each chapter, furnish necessary clues,
nay, sufficiently plain descriptions for avoiding all kinds of misunderstanding of the subject treated. The only fact that perhaps creates some confusion to the ignorant, is the method of narration in the usual Puranic style. The necessity for this style of treatment and its peculiar advantage in imparting religious instructions, have all through, been pointed out in this essay as specially suited to appeal to the common folk. It is not however a difficult matter to misunderstand anything in this material world, and it may be done in various ways, as ignorance and perversity may direct. We are not in any way concerned with such matters here, although it may afford scope for a psychologist to investigate or analyse. And it certainly forms no part of our aim and object, in our humble attempts to understand for ourselves, the correct import of our valuable but much neglected religious literature. No doubt we are occasionally induced to indulge in complaints against such misunderstandings, owing purely to our overwhelming fears and anxieties for the safety of our hoary and sacred religion. In the midst of the natural difficulties to be unavoidably encountered for arriving at the gist of the vast ocean of religious literature, it is doubtless worse than a curse that we should be beset with unnecessary and unreasonable explanations on all sides producing utter confusion and bewilderment.

The varieties of self-constituted benefactors keep vying with each other in their ingenious exercises, and they often feel astonished when they find themselves mutually outwitted.

चितां प्रजवित्तां द्यूतं बैयो विस्मयमायं।
नाइं गतो न मे भ्राता कस्येदं हस्तलाभवं॥
The first chapter of the Gita is named "Arjuna-vishada-Yoga." The remaining seventeen chapters are also similarly named as treating of various Yogas. There is thus no possibility for the slightest doubt as to the nature of the contents of each chapter in the text. All the chapters speak of Yoga and Yoga alone. All extraneous explanations and comments are entirely beside the mark. If the object of quoting the Gita be only to secure an authority for some irrelevant opinions or views, Æsop's fables or Arabian nights' stories may as well be taken hold of. But there is always this important difference to be seriously considered. The evil consequences of acts of mischief or immorality are surely greater when committed in the name of religion or God.

In chapter II of this essay it has been mentioned in detail that each branch or Sakha of a Veda has its own Upanishad. Similarly the Gitas are the Upanishadic or philosophical portions in the Puranas and Itihasas which in themselves have been also explained as treating of the glories of Sabda-bramhan, Sakala-nishkala or Apara-Bramhan. The contents of the Gitas slightly vary so as to suit the particular Puranas or Itihasas within which they are embodied. The general character and function of the Bhagavat-Gita having been explained above, its contents may now he examined in the order of its chapters.

We have by this time clearly understood that the Bhagavat-Gita is the Gita of the Maha-Bharata. The battle at Kurukshetra is the Puranic treatment of the main subject and the Gita is the essence and the philosophic crown of the Great Epic. The one is not different from the other except in the method of description. The Maha-Bharata is the Bhagavat-Gita and the Gita is the great war.
It has also been noticed that the very first verse in the first chapter of the Gita contains the enquiry by Dhritarashtra of the account of the battle at Kurukshetra, and no further question proceeds from him until the eighteen chapters are finished.

"The Gita is made up of 745 verses of which 620 are attributed to Sri-Krishna, 57 to Arjuna, 67 to Sanjaya and 1 to Dhritarashtra."

The whole of the Bhagavat-Gita containing eighteen chapters is thus the answer to the single question of Dhritarashtra at the very beginning calling for the account of the war. This Gita gives the description of the war narrated in the Maha-Bharata, and the Maha-Bharata describes only the particular kind of warfare explained throughout the Bhagavat-Gita. They mutually explain themselves and virtually identify themselves. Without the war there is no Bhagavat-Gita, and apart from the Gita there is no other species of war in the Maha-Bharata. The Pandit’s conceptions of the battles fought and the kingdoms gained in India are written neither in the Bhagavat-Gita nor in the Maha-Bharata.

The first chapter is named 'Arjuna-vishada-Yoga,' and it is therefore clearly a description of some portion of Yoga
and nothing else. Virtually, there is not the slightest use in quarrelling over this settled fact. No doubt a superficial appearance may here and there be observed, as if the moral duties of man, strategies in war, politics in Government, conduct in society are described, but such descriptions could not be continuously carried through in the texts, because they were never meant as the objects aimed at. The reason for the adoption of this process of treatment in the Puranic Style has been explained in the Introductory chapter of this essay and it calls for constant repetition owing to the continuance of mistaken interpretations at every important stage in the texts.

अन्यायं परं ब्रह्म श्रुतिः साध्वी न तत्त्वरा ।
चित्तपाकासुमुग्धेन श्रोतुणां परमा श्रुतिः ।
सोपानबपतो देवा मदन्ति मदन्ति हिंच्छ नुषाम् ।
उपदितान्विवेण्डापि पुन: पक्षाधिकारिणः ।
एतदात्मासिद्धं सर्वं इत्याह परमाज्ञयम् ॥

Our wise fore-fathers were well-versed in the process of killing more than two birds in one shot and it is unprofitable to question this truth either. But it is absolutely necessary for the purpose of correctly understanding the subject, that the instructions definitely given for its proper interpretation, should be strictly followed, and no deceptive pretension of the modern Pandit would be of any avail, for the serious purpose of arriving at the correct knowledge of a highly scientific and sacred subject.

उचितथ्यं पुरातनकथा: ह्रीमिस्तःहळाणनि
तास्मंकथान्तपतिसुतिः स्तत्त्वकामिथ्यास्तुतिः ।
आदेशस्य करावलम्बनविधिः पाणिद्वदखकियः ।
हेरागारिकमपन्तनकाणिधिरिमोक्षेऽयूणा द्वादश ॥
The first chapter of the Gita, must as already noticed treat of a process of yoga, like the remaining seventeen chapters and could not be interpreted ordinarily as merely depicting the confused and dejected feelings of Arjuna caused by his unwillingness to fight against his own relations and elders. The Vishada-Yoga ought to be a process of Yoga itself. Arjuna's arrival at Kurukshetra prepared for a battle, his stationing the car in the midst of both the armies and observing in detail the leaders on either side, are full of technical importance. The observation and discrimination of good and evil as well as of evil combined with good, along with the thought of causing the destruction of all of them, for the purpose of gaining the kingdom at issue, are conveyed by the description vividly given in the first chapter.

The grandfathers, teachers, uncles &c here enumerated, clearly represent certain religious attainments, preparatory to the Karma-Yoga explained in the Gita. They occupy only a lower status than the religious sphere represented in the sacred Gita and have therefore to be passed over. This shall be explained soon. In accordance with the current interpretation, the seventeen chapters of philosophy
in the Gita would be practically irrelevant as an inducement for human warfare. The Mahi or earth under reference has been fully explained in Sanjaya's introduction, the acquirement of which doubtless demands the complete destruction of the relations and friends here described. When such a destructive work is contemplated, a feeling of doubt, despondency and fear arises owing to the absence of a definite idea of the future results. This is exactly the stage described as the Vishada-Yoga at which a thorough knowledge of the religious philosophy is wanted, and it has been preached as Sankhya and other Yogas in the seventeen remaining chapters of the Gita. The valuable instructions contained therein are surely meant for Arjuna the white representing a highly Satwic and eagerly devotional mind. They can possibly serve no useful purpose for the common folk devoid of the prescribed qualifications and even of the required inclinations. They may even perhaps prove dangerous to the unqualified, like a deadly weapon without a knowledge of its use. It is an indisputable fact that the modern worldly-wise man is not however the proper candidate who can conveniently claim admission into the sacred region of the Bhagavat-Gita.

Further, it has been already noticed that the contents of the Gita proceeded from Sri-Krishna.

This description is not without its technical meaning, and it is useless to proceed without a definite idea of the
divinity in question. The real Puranic significance of Krishna has been examined in Chapter IV pages 96 to 105 Volume II.

कृष्ण सर्ववचनों न कारो वीजवर्णकः।
सर्व बीजं परं श्रव्य कृष्ण इत्यभिगीतये।
न तत्त्व प्राकृतीमूर्ति: मेडोमांसासार्थिसम्भव।
कृष्णादुदभवनं गोपाख्यं कोठ्ठो गुणालक्ष्मा।
श्रीदामाया: सातिकाध्य राजसा अनुमावः।
केनायसतात्मा जाता विविधालिताश्रकारिण:।
सहस्रयुगपर्यंते तेषां लीला बमूवः॥

"Krishi means total and na means seed. The Bramhan which is the seed for everything is known as Krishna. He has no finite body made up of marrow, flesh and bone. Three Kotis of Gopas originated from him, relating to his gunas. Sridama &c. are Satwic, Arjuna &c, are Rajasic and Kamsa &c. are Tamasic. All of them are connected with his divine play which continued for one thousand yugas."

We have a clear definition of Krishna here as representing the Bramhan, viewed in its aspect as the primeval cause of every created thing. We will understand the meaning of this more clearly as we proceed.

ADHYAYA II.

SANKHYA-YOGA.

This Adhyaya deals with Sankhya-Yoga, and it may be safely taken for granted that the seventeen chapters of the Gita commencing with this, are generally admitted as
treating purely of a scientific and philosophical subject, without particular reference to any human history of Asia or Europe. This chapter on Sankhya establishes the eternal nature of Atman, by enumerating and eliminating the Tatwas or the products of Prakriti. The Tatwas constitute the categories in the classification of the active principles which underlie the cosmological conceptions of all living creatures. In the religious philosophy however a clear distinction is made among them, according to their tendencies to evolve and to involve. The evolutionary tendency is known as Avidya, ignorance and worldly. The involutionary is known as Maya and Vidya capable of leading to the real knowledge of the Bramhan. This is alluded to in the following verse in this Adhyaya.

नास्तो विचये भावो नामावो विचये सतः ।
उस्मयोरिप द्वान्तस्तवन्यो स्तत्वादर्शिश्वः।

"The dualities like heat and cold are unreal and non-existent. The reality is never non-existent. The seers of Tatwas clearly understand this difference."

The term Vidya as used in Sankhya philosophy has been already noticed, vide page 175 Volume I.
"I shall tell you the distinction between Vidya and Avidya. Avyakta which evolves and involves is Avidya, and Vidya is the twenty-fifth Tatwom devoid of these. Again, these two terms are also used in explaining the mutual relation of the Tatwas, in the Sankhya philosophy by the venerable Rishis. The twenty-fifth Tatwom is Vidya as compared with Avyakta, which in itself is Vidya in its relation to the Intellect. The intellect is Vidya to Ahomkara and so on."

In the treatment of Sankhya-Yoga in this Adhyaya, the following is the description of the Atma referred to.

"Understand that it pervades everything and is indestructible. None can destroy it. These bodies you see
are perishable; they have originated from the eternal Atma connected with the body. Therefore fight. It dwells within every body and is unchangeable, unimaginable and invulnerable. Therefore do not be aggrieved on its account or on account of any beings. "It is not killed when the body is killed; it is the eternal, unborn and undying Purana." The Atman here is clearly explained as eternal and as dwelling in the bodies of all. The words Sariri, Purana, Avyakta and Debi are particularly significant. It is this very Atma that is technically defined as Bramha-Kshetra, Purana-Purusha, Sabda-bramhan, Aparatma, Sakala-Nishkala and Saguna-Nirguna, and dealt with in the Puranas and Itihhasas. Vide page 45, Volume I.

पुराणपुरुषों नामः शब्दश्रृवः गीते ।  
पुष्पभूतात्मके देवेः हान्तः करणसंयुतः ।  
पुराणपुरुषो देव: अपरात्मेति कीवते ॥

We have now obtained here a distinct and definite idea of the Atma noticed in the Gita and the Sankhya system of philosophy. The modern interpreters may specially take note of this, as their explanations and criticisms are invariably based upon a vague and confused idea of this most important factor in the sacred literature. After speaking of the Sankhya philosophy thus far, Yoga is also explained in this Adhyaya as follows.

एषा तेमिहिता सांख्ये बुद्धियोगिणे तिमा श्रवन ।  
बुध्यायुक्तो यथा पार्थ कर्मभवं प्रहस्यमि ।  
नेहाभिध्रमनाशोसि प्राणवायो न विचारे ।  
स्वतन्त्रमय्यायह कर्मस्य त्रायते महतो भयाश्च ।  
दूरेण भवार्य कर्म बुध्योगाध्ययन ।  
बुध्यायुक्तो भवार्यनित्ये क्रूपमः फलहैतनः ।  
बुध्यायुक्तो जहातीह ुमेनुबुध्येते ।
"The Intellectual Sankhya is just explained. The Intellectual Yoga which will release you from the bonds of Karma shall now be explained. There is no loss of work, no sin in the practice of this Yoga which leads to salvation. Even a little attainment has the effect of protecting you from the terrible fears of Samsara. Karma is inferior to this Yoga and those who desire for the fruits of Karma deserve only to be pitied. Depend therefore upon the Intelect, by which you can abandon good and evil, and practise this Yoga which is a skilful process of Karma. As a ship in the ocean is driven away by the wind, the Intelect is disturbed by the mind which yields to the senses. The Yogi who relinquishes his desires, selfishness and pride attains Santi or release from bondage. He attains thus the state of knowledge which secures salvation after death."

From the above, we can clearly see that both Sankhya and Yoga are Intellectual processes of religious work, the former being superior to the latter. Yoga is here explained as serving the purpose of subduing the senses and the mind which have their natural tendencies to obstruct concentration of thought. It will be seen as we proceed that the Bhagavat-Gita deals directly which this Yoga and not with Sankhya. The qualifications demanded for taking up Sankhya or Yoga processes have been noticed in page 94 Volume I.
"The ordinary mankind whose minds are always engaged with various matters, are not fit to practise Sankhya as they could not arrive at truth by mere meditation. When by Yoga practice their intellects are purified, they have then only to acquire the required knowledge. Such people could secure the knowledge by Sankhya practice."

It is this Yoga here explained, and not the Sankhya, that is treated in the Bhagavat-Gita, or described as taught by Sri-Krishna to Arjuna. It will also be clearly found as we proceed, that neither the ordained religious Karmas which fall below the status of Yoga are dealt with or inculcated in the text. Recognised commentators of the text have specially noticed this fact. Vide Sankara-bhasyha on verse 10 of this Adhyaya.

This fact however strikes directly at the root of the current historical interpretations of the Gita. The despondency of Arjuna detailed in the first Adhyaya, as caused by the thought of killing his elders, teachers and relations, in the battle, will certainly have to be explained more technically than historically. Besides, the purport of the Sankhya philosophy dealt with in this Adhyaya, establishing the immortality of the soul, could hardly be considered sufficient justice or morality for the destruction of the whole mass of venerable elders and teachers like Drona, Bhishma and others.
The argument alleged for their destruction is stated thus in the text.

अशोच्यानन्दशोचस्य प्रजाबादाय भाषे ।
गतासूनसंनद्युब्ध नानुशोचानित पण्डिता ।
न लेवाहं जातु नासे न तव नेमे जनाधिता ।
न चैव न मविष्यामः सवेभ वयमः परम ॥

"You lament for the cause of those who should not be lamented for, and yet pretend to talk like a wise man. The Panditas or those who possess the knowledge of Atman do not feel sorry for the dead or for the living. Because, you, I and these rulers were never non-existent and shall never become so here-after."

In the Bhashya for the above couplets Sri-Sankara says. अशोचः भाष्यमः भिक्षुनीणामः सत्तत्वात् परमार्थलक्षणेन च
नित्यत्वात् ॥ "Bhishma, Drona and others are virtuous, and as a matter of fact they are eternal."

The apparent reasons here alleged in the Puranic style by enunciating the immortality of the soul and the duty of the Kshetriya to fight for a just cause, cannot fully account for the detailed and elaborate treatment of Yoga-philosophy contained in the sacred Gita. Yoga has been affirmed, in the text itself as far superior to the ordained Karmas which virtually include all acts of charity, morality, justice or duty.

दृश्यं दृश्यं कर्मं बुद्धियोगान्द्रान्कः ॥

The significance of the various characters appearing on both sides in the battle at Kuru-Kshetra having been already examined in detail in pages 199 to 222 Volume II, by tracing their origin and formation, we must now proceed with the text with greater speed. They allude as con-
stantly noticed, to the good and evil tendencies of the human mind. The Vasanas as they are called require, to be encouraged when they are good until they develop to a prescribed stage; but if they are bad, they always demand annihilation. Vide pages 147 & 148 Volume I.

The vasanas are of two kinds, pure and impure, the former leading to salvation and the latter to endless births. Until the real knowledge of Bramhan is attained, one should continue the religious practices ordained by the Sastras and ordered by the Gurus; and in course of time when true knowledge is secured, even the good Vasanas should be boldly relinquished.”

We can now clearly understand, as Sri-Sankara has particularly observed, that the extremely valuable science of Yoga, explained in the succeeding chapters of the sacred text, stands on a much higher level than that of the religious or moral acts prescribed in the Sastras. But unfortunately, the effect of its modern whimsical interpretation as pertaining to human history, virtually drags it down and destroys its essence and sanctity, which, in the sheer interest of humanity cannot but be protested against. Of course, no one grudges to give even more than full credit for the erudition or the enterprising spirit of the modern Pandits; but the existing state of affairs, forcibly compels the issue
of a serious and anxious warning about the possible use and abuse of their acquired learning.

विषय विवादाद वनं मदाय शकि: परेयां परिपत्रिनाय।
खल्ल्य साध्विरिवरीवितमंत्र ज्ञानाय दानाय च रक्षणाय॥

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ADHYAYA III.

KARMA-YOGA.

The previous Adhyaya has generally explained the difference between Sankhya-budhi and Yoga-budhi. This Adhyaya treats of Karma-Yoga. The subject dealt with here being highly scientific, it would be useless to proceed without definite ideas of the technical terms used. Besides, the Puranic style of treatment in the text, which is often misunderstood at the very outset, is likely to add immensely to the confusion of the important ideas conveyed in the holy book. We have therefore to pay particular attention to these two distinct facts, with a view to understand the purport of the text correctly. The exact significance of the technical terms as well as the proper application of the Puranic treatment to the subject in question, should be clearly ascertained in the very commencement. Let us first see what Karma and Yoga denote separately, and then find out what their combination as used in this Adhyaya particularly signifies. Vade page 95, Volume I.

ॐ क्रमी वित्तनाशस्य योगो ज्ञानुः मुनीःश्र।
योगस्तु ति्तयिरोधो हि ज्ञान सम्मचििक्ष्णम्।
तस्मिनिरोधोत्ति नूतः उपशान्ति मनों महेर्।
मन्नम्बंयो देवपाशान्त्याम संसारः प्रविझ्यते।
मूर्याणोकपरिप्रन्तान्य व्यवहारस्य॥
"Two methods are prescribed for subduing the mind, known as Yoga, and Gnanas; the former removes obstructions to real knowledge and the latter aids to correct perception. When the mind is subdued, the Samsara or worldly miseries cease, as all worldly transactions of man close at the setting of the sun." Vide page 99, Volume I.

कःषणा प्राप्यते धनम् ज्ञनेन च न संसारः।
तस्मात् ज्ञानेन सहितं कर्मयोगं समाधिस्थः।
प्रकृतं च निर्मलं च द्विविधं कर्म चैवदिकम्।
ज्ञानपूर्वं निर्मलं स्वातं प्रकृतं तद्तत्त्वग्यथा।
तस्मात्रिवृत्तं संसेव्यम् अन्यथा संसर्गेतुः।
कःषणा क्षीयते पापम् ऐडिकं पौर्विकं तथा।
मनः:प्रसादसम्भवेति ऐडिविभायते नरः॥

"The ordained acts of devotion tend to involve and to evolve as they are performed with or without gnana. The evolutionary called Pravritha increase worldly miseries. Whereas the involutionary or Nivritha lead to attainment of knowledge and eternal happiness, by destroying sins past and present; such acts constitute Karma-Yoga."

It is observed here that final emancipation could be secured only by subduing and conquering one's own mind. Two processes are prescribed for this purpose called Yoga and Gnanas. Everything tending to remove obstruction is Yoga, and direct perception afterwards is Gnanas. Again, the application of the term Karma is technically restricted here to acts of devotion enjoined by religion. These acts themselves assume two distinct forms as Pravritha and Nivritha, by the difference in the method of their performance. The latter tend to destroy the obstacles on the path leading to the goal, and hence constitute the acts of Yoga and named Karma-Yoga. This is more or less the substance of the
contents of this Adhyaya in the Gita. Although the instructions pertaining to this Karma-Yoga are conveyed in the text, in the Puranic style of treatment, it will be clearly evident that the subject is purely technical demanding no help from historical incidents of any kind to establish its scientific importance. The philosophical essence of Karma-Yoga will not thus be altered in the least, even in case it is not preached by Sri-Krishna, nor listened to by Arjuna. There is therefore neither rhyme nor reason in proclaiming the Bhagavat-Gita as the Lord's song and in basing its scientific or religious importance upon historical proofs connected with the relationship of Krishna and Arjuna, or of the occurrence of the Maha-Bharata war in A.D. or B.C. Certainly the modern Pandits have no reasonable explanation to offer here in behalf of their historical interpretation. Whereas, every word in the Puranic description in its historical appearance is full of serious meaning and technical importance. Sri-Krishna, Arjuna and the contending parties at the battle of Kurukshetra are all inseparable ingredients in the scientific treatment of Karma Yoga. The significance of Sri-Krishna as the divine basis of this very Karma-Yoga and of Arjuna as the qualified Kshetriya student for undertaking its practice, will become clearly evident, as we go through the contents of the text carefully. The gist of this Karma-Yoga is explained to Arjuna in this Adhyaya as consisting in the victory to be gained over a terrible and powerful enemy by hard fight against him.

श्रीमानबालुबाल **
काम एव क्रोध एव रजायुंगासमुद्र: ।
महाशानो महापाप्मा विध्वेनभिन्न वैरिणम् ।
आवृत्त ज्ञानमेतेन ज्ञानिनो निक्य्यैरिणा ।
कामहोपण कौत्तेय दुध्यूस्यानाते च ।
"Kama or desire and Krodha or anger which are virtually the same, and which originate from the Rajasic quality, represent the greatest enemy of man. The knowledge of the Gnanis is ever veiled by this insatiable Kama who seats himself in the senses, mind and Budhi. Therefore control the senses first and then destroy this enemy who obstructs the acquirement of both theoretical and practical knowledge of Bramhan. The senses are understood as higher in rank than the external objects, and mind as greater than the senses. Budhi is greater still and Bramhan is greater than all. Thus understanding the highest importance of Bramhan, control your mind by Budhi, and thereby conquer the invulnerable enemy called Kama."

‘Wage War against Kama and destroy him,’ is the real import of the Karma-Yoga preached in this Adhyaya. This is undoubtedly a religious and philosophical instruction offered to all mankind, but not limited to the Kshetriya or Vysya caste of the so-called Puranic or Vedic periods. There is absolutely no relevancy in the prevailing historical interpretation of Arjuna as a Kshetriya in having been asked to fight against this common enemy of mankind. Whereas, the Puranic description of Arjuna as a Kshetriya of the
Pandava family being asked to engage in this battle is replete with sensible and valuable meaning. क्रजाः त्रायते इति क्षत्रियः।

One who saves himself from the deadly attacks of an enemy is a Kshetriya, and Arjuna means white or Satwic. He thus alludes to the purified mind of man combined with the eagerness and boldness to fight against the universal and all-powerful enemy known as Kama. The amount of common sense and skill displayed in this Puranic treatment as well as the reverse exhibited in its prevailing historical interpretation are thus more than evident here. The introduction of this very Puranic style of treatment in the sacred literature discloses the amount of wisdom our ancients possessed in keeping the abstract ideas ever circulated among the masses in a very interesting form, and in the convenience of expressing them in a manner easy of human grasp.

तमांसि भंसान्ते परिषमांति भृगानुपायः।
सकृतसंवादोपि प्रथत इह चामुन्त्र च शुभम्।
अथ प्रवासहन्त: कमपि महिमानं वितरति
प्रसादानां वाचः फलमपरिषमेऽयं प्रसूते।

The necessity for performing the Karmas ordained by religion, is explained as follows in this Adhyaya.

नेन्न कक्कत्वकामानि जातु तिथ्यकामेक्ऻत।
कार्यंते श्रवशः कम सर्वः प्रकृतिसैवण्यः।
कमेन्द्रियानि सांकम्यं च बास्ते मनसा ह्मरस।
इन्द्रियार्थना विमूढात्मा मिथ्यात्मारः स उच्छवते।
बक्ष्ठितकामदानि मनसा नियम्यारथेतस्तु।
कमेन्द्रियवः कर्मयोगमनस्कः स विशिष्यते।
The natural tendency of the individual mind induces the doing of some kind of work and one is unable to avoid it. He who avoids the doing of work by the organs of action, indulging himself at the same time in the desire for worldly objects in his impure mind, is but a hypocrite. He who performs the ordained Karmas by the organs of action, controlling the senses by his mind and without the desire for their fruits, is said to perform Karma-Yoga. This Karma-Yoga is superior to absence of work which is unsuited even for maintaining one's physical body. The ordained Karmas are intended for the adoration of Eswara and should be performed without any desire for their fruits. Otherwise they will end in bondage. He who enjoys the Atman and is satisfied with it, has no Karmas to perform. He has nothing to gain by performing them, nor to lose by their non-performance. You should therefore perform Karmas without desire which will gradually procure salvation. Performing even a little of Swa-dharma or Atma-dharma is superior to the performance of Anatma-dharma.
to a great extent. To die performing Swa-dharma is more felicitous than to die performing its opposite which is highly dangerous."

By the very constitution of man, human mind is never at rest. It always works in accordance with its acquired Vasanas or tendencies which unavoidably lead to all kinds of worldly miseries, being guided by Kama. This is the enunciation of a general psychological fact established by philosophy and experience. The only possible method for avoiding this objectionable occupation of the mind and for rendering the time so occupied, useful for the purpose of obtaining real knowledge, is to convert the work of man for the time being into acts of devotion and prayer. Such religious Karmas themselves may again become objectionable, if they are performed with the desire for securing worldly objects, because they are then liable to increase the worldly tendencies of the mind. The ordained Karmas properly performed, purify the mind of man and render it capable of receiving and enjoying the divine bliss by the blessings of Eswara. They are however unnecessary for the Yogi who has already secured this state of mind and is ever engaged in the meditation of the Atman itself. The fickle nature of the mind is described in the Annapurna-Upanishat, as resembling a monkey.

पत्तान् घटसुपनायति घराष्टकमुक्तस्मर्ते।
चित्रमेधयु चरति पादपेषिव मर्क्कटः।।

"Like a monkey jumping from tree to tree at random the mind passes from the thought of a cloth to that of a pot, and thence again to that of a cart."

Although the term Swa-dharma in the above quotation from the Adhyaya, could be interpreted in a lower sense as applying to the religious duties of the different castes, its
plain significance as applying to the Swa or Atma is more appropriate in the Gita which treats of the process of raising Karmas to the status of Yoga, instead of reducing Yoga to that of Karma.

The origin and nature of the Karmas and Yegnas are described as follows.

सहयंहः प्रजा: सद्या पुरोवाच प्रजापति: ।
अनेन प्रसाधिवध्वंभए योत्सिवधकामायुकः ।
देवान्तः भावयतानेन ते देवा भावयन्तु व: ।
परस्परं भावयन्त: श्रेयः परमवाक्यः ।
इद्यान्तः भोगान् हि वो देवा दास्वन्ते यक्षभाविता: ।
तैद्योतानप्रद्रायेन्यो यो मुक्तेतन्व एव सः ।
अष्टादशवतिः भूतानि परजवाचादनसम्भव: ।
यज्ञात्मवति पुरजन्यो यज्ञ: कर्मसमुत्सव: ।
कर्म बह्सोवन्न विदिद् श्रद्धाद्विशर्ममुद्रवम् ।
तत्सहस्सर्वगतं बह्स निष्क्यते क्षे प्रतिशिष्टम् ।
एवं प्रवारंतं चकं नातुवत्तथयतीह यः ।
अधिष्ठुरिन्दिवासारो मोचं पार्थ स जीवित॥

The above verses which contain the essence of the Gita are ordinarily translated as follows, and literally interpreted without understanding their technical character.

"In olden days, Prajapati the creator, having created mankind along with yegnas or sacrifices, told them thus. You prosper by attending to this sacrifice as it will fetch you all your desire. By this sacrifice, you please the Devas and they will bless you in return by offering you all you desire. But he who enjoys all he gets from the Devas without giving back, is a thief. From Anna or food, all living beings are born, and food originates from rain which in itself is caused by sacrifice. Sacrifice has originated from Karma
which has originated from Bramha which in itself has originated from Akshara or the everlasting. Therefore the all-pervading Bramha is seated in the Sacrifice. He who does not follow the rotation of this wheel, on account of his attachment to the senses, is verily a sinner and his life is useless."

The whole passage is simple and plain enough to the modern Pandit and therefore to the critic also, for their respective and recognised purposes. When did Prajapati create man along with sacrifice and what does all this mean? The critic declares the whole of it as meaningless nonsense, and the venerable Pandit argues, it is said so. What is this Yegna after all? It is the sacrifice of one or more sheep by a vegetarian Bramhin, according to the requirements of the various Yegnas as prescribed in the Sastras and interpreted by Dikshits who are experts in this slaughtering ceremony. But how could this butchering produce rain? Indra, feeling highly elated at the taste of the roasted mutton, orders the clouds residing in his country, to shower water on the surface of the earth. Is this not all, old-world simplicity, asks the critic, originating from the absence of knowledge of the western physical sciences? No, it is not so, there is certainly some occultism in it. The roasted mutton passes through the ethereal plane, by the force of the Dikshit's electric current, and Indra from above agitates the clouds, which by a process of Darwin's evolution develop the rain and make it fall upon the Sacrificial ground. The effect of course is somewhat similar to the scientific one produced by the reservation of forests in modern days. The current century in which we live is extremely lucky therefore in possessing a combination of occultisms, reserved forests and slaughter houses in various parts of India.
Karma and Yegna are further explained in the next Adhyaya which may therefore be noticed immediately.

**ADHYAYA IV.**

**GNANA-VIBHAGA-YOGA.**

This Adhyaya deals with Gnana-Vibhaga-Yoga known also as Karma-Yoga and Gnana-Karma-Sanyasa-Yoga. Karma and Yegna are explained as follows.

कि कर्म किमकर्मेऽति कर्योऽप्यत्र मोहिता: 
तत्ते कर्म प्रवश्यामि यज्ञात्ता मोक्षसेत्सुभुमान। 
कर्मणो हृष्यो चोद्वश्यो च विकर्मणः 
अकर्मणथ चोद्वश्यो च गहना कर्मणो गति। 
कर्मण्यकर्म च पश्चेकर्मणिः च कर्म यः 
स वुद्धिमानमुनयेपु स युक्तः कुलकर्महः 
निराशीयत्विचात्तमा अशुभवर्तियमः 
शारीरं केवलं कर्म कुर्वन्नाप्रोति किलिभ्रमम् 
गतसङ्क्षेपण मुक्तस्य ज्ञानस्थितितत्तस: 
यज्ञाचारत: कर्म समर्थ प्रविद्धे: 
श्रद्धार्पण श्रद्धाविशेषामाश्रद्धणा हुतम् 
श्रद्धाव ते नाम गन्तव्यं श्रद्धकर्मसमाप्तिः 
दैवतायारयो योगिनः पर्युपासते 
श्रद्धाकार्या: यां यज्ञनवोपजति।
"Even the learned are apt to misunderstand Karma and Akarma. I shall clearly tell you what they are, knowing which will free you from sins. The real gist of Karma, Akarma and Vikarma requires to be properly understood, as it is difficult to distinguish between them. He that perceives Akarma while at his Karma and feels the Karma while in his Akarma, is a wise man and a Yogi who has virtually done all Karmas. He who devoid of desire and with controlled mind, does Karmas merely for the preservation of the body, does not thereby acquire any sin. The Karma done for the sake of Yegna by one who is devoid of attachment and is intent upon Gana, vanishes in its effect. He attains to the state of Bramhan who performs the Yegna with the intellectual perception that the sacrificial fire, the
material offered and the act of offering, are not different from Bramhan itself. Some Yogis adore the Devas by their Yegna and others the Bramhan itself directly. Some people perform Yegna by merging the objects of sense in their respective senses, others by restraining the senses themselves. Some people again perform Yegna by sacrificing the functions of the senses in the Yogic fire of Gnaana, others sacrifice the functions of Prana in the same fire. The Yegnas are of various kinds. Giving charity and at the holy baths; performing tapas; practice of Yoga; study of the Vedas and Gnaana-sastras; merging the functions of Prana in Apana, Apana in Prana and of Prana in Prana itself; practice of Kumbhaka; all these are Yegnas and those who understand and practise them get rid of their sins. In this manner, various Yegnas have originated from the face of Bramha and they have virtually originated from Karma. Gnaana-Yegna is superior to Drevya-Yegna performed with the help of money, because all Karmas end in Gnaana. There is nothing holier than Gnaana which attends the Yogi of its own accord in due course, when Yoga is practised."

Karma is what is ordained, Vikarma is prohibited and Akarma is the absence of Karma. The discrimination between Karma and Akarma here explained is a highly philosophical and technical matter relating to the text in question.

In all human Karmas or actions, the existing idea that I am doing or the self or Atma is doing, is a blunder, the Atman being virtually actionless or Akarma. To understand this, is to perceive Akarma in Karma; which means that in performing all religious Karmas, the true nature of Atman as beyond Karma, should be clearly kept in view.
Again one's own state of Akarma, meaning inaction, in which the idea that I am sitting quiet, is, in itself a Karma, and not the real state of Atman which is always Akarma. To perceive one's own bondage of Karma even in the state of indifference is meant by seeing Karma in Akarma. The gist of the whole explanation is, that no performance of religious Karmas would be recognised within the sacred sphere of Gita, unless the act performed could be proved to have been done with the knowledge of the discrimination pointed out. The Yegnas are also classified into, material and mental and the former is declared far inferior to the latter.

श्रेयान् वन्यमयायाभात् ज्ञानयज्ञ: परंतप ||

The superior Yegnas are enumerated as representing varieties of Pranayama, Tapas and Gnana. Gnana is also explained as capable of being secured by the steady practice of Yoga.

तस्यवर्योगसृसिद्धः कालेनात्मविनद्द्वत ||

All the Yegnas above described are prescribed with the express object of subduing and controlling the senses and the mind. Their descriptions as found in the text certainly preclude the possibility of establishing the current interpretations of the contents of the Gita as historical, political or social.

The Yegnas are here explained as created by Prajapati and originated from Karma. Karma originated from Bramha who originated from Akshara or the Eternal.

सहयज्ञः प्रजा: सूर्या पुरुषावाच प्रजापति: ||
वज्ञात्वत्विपरेण्यो यज्ञा कर्मसमुद्रः ||
कर्म प्रभोत्मवं विद्विः ब्रह्माक्षरसमुत्सवम् ||

Who is Prajapati and who is Bramha here? If they represent one and the same personality as the Pandit is sure
to interpret, why should Yegna proceed from the one and Karma from the other? All these terms are highly sacred, philosophical and technical, which the modern interpreters are unauthorised to caricature as they please. Karma here described as originating from Bramha alludes to the divine evolution explained in all the Puranas and Itihasas alike. The Yegna originating from Prajapati, similarly refers to the involutionary process of Yoga prescribed for the purpose of perceiving this divine evolution, whose main and only object is the attainment of salvation by the complete destruction of all the gross and vulgar desires of man. We have been told that the Devas are pleased by this Yegna and that they bless us in return.

देवानु भावयते तने देवा भावयत्तु हः।
परस्परं भावयत: भैरव: परभवाप्सवह॥

The real significance of the Devas in our religious literature has been clearly explained on various occasions in this essay. Vide page 217 Volume II.

सतं देवगुणं विधानितावास्मु गुणी।
सतं मनोत्स्व सदित्वं इवमिशाधिता: ॥
तपोवाकस्मिनं देवश्वस्थानमुरैस्तम: ॥

"The nature of the Devas is Satwic and that of the Asuras is Rajasic and Tamasic. The former tends to the progress of Tapas and the latter to its obstruction. The Satwic Mind and Intellect are known as Devas."

Tapas here referred to is also clearly defined as that which produces light or knowledge, and it has to be secured by the annihilation of Rajas and Tamas, that is by the destruction of the Asuras.

प्रकाशस्तपसो ज्ञानं लोके संशयदिति तप: ।
रजस्तमोंग्रं शतकमं तपस्तस्तस्तवक्षणम्॥
It is earnestly hoped that the following passages already quoted and explained in this essay will fully corroborate the interpretation here given for the text under reference. Let us examine the terms Prajapati and Bramha. Vide page 222 Volume I.

"The Atma divided itself into four parts, three parts of which remained in the pure Akasa. The remaining quarter known as Anirudha originated Prakriti for the purpose of creating the Jagat. This Srishti-Yegna must be understood as explaining the way for emancipation by the union of Jivatma and Paramatma. In whatever form the Bramhan is worshipped, the devotee attains that form, therefore Bramhan should be worshipped as the Purusha by meditating that the self is Bramhan."

The Purusha here refers to the Virat or Prajapati and the Srishti-Yegna alludes to the process of worshipping Him. Vide page 55 Volume II.
"The Parom-bramhan is eternal and without form. It has however three forms, namely Nishkala, Sakala and Sakala-nishkala. That which is true knowledge and bliss is Nishkala. But that which is combined with Maya is called Maheswara and Sakala-nishkala. It is this form that by tapas and knowledge desired for the creation of Prejas."

This Sakala-nishkala represents the Sabda-bramhan, Bramha and the Vedas. This is often explained throughout this essay. Vide pages 56 & 57, Volume II.

महदावं विशेषान्तं यदा संयाते संक्षयं
प्राकृत: प्रतिसर्गों यो चतुर्भुजे काळिन्तकः।

कृमपुराणम् ॥

सत्त्व्यथं सर्वेऽत्वानं लोकस्योत्पत्तिकरणम्
योगिनापकाराय स्वेढया चिन्वते नित:।
निष्कं तत्तत्त्वयुक्तं सकलं मूर्तिरितित।

सकलं निष्कलं चैव प्रभावासि कृत्तितम् ॥

वातुल्युद्य गरामम् ॥

"The destruction of the Tatwas from the Mahat to the gross elements, is called Prakriti's Preti-Sarga, by those who meditate upon Time."

"Nishkala is the Tatwa, Sakala is the Murti or form and Sakala-nishkala is the Prebhava or glory. Siva of his own accord creates all the Tatwas and originates their Lokas for the use of the Yogis."

The created objects here are the Tatwas and their regions are the Lokas. Both of them are also reserved for the exclusive use of the Yogis and of none else. The Yogis utilize them for their benefit by meditating upon the Sakala-nishkala, Prebhava or glory underlying the Tatwas and their Lokas. These allude to the very same geographical
descriptions furnished by Sanjaya to Dhritarashtra in his introduction to the Bhagavat-Gita.

"The subtle elements are everywhere. They are immeasurable and represent the glories of God. Being unimaginable, they cannot be speculated upon. As I have studied, I have described to you the creation of the Jagat, according to the Sastras correctly. Therefore rest in peace. If one listens to this geographical description which has to be observed and practised by the mind, he becomes a great monarch, accomplished in his desires and respected by the wise."

Again, the Gita has been already noticed as constituting the body of Maheswara who is also described as ever practising the Gita.

The five Murtis or forms of Eswara explained below technically represent the glories of God under reference, prescribed in the Gita as suited for meditation by the Yogi, Vide pages 375 and 376 Volume I.
“Siva as the material and efficient causes of the universe has five forms called Pancha-bramha. The first is Kshetregna, the enjoyer of everything coming under Prakriti. The second is Tatpurusha representing Prakriti itself. The third is Aghorá representing Budhi as developed by the eight Angas of Yoga. The fourth is Vamadeva referring to the all-pervading Ahamkara. The fifth is Sadyojata referring to the Mind. Siva is the internal Lord of all, in the forms of Pragna, Tyjasa and Viswa, the divine bases for the three states of sleeping, dreaming and waking.”

The Budhi or intellect referred to in our religious literature, is here clearly explained as the intellect developed by the eight Angas of Yoga, and technically named Aghora.
This is the very same idea expressed in the Gita in the verses already quoted.

दूरेण घरवरं कर्म बुद्धियोगादनन्दयः
बुद्धियो शरणमन्निवच्छ कृपणः: परमहेतवः।
बुद्धियुक्तो जहातांहु उभे सुखतुष्टते ॥

We have also found in our enquiry that the properly trained Satwic Intellect and Mind represent the Devas.

सत्यं मनस्तथा बुद्धिदेवा इत्यभिवचितां ॥

We may now safely conclude that the whole process of Yoga dealt with in the Gita is highly intellectual and philosophical. But we have yet to see the real significance of Parjanya, Anna and the Bhutas as well as of the help rendered to mankind in return by the Devas.

देवानूणां मायातानेन ते देवा मायायन्तु वः।
परस्परं मायायत: भ्रेय: परस्पराभासः।
अब्ध्रवन्ति भूतानि पर्जन्याद्वित्तसम्भवः।
यज्ञाध्वरति पर्जन्यो यज्ञ: कर्मसमुद्रवः ॥

We have noticed in detail just now the real import of the technical terms Yegna and Karma, and it would be an imposition to go over them again. The technical terms are often used with double advantage in the Puranic style of treatment. Parjanya means Vishnu or all-pervading and Anna is the Avyakrita the divine seed or basis for all creation. The Bhutas are the subtle-elements which are hitherto explained as the glories of God. Taking the above definitions as the correct explanations of the technical terms used in the Gita, we have to find out the true import of the statement that the Devas bless mankind in return for their adoration. How the Devas directly interfere with man is clearly explained in the following couplet from Santi-Parva.
"Whomsoever the Devas are pleased to help, they
bless him with intellectual capacity to help himself, but
they do not tend on him like a cow-herd carrying stick in
hand."

We are now certainly in a position to judge for our-
selves, the true aim and object of the valuable instructions
bequeathed to us by our venerable forefathers through the
sacred Bhagavat-Gita. No doubt they are not intended for
the lowest in the scale of devotion, but they are of immense
value to those who are sufficiently qualified to utilize them.
All pretensions to the required qualification are however
only deceptive, and many a fashionable professional Vedanti,
Yogi or Sanyasi that we too often meet with at present,
will probably have to be peremptorily excluded from the
sacred precincts of the Bhagavat-Gita. Similarly, every
explorer of the Heavenly regions of Indra by the convenient
process of sheep-slaughter and wine-drinking will have to
be refused admission. It may be safely inferred, from the
enquiries hitherto made in the proper method and in the
proper direction, that the sacred religious texts we possess,
and on which we entirely depend for the salvation of our
little and miserable existence, could never mislead or mis-
direct us in the manner they are hopelessly presented to us.
The sharper and more effective the implement, the greater
the danger in its use in incompetent hands. All the pitiable
perversions of our sacred and scientific religion, we un-
fortunately come across in modern days, originate but from
the inherent defects of the incompetent and the worthless
dregs of society in the land.
ADHYAYA V.

KARMA-SANYASA-YOGA.

This Adhyaya treats of Karma-Sanyasa-Yoga as opposed to Karma-Yoga described in the previous Adhyaya. The following important points should be clearly remembered with a view to understand the contents of this Adhyaya correctly.

1. Karma-Yoga has been explained as virtually representing an Intellectual process of Yoga in the performance of ordained Karmas accompanied by the meditation of the glories of Bramhan displayed in its divine evolution. अर्कम्यकर्म: पद्येत् । Bramhan should therefore be understood and kept in view as Akarma or beyond Karma, if the ordained Karma performed should be recognised as Karma-Yoga; also,

2. अर्कम्यन्तिकर्म: । It must be clearly remembered that Akarma or not doing the ordained Karma or even sitting quiet is still Karma; that is, such indifference falls only within the sphere of human Karmas or acts and does not therefore constitute any useful religious Karma, much less Karma-Yoga.

3. Taking the above two vital points into consideration, this Adhyaya explains how the relinquishment of ordained
Karmas, instead of becoming useless indifference, could be converted into a valuable and superior process of Yoga known as Karma-Sanyasa-Yoga.

Having hitherto explained the general distinctions of Sankhya, Yoga and Karma, their various degrees and grades of difference as well as their mutual agreements and disagreements are now noticed in the text.

सांप्लयोगः प्रथमाला: प्रवद्वति न पण्डिता:।
एकमप्यारस्यत: सम्प्लयोग्योर्विन्देऽपलम्।
यत्सांप्लयेयः प्राप्तेऽस्थानं तयोग्यारथिर्गत:।
एक सांप्लयं न योगं त यः पद्यति स पद्यति।
सन्यासस्तु महाबाहो द्व:भमांतुमयोगतः।
योगयुक्तो मूनिब्रह्म न चिरेनाधिकारति।।

"Sankhya and Yoga are considered as different only by the unwise, but not by the wise. He who practises one of them properly attains the results of both. The state attained by Sankhya is the same attained by Yoga. He who perceives that Sankhya and Yoga are the same, perceives correctly. It is difficult to practise Sanyasa without being established in Yoga. But the Muni who is established in Yoga soon attains the Brahman."

We cannot pass over these verses without a clear idea of the points explained. Karma-Sanyasa-Yoga and Karma-Yoga are here mentioned as meaning exactly Sankhya and Yoga respectively, Sanyasa referring to Sankhya-Gnana and Yoga referring to Karma-Yoga. Although Sankhya and Yoga are explained here as one and the same, viewing them in reference to the ultimate result to be attained, the processes are no doubt distinct. Sankhya is also specially noticed as unsuited to those who are not previously qualified by the practice of Yoga."
The word Sanyasa here directly refers to the meditation of Bramhan.

It is also used to denote relinquishment of Karmas in verse 4 Adhyaya III.

The meaning of Karma-Sanyasa as applied in the Gita is explained below.

"He who has controlled the senses, relinquishing all Karmas by the force of his mind, rests comfortably in peace
within the physical body provided with nine doors, without doing or causing to do any acts by the body. The Atma does not create Karmas of any sort, does not want them to be done, nor does it establish any relations between the Karmas and the doing of them. All this is the work of Prakriti or Avidya. The Lord does not accept the good or evil effects of Karma. Gnan is veiled by Agnana and the poor mortals are thereby deluded; but when by the help of the former, the latter is destroyed, the true Gnan like the sun discloses the real form of the Para-bramhan. Those who always rely on the Bramhan, meditate on it, rest in it and depend on it, secure the complete destruction of sins and attain to the highest stage from which there is no return. The Yogi who feels contented and happy in his enjoyment of the internal light, attains to the stage of Bramhan by emancipation here. The Muni, who always keeps aloof from external sensations, equalizes the breaths, controls the senses, mind and intellect, and meditates upon the spot between the brows, has practically secured liberation here."

The main ideas intended to be conveyed in this Adhyaya are, that Karma-Sanyasa is the same as Sankhya being higher than Karma-Yoga, and that it does not virtually consist in the mere absence of Karmas. We are frequently reminded of the possible mistake of omitting the performance of ordained Karmas which are prescribed for the purification of the heart of man and thereby for securing the necessary qualification for the practice of Yoga. It is just these very important matters that are now-a-days misunderstood by the so-called professional Vedantis, who virtually occupy the region of the irreligious and the hypocrite. Through fear for them, the Gita often repeats the warning that mere relinquishment of ordained Karmas through
ignorance, indifference or infidelity; is no respectable philosophy or morality, and that the propagators of such disgraceful theories deserve, under no circumstances to be trusted by mankind.

बाल्विक: स्वागतरसुखानि कऽकपामाङ्क्रे धितंरमेसा
काराणापि द्विविधिः जलनिधिे गर्जेन विद्वामयसि।
एवते यदि पारसकन्ति छेल स्वागतरसुखानि हितमिश्रिे
कि कर्तारिे तदा न वेदिे तरकिे: त्वैरेव दुःखेषिे।

ADHYAYA VI.

DHYANA-YOGA.

This Adhyaya on Dhyana-Yoga treats of the real practice of Yoga taught in the Bhagavat-Gita, the previous Adhyayas explaining Karma, Yoga, Sankhya and Sanyasa being only introductory instructions on the subject. A Yogi is defined in the following verses.

अनाश्रित: कर्मसंपाक्य कर्म करोति यः।
स सन्यासी च योगी चेन न निर्मित्वेतरविश्वः।
तं सन्यासान्ति श्राहोरेण तं विद्विद्ववापः।
न इत्यस्तसप्रेम्योगी भवति कहन।
आह्मश्यास्मुक्त्यें गर्जेन कर्मार्मणसुचये।
योगाहस्यतस्त्वेऽव शमः कारणसुचये।
यदा हि नेन्द्रियाधितु न कर्मस्ववुष्ट्ये।
सर्वस्पृहास्त्रस्यायानि योगार्हस्तदेवाये।

"He who performs ordained Karmas without wishing for their fruits is a Sanyasi as also a Yogi, but not he that has forsaken the sacred fire and the ordained Karmas.
Sanyasa or relinquishing desires is the same as Yoga, because, unless the desire for the fruits of Karmas is relinquished, none can hope to become a Yogi. He who has not secured the control of the senses, should practise Karma-Yoga before he could take to this Dhyana-Yoga. But one who has secured the control of the senses is fit to take up this Dhyana-Yoga. He who has lost all attachment to the objects of sense and to the Karmas in general, by having already relinquished all his thoughts, is called a Yogarudha or one established in Yoga."

The method prescribed for the practice of this Dhyana-Yoga is explained below.

योगी युक्तः सततमाध्यां रहस्य स्थितः ।
एकाकी यताचित्तता निराशीरपरित्र: ।
श्रीचै देवेश प्रतिमाण्य स्थिरमासनमाध्यां ।
नायुद्धितं नातिनीचं चेताजिनकुसोतरम् ।
तत्रधारम मनः कृत्वा यताचेतनित्रियकिवः ।
वयविस्थाते युङ्यायोगमाध्या विशुद्येः ।
समं कायसःरोधां धारायतस्य स्थिरः ।
सम्प्रेक्ष्यात नासिकां सं दिर्यावनवलोकयने ।
प्रायः न विदमेव बिनत्मां नारिष्टे स्थितः ।
मनः संयम्य मच्छितो युक्तासीत मतपरः ।
युक्तः सदायां योगी नियतमानसः ।
शान्ति निर्वाचपरमां मतस्तथाभिविष्टी ।
नायुक्ततस्तु योगोपि न वैकान्तमनवषत: ।
न चात्मस्वप्रसङ्गीयस्य जामतो नैव चांदः ।
सुरामायनिन्ति चततः कुद्रियायमतीनदिरमू ।
वेति यत्र न चाचार्यें स्थितमपत्ति ततः ।
तं विषाद दुःखसङ्करागदियों योगसंहितम् ॥
स निघितेन योक्तवायो योगोद्वितिवेन्द्रसता ।
“Sitting alone in a solitary place, controlling body and mind, and leaving all desires and things, the Yogi should always take to the practice of Yoga. In a holy place, his seat should be provided with Kusa grass, skin and cloth placed one over the other, neither very high nor very low. Thus seated, the Yogi concentrating his mind and controlling the senses, should begin his practice for the purification of his Atma. Keeping the body, head and neck erect, remaining chaste and in peace of mind, devoid of fear, and looking at the tip of the nose without looking any where else, he should meditate upon me. Thus steadily practising, the Yogi attains my region of peace and salvation. The Yogi should stick on to regulated food and regulated sleep. They should not be too little or too much. The highest bliss, which is far above the region of the senses and could be enjoyed by the Intellect alone, and which removes all the possible miseries accruing from external objects, is technically called Yoga; and this Yoga should be practised with firmness and purity of mind. Driving away all the desires originating from imagination and controlling the senses, the Yogi should concentrate his thought upon the Atma with the determined belief that everything is Atman. Thus, he should without any other thoughts, gradually grow steady..."
in the practice of Yoga. Whenever the mind wanders far from the meditation of the Atman, it should be brought back and placed under control. Thus practising Yoga, the sinless Yogi enjoys the highest bliss."

In the above process of Dhyana-Yoga, meditation at the tip of the nose is prescribed.

सम्प्रेक्ष्य नासिकायं स्थं दिशाधानवलोकयन।

The real significance of this has been already noticed in page 118 Volume I.

दृष्टि ज्ञानमयी कुत्वा पर्वेत् ब्रह्ममयं जगत्।
सा दृष्टि: परमोदारा न नासाध्यावलोकिनी।
दृष्टिदृशीन्द्रयानि विरमो यत्र वा भवेत्।
दृष्टिस्त्रृत्रां कर्तव्या न नासाध्यावलोकिनी।

"See through the instrument of Gna the Jagat made up of Bramhan, and keep the sight steady at the spot where the ideas of knower, known and knowing entirely vanish."

The description of this scientific Dhyana-Yoga, explaining in detail the items that tend to help or thwart its practice, and suggesting the necessary means of overcoming all incidental obstructions and difficulties, is exactly what is furnished in the Bhagavat-Gita as well as in the Maha-Bharata in the usual Puranic style. The difficulty of practising this Yoga by subduing the mind being complained against by Arjuna, Sri-Krishna gives the following instructions.

असंख्यं महावाहो मनो हृदिन्द्रियं चलम्।
अभ्यासेन तु कौन्तेय वैराग्येन च गृहिते।
असंख्यतापना योगो दुःध्राप इति म मति।
वस्त्रापना तु यत्तां श्रव्योत्सद्वादृतमाय।
"The mind is doubtless too powerful and fickle to be easily controlled, but it may be subdued by the practice of concentration and by the destruction of its objective tendencies. Without taking to these means, the practice of Yoga is extremely difficult."

The elaborate descriptions of the great fighting between the Pandavas and the Kurus in the Maha-Bharata war, virtually depict the internal warfare to be undergone for the purpose of securing success in this Dhyana-Yoga. Arjuna having expressed his doubts as to the future prospects of a Yogi who dies before completely accomplishing the practice of this Dhyana-Yoga, Sri-Krishna gives the following reply.

पार्थ नैवे ह नामुद्र विनाशस्तस्य विचये।
नही कल्याणकुकार्तिरुगृहिति तत्त गदति।
प्राप्य पुण्यक्क्रमं लोकानुषिवा शास्ती: समा।
शुचीनां श्रीमती: गेहे योगस्रयोवासिजायते।
अथवा योगिनामेव कुले भवति धीमताम्।
एतदु दुर्भिमतं लोके जनम यदिश्रम्।
तत्र तं बुद्धिसंयोगं सम्बन्धं पाॅर्बंनेदिक्षम्।
यतेत च ततो भूयः संसिद्धी कुर्णन्दन।
पूर्वभासेन तेनेव हियते खकशोपि सः।
जिष्ठामुर्विप्रि योगस्य दाह्वधारातिवत्तिते।
प्रयालायत्मानस्तु योगी संदुष्यककिल्विषयः।
अनेकजग्नसंसिद्धस्तो यति परां गतिमेः।
तत्रित्वस्यस्वित्विक्यो योगी ज्ञानिभोविपि मातोस्वित्विकः।
करणिम्याभाषिको योगी तस्मायोगी महार्जन।

"A Yogi is never at a loss, here or in the other world for his practice of Yoga though incomplete, because no good work is ever productive of bad results. He attains to the worlds reserved for those performing good Karmas, and
after enjoying them for long years, takes birth in the families of the religious and the great. Or, he takes birth in the families of the great and wise Yogis themselves, which is of course a matter of rare occurrence. There, influenced by his previous vasanas, he works better than before for securing final emancipation. He is naturally led by the tendency of his previous work to the completion of Yoga and soon passes beyond the region of the Sabda-bramhan. This Yogi, destroying his sins by constant effort, and progressing in his practice through his repeated births, surely attains the ultimate goal. He is by far superior to the literary Pandits and to those who perform penance and ordained Karmas. Therefore, O, Arjuna, qualify yourself as a Yogi.”

The practice of this Dhyana-Yoga to whatsoever extent, is explained here as productive of more valuable and important results than even the performance of ordained Karmas. The yogi is said, in course of time to pass beyond the region of Sabda-bramhan, or Purana-purusha, Sakalanishkala, Bramha-Kshetra explained all along as the divine basis dealt with in the Puranas and the Itihasas.

The death of the Yogi before the completion of his Yoga here described, alludes exactly to the death of the warrior in the field of Kuru-Kshetra, referred to in Bhishma’s address to the chiefs assembled, as already noticed.
The word Aya here as previously explained, clearly points to the practice of the Yoga under reference. These are serious and important scientific matters whose worth cannot be ignored. The scientific value of the subject which is of the highest importance to mankind in general, must be proved or disproved only by competent authorities in a convincing and scientific manner. It will not therefore brook the modern method of summary disposal. Whatever might be the recognised qualifications and capacities of the modern interpreters, the ultimate result of their elucidations is absolutely useless for our religious purposes, for which and for which alone, the sacred texts are handed over to us by our venerable forefathers.

कि ते नन्दतया किमुक्ततया किं वा चनछायया
किं वा पवित्रलीठया किसमया बाशोकपुष्पयिया ।
यत्तवमूलनिपयण्यस्तिनपथिकस्तोऽः स्तुवथनवं
न स्वायै नृदृश्ये स्वाति फलावयाकण्ठमूलुचितः ॥

ADHYAYA VII.

VIGNANA-YOGA.

This Adhyaya treats of Vignon-Yoga or Gnan-Vignana-Yoga. It describes the exact nature of the divine object to be meditated upon in the practice of the Dhyana-Yoga explained in the previous Adhyaya. The contents of this Adhyaya cannot therefore be carelessly explained as at present, by giving out some vague expressions of philosophy or religion ordinarily used by the common folk. The description furnished in it, definitely explains and limits the exact scope and extent of the Bhagavat-Gita as a technical subject imbedded in the great Epic. The modern Pandit's
trickery in explaining all the unknown religious texts in the vaguest terms as pertaining to the Great God, and all the similarly unheard of scientific philosophy as speaking of one great Bramhan, will hardly serve any useful purpose here, although it might succeed to some extent in concealing his utter ignorance of the subject from the view of the poor innocent people.

The technical description of the divine basis for meditation in the Dhyana-Yoga is given below.

भूमिराजपोड़ली वायुः सं मनो बुद्दिरेव च ।
अहंहार इतीयं भिः मन्त्र प्रकृतिरस्थि ।
अप्रेयामितस्तव्यं प्रकृतिः विंश्चि म परामृ ।
जीवभूतां महावाहो यथेऽ धार्यं जगत् ।
एतशोन्नीति भूतानि सर्वाणीत्युपदार्य ।
अहं क्रत्रस्य जगत् प्रभवः प्रख्यस्तथा ।
मतः परतर्न नान्यतिविद्वस्ति भनन्तयः ।
मध्ये सर्वमिदं प्रोत्सृद्दे मणिगणणं इव ॥

"The five subtle elements, Manas, Budhi and Ahankara are the eight ingredients of my lower Prakriti called Apara, which is far inferior to my higher Prakriti called Para which is the life-giving principle and the support of all. Everything in this universe has originated from me through the combination of these two Prakritis. I am therefore the source of all creation and destruction. There is nothing greater than me and everything depends on me like beads on a string."

The two aspects of Prakriti, as attached to and belonging to the Lord are here described. How they are actually distinguished and how they are described in the Puranic style shall soon be noticed after examining their explanation furnished in the text itself. The following verses specify
the divine nature underlying the various ingredients constituting the Prakritis.

रसोइमण्डु कौतेय प्रभासिन शशिमूर्यः।
प्रणवः सर्वेधेशु शब्दः ले पौर्णं न्युः।
पुष्पो गन्धः प्रकट्वयं च तेजस्वास्मि विभावती।
जीवनं सर्वभूतेषु तपस्वास्मि तपतिंयः।
वीजः मां सर्वभूतानां विद्वेप्य सनातनम्।
बुद्धिश्वेत्वमतामस्मि तेजस्वेजस्विनासमहम्।
बलं बलवातामस्मि कामरागविवतित्वम्।
धर्माविहृतो भूतेषु कामोस्मि भरतपंभ।
ये चैव सालिका भावा राजसाहस्तानमसाध ये।
मतै एवेति तान्विन्धि न त्वहं तेत्रु ते माथि॥

' I am, the essence of the subtle element called water, the lustre in the sun and moon, the Pranava in the Vedas, sound in the subtle element called Akasa, as well as the soul in man. Similarly, the fragrance in the subtle element called Prithivi, brightness in the subtle element called Agai, life and the ever originating power in all creatures, tapas in all ascetics, the discriminative power in Budhi, splendour in all splendid creatures, dexterity free from desire and attachment in the dexterous, eagerness which is not opposed to Dharma, all these belong to my nature. Again, all the Satwic, Rajasic and Tamasic tendencies originating from the previous acts of individuals, pertain to me and are under my control, but I am not subject to their influence.'

We have here a very clear and elaborate auto-biography of Sri-Krishna as Yogeswara, or Lord of the Yoga preached in the sacred Bhagavat-Gita. No varieties of interpreters of any period, past, present or future, are therefore privileged to interfere with it according to their caprices or prejudices. It must be particularly remembered here that
the elements and other items referred to are not gross but subtle. The excellent essences in them are here described as the Lord’s glories. They virtually represent the Tatwoms of the Saguna-bramhan, the Bramha-Kshetrom or the form of the formless, explained all-through in the Puranas and the Itihasas. Meditation of these glories in their purest form is the main, technical and scientific subject, dealt with in the Bhagavat-Gita treating of Dhyana-Yoga. It is exactly the subject explained in the whole of the Maha-Bharata, in the recognised Puranic style, furnishing definite and detailed instructions for the practical religious advancement in the direction pointed out in the Gita. Thus the Maha-Bharata is not at all different from the Gita, nor the Gita separate from the great Epic. The sacred Gita describes that portion of the religious and Yogic work prescribed for a human being, whose exact qualifications for the particular process are clearly defined as those attributed to the character named Arjuna. The very same ideas and instructions are explained in the Maha Bharata, which therefore virtually contains not a bit of historical matter connected with the British or ancient India. Where is the sacred subtle Bhumi specified in the Maha-Bharata as the seat of the great war and the same Prithivi clearly pointed out in this Adhyaya as the glory of the Lord?

Where again is the Indian Peninsula, a small strip of land on the surface of this gross earthly globe, which is now
ingeniously identified with the above highly scientific fact? No reasonable being could ever be induced to conceive or acknowledge the possibility of deriving any useful instructions pertaining to Political science or Ethical philosophy, from this gross misinterpretation, in spite of the very same irrelevant matters preached in modern times, with a view to conceal the innocent ignorance of the true character of the main topic in the literature in question. The current absurd misinterpretation, however, furnishes the best means of comparing the high intellectual development exhibited in the literature with its low deteriorated condition at the present day. It may not be out of place under the present circumstances to reiterate the quotation from page 218 Volume I, giving a Puranic description of the Lord's glories here mentioned, couched as it is in the form of a divine geography.

तद्वयात्समसमृतो राधाकृष्णा: सनातनः।
एकमूर्ति द्वयोरं राधाकृष्णो बुद्धिस्मृतः।
सहस्रयुगपत्थनं बलेये परसं तपः।
तदा स च द्विव जातो राधा कृष्ण: प्रथ्यक्ष प्रथ्यक्षः।
सहस्रयुगपत्थनं तेषुपुस्ती परं तपः।
तथोरहस्तसमुद्रता ज्ञेयैव तत्तमानाशिनी।
तत्ज्ञेयमयाभि: समुहतं दिव्यं वृन्दावनं शुभम्।
एकविनाश्यक्तयो योजने योजने स्मृतः।
दिव्यं वृन्दावनं जातं चतुरश्रीतिसम्मिलते।
कृष्णायामः महाभारतं तद्विनं शुभं सुधारेऽग्रहं।
इन्द्रियप्रकृतीमां च दसानां ग्रामं तहं।
गोकुलं बायरं नान्दं भाषां भाषां माधुर्यं तथा।
वसं वासुकं मानवं अभिन्नं गार्थं गार्थं क्रमात।
माछामुत्तदयाम्भस्त्र प्रकृतिभयं: समुद्धम।
तथा दशावनं रघुं तेषां नामानि में श्रवं।
From the eternal entity, Radha-Krishna originated who after performing tapas for a thousand Yugas, divided himself into Radha and Krishna. Both of them then separately performed tapas for a thousand Yugas, and from the bodies of both proceeded a bright light destroying darkness, from which the divine Brindavana originated. 21 Prakritis extending to 4 Yojanas each, make the 84 Yojanas of Brindavana. From the Prakritis of the ten senses, ten villages originated, namely Gokula, Varshabha, Nanda, Bhandira, Mathura, Vreja, Yamuna, Manya, Sreyeska and Gowpika. From the Prakritis of the ten elements, ten forests sprung up, namely, Brinda, Gopa, Behula, Madhusringa, Kunja, Vana, Dedhi, Mahakreda, Remya and Venupadma. From the Prakriti of mind, the Govardhana mountain originated.

The above 21 Prakritis represent the divine glories of Radha-Krishna worthy of meditation. They allude to the forms of the formless in the Satwic Maya called Bramha-Kshetrom. There are also 21 corresponding Prakritis, the products of Avidya, which are Puranically described as the Parthivom-Kshetrom or earthly forms which Parasurama has to destroy with his terrible axe. Vide pages 167 and 168 Volume II, Part I.
These two sets of Prakritis represent the two great armies on either side in the well-known battle of Kurukshetra described in the Maha-Bharata. The same terrible battle is explained as Dhyana-Yoga in the sacred Bhagavat-Gita. A classification of the recognised religious devotees is given in this Adhyaya as explained by Sri-Krishna.

चतुर्भिधा भजन्ते मां जना: भुक्तिनोऽजुन ।
आतों जिन्तहर्थार्थी ज्ञानी च भरतर्थम ।
तेषां ज्ञानी निर्जुनक एकमर्थिनिविशिष्यते ।
प्रियो हि ज्ञातनोऽख्येमहि स च मम प्रियः ।
उद्वारा: सर्वं एवेते ज्ञातनिवालमेव मे मतम् ।
आस्थित: स हि युक्ताम मामेवानुजमां गतिम् ।
जरामरणमोक्षाय मामाधित्य यतान्ति ये ।
ते गंद्रा तद्विदुः क्लासमप्याध्य कर्मेचाहिदम् ।
साधिभूतान्विदैव मां साधियाः न वे विदुः ।
प्राच्यपालेष्पि च मां ते विदुर्युक्त्वेतसः ॥

"There are four varieties among my devotees who are religiously great, namely, he who worships me owing to misery, he who wishes to know the real Tatwa of the Lord, he who wishes to obtain happiness here and after death, as well as the Gnani who knows the Tatwa but has yet to experience it. Among them, the Gnani is most dear to me as I am dear to him. In fact he is my own and he is ever trying to reach me. Those who earnestly work by depending on me, to get beyond the miseries of the mortal man, clearly understand the Adhyatmom and all the Karmas. They also know my real nature as comprised of Adhi-bhuta, Adhi-dyva and Adhi-yegna, and know me properly even at their last moments."

There are several technical terms here relevantly connected with the real contents of the Gita, such as, Brahma,
Karma, Adhyatma, Adhi-Bhuta, Adhi-dyva and Adhi-Yegna. Without a correct and scientific knowledge of their significance, the main subject dealt with in the Gita cannot but remain as at present, a vague conglomeration of philosophic inutilities fit only for wasting time or for confounding the ignorant. They are however repeated in the next Adhyaya and may be carefully scrutinised to convince ourselves completely of the insufficiency of the modern interpretation. There is again the serious question unsolved as to why this particular branch of philosophy should be taught by Sri-Krishna and that only to Arjuna, while the subject is virtually one which could very well be handled by any competent professor of Philosophy and lectured to any enlightened audience. Further it is stated in the following first three verses of the fourth Adhyaya, that the Yoga preached in the Gita was originally taught to Vivaswan or sun by Sri-Krishna himself, who taught the same to Manu and Manu to Ikshwaku, and also that it was in the same manner handed down to the Raja-Rishis.

इसे विवस्वते योगे प्रोज्जवानहम्ययम् ।
विवस्वानमनवे प्राह मनुरिष्वाकेमयमध्रवीतः ।
एवं परम्पराप्राप्तास्मिं राज्पुष्यो विड़ुः ।
स कालेनेष्ट महता योगे नढ़: परन्तप ।
स एवं स्वयं मया तेष्वय योग: प्रोक्त: पुरातन: ।
भक्तिस्य में सख्य चेति रहस्य खेतुत्तमम्॥

Has the venerable Pandit or any other enlightened interpreter to offer any understandable explanation for this historical incident, except a practically insulting one by condemning the statement as tantamount to a poetical description usually indulged in by the ancient Hindu authors owing to want of common sense? The subject is indeed of
a high order, and the secret of the present confusion lies in the simple incompetency to handle it in the proper method.

तुझ्या भावार्यांत: समर्थी मनोरथानुष्परवितूः न नीचाः ।
धाराधारा एवं धाराधराणां निदासदासः शमितूः न नयः ॥

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**ADHYAYA VIII.**

**TARAKA-BRAMHA-YOGA.**

This Adhyaya treats of Taraka-Bramha-Yoga, furnishing technical definitions of terms referred to in the last Adhyaya. It clearly limits the scope of the Gita as extending only to the highest form of *Saguna* meditation, and thus proves beyond doubt that it does not apply to the highest stage mentioned in our religious philosophy. The serious mistake in the modern interpretation and its consequent worthlessness as an explanation of the Gita in its technical aspect, will be clearly evident in this Adhyaya. Viewing the Puranic style of treatment in its proper light, the Gita's relation to and position in the great Epic could be easily discovered from the contents of this Adhyaya, in spite of the current ridiculous misinterpretations and unnecessary historical criticisms originating from the simple ignorance of this recognised Puranic method. The following verses give the technical definitions of certain important terms used in the text which are invariably passed over in a very careless manner.

अक्षरं शब्दं परमं स्तम्भावृत्याद्विजेते ।
भूतभावोद्विकरो विसर्गे कर्मसंबंधितः ।
अधिभूतं क्षरो भावः पुरुषबाधितवतः ॥
"Aksharom is the Paramom or Saguna Bramhan. Its Swabhava or character is called Adhyatma. Visarga or relinquishment which leads to the perception of the subtle elements is here technically known as Karma. Adhi-bhuta is my power over the elements which are by nature impermanent. Adhi-dyva is my glory called Hiranyagerbha which guides and directs every individual soul, and hence known as Purusba. Adhi-yegna is the divine basis for worship residing in every body known as Vishnu. He who meditates on my own form at the time of his death, attains my Tatwa. He who meditates on any other divine form
constantly, attains that particular form after his death. Always meditate upon me therefore, directing your mind and Budhi towards me, you shall then attain my region. Reaching me there is no return, but reaching any of the Lokas from Bramha-Loka downwards there is return. The day of Bramha extends to one thousand Yugas and the night also extends to the same period. Those who understand this, understand the difference between day and night. From Avyakta or the sleeping state of Bramha, everything originates at the time of his waking called day, and into Avyakta everything merges when Bramha sleeps which time is known as his night. All the elements evolve during this specified day and involve during the night. There is an eternal Para beyond this Avyakta, which always exists even when all else becomes non-existent. Avyakta is known as Akshara. It is the Paramom goal and my highest region."

Avyakta is Akshara-bramhan and it is the seat of Sri-Krishna reaching which there is no return. It is from this, that everything is said to originate and into which everything merges. One has to return after reaching the Lokas from Bramha-loka downwards. Para is beyond this Avyakta or Akshara. The sphere of Sri-krishna is limited to that of Avyakata or Akshara-bramhan which is described as Paramom meaning Saguna or with form. Vide page 57 Volume II.

\[\text{परं निष्कामित्युक्तं परमं सकलं स्मृतम्} \]
\[\text{परापरं तथा प्रशैचं सकलं निष्कं भेवेत्} \]

Again, Adhi-bhutom is the divine basis of the subtle elements, Adhi-dyvom is the internal Atma called Hiranya-gerbha, and Adhi-Yegna is the divine basis for worship. Sri-Krishna is the combination of all these three. Vide verse 30 previous Adhyaya.
Further, Adhyatma is defined as Swabhava, and Karma as Visarga. These terms have to be properly understood in order to grasp the correct meaning of the whole passage. The Swabhava or character of the Paramom or Saguna-Bramhan is to lead the individual soul inward step by step until it reaches the highest goal. This involutionary nature is technically called Adhyatman; vide Sri-Sankara’s Commentaries.

Visarga or relinquishment is similarly explained as the technical meaning of Karma. विसर्जन: कर्मसंस्कृत: || Here, the Karma is said to cause the origin of the Bhutas.

This plainly means that the relinquishment of all material desires by means of the proper Yognas or Karmas of an involutionary character, leads to the perception of the Bhutas or subtle elements by taking man from the low gross materiality to the higher subtle regions, which have been already explained as representing the glories of God.

Taking the highly scientific and technical definitions of these important terms, we obtain the following definite ideas specially meant to be conveyed by the sacred text.

1. The Para or Purusha is the highest stage in our religious philosophy which is not dealt with in the Gita.

2. The status assigned to Sri-Krishna is Akshara, Avyakta, the divine basis for religious evolution and involution.
3. The involutionary process called Yegna and Karma alludes to the relinquishment of worldly desires, and it leads man gradually to the divine evolutions such as the subtle elements and the higher Tatwas.

Again, we have been noticing that Dhyana-Yoga, the main subject taught in the Gita is known only to the Raja-Rishis.

एवं परमप्रामारसमि राजर्ष्यो विदुः ॥

The term Raja-Rishi is explained in detail in Volume I, pages 478 and 479.

कृत्यं ब्रह्मार्यं: पूर्वं तेऽध्यो देवर्ष्यं: पुनः: ॥
राजर्ष्यं: पुनस्तेऽध्यं: भूषित्रप्रक्षतयायं: ॥
वस्मादप्रतिश्रा तेन ब्राह्मार्यं: स्मृतं: ॥
कृत्यं देवान् वस्मात् ते तस्मादेवर्ष्यं: स्मृतं: ॥
कृत्यं राजनायस्मात् प्रजा राजर्ष्यस्ततं: ॥
श्रीरक्षर्ष्य obstruction स्मृतं ब्राह्मार्यो मतं: ॥
देवलोकप्रतिश्च श्रेयं देवर्ष्यं: श्रुतं: ॥
इंद्रलोकप्रतिश्च सवे राजर्ष्यो मतं: ॥

बायुपुराणम् ॥

"There are three varieties of Rishihood, the Bramha-Rishis being the first. From them the Deva-Rishis originated and from them again the Raja-Rishis. The Bramha-Rishis are so named because they lead to Bramha. The Deva-Rishis lead to the Devas and the Raja-Rishis lead the Prajas by pleasing them. The Bramha-Rishis reside in Bramha-loka, the Deva-Rishis in Deva-loka and the Raja-Rishis in Indra-loka."

मन एवं यात्रा वाक्यता प्राण: प्रजा ॥

Parja technically alludes to Prana or worldly tendencies. That which leads Prana inward through the proper path to the ultimate goal is called a Raja-Rishi who is said to be stationed in the Indra-loka but no where in India.
The ultimate terminus of the practice of Dhyana-Yoga as taught in the Bhagavat-Gita, is therefore the status of a Raja-Rishi, the last class Rishi in the above classification. The Satwic minded Arjuna has not yet reached this stage; he is therefore asked to practise this Yoga and to carry on at the same time the internal warfare against evil passions which obstruct the path of knowledge.

तत्मात्मस्यः कालेघु मामनुसर्ग गुर्ध्व्यः च ॥

The objects for meditation in the Dhyana-Yoga here prescribed, are explained in detail in the following verses from the Garuda-Purana, which would certainly remove all the doubts still lurking in unprejudiced minds.

इदानीं नरदेशस्य भूषण हृदयं खोऽ
व्यवहारिकमेव ज्ञेतो पारमार्थिकम्।
भूवनानि च सर्वाणि प्रवैत्तिकसागराः।
आदिहायामहा: सन्त्वी शरीरे पारमार्थिके।
पारमार्थिकेण हि पुरुषकाण्डो भवन्ति च।
श्रद्धाने ये गुणा: प्राक्तर्त्यस्मिनेष्व संस्थिता:।
तानं ते प्रवक्ष्याभि योगिनां धारणारस्तार्।
येषां भावनया जन्तुमेवत्रैराजहर्षभाक्।
पादावस्तातलं त्रैं पादध्वं विततं तथा।
जातुनो सुतं विद्विद सक्षिप्तेऽभेषे महातर्क।
तत्ततलं सक्षिप्तमूलं गुर्ध्वदैशे रतातलम्।
पातालं करोदस्यं च सम्प्रतीका: प्रत्यक्तिता:।
भूलोकं नाभिस्थितेऽतु भृवलोकं तदूठोके।
सत्तवलोकं हृदये विद्विद कण्ठदेशे महस्तथा।
जनलोकं बच्चदेशे तपोलोकं ललातके।
सत्तवलोकं ब्रह्मरंगे भृवनानि वचनुर्दश।
त्रिकोणे संस्थितो मेहरथकोणे च मन्दर।
दक्षकोणे च कैलासो वामकोणे हिमाच्छ:।
There are two kinds of body for man, one is called Paramartha or real and the other Vyavahara or physical. It is verily in this Paramartha body that the fourteen Bhuvanas making up the Bramhanda, all the planets, the mountains, Dwipas and oceans as well as the six chakras, exist. They are the proper objects of religious meditation for the Yogis, by meditation on which man attains to the form of Virat. The fourteen Bhuvanas named Talom, Vitalom, Sutalom, Maha-talom, Talatalom, Resatalom, Patalom, Bhu, Bhuva, Suva, Maha, Jena, Tapa and Satya are situated in the following localities of the body respectively, namely, under the feet, above the feet, in the knees, in the thighs, in the upper joints of the thighs, in the sexual organs, in the loins, in the naval, above the naval, in the
heart, in the throat, in the face, on the forehead and in the brains. The seven important mountains named Meru, Mandara, Kylasa, Himachala, Nishadha, Gandhamadana and Remana are situated in the heart or Trikona and all round it. The Jemba-dwipa is in the bones, Saka in the marrow, Kusa in the flesh, Krouncha in the tubular vessels, Salmali in the skin, Gomeda in the hair and Pushkarom in the nails. In the urine is the saline ocean, in the milk is the milky ocean, in the phlegm is the ocean of spirituous liquor, in the marrow is the ocean of ghee, in the semen is the ocean of sugarcane juice, in the blood is the ocean of butter milk and in the palate is the ocean of pure water. In the Nada-chakra or brain is the sun, in the Bindu-chakra one angula below it is the moon, in the eyes is Kuja or Mars, in the heart is Budha or Mercury, above the naval is Guru or Jupiter, in the semen is Sukra or Venus, in the naval is Manda or Saturn, in the face is Rahu and in the anus is Ketu."

The fourteen Lokas, the seven mountains, the seven Dwipas, the seven oceans and the nine planets here described are clearly mentioned as belonging to the region of Paramartha or real body and as specially meant for the use of Yogis for religious meditation.

तानहं ते प्रवक्ष्यां थोगिनां धारणास्पदान्

There is enough of religious geography and astronomy treated in the usual Puranic style here to engage the attention of modern Pandits and critics, if they are still inclined to waste their time. We are however more than tired by this time, of complaining against their misguided patronage.

The following verses in this Adhyaya describe the effects of different Yogas after the death of the Yogis concerned.
"I shall explain to you at what time the Yogi dying has or has not to return. Dying during fire, light, day, bright-fortnight and the six months of the Uttarayana, saves from return; and during smoke, night, dark-fortnight and the six months of the Dekshinayana, does not save from return. In the latter case, the Yogi enjoys the fruits of his acts relating to the moon and returns; and in the former case, the Yogi meditating on the Bramhan does not return. The white and the black are thus the two eternal paths for religious devotion reserved for the Yogi, following the one he does not return, but following the other he does return. Therefore, O Arjuna, always practise Yoga."

The above description is doubtless apparently simple and plain to the modern interpreters, like everything else in the text. Does the explanation as a whole exactly refer to the time of Yogi's death? If so, what are the ideas conveyed by specifying the death in fire, smoke or light? In any case, how could such deaths be described as two Getis, Sritis or methods? Is the death of the Yogi at his command or is it a matter of chance? In the latter case, where is the wisdom in mentioning it here as a scientific fact? Evidently,
no definite answers would be forthcoming at present, for these pertinent questions. We are therefore compelled to take to our own unassuming method of interpretation. The technical application of the above divisions of time in our religious literature has been noticed in detail in Volume I on time. Vide page 451.

ऋतवो ब्रह्मणः पुत्र विजेयास्तेमिनिनः ।
मासार्थमासस्थानेनु स्थानिनो ऋतवो मतः ।
स्थानानां व्यतिरिक्तेन श्रेयः स्थानासिमिनिनः ॥

"The Rithus or the six seasons in the year are the sons of Bramha representing the guiding and controlling power over the divisions of time such as months, half-months &c. They should be clearly distinguished as such from the actual divisions of time."

Nothing can be more plainly explained and all respectable commentators of the Gita have noticed the fact. The white and black paths Puranically described in the text allude therefore to the work of the Yogi as guided and not guided by the knowledge of Bramhan. It may safely be presumed here that neither of these paths are therefore meant for the common folk, and that all applications of this portion of the Gita, to social, political or historical matters are simply unwarranted. The necessity to obtain the true knowledge of Bramhan is being gradually insisted upon, in the meditation of the Saguna-Bramhan prescribed for the Yogi in accordance with the sacred Bhagavat-Gita. By the enquiries already made in connection with the Bhagavat-Gita, we may be conveniently assured, that the Puranic descriptions of times, places and personalities thus far observed, are neither irrelevant nor meaningless for the correct interpretation of the text. But as its contents are generally
explained or pretended to be explained at present, the enlightened explanations furnish no definite instructions of a scientific or useful nature; nor do they establish any cogent relation to the subject matter, as found in the Puranic descriptions of places, personalities or times. The available stuff however in the modern market is but an accumulation of incoherent and contradictory materials, by way of praises and abuses, exhortations and denouncements, occultisms and hieroglyphics, historical impossibilities and ethical depravities, all of them invariably excluding the sweet and simple substance that lies enshrined within the sacred region of the immortal Bhagavat-Gita. It is indeed very unfortunate that in spite of the erudition and earnestness of most of the modern enquirers, the peculiar nature of the times and particularly the ignorance of the Puranic style which has long been buried in oblivion, have mostly contributed to the existing misconceptions and bewilderment. But at any rate, we cannot afford to lose all hopes and grow desperate over the present state of affairs.

लाज्यं न चैवं विभूर्देरिकाले धैयोत्तकदाबिद्धतारिमाप्पुरस्यायं।
यथा समुद्रतपः न पोतमः सात्मानिको वाच्ष्टिः तत्तुमेव॥

ADHYAYA IX.

RAJA-GUHYA-YOGA.

This Adhyaya treats of Raja-Guhyya-Yoga or the great secret of the Yoga hitherto preached. It furnishes only some additional explanations on the previous Adhyayas with regard to the meditation of the Saguna-bramhan. Along with the meditation of the glories of this Sabda-bramhan
already explained, the necessity to combine a clear idea that the substratum of these glories is the Bramhan itself is insisted upon in order to reap the full fruits of the practice of the Yoga taught in the Bhagavat-Gita. The instructions here given, still remain therefore, strictly within the scope of the sacred text. The following verses explain how the Saguna-bramhan is in itself the real basis for all its glories hitherto noticed.

राजविषय राजगुणां पवित्रमिद्युत्तमम्।
प्रख्यावगमं चतुर्युसूरं कृतुमायवम्।
मया तत्तमिदं सवैं जगद्वन्द्वस्तुतिना।
मत्स्यानि सर्वभूतानि न चाहं तेष्ववस्थितः।
न च मत्स्यानि भूतानि पथं मै योगमेध्यरम्।
भूतमुक्तं च भूतस्थिः ममाद्य भूतमावनः।
चथासकावश्वितो निलं वायुः सवैः महानं।
तथा संबोधिन भूतानि मत्स्यानीतुष्मारय।
सर्वभूतानि कौन्तेय प्रकृति यान्ति मामिकाम्।
कल्पतुः पुनस्तानि कल्पादि विसंजाम्याहम्।
प्रकृति स्वामवधव्यं विश्वाम्बिम पुनः पुनः।
भूतमात्राममं कृत्रम्बश्च प्रकृतेवेषादे।
न च मां तानि कर्माणि निव्रधान्ति चन्द्रः।
उदासीनवदासीनसत्कं तेषु कस्मसु।
मयाध्यक्षण प्रकृति: सूयते सचराचरम्।
हेतुनात्तेन कौन्तेय जगान्तुपरिवर्तिते॥

"This Bramha-vidya is a highly secret and sacred knowledge of the Self. It is experienced by the self, convenient to practise and never waning. The whole universe is filled with my Avyakta form and rests in the same. But I am not seated in the objects making up the universe. None of the created objects from Bramha down-wards
actually remain in me, although I am their creator and support. My apparent connection with them should be perceived in this manner. Everything remains within me without any connection, like the omnipresent air within the Akasa. At the time of destruction everything merges into my lower Prakriti, and is again originated by me from the same at the time of creation. Every created object is thus under the sway of Prakriti. The work of this creation and destruction carried on does not virtually connect itself with me, as I always remain unattached. My lower Prakriti does all this work empowered by my presence.”

The above explanations refer to the material tendencies to evolve, technically described as Avidya which also depends virtually on the Lord himself. These instructions are therefore negative in character and are meant to convey the idea that such objectionable tendencies should be shunned. The following verses explain the opposite items which tend to involve spiritually and are technically described as forming part of the Satvic Maya, and hence recognised as the glories of God. These very glories, together with their real divine basis known as Sabda-bramhan, Aparatma, Purana-purusha, Bramha-kshetra and the Lord of Yoga or Sri-Krishna, are required to be meditated upon by the Yogi, as preached in this Adhyaya. This is exactly the extent and scope of the sacred text, neither more nor less.

महाधार्मान् मां पार्थ दैर्घ्यं प्रकृतिमाधित्या; ।
भजन्त्यन्तरदिवांसो ज्ञातवं भूतादिविनाधम् ।
ज्ञानयोजन चाप्याये ज्ञातो माध्यमात ।
एकत्रेष्व प्रयत्नतेन बहुधा विश्वतोमुक्तम् ।
Ahं कृतरं यश: स्ववास्महम्मृपष्म ।
मन्नोहम्महेवास्महमं स्मिरं हुतम् ।
The Satwic minded people are endowed with the nature of my Satwic and divine Maya; and they worship me knowing that I am the primeval cause of all the subtle elements. Some of them worship me by the practice of Gnaṇa, either by meditating upon me as the primeval one, or by meditating upon my various glories displayed through my Satwic Maya. I am myself in fact the Kretu and Yegna, the different forms of worship performed by relinquishment of material desires. The materials offered to me in worshipping me, such as ghee and food, the Mantra or the religious hymns and the fire used on the occasion, all pertain to me. I am virtually the mother, father and grand-father of the Jaget, and the dispenser of justice. I represent the Om and the three Vedas. I am verily the object worth knowing. Those who understand the three Vedas worship my form representing the Vasus, Rudras &c, by Yegnas technically known as Somapana. Thereby they obtain the divine happiness of Indra, free from the trammels of Avidya, and after long enjoyment in the Swarga-loka return to the mortal region, without securing final emancipation. But, I protect and develop the Yoga of those who solely meditate upon Me, by their steadi-
ness in Yoga. Those who worship the Devas, Pitris or Bhutas reach them respectively, and those who worship me come to me."

The above descriptions of worship allude to the Dyvi-
Prakriti or what is technically known as the divine Satwic
Maya as opposed to avidya. The working of this Maya
comprises the divine evolutions or glories of God specified
alike in all our religious texts, and explained in the pre-
vious Adhyaya as stationed in the Paramartha body of man
and as exclusively meant for the use of the Yogis, and to
none else. Yegnas and Karmas as used in the text have
been noticed as pertaining only to the religious acts which
secure the effect of relinquishing material desires, and not
of adding to them. The Kretus and Yegnas here noticed
thus represent the means of involving spiritually away from
the side of matter, with the object of perceiving the divine
evolutions of the Satwic Maya constituting the glories of
God. The Devas, Pitris and Bhutas as well as the Swarga-
loka referred to in the above quotation, therefore undoubt-
dly denote certain specific glories of God. The Yegna by
Somapana therein noticed must also allude to some relevant
process connected with Yoga. We are compelled to com-
plain again in this connection that our venerable Pandits of
the modern times have never favoured us with any definite
ideas of the above important details. The Bhutas are
ordinarily explained as representing the devils, and the Pitris
as deceased ancestors. Such explanations are surely insuffi-
cient for our present purpose, as no sane person would be
prepared to work hard to secure the object of going after
death to the regions of the devils and the deceased ancestors.
The Swarga-loka of the Devas may not perhaps be so very
repulsive, as fair damsels are expected to be found there in
abundance. But what is this Swarga-loka like and how is it attainable by drinking the Soma juice? All these points demand serious consideration and careful enquiry before we proceed further with the text. We are however sure to be duped and disappointed, if we still depend upon the current interpretations. We must fall back upon the literature itself which is fortunately found to be never wanting in explanations and explicitness. The Devas have been recently noticed as alluding to the Satwic Mind and Intellect. The Pitrvis similarly represent the Tanmatras or subtle elements, the original material causes or fathers of all created objects, alluding to the glories of Sabda-bramhan. The Bhutas represent the pure gross elements as utilized for the meditation of the divine Saguna forms, such as Genesa, Saraswati etc. The Soma here refers to the pure Chit-Akasa, the support of the Devas, meditated upon by the Yogi, representing technically the Kshetregna or the Individual Soul in its pristine purity. Vide pages 446, 447 & 448, Volume I.
"Brahma concentrated his mind and brought out the Taunmatras which originated from his body in smoky colour. He said that they shall be the Pitris or fathers of all the Grihamedhins and prescribed a path for them named Dekshinayana. The subtle elements are known as Taunmatras because they remain pure and unmixed and called Aviseshas. The gross elements being perceptible are known as Viseshas. The Pitris when worshipped, undoubtedly grant the boon of knowledge. They please the Soma by their Yoga which is their real strength. Soma represents the ocean of Akasa which is the basis for all the elements and the Devas and the support of the universe. This is the real fact. Soma is the individual soul known as Kshetregna residing in the body."

The above explanations supported by internal evidence are sufficient to prove beyond doubt the present deplorable deterioration in the correct knowledge and devotional practice of our ancient and sacred religion. The high standard of philosophic thought and study as well as the religious purity required to handle the sacred Bhagavat-Gita, are indifferently set at nought, by thoughtlessly reducing its contents to the level of Ἐsop's Fables and Arabian Nights stories. Every important word, expression and idea is contaminated by the prevailing unphilosophic interpretation. The Swarga-loka which is ever misinterpreted as the pleasant region of free women provided for the enjoyment of
those highly religious sacrificers of sheep and drinkers of
spiritoar stuffs, is beautifully explained as follows in the
Vishnu Purana.

"That which enlightens and pleases the mind is called
Swarga or heaven and the reverse is Naraka or hell. One
and the same matter sometimes becomes pleasant, at other
times unpleasant. It creates anger and jealousy, and then
again peace of mind and satisfaction. There is therefore
nothing intrinsically pleasant or unpleasant. Pleasure and
pain allude only to conditions of the Mind. Mental con-
ciousness is the real cause of bondage as well as of freedom.
It is also the cause of knowledge and ignorance. The
Lokas, Heaven, Hell, Patala, the Mountains, oceans, Dwipas
etc., hitherto described by me to you, all refer to these
mental states only."
The following is the definition of Heaven and Hell from the Niralamba-Upanishat.

स्वर्गः इति च सत्संसरः स्वर्गः। नरकः इति च। असत्संसार विपय-जनसंसरः एव नरकः।

"The connection or perception of the Sat or eternal is Swarga. The contact and transaction with those who are slaves to transient material desires, is Naraka."

The above passages clearly explain Heaven and Hell as representing mental conditions, the effects of virtuous and vicious acts performed. Similarly, the religious conceptions of the Lokas, Dwipas and Oceans are described as mental and not physical. We have already noticed the same explanation in the Garuda Purana. Careful examination of every religious text will disclose that the same idea is everywhere expressed.

These philosophical and scientific ideas are mistakenly identified sometimes with the localities described in the pages of Duncan's geography of India. Old-world simplifications and geographical ignorances heedlessly attributed to the Indian nation, by misunderstanding these highly philosophical descriptions, are but unmerited remarks against our venerable forefathers.

The following verses establish the effect of the Yoga explained in this Adhyaya, irrespective of the caste or creed of the Yogi.

अपि चेतुदुराचारो महते मामनस्वभास।
गाढ़ेश त मन्तव्यः सम्मश्च्ववसितो हि सः।
मां हि पार्थ व्यवाहित्व वेदि स्वः पापवेदनयः।
द्रियो वैश्यास्तथा ज्ञानस्तेष्य वानिति परार्कतिम्।

"Even one who conducts himself badly should be reckoned as of good conduct, if he worships Me with full
devotion. The low-born, the Vysya, the Sudra and even a woman, completely devoted to Me, surely obtain freedom from bondage."

The above passage renders all condemnations of the sacred text on the ground of sectarianism or exclusiveness, completely wrong and frivolous. Everything dealt with in this Adhyaya alludes to the work of the Yogi in his mental sphere or Paramartha body, and all misinterpretations as pertaining to the physical, are simply unwarranted. The prevailing views on the subject have but the immediate effect of converting bright light into thick darkness making the way even too difficult to plod through.

ADHYAYAS X & XI.

VIBHUTI & VISWA-RUPA-DERSANA-YOGAS.

Vibhuti-Yoga and Viswa-Rupa-Dersana-Yoga are the two Yogas described in these two Adhyayas. The glories of God worth meditating upon, and the devotional practice by which they may be personally experienced are therein explained. The Vibhutis, Aiswaryas or glories technically described, have been on several occasions touched upon in the previous Adhyayas, and they are additionally explained here also.
“I am the originator of the Devas and the Maha-Rishis who do not understand My real nature. He who understands that I am the unborn and the eternal Lord of the
Lokas is the wisest among mankind freed from all his sins. The seven Maha-Rishis and the four Manus born of My mind are of My nature and are the originators of the Lokas and the Prejas. Those who understand correctly that My Vibhuti and Yoga consist in this fact, will surely become steady in their Yoga. I then grant them Budhi Yoga by means of which they come to Me. Through feelings of kindness towards them, I remain in their hearts in the form of the light of Gnanas and destroy the darkness of their ignorance. My divine Vibhutis or glories are endless. I shall mention to you some of the most important ones. O Arjuna, who has controlled sleep! I am the Atma remaining in the heart of all. I am the beginning, middle and end of all. Among the Vedas, I am Sama; among the Devas I am Indra; among the senses I am the Mind; I am the Budhi in material affairs; among the Rudras I am Sankara; among the Yekshas and Rakshasas I am Kubera; among the military commanders, Skanda; among the divine rivers, the divine ocean; among the Vishnis, Vasudeva; among the Pandavas, Arjuna; among the Munis, Vyasa; among the Seers, Sukra. In everything I am the seed without which there is nought. Any glories or splendours wherever observed pertain to a portion of My glory. Why enumerate so many things to you? You may be assured that the whole universe depends upon and is controlled by, a fourth part of My essence."

Several of the important glories of God are enumerated in this Adhyaya, and it is clearly stated that all the glories and excellence observable in the universe pertain to a fourth part of the Lord’s glory. The seven Maha-Rishis and the four Manus from whom everything in the Universe is said to have originated, are described as His own mind-born glories. Those who perceive this fact are kindly furnished
by the Lord with Budhi-Yoga. This is more or less the substance of the description given concerning the Lord's Vibhutis or glories. We cannot blindly pass over these highly scientific descriptions. Who are the seven Maharishis and the four Manus here explained as the creators of the Lokas? What do they really represent? What is the idea conveyed by saying that the whole universe is included in one-fourth portion of the glories of God? What is the Budhi Yoga referred to by which the Lord may be approached? All this is virtually Greek at present. Let us wait till we try our further chance with the following description of the Yoga named Viswa-Rupa-Dersana. This Yoga is explained as follows in the usual Puranic style of description, as having been exhibited personally by Sri-Krishna to Arjuna, one of the five Pandava brothers of the Lunar dynasty, at Hastinapura, the important technical significance of which fact is practically eliminated in the current interpretations of the Gita, as meaningless and irrelevant. That this unauthorised eliminated is the result of a complete ignorance of the real contents of the text, and that it is therefore entirely detrimental to the correct understanding of the subject, will soon be evident from the subsequent enquiries.

अजुनं उवाच ॥
एवंतथ्यथास्य त्यमाधायं परमेश्वर ।
दशुमिच्छामि ते ऋषिमेश्वर पुरुषोऽति ।
मन्यते यदि तत्च्यः कं मया त्रिदार्शिति प्रभो ।
योगेश्वरं ततोऽर्थं दशश्याध्रायानमव्ययम् ॥

"Arjuna said. O Lord of Yoga! I fully believe in the existence of Your glories as described and I am extremely anxious to see them. Kindly show them to me if you deem I am fit to see them."
“Sri-Krishna said. I exhibit to you My various divine forms of different colours and shapes. Look at the Adityas, Vasus, Rudras, Aswins and Maruts as well as many other unseen marvels. Perceive in this body of Mine the whole Jaget, its basis and all other matters which clear your doubts as to your success in the battle now engaged in. But you are unable to see the glories of My Yoga with your mortal eyes, and I therefore grant you divine ones.”

“Sanjaya said. O King! the great Lord of Yoga, thus saying, exhibited to Arjuna the Paramom form of His glory.”
"Arjuna said. These troops of Devas who have joined in the fight appear to enter into you, some of them crying for protection. The Maha-Rishis and Sidhas praise you and cry out 'may good happen'. Rudras, Adityas, Vasus, Sadhyas, Viswa-devas, Aswins, Maruts, Pitri-devas, Gentharvas, Yekshas, Asuras and Sidhas wonderfully keep looking at you. These sons of Dhritarashtra, Bhishma, Drona, Karna and all the chiefs in the opposite side; and similarly the chiefs on our side, appear to run towards you and to enter into your terrible faces. Some of them seem to get their heads crushed between your jaws. I bow down to you for mercy. Kindly enlighten me as to what you are doing and what this terrible form of yours means."

श्रीभगवानुवाच ||

कालोस्मी लोकक्षयक्षत्रीयः लोकान् समाहितमिह प्रस्तुतः ।
हतेयधिः त्वः न भविष्यन्ति सर्वे वेदवाचित: प्रवल त्रिमेध्यो योगः ।
तस्मात्त्वमुत्तिशयो खोश्ये लभ्यते जित्वा शत्रूं भूह्व राज्यं समुदादम् ।
मयेश्रीते निहता: पूर्वेन निमित्तमार्थं भव सद्यसार्थिन् ।
श्रीवान च भैरवं च जयद्वरथं च रथिं तथास्थायानि योधवीरान् ।
मया हतांस्वं जाहि सा व्यविष्ठा: कुरुस्य जेतासि राजेन सप्तान् ।
अर्जुन उवाच ||

किरिदनं गदिनं नक्षत्र मिच्छामि त्वं द्रुहमहं तथैव ।
तेनेव हृपेण च तुभुस्मेन सहस्रबहो भव विश्वमुर्तेः ।
श्रीभगवानुवाच ||

मया प्रस्तेन तवाहुनेन हृं परं दशितमार्थयोगात ।
तेजोमयं विश्वं अनन्तमायं यमेन त्वदन्येन न हस्तपूर्वम् ॥
“Sri-Krishna said, "I am the form of Kala or Time engaged in the destruction of the Lokas. Except yourself—
all the warriors on either side shall be destroyed. Therefore rise up and secure the Kingdom full of glories, by
destroying all the enemies who have been already made lifeless by me. You have only to act as an apparent cause
for their destruction. You shall gain victory over Drona, Bhishma, Jayadratha, Karna and all other warriors who are
your enemies. They are already vanquished by myself." Arjuna said. "I wish to see you again in your usual form with
four hands, with crown on the head and wearing mace and disc, instead of in this Viswa form with a thousand hands."
Sri-Krishna said. "By My Yoga I displayed to you this divine Viswa form without end or beginning, owing to My
love towards you, and none but yourself has been shown this form before. Without strong devotion towards me, none
can hope to see this divine form, to understand it or to enter into it."

Going carefully through the passages quoted above, one
is naturally compelled to notice several important points
seriously telling upon the cogency of the modern interpreta-
tions which virtually destroy the real scientific character of
the text and even reduce it to a meaningless jumble of
whimsical and capricious statements put forth by way of
childish story telling. There are doubtless, two distinct and
glaring mistakes clearly observable in the prevailing inter-
pretations of the two Adhyayas under reference, showing
the complete ignorance of the contents of the sacred Gita.
Seven Maha-Rishis and four Manus are here described as the glories of the Lord and as the originators of the Lokas.

महर्ष्यः सत्त पूर्वे चत्वारो मनवस्तथा ।
मद्वा मानसा जाता वेयं लोक इत्यादि: प्रजा: ।
एतां विभूति योगं च मम यो वेति तत्त्वः ॥

Again, Vasus, Rudras, Adityas, Devas, Maha-Rishis etc. are described as having been displayed in the exhibition of the Lord's Viswarupa. Bhishma, Drona and other warriors assembled at Kurukshetra for the battle, are also said to be found crushed between the jaws of the Lord of Yoga.

पश्यादिस्यानु बससूः ख्यानु अभिनी मस्तस्तथा ।
वहूर्वहर्षस्यां पश्याबिर्याणि भारत ॥
केचिन्हविलम्बा दशानांतरेषु सन्न्यस्तते चूर्णिततुत्तमाः ॥

It is but a bare truth to say that no reasonable explanations of any kind are forthcoming from the modern interpreters on these curious statements. The Gita which contains them, is however, vaguely explained away as a highly philosophical treatise in the Hindu religious literature cunningly concealing the real ignorance of the significance of such descriptions. This is the first mistake by omission or rather by evasion that is just noticed. The second mistake consists in virtually eliminating the vital importance of places, times and personalities puranically described in connection with the preaching of the sacred Gita. This elimination is generally made on the unwarranted presumption that such matters simply allude to historical occurrences depending merely on chance. Let us commence with our enquiry regarding the first mistake here complained of.

(a) Who are the seven Maha-Rishis and the four Manus described as the mind born glories of the Lord and as the creators of the Lokas and Prejas?
We cannot in this connection afford to repeat all the quotations and explanations already offered in this essay, on these important points in detail. We can only refer to their real import as arrived at in the elaborate enquiries hitherto made. Vide page 482, Volume I.

अहमकारसूति महाभूत्तानि पञ्चदाष्टैः
महाभूतानि सूर्य तानुः गुणानिमित्तमेः पुनः
भूतस्य चिल्लिका मूर्तिमात्र तानुः श्रेण
मनोचिन्हित्वात् पुढः पुढः कहुः
वैस्माक्ष महाशाश्वं व मनुः स्वायम्भूवस्त्वः
शेषा: प्रकृतयोढ़ी ता: यातु लोकाः प्रतिष्ठिताः
अतः: प्रकृतिभ्रम जातं विश्वविदं जगतां
प्रकृतिभ्रमनेत्र्व प्राणपञ्च च कहिः
प्रत्येक्काचित्वा मुहः वेदांविद्वः कहिः
अरं क्रियावतापन्थः व्यक्तिमूलस्तताः
अनिन्द्रज्ञं इति प्रात्तो लोकसंगीताः: प्रस्तुः

"The subtle elements originated from Ahamkara. From these elements, the seven Rishis named Marichi, Angira, Atri, Pulastya, Pulaha, Kretu and Vasishtha as well as the Manu named Swayambhuva originated, known as the eight Prakritis that support the Lokas. The Viswa and the jagat originated from them. They are the expounders of the Vedas and masters of Pravritti-Dharma. This is the established eternal path of Karma. The creator of the Lokas is known as Lord Anirudha."

The above quotation is sufficiently plain. The jagat and Viswa known as the Lokas are explained below. Vide pages 171 & 172 Volume, I.
"Fourteen stages are prescribed by the Rishis for the use of man in his devotional progress, and they are described as fourteen Lokas, seven of which are known as Krita or accomplished, beginning with Bhu upwards, representing the five pure and unmixed subtle elements, Abhamkara and Mahat. The remaining seven are known as Akrita and are less important. The ascent to these Lokas is by Yoga, tapas and truth, and the descent is by their opposites. Brahma's Loka is known as Satya-loka reaching which there is no more return."

Compare this with the religious geography described by Sanjaya to Dhritarashtra, in his introduction to the Bhagavat-Gita as noticed in the previous pages; and see if the modern interpretations on the points are not absolutely quixotic.

(b) Who are the Adityas, Rudras, Vasus etc displayed in the Viswa-rupa exhibited by the Lord of Yoga? Vide page 425, Volume I.
“Yagna-valkya said that the Devas are 33 crores in number, the crores alluding simply to their glories. The correct number 33 is made up of 8 Vasus, 11 Rudras, 12 Adityas, Indra and Prajapati. The Vasus are, fire, earth, Air, Akasa, Aditya, Sky, Moon and the Stars. They are called Vasus because they hold all the substance of the world. The Rudras are, 10 Pranas or breaths and the Atma; they are so named because they make a noise when they leave this mortal body. The Adityas represent the 12 months in the year; they are so named because they extract everything from this world. Indra is lightning and Prajapati is Yegna or devotion known also as Pasus.”

We clearly see here that Adityas, Rudras, Vasus and many other similar items fall under the general classification of the Devas.

(c) The current explanation or want of explanation regarding the appearance of Bhishma, Drona and others among the objects exhibited in the Lord’s Viswa-rupa, may be classed also under the second mistake here complained of. The origin of these personalities has been noticed in detail in the beginning of Chapter V, Volume II, Part I. Page 213;
“Drona originated from Brihaspati. Bhishma is the youngest of the eight Vasus. Drupada and Virata originated from the Marut-ganas.” Thus the clue to the significance of all the characters in the Maha-bharata is clearly given, but only it is not cared for.

(d) The Viswarupam shown is described as Pramom meaning Sakala or Saguna, the form of the formless.

This alludes to the Satwic evolution of the Satwic Maya describing the nature of the human faculties in their pure forms attained by the practice of yoga, by a Satwic or purified mind called Arjuna; and the bases of all these purified states are included in the character named Sri-Krishna, the Lord of Yoga. Contrary to the current views, the usual form of this Lord is described as possessing four hands in which normal condition Arjuna wished to see Him again.

We have been noticing in the previous pages that all the residents of Mathura and Dwarka are puranically described as gifted with four hands, both males and females. Vide page 91 Volume II.
Evidently the modern enlightened interpreters could not condescend to notice such trifling and silly statements, as they are not probably personally interested in the instructions conveyed. We poor Hindus cannot however afford to disrespect or ignore them. The significance of the different numbers of hands in the Puranic literature is noticed in the previous pages. Vide page 133 Volume II. What the four hands in a Diety denote is thus noticed.

Satwa, Reja, Tama and Ahamkara represent four hands meaning thereby that nothing below these pure religious Tatwes should be retained in the prescribed meditation of the glory of God for a particular stage in the scale of devotion.

(e) We may briefly notice here one more important point, namely the significance of Kurukshetram, Samantapanchakom or Hastinapura, the scene of action puranically described. We have already examined these terms in detail and the following interesting explanation furnished for Hastinapura in pages 85 & 86, Volume II Part I, will in itself suffice here to give us a clear idea of the subject matter.

सोमस्य दर्शनांजातः सोमार्यः स वभुव्रहि।
सोरष्ये जाह्वींतौरे निकार तप उल्लम्बः।
पुष्पिन्यै समये तत्र कविक्षरस्ती समाययी।
निहत: पश्चिमित्त्र तद्यदुः कृतुण महत।
सोमो विवारवामार्थ्य पश्चिमिनिहत: करि।
अस्या मृण्या: प्रभाबीय पुर तत्रवचार स।
हस्तिनाश्चापूरं जातं तस्मात्तत्स्तिनापुराम्।

"Soma who originated at the sight of the moon, performed tapas on the banks of the Ganga. At that time an elephant came there, being driven by birds and was killed.
at the spot. Soma thought that the place was therefore a magnificent one and built a town there. As the town rose by the destruction of the elephant, it was named Hastinapurom."

The Puranic elephant is also explained as follows.

\[
\begin{align*}
\text{रामेछानाम करिणी सेदं मेंस्तित्वति रूपिणी} & \\
\text{वरोरकाने मता विविधोम्हासकारिणी} & \\
\text{मलेन्द्रवैप्रकाश्मा रसनाकबत्तापिणी} & \\
\text{मनोगहनसलोका कर्मदन्तदुष्याविनिता} & \\
\text{मद्रोष्या वासनाविरूधः: सर्वंत: प्रसरद्वुः} & \\
\text{ईछ्नानागी मिहन्येश्वरुपनान् जीवसबबस्यन्} & \\
\text{संसाररूढ्यां राम तत्त्वः समरमूम्यः} & \\
\text{भूयो यत्रानुभवति नरो जयपराजै} & \\
\text{ईच्छार्धिक्रियों जीवो विज्ञाहाति न दीनताम्} & \\
\end{align*}
\]

"The human desire is described in the form of an elephant, with its double tusks of Karma, intoxicated by old Vasanas, roaming about in the forest of physical body, concealing itself in the cavity of mind and fighting out battles in the field of worldly affairs. It subjects every unthinking individual to its own sway and ever keeps him in distress."

Hastinapura is thus the sacred spot at which this terrible elephant of human desire finds itself destroyed.

The text is too full of valuable instructions that we can ill afford to go into further details, in an attempt like this humble essay which undertakes only to plead for the recognition of the correct Puranic method of interpretation of the religious literature. Summing up the results of our enquiry thus far, we can clearly discover that the following scientific, philosophical and religious instructions of the
highest importance to mankind are contained in the two Adhyayas here examined.

(i) The Vibhutis or glories of God here described represent the component parts of the Satwic Maya belonging to the Saguna-bramhan, which are utilized for meditation by the Yogis.

(ii) The Viswarupa said to be exhibited by Sri-Krishna, is the result experienced by a Yogi in the practice of the meditation instructed in the previous Adhyayas.

(iii) The objects described as exhibited in the above Viswarupa, such as the varieties of Devas, Rudras, Adityas, Vasus &c., clearly allude to the intellectual faculties of man, purified by the scientific processes of Yoga detailed in the Gita. They represent also the Yogic Sidhis explained in all the religious texts in the Puranic style of treatment, referring to the scientific stages of devotional attainment. They have been explained in detail in Volume I. Vide page 427.

श्वारांद्रि पिशाचान्तान्त्यंब्रि स्थानानि दैवतम् ॥
पेश्वर्यमणिमार्गं हि कारण हस्तक्षणम् ॥
निमित्तमस्रतीष्ठवे इहे शक्तिविनिश्चितके ॥
अष्टावेतनिहुपाणि प्राक्तानि यथाऽककस्मम् ॥

"The eight stages from Brahma to Pisacha represent the eight sidhis. They allude to the unobstructed forms of Prakriti or satwic Maya in their regular order commencing with the subtle elements."

The above sidhis refer to a scientific classification of certain psychological facts whose worth can be judged only by an honest and earnest scientific enquiring conducted in accordance with the rules reasonably prescribed for their
actual perception. Similarly the high and respectable characters like Bhishma, Drona &c., who appeared to get destroyed within the Viswa form of the Lord, represent lower stages of religious attainment which require to be passed over, for the higher progress of yoga. Bhishma said to be incarnated from the Vasus is well-known as alluding to Bhakti or strong devotion.

(iv) Sri-Krishna has been repeatedly described in the Gita itself as Yogeswara or the Lord of Yoga, alluding to the divine basis of Karma-Yoga. His work also is explicitly mentioned as the destruction of the Lokas in the form of Kala or Time.

कालोरितं लोकक्षयकृत्तः प्रदो लोकान् समाहुर्मिह्य प्रवृत्तः ॥

The destruction of material desires which stand as obstructions to proper devotional progress is particularly pointed out in this idea which is technically known as Yoga. Vide page 95, Volume I.

द्री कमी वित्तनाशस्य योगो ज्ञानं सुनिश्चर ॥

योगस्तुरुद्विरोधोपैति ज्ञानं सम्यग्नेवक्षणम् ॥

"Two methods are prescribed for subduing the mind, called Yoga and Gnana, the former destroys obstructions to real knowledge and the latter aids in the correct perception."

Again, Arjuna denotes white or the satwic state of mind qualified to take up the work of Yoga. He is also called Partha, or son of Pritha, meaning the earth. Kunti or Pritha here denotes the religious base or foundation to start with devotional work. Vide page 215 Volume II.

सिद्धि प्रेतिक्ष वे देव्यो पदानां मात्री हूँ ते ।

कुंती मात्री च जज्ञाते माहित्सु सुबलाग्रजा ॥

महाभारतं आदिपृढ़॥
"Kunti and Madri, the two mothers of the Pandavas represent sidhi or attainment and Dhriti or resolution respectively. Gandhari, the mother of the Kurns represents Mathi, mind or desire."

(v) Lastly, the significance of Hastinapura, Kurukshetra or Samanta-panchaka, the scene of action described for the Maha-bharata war as well as for the preaching of the Bhagavat-Gita has been just noticed.

It is earnestly hoped that every reasonable reader, devoid of bias, can now easily understand the real purport of the two instructive Adhyayas of the Gita hitherto examined, without of course being regretfully compelled to eliminate any of the Puranic details of Time, Place or Personality appearing in the sacred text, on the oft-discovered grounds of historical inconsistencies, archaeological anachronisms or old-world simplicities. In spite of all the above laborious enquiries, however, our learned authorities would perhaps still have us believe literally, that Sri-Krishna stationing the car of arjuna in the middle of a battlefield in Delhi, somewhere near the Amphitheatre or the Jama-Musjid displayed to Arjuna some feats of legerdemain, which produced a wonderful vision and confused his brain. What a lamentable contrast between the good old days of Indian literature which produced these sacred texts and the present era which delights in their mutilations with impunity? It is somehow, too late now for the modern high class authorities of our sacred literature to completely confound the innocent religious Hindu in the land, or to entirely conceal from his view, the real worthlessness of their enlightened interpretations.
ADHYAYA XII.

BHAKTI-YOGA.

This Adhyaya treats of a higher class of Yoga known as Bhakti-Yoga, or the Yoga of meditation on the Avyakta or Akshara, the divine source of all the glories detailed in the two previous Adhyayas. It is however explained as a more difficult process suited only to well qualified Yogis. This Avyakta or Akshara has been already explained in the text as the region of the Lord of Yoga reaching which the Yogi does not return. Vide verse 21, Adhyaya VIII.

अव्यक्तोऽक्षर इत्युक्तसमाहृ परमां गतिम्।
वं प्राप्य न निवर्तने तत्तामपरमं सम।

Arjuna enquires whether meditation on the glories above explained or that on the Avyakta is a superior process of Yoga, and Sri-Krishna gives the following reply.

ये त्वक्षरमनैर्द्यसमव्यक्तं पर्युपासते।
सर्वेऽगमतिन्त्वं न कुरु पश्चात् वधमु।
संनियम्ये स्नियसाम सर्वेऽसावसुधयः।
ते प्राप्तुचानि मामेव सर्वभूताहि रताः।
हेशोतस्तस्तेश्यामव्यक्तिकालयाश्चेतसामु।
अव्यक्ता हि गतिः संवेदन देहविद्विका।
बेतु सर्वाणि कमाणि मयं संवेद्यमत्परा।
अनन्यं योगेन मां ध्यायं तुषारसः।
तेषामं समुपदति मृत्युसंघारसाराद।
भवामि न चिरापारं मद्याभेशितनिः सम।
They come to me who meditate upon this Akshara or Avyakta, which is eternal, omnipresent and inconceivable, controlling their senses and feeling equally for the good of all. The adoration of this Avyakta is too difficult a work for the worldly inclined. I relieve from the bonds of Samsara, those who meditate upon my glories renouncing all Karmas in me. If one is unable to practise this meditation on my glories, he should practise Abhyasa-yoga or concentration of thought with the earnest desire to secure this Yoga. If unable to practise this Abhyasa-yoga, he should perform Karmas pertaining to my worship. If unable to do this again, he should renounce all desires for the fruits of Karmas performed, keeping his senses of course under control. Gnana or knowledge is greater than Abhyasa, Dhyana greater than Gnana and renunciation of the fruits of Karma which produces release from Samsara is greater still.

The above verses should be carefully read through without confounding the distinct processes specified here, as mistakes even in their translations are now-a-days too common owing to the ignorance of the technical subject. The meditation on the Akshara or Avyakta here stands first, but as it is very difficult, meditation on the glories is recognised as the next lower step. The Yogis of the former
type naturally reach the Lord, but the latter class of Yogis has to be raised by the Lord from the ocean of Samsara.

तेषामेव समुद्रतरं श्रूङ्गसृसयासागरारव

To the still less qualified, three more lower processes are distinctly prescribed, of which the last one, namely, performance of karmas relinquishing all desires for their fruits, is considered most effective for the ignorant but not for the wise. The order of superiority mentioned in the above quotation should not therefore be misunderstood. The following verses further explain the necessary qualifications of the yogi for the purpose of practising the Bhakti-Yoga by meditating upon the Akshara or Avyakta.

अनपेक्ष: शुचिद्विक्ष उदासीनो गतव्यः।
सवैरस्मपरिख्या थो मद्रक: स मे श्रयः।
सम: शत्रु च मित्रे च तथा मानापमानायोः।
शीतोष्णसुख:ऽकेषु सम: सहस्रविचरित:।
तुलयन्त्रस्मातितमौनी सन्नुभु: येन केनचित:।
अभिकेत: स्थिरमतिभक्षिमाने प्रियो नरः।

“He is dear to Me as a Bhakta, who is pure and diligent, is entirely free from material desires and material interests and who does not work for their sake. He, who is steadily devoted and without an abode, who considers alike friend and foe, honor and dishonour, heat and cold, praise and abuse, and satisfied with whatever obtained, is surely dear to Me.”

The qualifications here enumerated for this high class meditation on Avyakta, could be presumed to be wanting even in Arjuna at the time of the battle, and he was therefore ordered by Sri-Krishna to fight and fulfil the duties of the kshetriya as a warrior.
A series of lower stages of devotional practice is here vividly and clearly explained, all of which should be passed through sincerely and successfully before the Bhakti-yoga described in this Adhyaya could be undertaken. The whimsical and pernicious attitude of the modern pseudo-vedantins or other radical reformers of our ancient religion, is therefore completely at variance with the scientific and philosophical instructions here furnished. These self-constituted benefactors can claim no right to pose themselves as authorities in the field.

ADHYAYA XIII.

PREKRITI-PURUSHA-VIVEKA-YOGA.

This Adhyaya treats of Kshetra-kshetregna-vibhagayoga or more correctly Prekriti-Purusha-viveka-yoga. It is necessary to start with some definite idea of its contents before we examine the verses in detail. Adhyaya VII has already touched upon this matter to some extent. See verses 4-5 & 6 quoted below.
The five subtle elements, mind, intellect and Ahamkara make up the eight items of the Apara-Prakriti. The life principle higher than these is known as Para-Prakriti. These two Prakritis of the Lord combined, create and destroy the whole universe. There is another technical classification in Adhyaya VIII pertaining to the same matter. See the following verses 18, 20, 21 and 22.

The manifested objects or Vyaktas originate from and merge in the unmanifested or Avyakta known as Akshara. Beyond these two is the Purusha or Para.

The Adhyaya under reference explains that Kshetragna or the individual soul represents Para-Prakriti and that Purusha represents a higher form of Kshetragna common to all and virtually identical with the individual Kshetragna, any difference between them being conceived only through ignorance. The main object of this Adhyaya is to establish the eternal nature of this Purusha as Eswara as well as to convey the transient nature of all the rest.
Kshetra and Kshetragna are thus first explained.

इद्र शरीरं कौन्तेय क्षेत्रमिलिभिष्यते ।
एतत्वो वेद्विषम् क्षेत्रश्च इति तद्विदः ।
क्षेत्रश्च चापि मां विद्विष्म सर्वक्षेत्रेऽऽऽ्रु भारत ।
क्षेत्रक्षेत्रस्यबोध्योऽनं वत्रज्ञानं मतं सम ।
तत्क्षेत्रं भव याव्यक्त्वं यद्विकारः यतं यत ।
स च च यत्रभावाः तत्कस्यमें श्रयु ।
क्षिणमिवहुःगीतं छन्दःसंविनिविवैः पृथकः ।
ब्रह्माणुस्तपदैःकृ ईत्याम्रस्मिनितिः ।
महामूलतान्यहि भीं दुःक्षि न्यक्षेत्रमेव च ।
इन्द्रियाणि दशीकं च पञ्च एकद्रियोऽवरा: ।
इद्व द्वेषः सुखं दुःखं सहात्येतना ध्रुतः ।
एतत्त्वेऽसमासेन सविकारसुभाषम् ॥

"This body is known as Kshetrom and its perceiver is Kshetragna; so say those who know both. I am the Kshetragna in all the Kshetras. The knowledge distinguishing Kshetrom from Kshetragna, is in my opinion the proper knowledge. I shall explain to you briefly the nature, source and changes of the Kshetrom and also the nature and powers of the Kshetragna. These are explained in various reasonable ways in the Vedas, Bramha-Sutras and by the Rishis. The five subtle elements, Ahamkara, Budhi, Avyakta, the ten senses and mind, the five objects of senses, desire, aversion, pleasure, pain, close combination of the senses, consciousness of the body and fortitude, constitute on the whole what is called Kshetrom."

The knowledge of the difference between Kshetrom and Kshetragna, is here specially mentioned as the proper knowledge to be acquired by man. It has to be particularly noticed in this connection that Kshetrom or body here described, includes all the mental and physical items,
the subject and object of western philosophy. Mind, Intel-
lect, Avyakta, Ahamkara, the subtle elements and all the
emotions are classed together as Kshetrom, attributing to
them all, an objective quality, as things meant to be seen
or known by an entirely different person or Purusha. All
the western criticisms without a clear knowledge of this
classification in our philosophy, would therefore be illogical
and unscientific. The very classification is based on a
strong Theistic foundation of religious experience, boldly
rejecting all the plausible arguments put forward in behalf
of Atheism, Buddhism or even Agnosticism. Modern theories
or explanations of the religious texts which give room for
the least association with Atheism or Buddhism must there-
fore be peremptorily condemned as irreligious at the very
outset. Whether such criticisms or modifications are
scientific or otherwise, will of course have to be determined
upon their own merits, and we are not concerned with them
here. The main object of noticing this point is simply to
draw the serious attention of all the critics to this impor-
tant fact, that no careless remarks against our established
religious principles could be tolerated, before they are able
to attack the very scientific and philosophical basis itself
and satisfactorily establish their fond theories on unques-
tionable scientific grounds. Until this is accomplished in a
completely convincing manner, the uncalled for insinuations
against our hoary and sacred religion must be reserved,
locked up in iron safes. Occasional and unnecessary con-
fusions caused in this field by the wanton use of poisonous
weapons in the guise of science and philosophy, virtually
exhibit but an imperfect and incorrect knowledge of the
alien subject, which in the nature of things, could not
possibly command in the long run, the respect or recogni-
tion so conveniently expected.
The importance of knowing the real difference between Kshetrom and Kshetragna and of correctly understanding their mutual relation has been insisted upon in this Adhyaya.

The following verses explain their difference and relation.

प्रकृति पुरुषं नैव विद्धनादी उभाविः
विकारांभु गुणांभिव विद्ध प्रकृतिसम्बन्धान्
कार्यकारणकृप्ते हेतु: प्रकृतिरुच्चयते
पुरुषः सुखदा खाना मोक्तुमुः हेतुरुच्चयते
पुरुषः प्रकृतिस्वो हि चुंगेष्व प्रकृतिजानाः गुणान्
कारण गुणसंहोस्यस्य सदस्योनिज्ञनमण्डुः
उपद्रवधुमन्त्वाच भतो भोक्ता महेश्वरः
परमामेति चायुक्तो बैज्जस्मिन पुष्यः परः
य एवं वेदित्व पुरुष प्रकृति च गुणः सह
सर्वः चार्यसंहोस्यि न स भूयोदभिजायते
यावत्सायते किरितिस्तवं स्थावरजनमण्डुः
क्षेत्रक्षेत्रस्यगीतावदिदिः भरतभेः
समे सर्वं भूतं भिंगां परमेश्वरम्
विनिर्पल्ल्वकन्दिन्यं व्य: पश्यति व पश्यति
अनावदृश्यायुग्म्भः त्यर्मामाथमप्यथः
शारीरस्योत्पित्तो कौन्तेय न कौत्तिने न लिङ्कते
यथा सर्वसंदह सोङ्गवादाकाल नोपलिप्यते
सर्वार्थस्थिती दैह तथापथा नोपलिप्यते
यथा प्रकाशस्येकः कृष्णे लोकमिभं रचिः
क्षेत्रं क्षेत्री तथा कृष्ण प्रकाशयति भारत
क्षेत्रक्षेत्रस्योरेवमन्तर ज्ञानचुध्यः
मुत्त्रकृतिमेकं च ये विद्यवीत्ति ते परम्
"Prakriti and Purusha are without beginning. All changes mental and physical pertain to Prakriti which is the source for creating causes and effects. Purusha seated in Prakriti is the source for enjoying pleasure and pain, by obtaining the effects of Prakriti's work, owing to its attachment to them; and it thus keeps on taking births in the higher and lower species of creation. There is a greater Purusha seated close by within the body itself known as Maheswara and Paramatma, who is the supporter and enjoyer, unattached like a witness. He who clearly understands this real difference between the Prakriti and the Purusha, will not have to be born again, however he may lead his life. The creation of everything movable and and immovable is by the union of Kshetra and Kshetraga. The Paramatma or Parameswara, although seated within the body, does nothing and is unaffected, because he is without beginning and is devoid of qualities. He pervades everything equally and remains indestructible even when everything else is destroyed. He who perceives this, perceives correctly. Like the subtle Akasa, the Atma is omnipresent without being affected by anything. Like the sun, the Kshetri lights up the whole of the Loka and the Kshetra. Those who correctly understand these vital differences between the Kshetrom and the Kshetraga as well as the transient nature of the former, secure to themselves liberation from bondage."

We see from the above quotation that Kshetra represents Prakriti and body, and that Kshetraga refers to Purusha seated in the body. The Purusha is also said to be seated in the Prakriti and a combination of both is explained as necessary to constitute the objective external world. The higher Purusha known as Paramatma and Maheswara is also described here as seated in the body of
the same man. His real nature is explained in the following verses.

"The ultimate object worth knowing from the Upanishats is the great Brahman which has no beginning and which cannot be described by Reason as existent or non-existent. This knowledge when acquired procures immortality. This Brahman must be known as existent, through its essence displayed in all the hands, feet, eyes, heads and ears of all the bodies or Kshetras. It exists by pervading everything. It pervades all the senses without any senses for itself, and it supports everything without any attachment. Although it is beyond the three gunas, it is their enjoyer. It pervades the inside and outside of all the movable and immovable objects of creation. It is not known or account of its subtlety. It is far to the unwise, near to the wise. It is undivided and yet equally seated in the separate bodies of all. It 'supports every thing during their existence, destroys at the time of destruction and creates at the time of origination. It is beyond darkness or
ignorance. It is the light of all lights. It is gnana or real knowledge, gneya or the object to be known and it is also the resultant of knowledge. In these three forms, it is firmly rooted in the hearts or intellects of all created beings."

In the above quotations, we have three distinct technical terms to be clearly understood for the purpose of obtaining a correct knowledge of the contents of this Adhyaya. Prakriti, Purusha and Paramatma are technically defined here. Prakriti refers to all objectivity or perceivable objects including everything mental and physical. Purusha stands for the individual soul seated in the body which perceives everything not as they really are, and is consequently subject to the effects of such perception. There is again the Paramatma said to be equally seated within the body in the heart or intellect of every existing being, occupying, guiding and controlling everything.

This Adhyaya is virtually the culmination of the sacred teachings in the Bhagavat-Gita, explaining in detail the distinctions between the Jagat, Jiva and Eswara. All systems of thought which do not accept their established philosophical bases, such as Buddhism, Atheism or Agnosticism, have therefore no right to approach this religious text with their sectarian comments which cannot but practically prove detrimental to the acknowledged Hindu religious principles, unequivocally enunciated in the holy verses of this Adhyaya.

We are here compelled in the interest and safety of the sacred Gita, to notice at least the general significance of the three technical terms explained in this Adhyaya, and
to warn seriously against the inevitable dangers of permitting free and careless misinterpretation. To understand the subject thoroughly, it would be desirable to go through the whole of chapter II Volume I, but this may be done at leisure by those who are specially interested in the subject. In the meantime, it may perhaps suffice for the present purpose, to note only the particular points at issue, with a view to form some reasonable ideas of the general principles inculcated, to enable us to proceed with the text without too much digression or delay.

In the highest and most scientific system of philosophy which is ours, where the existence of everything else except the Bramhan is denied as transient and only apparent, it is necessary to note carefully at the very outset, the cogent reasons assigned for even postulating the existence of the Jaget, Jiva and Eswara. Vide page 136 Volume I.

"The Sruti takes up the world as appears true to mankind in general and begins to analyse and explain for the benefit of the unqualified; but to the fully qualified, it gives out the ultimate truth that everything is Bramhan. Granting the popular misconception for argument's sake by the logical process of Adhyaropa, it is afterwards falsified, by the logical reasoning known as Apavada. This is the procedure adopted by the wise for the purpose of enlightening their students."
The explanation here given is plain enough. The existence of the Prapancha or Jaget is not philosophically admitted but only permitted for the time being for the sake of argument. There is hardly any mystery or occultism in this explanation, provided the subject is studied like any other science known to mankind at present. Let us now follow the course of the philosophical arguments in proper order.

(i) The origin or cause of creation, of the world is explained as follows. Vide page 137 Volume I.

न स्वभावालगजन्मस्थितिच्यंथा मुनीधराः।
न मया केवलनापि न च केवलकर्मणी।
प्राणिनां कर्मपाकेन मया च मुनिसत्तमः।
जगतः सम्भवो नाशः स्थितिव्य भवति द्रिजः॥

"The creation, preservation and destruction of the Jaget are performed by Eswara, in accordance with the Vasanas or effects of previous Karmas of each individual soul. They cannot therefore be attributed to Eswara alone or to Karma in itself. A combination of both is necessary for the purpose."

The passage quoted establishes a very important fact in philosophy seldom noticed, namely, that the ideas of creation, preservation and destruction of the universe are themselves different for each individual. The cosmological conceptions of the illiterate vary from those of the scientist or philosopher.

(ii) The nature of the Jiva or Individual soul is explained as follows. Vide page 138, Volume I.

चैतन्यं ग्रेहिणां विष्णुदेवः नः पुनः।
विक्रयां विष्णुदेवस्य तत्त्वाऽ जीव उच्चते॥
“Jiva or individual soul is a combination of Linga or subtle body and the reflection of Bramhan on it, together with the Bramhan itself as the basis. Eswara is the creator and Jiva the enjoyer. Eswara refers to the idea of cause and Jiva to its effect. Eswara acts through Maya which has the power of creating false appearances as well as of veiling truth from the perception of the Jiva.”

(iii) The description of Jiva above given will become clearer by a reference to the following definition of Eswara. Vide page 138. Volume I.

“Bramhan itself becomes Eswara in relation to Sakti or Maya, and becomes Jiva in relation to the five Kosas.
When it is viewed as the basis of the mistaken conception of Jiva accompanied by the senses &c., it is called Kootastah; when viewed as the basis of the mistaken conception of the world as a whole, it is named Bramhan in the Vedas. The Sruti simply takes up the Jagat, Jiva and Eswara, with the express object of explaining the existence of the unknowable basis called Bramhan. The Sakti referred to as belonging to Bramhan is never existent in itself, nor is it capable of doing anything by itself. Bramhan is without parts and without a second, but it is mistakenly presumed as being occupied by Sakti or Maya, and the consequent further enquiry as to whether it is fully or partly so combined with it is answered by Sruti in the same strain of language, without directly contradicting the question."

The above passage is plain enough, and the following additionally explains the difference between Jiva and Eswara. Vide page 82 Volume I.

"Two birds namely Jiva and Eswara are seated together in the body, the former alone enjoying the fruits of action and the latter remaining unattached as a witness. The apparent differences between them are caused by the force of Maya."

The following extracts from page 75 to 78 explain the subject in greater detail.
"Maya is of three varieties according to the different aspects in which it is observed. As treated in the Sruti it is insignificant. As far as Reason goes, it is inexplicable, as experienced by the world, it is true. The objective world is sufficiently clear to all, but its real nature or origin is not easily discovered. Maya is therefore a falsity like the appearances in magic, and the attempts to find its nature by the greatest scientists inevitably end in Agnosticism. The power of producing these appearances lies latent in sleep and it is called Maya. All the Vasanas or effects of Karmas of the waking and dreaming states lie latent in sleep like a tree in the seed. The Vasanas or impressions unconsciously left on the intellect by good and bad Karmas, acts and thoughts, are lighted up by the reflection of the Chit or Bramhan. It is by means of this reflection that the workings of Jiva and Eswara are explained in the Srutis."
Eswara is here explained as the reflection of the Brahman itself on its own Sakti or pure Maya. Eswara is therefore a tangible and definite philosophical entity and not a vague idea described by a meaningless expression originating from fear, ignorant wonder or blind belief as is generally supposed to be by the enlightened critics of the present era. Eswara virtually represents the divine and immutable laws as well as their strict enforcement. He works through the Intellect of every individual which becomes subject to His control in accordance with the nature of the rules of conduct. Good Karmas are rewarded by Him with good effects and bad ones with bad effects. He is not subject to human reason but reason is subject to His control. As long as the Individual soul continues to work, it must abide by His laws and subject to His control.
"The Sruti starts with the bliss enjoyed in sleep and describes it as pertaining to Eswara. He is almighty and none need question the fact. It is so explained in the Sruti and Maya is capable of everything. His creation none can alter or nullify, He is therefore the Lord of all. He acts through the Intellects of all in the form of Vasanas, and He is therefore Omniscient. As the Vasanas are subtle and are not clearly perceived, He is not easily recognised. He works up the Vasanas seating himself in the Kosas and is therefore known as Anteryami. All that takes place is in obedience to His order. He rules in the hearts of all seating Himself on His Maya. He is all powerful and His orders must be strictly obeyed, else punishment is certain. He is Maheswara being the reflection of Bramhan on its own Maya. His creation, preservation and destruction are in reference to the net results of the Karmas of each individual. His original creation of the world referred to, does not imply considerations of time, as philosophical analysis denies it altogether. It is only allowed to be introduced in discussing with students who have all along grown up in the trammels of time."
We plainly see here that Eswara enforces the divine laws only in conformity with the Vasanas acquired by man by his Karmas. Eswara's creation, preservation and destruction of the world are also said to vary accordingly for each individual. The ultimate method of securing liberation from bondage, available for man, is therefore the self purification of one's own Vasanas. Eswara has been explained here as the reflection of Bramhan in Maya and Jiva as the reflection in Avidya. The following explains their significance clearly. Vide page 71 Volume I.
"The Intellect without the reflection of the Supreme is as dull as a clod of earth. The perception of an object like a pot is with the help and blessing of this reflection named Eswara, and the real knowledge of the object is with the help of the Supreme Bramhan itself. Abhasa means a little light or reflection, like the reflection of a face in the mirror. The reflection appears exactly like the original without any of its qualities. If this reflection of Bramhan on the Budhi or Intellect is questioned and explained away as only a modification of the Intellect itself owing to want of proof for its existence separate from Budhi, the existence of Budhi itself will have to be similarly explained as non-existent as it is not perceived apart from the physical body. If the Intellect survives with its Vasanas even after death according to the Sruti, the entrance of Eswara or the reflected Bramhan into Budhi is also established by the same Sruti. If this fact is again questioned on the ground that Bramhan is Asanga or without any connection, His creation of the world which is admitted could also be similarly questioned. If one is the effect of Maya, the other is equally so. He who correctly distinguishes between Budhi, the reflected Bramhan or Eswara, Atma and the Jaget, is the real philosopher. The ignorance of these distinctions is called Samsara."

The above quotation establishing the existence of Eswara as a reflection of Bramhan on Maya, apart from Budhi, is no doubt a complete refutation of the Budhistic theory which could therefore on no account be associated with our religious literature. Eswara seated within the
body of all along with the Jiva is thus the superior Kshtagra, described in this Adhyaya as representing Sri-
Krishna.

(iv) We have now to some extent understood the technical significance of Jaget, Jiva and Eswara. There are two more technical names referring to two higher entities known as Kootastah and Bramhan, free from the admixture of Maya. Vide page 61 Volume I.

"The real basis for the conception of Jiva combined with the body, senses &c., is called Kootastah which remains eternal and unchanged like the smith’s anvil. This Kootastah is explained in the Syva-Puranas as representing the eternal Siva full of bliss. There is no authority to connect Kootastah with Maya in any manner. The real basis for the total conception of the Jaget is the Bramhan described in the Vedas."

Bramhan and Kootastah are thus the two ultimate stages unconnected with Maya. The latter refers to a portion of Bramhan itself serving as the basis of the
Individual soul, being virtually of the same nature as Bramhan. Both of them are therefore above the Eswara or the Sri-Krishna of the Bhagavat-Gita.

(v) One more important point may be noticed here to complete our explanation. How the material world could be believed as having originated from the spiritual basis called Bramhan is explained below. Vide page 57, Volume I.

उपादानं विधा भिन्नं विवर्तितं परिशानवि ।
आरम्भं च तत्रान्त्यं न निरंकेसकक्षाशिनः ।
आरम्भवाचिन्योन्यस्मा द्वैत्यस्योत्पत्तिमूलीरे ।
तत्त्वं परम् निद्वेद्ते: भिन्नं तत्त्वं परमपति ।
अवस्थानत्तरतपितरेकस्य परिशानामिताः ।
स्वातं क्षीरं दृष्टं गृहं कुम्भं: सुवर्णं कुण्डलं यथा ।
अवस्थानतः आरम्भान्तु विचारं कमलाकं रक्षितवते ।
निर्विशेषस्यसौ त्वोदति तत्त्वं नान्दिनेयक्षणाम् ।
ततो निरंश आनन्दे विवर्ति जगदिश्वराम्॥

"The material cause or Upadana-karana is of three varieties, Arambha, Parinami and Vivarta. The production of a cloth from the threads is known as Arambha. The Parinami is by a change, as curl from milk, pot from clay and ornament from gold. The Vivarta refers to an appearance of change without an actual change as the appearance of a snake from a rope. The material world is thus the product of Vivarta from the indivisible Supreme Spirit. This kind of conception is perceptible even in the ideas of space and blue tint in the empty Akasa."

This Vivarta-vada is a common argument in the Hindu system of Logic although it might appear somewhat new or strange to the Western philosophers. Nevertheless, it is sufficiently logical for all practical purposes. We have
now examined several technical definitions and explanations furnished in our religious literature concerning the subject under reference. Let us take all of them together and see whether they convey any reasonable and understandable meaning, when expressed in plain ordinary language. The terms technically explained above are, Jagat, Jiva, Eswara, Kootastab, Bramhan and Maya.

(i) The ordinary human conception of the material world is analysed and more or less resolved into mental modifications by the Western philosophers, especially by those who are technically known as Pure Idealists. The Jagat, Kshetrom, Prakriti or Sariram described in our sacred literature however includes everything falling under subject and object, internal and external, mental and physical. Mind, Intellect, the Senses and the emotions are here classed under the head of Kehetrom as objective items capable of being perceived by Kshetraguna as separate from him. Vide verses 6 & 7.

महाभूतान्यहस्तारो बुद्धिर्वायकमेव न |
इन्द्रियाणि दशैंकं च पब्य चेन्द्रियगोचरा: |
इष्टा देव: सुखं हुःकं सहात्सेतना शृवि: |
एतरक्षेत्रं समासोन साविकारसुदाहतम् ॥

We can here clearly see that our philosophy has advanced a step higher in this analysis of externality. Even the internal organs variously classified as consisting of Manas, Budhi, Ahamkara, Chitha &c., into which all ideas of the objective external world are resolved philosophically, both in the East and in the West, are in themselves explained in our philosophy as merging into Prakriti or Avidya. Vide pages 64 & 65 Volume I.
The internal impulse in man sprouts itself in various forms, and it is therefore described by different names according to the occasions, such as, Manas, Budhi, Gnana, Kriya, Ahamkara, Chitha, Prakriti, Maya, Malom, Karma, Bendha, Puriashataka, Avidya and Icha. The subtle Mind which represents Bramha, becomes unsteady and growing like a beal fruit exhibits its fabricating tendency, until it develops itself into gross matter. The Jagat exists as long, as this internal impulse continues. As a matter of fact all that is seen is false. There is nothing born, nothing dead at any time. That is the simple truth.

This gives a clear explanation for the Jagat in accordance with our philosophy.

(ii) The Jagat or Kshetrom which is thus only apparently true, the Kshetragna or Jiva perceives and enjoys as true, owing to his ignorance and bondage of Karmas. He continues to do this until he perceives the truth and liberate
himself from Karmas. The Jiva is therefore philosophically explained as the Abhasa and reflection of Bramhan on Avidya or ignorance. The Avidya here practically alludes to the unclean Intellect of man, and the idea of reflection refers to the material cause or Upadana-karana described as Vivarta. Abhasa and reflection have been already explained thus.

इपत्मासनमाभासः प्रतिविम्बस्तथाविधः \nविम्बवत्क्ष्राणीनसनू विम्बवत्मासते ध हि \n
The connection of Bramhan with the Jagat and Jiva as their real basis is here technically explained as Vivarta, like that of the rope with the false serpent. The rope is doubtless true as the basis for the false appearance, for, without the rope there can be no appearance of a serpent. But the serpent being altogether false there can be very little of Bramhan in it. Abhasa means containing very little essence, and reflection means a similar appearance without the least actuality. Since there is nothing but the eternal Bramhan to be dealt with in the whole of our sacred literature, all the mistaken notions of the world have to be unavoidably explained as the modifications of the Bramhan only, until the ultimate truth is arrived at. The technical nomenclature and explanations should therefore be recognised as furnished in the interest of the ignorant for the express purpose of their enlightenment. They should on no account be mistakenly attributed to the defective knowledge of the venerable authors who ever keep repeating their real object which the learned public of the present day do not condescend to listen to.

शिक्षार्थी बोधसिद्धार्थि तत्तवः कल्पित: कमः \n
(iii) Similarly, Eswara is explained as the reflection of Bramhan on the Satvic Maya or the Sakti of Bramhan itself. This Eswara is said to be endowed with full powers
to create, preserve and destroy the Jagat, as well as possessing the super-human qualities of Omnipresence, Omniscience &c. He is thus the ruler of all the Jivas, Kshetragnas or enjoyers of the Jagat. He is the dispenser of justice in accordance with the merits of the Karmas performed by the Jivas. The Law is His own and He himself enforces it. None can alter or nullify it. In relation to Bramhan, Eswara, is explained only as a product of reflection like the Jiva, but in consideration of the relation between Jiva and Eswara, the latter is expained as far superior to the former. Practically, Jiva and Eswara represent two different conditions of the human Budhi or Intellect. When the Intellect is contaminated with the worldly desires, it is known as Jiva, and when it is pure and free from such material dross, it becomes the Eswara. Vide page 83 Volume I.

देहो देवालय: प्रोक्त: स जीवः केवलः शिवः
तुषरे बद्धो श्रीहिस्स्यान् दुपामावेन तद्वः
एवं बद्धस्तथा जीवः कर्माणाशे सदाशिवः
पाशबद्धस्तथा जीवः पाशमुक्तस्वदा शिवः

स्कन्दोपनिषत प्रकरणं

"The body of man is really the temple of Eswara who is virtually identical with the Jiva in it. When husk is removed from paddy, it is called rice, similarly the Jiva becomes Eswara when his bondage by the effects of Karma is removed."

The transformation of Jiva into Eswara noticed above, is not however an easy matter to be accomplished without considerable effort. The whole of our sacred literature is entirely meant to secure this very purpose. The Adhyaya under reference enumerates the following preparations to qualify oneself for obtaining the knowledge of this Eswara.
"Absence of pride and conceit, harmlessness, patience, straightforwardness, service to the Guru, internal and external cleanliness, determination in the right path, control of the senses, absence of desire for the worldly objects, absence of egoism, correct observation of the miseries of the world, absence of intense attachment to family affairs, tranquility of mind in pleasant and unpleasant occurrences, steady faith in me as Eswara, frequenting holy places, aversion for the assembly of the unwise, meditation on the ways of securing liberation, and correct perception of what is real knowledge; these are the qualifications to secure gnana or real knowledge; their opposites lead to ignorance."

All the above qualifications are demanded for securing the knowledge of Eswara. The modern attempt of the self-imposed Vedanti is to go ahead of this Almighty Eswara, without even the shadow of a single qualification mentioned in the sacred text. His pretentions cannot always afford to pass unnoticed, more so, when he frequently betrays himself in the intensity of his selfish interest.
This Adhyaya treats of Guna-Treya-Vibhaga-Yoga. Satwa, Reja and Tama are explained as the three gunas or qualities pertaining to the Prakriti or Kshetrom which prevent the Individual Kshetragna from perceiving truth and securing liberation. The object of understanding their working, mutual differences and relationship is therefore to get over them all for the purpose of obtaining real knowledge. They are not separate objects in nature, but virtually allude to the various tendencies in man classified under these three general heads. The following is their classification and description.

मम गोविन्दहत्रिज्ञा तस्मन् गमैं दधाम्यहम्
संभवः सर्वभूतानां ततो भवति भारत ।
सर्वयोगिनः कौन्तेय मूर्तिः संभवन्ति या: ।
तत्स्य श्रामहयोगिनिः ब्रजप्रदः पिता ।
सत्यं रजस्तम इति गुणाः प्रकृतिसंभवः ।
निध्रुप्रत्य महावाही देवेः देहिनमद्वयम् ।
तत्र सत्यं निमेठ्यवां दशास्तकमनामयम् ।
सुखसर्वं च उपातति ज्ञानसर्वं चाँग ।
रजो गुणार्थक विद्वृत्तं तृणासहस्वसुद्वयम् ।
तत्त्वस्वाभावति कौन्तेय कौमसर्वं देहिनाम् ।
तमस्त्वज्ञानं विद्विद्दं मोहं सर्वदेहिनाम् ।
प्रमादाद्वस्तनिधिभिः स्तनिब्रह्मति भारत ।
सत्यं सुखं साधयति रजः कौमिण्डेहारत ।
ज्ञानांत्यं हु तमः प्रमादे साधयतुयुत ।
रजस्तत्वसाधभिभूत सत्यं भवति भारत ।
"Every created being of various species originates from my Prekriti composed of the three gunas, in which I, the father of all, deposit the seed for creation. Satwa, Reja and Tama are the three gunas or qualities pertaining to the Prekriti, which remaining in the body affect the Kshetragna, Satwa is pure, bright and harmless. It affects by producing pleasure and knowledge. Reja originates from desire and affects by indenuction to action. Tama originates from ignorance and affects the Kshetragna by producing un wisdom idleness and excessive sleep. Satwa produces attachment to pleasure, Reja to acts and Tama to unwisdom by veiling wisdom. Satwa increases while Reja and Tama are subjugated. Reja increases while Satwa and Tama are overpowered. Tama increases while Satwa and Reja are suppressed. The increase of Satwa is visible by the effect of its producing gnana or the Intellectual clearness and brightness displayed through all the organs of the body. The increase of Reja is visible by the effect of its producing avarice, covetousness, absence of tranquility and inducement to action. The preponderance of Tama may be known while it produces ignorance, inaction, unwisdom and delusion."

The distinctive characteristics of the three gunas pertaining to Prekriti are here clearly explained. As already noticed, they do not of course exist as separate and tangible
objects, but they only refer to the different visible tendencies in man's conduct. Each of them is plainly described as predominating while the remaining two are subjugated. The Kshetragna or the Individual soul stands aloof from them and is only apparently affected by their influence. As they are, it is undoubtedly the privilege of man to subjugate every one of them as he pleases, and it has therefore to be specially noted here that freedom of action is strongly established in our philosophy instead of the common irresponsible idea of fatalism. Thus, the real significance of the rigorous nature of the law of Prekriti is simply that the natural results of the conduct of man are inevitable, but not that the conduct itself is always a matter of necessity. The vexed question of free will and necessity is logically and ingeniously solved in our philosophy as noted below.

अत्मचैतन्यभाृत्ति लोहितोफ्रियमनत्यांधे:।
स्वकीयं वर्तन्ते सुरूपांसचं वधा ज्ञानः॥

"The body, senses, mind and Budhi, depending entirely upon the light of Atman, follow their own propensities, like the ordinary people who take to their own professions when the sun rises and begins to shine during the day."

The correct import of both the theories of Free-will and Necessity is here explained and both of them are philosophically reconciled. Freedom of action and responsibility for nonperformance of necessary actions as well as for performance of prohibited actions are thereby firmly established. No deceitful Vedantism of the idle fool or the wicked miscreant could possibly be classed under any portion of our religious instructions. Death occurring at the time when any one of the three gunas predominates, is said to be productive of the following effects.
"He who dies when Satwa predominates in him, goes to the sacred Lokas of the gnanis such as Mahar, Tapa &c. If Reja predominates at the time, he takes birth among men attached to action; if Tama predominates, he takes birth among the lower animals. The performance of good Karmas produces pure Satwic effects. Rajasic acts produce pain and Tamsic ones, ignorance. Satwic Karmas secure knowledge, Rajasic produce avarice, and Tamsic produce ignorance and delusion. Attaining Satwa, man takes birth in the higher Lokas. Attaining Reja, he is born among men, and attaining Tams he goes down and is born among the lower animals. When man perceives that the three gunas are thus the real causes for everything and that Eswara is beyond them all, he attains my status. By passing beyond the control of these three gunas, man, in this very life itself, liberates himself from the miseries of birth, pain, decay and death, and becomes immortal."
The effects produced by the Satwic, Rajasic, and Tamasic acts upon this life and the life to come, are here clearly explained. The three logical classifications of man's conduct together with their results, are plain enough for all practical purposes. It is impossible to twist them in any cunning fashion so as to conceal or excuse moral depravities and mischievous pretences. Arjuna still anxiously enquires how the wise and the great who have passed beyond the influence of these three gunas could be easily distinguished from others, and Sri-Krishna gives the following reply.

प्रकाश्य व प्रभावित्वं व मोहवेव च पाण्डवं।
न द्वे िं संप्रभावया न निहृत्तानि काक्षति।
उदासोनवदासीनो गुणायें न विचालयते।
गुणां विभूतं स्वयं थोडःविद्यति नेन्द्रते।
समदुःखसुखः स्वस्थः समजोधायमकायनः।
तुल्यप्रयियायोधीर स्तुल्यनिविद्यसतस्वूदः।
मानापमानयो स्तुल्यस्तुल्यो मित्रारिपक्षयोः।
सबारम्भपरिलागी गुणातीति: स उच्चाये।
मौ च योद्ध्विविचारेऽं भक्तियोगेन सेवते।
स गुणानुः समतीतेतानुः भ्रममुच्याय कल्पते।
ब्रह्मणेः हि अतिभाष्ममुहावलथम्यायः च।
शास्त्रम्य च धर्मस्य सुखस्यान्तिकालिक्यः च।

"One is said to have freed himself from the power of the three gunas over him, when he does not hate them on their appearance or wish for them on their non-appearance. He remains steady without being influenced by the gunas. He remains like a witness feeling that the gunas simply do their own work. He looks equally at pleasure and pain, praise and abuse, gold and stone, and remains unaffected by any of them without himself undertaking any work. He
considers alike honor and dishonor, friend and foe. He worships Me by unflinching Bhakti-Yoga, and transcending the sphere of the Gunas becomes qualified for final emancipation. I am the Pratishta, image or reflection of the Bramhan which is eternal, immortal and blissful."

The qualifications enumerated for transcending the influence of the gunas, are almost the same as those noticed in the two previous Adhyayas for the purpose of securing the knowledge of the Almighty Eswara. Here too Sri Krishna is clearly described as the Pretishta, image or reflection of the eternal Bramhan, technically explained as Eswara. To get beyond the environment of the all-devouring gunas, the practice of looking at the opposed dualities, such as pleasure and pain, friend and foe, gold and stone, without feelings of difference, is chiefly insisted upon. This serious and religious instruction is too often misconstrued as consisting in the toleration of all sorts of vices and mischiefs and even in indulging in the same with feelings of pride and satisfaction. But the text has here explicitly warned that the devotee aiming at this high status should relinquish all worldly undertakings.

सबीरम्भपरिखागी गुणातीत: स उच्चंते ।

The various sects of these pseudo-vedantins who advertise themselves freely as the beacon lights of the day, deserve therefore only to be shunned as useless and dangerous guides to follow.

श्रीं मार्गीन्तिकासी पुनः कष्टकैरायुक्तोऽसि
छायाश्रयः फलमपि च ते वानिररघ्यमपि ।
निगम्भरस्तवः मधुपरह्वतः शाल्मलेष सारश्रयः
सेवास्मार्कं मंवति विस्मय तिष्ठ निवस्य यामः ॥
This Adhyaya treats of Purushottama—yoga. Purushottama here represents exactly the Eswara hitherto explained. This Adhyaya thus furnishes additional explanations to distinguish easily and correctly between the Individual Kshetragna and the Universal Kshetragna, between the two birds already noticed as remaining together in the body known as the Jiva and the Eswara. The knowledge of this Purushottama could be secured only by those who have actually relinquished the all-absorbing desires for material affairs known as the Samsara which is described as follows.

"The eternal tree of Samsara known as Aswatha meaning transient, is rooted in the Avyakta above. Its branches below consist of the internal organs, and its leaves represent the Vedas supporting it. He who perceives this tree clearly understands the gist of the Vedas. Its branches extend upwards and downwards being fostered by the three gunas. The objects of senses are its sproutings. Its roots downwards become connected with human Karmas. Its form, beginning, end or middle cannot be perceived. This deep
rooted tree should be first cut down by the knowledge originating from dispassion, and then that region from which there is no return should be sought for with the earnest desire to reach that Primeval Eswara from whom this tree originated."

The term Aswatha is here ingeniously coined to denote impermanency. It means that which may not exist for tomorrow. Our learned Pandit is sure to take it for the banyan tree and begin to argue that it has also its roots dropping from above. The word Aswa is defined in the same manner in our religious literature.

श: खङ्खङ्खं: भवति न यस्मात्स्मादृश्च: चाराचौऽरेकः ।
तमाधिवसन्तीभवामस्त्यूर्द्रां बहुतित तत्त्वविदः: ||

"That which does not exist tomorrow is Aswa representing this illusory universe. The goddess that rules over the same is called Aswaroodha by the wise." Aswa the horse here refers to the universe as a whole which is transient and illusory. There are no horses and donkeys in this concern. This will be explained more fully in the subsequent chapter on the Aswa-medha.

The following, describes the true character of Purushothama, Eswara or the Lord of all, stationed above the whole of mundane existence and its immutable laws.
“The Sun, Moon and Fire do not shine in my divine region which once attained, there is no more return from it. The eternal Jiva who is a part of myself attracts the senses and mind from their localities in the individual bodies and carries them to other bodies, like the wind carries the fragrance of flowers from them. Remaining inside the body, the Jiva enjoys the external objects through the five senses and mind. The ignorant do not discover this Jiva when he remains in the body or when he leaves it or even when he enjoys the visible matters. But the wise find him out. The
Yogis by their diligence see him seated in their own Budhi, but the unqualified fail to see him in spite of their diligence. Understand that, the light that emanates from the Sun, Moon and Fire and illuminates the world, belongs to me. Entering into the earth I support the world by my energy. I nourish the whole of the vegetable kingdom in the form of Soma. Entering into the body in the form of Vyswanara or internal fire and associating myself with the life-breaths, I cause the digestion of the four varieties of food. I am the Atma seated in the Budhi of all. Memory, knowledge and their absence are bestowed by me according to the merits of the individuals. I am the author of Vedanta and the master of the Vedas. There are two Purushas in this world. One is Kshera consisting of everything destructible, and the other is Akshara the ever-lasting seed of Samsara. The highest Purusha different from these two is the eternal Eswara or Paramatma, who entering into the three worlds supports them. I am above Kshera and Akshara and am therefore named Purushothama in the Vedas and called so by my devotees."

The Eswara described in the previous Adhyayas is additionally explained here as Purushothama in comparison with the two lower Purushas named Kshera and Akshara. Purushothama means the best and highest among the Purushas, and the term Purusha conveys the idea of being confined within the body. (Vide page 66 Volume I)

यस्मात्पुरुषोथमाः च तस्मात्पुरुषेऽर्थं उच्यते ॥
वायुपुराणम् ॥

Kshera here virtually alludes to the transient cosmological conception of man or the Jyot, and Akshara refers
to the individual soul already explained as Jīva which continues to exist accompanied by its vasanas until the final goal is reached through the help of the Eswara, Purushothama and Lord of Yoga or Sri-Krishna, who is the dispenser of justice to the individual Jivas in accordance with the merits of their Karmas. The substance of this Adhyaya is the same as that of the few previous ones dealing with the description of Eswara. Eswara seating himself in the Budhi of each individual enforces the rigorous laws of Karma according to the merits of the Karmas performed. The favour and disfavour of this Eswara thus entirely depend upon the work of the individual Jivas themselves. Man is held in every way responsible for his own acts and he is free to seek for his own improvement. The process for attaining the eternal and glorious region of this Eswara is clearly pointed out in this Adhyaya. The deep-rooted Aswatha tree of Samsara should be first destroyed by the axe of dispassion, and then the holy region of Eswara may be discovered which once attained there is no return from.

अश्वत्थमें गुलिका मूलं असाधिश्येण द्वीन छित्रवः।
तत् पदं तत्त्रिविसंगितवधं बस्मिनं गता न निर्वृत्तिभूयः॥

We should not fail to remember clearly that in the enquiries made so far in the Gita, we have invariably found that Sri-Krishna is explained all through as representing exactly the technical Eswara of our religious philosophy. We must also remember that we can approach this Almighty Eswara only by our own efforts in the proper direction pointed out in this Adhyaya. Even the idea of unaccountable fate is logically traced in our philosophy to the effects of our own previous Karmas. The Eswara enforces the law only according to the merits of our own Karmas. The
direction of the law is thus more or less within our own privilege and it should be properly utilized by our own action and not by indifference.

यस्माच येन न यथा च यदा न यथा
यावच यथा च यवच यथा‌ च यवच
तस्माच तेन न यथा च तदा न तथा
तावच तथा च स्वाधीनत्वशातुपैति

ADHYAYA XVI.
DYVASURA-SAMPAT-VIBHAGA-YOGA.

This Adhyaya treats of Dyvasura-sampat-vibhaga-yoga. Two species of human nature are here explained, the Dyva as good and useful and the Asura as bad and dangerous. They allude to the varieties of inborn human tendencies accounted for as the net results of the effects of Karmas performed in the previous births. As such, they are only to be accepted as they are. But a correct knowledge of their distinctions is here explained as beneficial and necessary for the purpose of improving the good tendencies and destroying the bad ones. Before proceeding with this Adhyaya, it is advisable at the very outset, to understand clearly the real significance of the terms Dyva and Asura by examining if any technical definitions are available for them. It is not sufficiently satisfactory to be merely told that Dyva is godly and Asura is demoniacal. Such interpretations furnish little or no useful informations in a scientific subject like the Bhagavat-Gita. Besides, it is absolutely necessary to ascertain at such critical stages, whether the Puranic method of treatment alleged to be adopted in our religious literature
furnishes the required information, or only leaves the descriptions as vague and indefinite with the natural consequences of annihilating the sacred and scientific character of the text as a whole. It may be safely assured here that clear definitions of these two highly technical terms are however furnished in the Maha-Bharata itself within which the Bhagavat-Gita is embedded. Vide page 216 Volume II Part I.

तपोशाचिन्तने देवस्तोपोग्रहस्थासः
एतेहायुगः तदाहुज्ञानवस्थाम्।
सत्वं रजस्तमाऒति देवायुगशालिनिभुः।
सत्वं देवगुणं विशादितराविशुद्धं गुणाः।
सत्वं मनस्तथायुतविद्वत्वा इत्यभिविद्विता।
व्यक्तं मूर्तयुक्तं विशाददिन्यकमृतं पदम्।
नित्यात्मिकत्वं धर्मसम्बन्धं श्रद्धा शास्त्रतम्।
क्रियायोगे व भेदाभ्ये तथा संक्षिप्तते कथितः।
वसुदद्रगणे देवमत्स्येषु स्वामस्योगेन भोगतः।
एववेदः परः सत्तो नानांप्रेयेन संस्किर्तः।
संक्षिप्तो हृदयेति पञ्चादेशप्रेयेन विषिष्टः।
प्रकाशत्स्तपसि ज्ञानं लोकं संवेदितं ततः।
रजस्तमांश्च यत्कसी तपस्तत्तस्तवलक्षणम्।
भगवतंजनं दिवं चित्तुमधयकसंक्षिप्तम्।
भावेन यात्ि छविति ये ज्ञानवृत्त निराशिष्टः।
शास्त्रात्मस्य हरि चैव न निर्वचनिते तेजः।

सांतिपवे ॥

"Tapas or religious penance is supported by the Devas and destroyed by the Asuras. Gna or knowledge is thus covered by both. Satwa, Reja and Tama are the qualities of the Devas and Asuras combined. Satwa belongs to the Devas and the other two to the Asuras. The Satvic Mind
and Budhi are known as the Devas. Vyakta or finite is mortal and Avyakta is immortal. Involutionary tendency is Dharma called eternal Bramhan. In the Bheda or analytical method called Kriya-yoga, the One appearing as the many is reduced to a few by a general classification under the heads of Vasus, Rudras &c., and in the end by further reduction the real One is perceived. That which produces light and knowledge is called Tapas. The destruction of Reja and Tama is its nature. The divine Vishnu known as Avyakta is attained by the passionless and the wise by this process of meditation. Having known this Hari residing within the Self, there is no more return to this mortal world.

The Satwic Mind and Budhi are here clearly pointed out as representing the Devas; all else represent the Asuras. Tapas is light and knowledge supported by the Devas and destroyed by the Asuras. We may now proceed with the text. The Dyva and Asura qualities in man explained below, tend to influence the Mind and Budhi in two opposite directions. The Dyva should be acquired and encouraged and the Asura should be destroyed, for the purpose of religious advancement.

अभम् सत्वसुधिमषिंयोगव्यवस्थिति:।
दानं दमनं यथव स्थाय्यस्तप आज्ज्ञाम्।
अहिः सत्त्वस्तोपव्यवस्थिति: शान्तिरपैशुकम्।
दया मृतेषुकैतर्वें मार्द्वें हौर्वचापलम्।
तेजः क्रमं शुद्धिः शीतमद्रोहे भावितानिता।
भवन्ति सम्पदेद देवामर्जत्व भारत।
देवो दपेन्द्रमिनाय कोथः पारस्यमेव च।
अज्ज्ञानं भाविज्ञात्व पार्थिय सम्पदमाजुरीम्।
देवसमपदिनक्षत्य निवन्धायास्तरी सवता।
मां शुच: सम्पदेद देवामर्जितांस्य पाण्डव।
दौभुतसंगि लोकेकसिन् दैव आशुर एव च।
दैवो विस्तरणः प्रोक्त आसुरं पार्थे से न्यूनः ।
प्रत्यक्षः च निवृत्तः च जना न विदुरायुरः ।
न शोभं नापि चाजारः न सखं तेषु विचायते ।
असत्यमर्तिः ते जगदावहुनष्मयम् ।
अपरस्परसम्भूतं किमण्यत्कामहैन्तुकम् ।
एतां इत्यिस्मवहेत्वा नश्तात्मानोपलुब्धयः ।
प्रभवन्तुप्रकरणः श्रयाय जगतोहिताः ।
काममाधवेऽऽुपूर्वं दब्बमानमदानितिः ।
मोहोऽहृद्वर्तासस्मान् प्रवर्तन्ते श्रुचित्रताः ।
निन्तामपरिमेयां च प्रल्यानंतसुपाश्रिताः ।
कामोपोपोपरमा एतावदिति निविद्धा ।
आशापाशशतैर्भृद्धाः कामकोपपराणः ।
इदृश्ने कामोपगात्मयायेयेनार्जशब्यान् ।
इदमव मया तथ्यमिम प्राप्ये मनोरथम् ।
इदमलीलामपि मे भविष्यति पुनर्वेदनम् ।
असी मया हतः श्रुब्धृष्णि ये चापारापि ।
इवरोशहिं भोगी सिद्धोस्ति वदिवानु भुवी ।
आशोऽभिजनवानस्ति कौस्तोद्योत्ति सदशो मया ।
यद्येद दश्यामि मोदिध्य इत्यशानविमोहिताः ।
अनेकचितविभाय भोंगोऽलसमापृताः ।
प्रसब्धा: कामोपोपेः पतिन्ति नरकेशुर्वेची ।
आलसमभाविता: स्तुब्धा धनमानमदानितिः ।
यजन्ते नामरोहस्ते दंभानविभिषष्टकम् ।
अहृशा रङ्गः द्रष्टि कामोऽऽयो च सान्धिता: ।
मामात्रपरदेहे यहित्यन्तो इत्यमसूक्तकः ।
ताना द्विपदः कृपानु संसरोऽरु नराधमानू ।
क्षिपाम्यज्ञानामुनानांसुरीपेशे योनिनु ।
आसुरती योगिमापन मूडः जन्मनि जन्मनि ।
मामाप्राप्येव कौन्तेय ततो मान्यथमां गतिम् ।
"A person born with the following Satwic qualities is fit to attain to the glories of the gods; fearlessness, purity of mind, firmness in the yoga for true knowledge, charity, control of senses, devotion, religious practices, Tapas, absence of crookedness, harmlessness, truthfulness, absence of anger, giving with a hearty mind, control of mind, absence of evil telling, mercy towards fellow creatures, absence of covetousness, tenderness, restraint from bad deeds, steadiness, energy, forgiveness, boldness, purity, absence of cruelty and pride. Religious pretentiousness, conceit, extreme pride, anger, talking harsh and ignorance, are the inborn Asura qualities. The Dyva qualities lead to liberation and Asura to bondage. O, Arjuna! you are born with the former qualities, you need not therefore fear. The created animals in this world possess either the Dyva qualities or the Asura qualities, of which the former has been told; listen now to the description of the latter. The Asura—natured do not understand what ought to be done and what ought to be avoided. They are impure, irreligious and truthless. They declare that this world is false and has no divine basis. There is no Eswara and everything originates through the union of passion. The cruel creatures who hold such views through ignorance and want of common sense, have originated only for the ruin of this world. Actuated by strong desires, pride, conceit and ignorance, they perform unholy acts. They are beset with innumerable thoughts which continue till they die. They regard worldly pleasures as the summum-bonum of existence. Influenced by lust, anger and greed, they exert their best to acquire wealth by unlawful means. Deluded by ignorance, they always think as follows: 'This I have now obtained, that I will secure soon. This too is mine and more shall be mine hereafter. One enemy has been already killed by me, the rest I shall soon destroy. I am the Lord Eswara,
I am the lucky, the strong, the accomplished and the blessed. I am rich and belong to high family. There is none equal to me. I will perform great religious acts, I will give charity, I will enjoy. Thus confounded by various imaginations, environed by ignorance and influenced by worldly desires, they soon find their way down into the terrible hell. Blecated up by wealth they discourteously flatter themselves. They perform for the sake of mere fame, religious acts contrary to the rules. These malicious persons subject to the influence of pride, greed and anger virtually hate me who am seated in their own bodies and in those of others. I ever force such cruel irreligious wretches to be born among the lower animals especially of highly Asura nature. Having taken births among Asura creatures, they keep still going down without hopes of reaching me at any time."

Having explained in detail the Dyva and Asura qualities, the origin of the latter is traced to three principal causes namely, Kama or desire, Krodha or anger and Lobha or greed.

त्रिविधं नरकस्येद्वारं नानात्मास्तमनः
कामकोषस्त्यथा तोभस्तमस्तद्वितात् तयें लजेत्।
एतरिहस्यः कौन्तेय तमोद्रविखिमिन्नरः।
आचर्यास्तमनः श्रेयस्ततो गाति परां गतितः।
यः शास्त्रविभिन्नस्य वहति कामकारतः।
न स सिद्धर्मशास्त्रैः न चुकानं न परां गतिम्।
तस्माच्छाद्यं प्रमाणं ते कार्याकार्यंविधात्विभि।
झाल्या शास्त्रविधानोपकमं कर्म कुर्भिमहाहिः॥

"Kama Krodha and Lobha are the three causes for the ruin of man, and they stand as the three gates leading to hell. Therefore they should be relinquished by man. A man freed from these, naturally takes to Tapas, yoga and
other religious practices leading to liberation, and finally attains it. But he who acts according to Kama or desire, without caring for religious ordinances, secures no good, no happiness and no liberation. For discriminating good Karmas from bad ones, the Sastra is the proper authority. You should therefore perform good Karmas ordained by the Sastra."

'Do proper Karma' is the key-note in this Adhyaya as in the whole of the Bhagavat-Gita. The science of Karma-yoga is the serious subject dealt with throughout the sacred text. There is no history or geography in this description. Karma as explained here includes doing a good act and avoiding a bad one. The good Karmas produce the Dyva tendencies and raise man higher, and bad Karmas produce the Asura tendencies which push man down causing hopeless births among the lower orders of creation. Man is therefore seriously warned here against losing his golden opportunity to rise higher in the scale of religious progress. If the chances now offered as a human being are not utilized at once, there is no guarantee that he may not have to go down and lose them altogether. All procrastinations in this direction are extremely unwise and dangerous.

कुण्या त्वदीयमक्षुपजज्ञेयान्ते
अयैव मे विश्वः मानसमाजेईसः ।
प्राणप्रयाणसमे रफवात्पितः
कणांवरोधनविधी स्मरण कुतस्ते ॥
ADHYAYA XVII.
SREDHA-TREYA-VIBHAGA-YOGA.

This Adhyaya treats of Sredha-treya-vibhaga-yoga. Sredha here means the belief in the existence of God and the mental attitude consequent on it. In the previous Adhyaya, Arjuna was told that the man who acts according to his desire without caring for the ordinances of the Sastra does not secure liberation.

य: शाखविभिमुकर्जुऽ यत्तिस कामकारिनः•
न स सिद्धिनवाप्रोति न सुखं न परां गतिम्•

Arjuna now asks a curious question alluding to the common mistaken practice in the world.

अर्जुन्य उवाच•

वे शाखविभिमुकर्जुऽ यजन्ते भद्रत्वानवितः•
तेषां निश्चि तु का कृषि सत्यमात्रो रजस्तम्•

“Arjuna asked, O Krishna! tell me whether the position of those who worship with Sredha or belief in God but without caring for the ordinances of the Sastra, would be classed under Satwa, Reja or Tama.”

Here, the actual worship of God is said to be performed; it is therefore different from what was said in the previous Adhyaya as no worship was there referred to. The question of Arjuna being however too general, it is answered by explaining the three-fold classification of Sredha itself.

श्रीभगवानुवाच•

त्रिविधं भवति भद्रा देहिनां सा श्वस्मावज्जा ता।
सार्वको राजसी वैव तामसी वेति मां दानुष।
सत्यावनुभया सर्वस्य श्यद्रा भवति भारत।
भद्रामयं युयोऽयुष्म यो वच्चङ्ग: स एव सः।
“Sredha is classified as Satwic, Rajasic and Tamasic according to the inborn nature of man. Sredha is originated in accordance with the effects of previous Karmas. A man in fact, is formed and recognised by the nature of his Sredha. Those who possess Satwic Sredha worship the gods; the Rajasic, worship the Yekshas and Rakshasas; the Tamasic, worship the Pretas and Bhutas.”

The Devas are here clearly specified as the objects of Satwic worship, Yekshas and Rakshasas as those of Rajasic worship and Pretas and Bhoota-ganas as those of Tamasic worship. This passage is sure to afford ample scope for the ingenious exercises of the modern enlightened interpreters. While dealing with Adhyaya IX, we have already noticed in detail the Puranic significance of the Devas, Pitris and Bhootas. It is necessary to enquire here seriously for the exact significance of the technical terms, the Yekshas and the Rakshasas. They are clearly defined in the following passages from the sacred texts which are available for convenient reference.
"Brahma once created Apa (waters) from water and also certain creatures to protect them. Suffering from hunger and thirst, the creatures enquired of their creator as to what they should do. Brahma ordered smiling, to protect them. One set of the creatures agreed to protect them being not hungry, the remaining set wanted to eat them up through hunger; the former was accordingly styled Rakshasas and the latter Yekshas."

"Brahma in his hungry mood created some others in the dark. These creatures being hungry attempted to take the Ambhas (waters). Some of them said they would protect the waters. They are known as the Rakshasas, the cruel wanderers at night. The rest of them in consultation with each other, gladly said they would eat up the waters. They are the cruel Yekshas and Guhyakas. The root meaning of the word Reksh is to preserve or protect and that o. Yeksh is to destroy."

It must be particularly noticed here that the quotations from two different texts, explain the subject matter exactly in the same manner. Two sets of creatures are here described, one wishing to preserve the waters and the other to destroy them. The whole description furnished in regular
Puranic style, could not possibly convey any reasonable meaning without a clear knowledge of the ordinary technicalities. There is no exaggeration, no poetical fancy here. The technical subject is not studied and therefore not understood. Apa and Ambha generally meaning the waters, technically apply here to Karmas and Tushtis, signifying the accomplishment of certain results in religious practices and the mistaken satisfaction in them without further progress. They are described as consisting of nine varieties in the Kapila-Sankhya.

"The Tushtis or mistaken satisfactions, are nine in number, four of them are internal and five external referring to the five senses. They are named in the Sastras as Ambha, Salila, Ogha, Vrishti, Sutama, Parom, Sunetra, Narika and Anuthamambhasika."

From the above explanations, we can clearly understand that the Rakshasas represent those who care for Karmas and their effects, or those who protect or preserve them. The Yekshas represent those who destroy the Karmas or go beyond them as unimportant. The latter are therefore superior to the former who are described as creatures of the night or darkness, signifying their want of real knowledge. Among these two species of creation, the Rakshasas therefore allude to the human beings who stick on to religious Karmas and to their transient effects, without understanding their real object in the progressive scale of devotion. The
Yekshas allude to a higher class of human beings, who after performing the Karmas, leave them and their effects and take to more scientific and philosophical processes in their devotional practices. Both varieties are therefore likely to be found among mankind, and it is earnestly believed that the condemned Rakshasas at least are still in existence amongst us. They are of course far superior to the generality of mankind who are entirely given up to material desires. The Yekshas and the Rakshasas explained in the Gita as the objects of Rajasic worship, convey exactly the same ideas expressed in all other religious texts about them. They denote specific conditions of the human mind technically explained in the sacred text. All collateral inferences based upon the prevailing misinterpretations are therefore only ridiculous displays of innocent ignorance. We must now proceed with the text. After classifying and explaining Sredoña, similar classifications of food, worship, tapas and charity are explained with a view to encourage the Satwic ones and to avoid the Rajasic and Tamasic.

"Three varieties of food are liked differently by different sorts of people. Yagna, Tapas and charity are also similarly of three kinds. Their distinctions shall be stated here."

The classification of food is as follows.

आयु: सत्यबलारोग्य सुखप्रीतिविवर्धना: ।
रस्या: विपुष्कितस्थिरा हुया आहारा: सात्विकप्रिया: ।
क्रक्षुभव्यसयुत्ण साधनकक्षविदादि: ।
आहारा राजसस्थ्येष्वा हुःखशोकाक्षमप्रदा: ।
"The Satvic natured have a natural liking for food which tends to increase strength, pleasure, happiness and longevity of life, which contains fatty matter as well as nourishing and strengthening stuff. The Rajasic natured have a liking for food which is saltish, sour, bitter or pungent, hot, astringent, fatless, and productive of thirst, grief, sorrow, and disease. The Tamasic natured have a liking for food which is cooked long ago, which has lost its essence, stinking, stale, remnant after eating and unholy."

It may not be out of place here to draw the particular attention of the modern social reformers to the above passage and to request such of them as may be inclined to respect the instructions in the Gita, to be mindful of the established principles here stated, in their earnest attempts to improve mankind. It must be acknowledged here that the sacred text only enunciates general scientific principles without distinctions of caste and creed. It would therefore be a pity to disregard them on false and irrelevant grounds. Our religious texts are explicit and unsparing in this matter of food basing their arguments always on scientific principles. It is therefore improper to criticise them as sectarian or superstitious. Hollow arguments based upon apparent convenience or propriety cannot alter or affect the scientific importance of the subject. Science permits no vague conjectures and illogical opinions to meddle with it. It must be treated as science and science only. The following is a quotation from Linga Purana on the same point worthy of notice in this connection.

अश्वलोकायो नास्त्वर्वर्गिनेन मुद्रा न जलेन !
सत्यघातिं भवेतिसदृग स्तोतरं परिशोधयं।
"Purity of mind depends on purity of food and not upon water and soap. Upon purity of mind depends the attainment of religious perfection. Therefore the food used must be properly scrutinised."

Any existing restrictions concerning food could therefore be set at nought only on strong scientific grounds. Yegna or adoration of God is classified as follows.

अफळकाइनिषिद्धविषिद्धौ विषिद्धौ य इत्यते ।
यत्वेवेवति मनः समाधिक्य स सात्तिक: ।
अभिसन्धाय तु फलं दंभार्यमापि चैव वत ।
इत्यते मरलसेष्टः तः यः विद्वि राजसमधु।
विषिद्धिनमयवाकः मन्त्रविद्धणमदक्षिणम् ।
अद्वैतविरहितं यः तांतरं परिवर्तते ॥

"Yegna or worship is satvic when it is performed under the firm belief that it is a duty and without a desire for its fruits. It is Rajasic when performed through pride and for the purpose of obtaining its effects. It is Tamasic when performed against the ordinances, without giving food and charity and without the required Mantras.

यज्ञावैविष्णु: इति चतुः: ॥

The Sruti says Yegna means Vishnu or worship of the divine essence called Vishnu which pervades everything and technically called the Avyakta and the Eswara. The Yegnas are prescribed for religious devotions for the purpose of gradually reaching this Avyakta by slowly getting rid of the Vyakta or the gross materiality. Relinquishment of gross desires is naturally therefore the main object of Yegnas. The destruction of the beastly desires in man is Pura-nically described as sacrificing the beasts for the pleasure and favour of Indra or the pure Individual Soul. This simple and sensible description is literally interpreted at
present as the offering of fleshy food to Indra by a pure vegetarian Hindu. The simple fact is, that vegetarianism and animal food are plain contradictions in terms and in conceptions.

युग्मां छछ्वा पक्षान हत्वा कुत्वा हतिरक्ष्मम्।
वथे उम गम्भरे स्वं शरे नरे केन गम्भरे॥

There are several varieties of Yegnas described in the sacred literature in the established Puranic style, such as Aswa-Medha, Powndarika, Maha-Powndarika &c., which are now carelessly misinterpreted and reduced to the most ridiculous and abominable absurdities ever heard of in this material world. The limited object and scope of this little essay however, prohibit fuller exposition of the mistakes here.

Tapas meaning heat, light and knowledge, is explained below in its three-fold classification.

“Physical tapas consists in respecting gods, the twice-born, the elders and the wise, also in purity, plainness,
charity and harmlessness. Oral tapas consists in the speech which wounds no feelings of others, which is true, pleasing and useful, as well as in the study of the Vedas. Mental Tapas consists in peacefulness of mind, mildness, restraint of speech, restraint of mind and purity of attitude. Tapas performed with Sredha or faith in God is of three kinds. It is Satwic when performed without the desire for its fruits. Tapas is Rajasic and transient when it is performed with feelings of pride and for the object of gaining fame, honor and respect. Tapas is Tamasic when performed without a definite idea of the act, causing great inconvenience and pain to oneself and with the aim of hurting another."

Tapas is here classified into physical, mental and oral, in addition to the general classification into Satwic, Rajasic and Tamasic. Dana or donation is similarly classified into three varieties.

दात्वयमिति यदाने दीयते स्नायुक्तकारिणे ।
देशे काले न पाते न तहाने सातिबिक्केन स्थतम् ।
यत्तु प्रत्युपकाराः फलस्मुहिर्भव वा पुनः ।
दीयते न परिक्रियं तहाने राजसं स्थतम् ।
अदेशाकाले यहानमपात्रिभ्यः दीयते ।
असत्कृतमवज्ञां तत्तामससमुदाहतम् ॥

"A donation is Satwic when it is made at auspicious times, as a matter of duty, to the righteous and learned, without expectations of any return for the act. It is Rajasic when made unwillingly and with hopes of return or with desire for its results. It is Tamasic when made at bad times, in bad places and to bad persons, with feelings of disregard and contempt."

It is clear from the above, that charities to be reckoned proper and useful, should conform to the general principles
laid down here. The proper criterion for testing is here furnished and it is doubtful what percentage of the existing ones would fall within the proper use of charities. The application and significance of the religious terms Om, Tat and Sat are explained below in this connection.

ॐंतसदितिनिधिनं भ्रमणं निग्रिः स्मृति:।
वाम्ब्रमणान्तेन वेदाध्य यज्ञाधितिसः पुरा।।
तद्विद्याधितुडास्त्यायं धार्मानान्तप: किष्क:।
प्रवर्तवते विधानानंका: सततं ध्रुवपादिनाम्।।
तद्विद्याधितुडास्त्यायं धार्मानान्तप: किष्क:।।
दानकित्यांविविधा: कियन्ते मोक्षकार्यकिष्किष्मिः।
सद्दवे सावुभावे च सदिश्रेष्ठप्रयम्यते।
प्रशस्ते करमणि तथा सच्छन्दं: पार्श्व युजिते।।
ब्रह्मोज्जवः दाने च स्थिति: सदिश्रेष्ठो यो:।
करमेव तदर्थायं सदिश्रेष्ठानशंरियते।।
अश्रुद्रया हुतं दत्तं तपस्त्तं कहतं च यत्।
असदिश्रेष्ठो तां न च तत्प्रेष्यो न इह॥

"The Bramhan is indicated by the three terms Om, Tat and Sat. The Bramhins, Vedas and Yegnaas are first formed by this indication. Therefore, in the performance of ordained Yegnaas, tapas and charity, those who meditate upon Bramhan, begin them by uttering Om. Those who seek final emancipation use the term Tat while commencing Yegna, tapas and charity which they perform without any desire for their fruits. In the happening of a longwished-for event, in the accruing of a religious merit and in important religious ceremonies like marriage, the term Sat is used. This term is also used to denote the determination to perform Yegna, tapas, charity or any other act pertaining to Bramhan. When any of these is performed without Sredha or faith, the act is called Asat. It is of no use here or hereafter."
We see from the above that Bramha-vadins or guanis use the term Om and Mumukshus or those who seek liberation use the word Tat. The former refers to a higher stage than the latter, although both the terms indicate the Bramhan. The third and the last is Sat, which is used to denote that Bramhan is the only real existence underlying all the religious acts. When this idea is not prominent in the mind of the performer, his act becomes Asat or useless. The necessity to maintain the thought of Bramhan in the performance of all the religious acts, is therefore insisted upon. It is also declared that all acts merely actuated by the desire for material prosperity or heavenly comforts, are religiously denounced as Asat. Further, the three syllables above noticed pertaining to Bramhan, are said to have formed the Vedas, the Bramhins and the Yegnas.

ॐ तसदिति निर्देशो ब्रह्माण्डविधः स्मृतः 
श्र्क्रद्धानस्तन वेदाथ यहाथ विहितात् पुरा

The syllable Om alludes to the conception of the totality of existence and is therefore the highest verbal expression possible to represent the nature of Bramhan. On the other hand, Tat or That referring to Bramhan, still indicates the existence of a separate Idom or this as opposed to it. Sat suggests to a greater extent the existence of Idom or this, although it establishes the existence of Bramhan as its underlying basis. Thus the three syllables express the different degrees in the conception of Bramhan. The description of the Vedas, Bramhins and Yegnas as formed by the three syllables, therefore clearly signifies that their important characteristics allude to their adaptability to attain the Eternal Bramhan. An Yegna is therefore no Yegna if it is not related as specified here, to the proper means of attaining the Bramhan. Similarly, the Vedas and the
Brahmins could not hold their position if they do not serve the object intended. If all the three syllables explained above become inapplicable to the Vedas, Brahmans or Yugas, they are inevitably reduced to Asat.

कि तीथि हृििद्रयग्रामजनं कि रलमिच्छ मति: 
कि शाल्खं अवगेन वस्त्र्य गल्लन्द्व द्वितान्धकारीयोऽयः:।
कि भिन्न सततोपकारात्तुःं कतवावोधम् संबे 
कः शानुवंद खेदानकःश्वो दूर्वासनासयं॥

ADHYAYA XVIII.
SANYASA-YOGA.

This Adhyaya treats of Moksha-yoga known also as Sanyasa-yoga. It virtually contains a summary of all the previous Adhyayanas and it serves as a special commentary upon Adhyayas III and V dealing with Karma and Karma-Sanyasa respectively. Arjuna enquires the technical difference between the terms Sanyasa and Tyaga used in the previous Adhyayanas, as both denote the fact of relinquishment. It is explained as follows.

अरुिन्दवाच:॥
सन्यासस्य महावाहो तत्तत्वमिच्छामि केवः तुम्॥
ल्यागस्य न हृिवीकेन्द्रस्तयायेकारणिषिक्षुद्रत॥
श्रीमभावानुवाच:॥
काम्यानां कथम्य न्यासं सन्यासं स्वयं बिदु:॥
सत्कथम्यस्यश्चाऽहुस्त्यांम् विचक्षण:॥
ल्याज्यं दोषवद्यते कथं प्रभुपूर्वकोणिष्ट:॥
यश्दानन्तप: कथं न ल्याज्यवस्तिस्य चापे:॥
निष्कर्ष्यं गुणं मे तत्र ल्याज्यं भरतस्तिसम:॥
ल्याज्यं हि पुरुषव्यायं त्रिविधं संपर्कीतिः॥
Arjuna said. I wish to know the difference between Sanyasa and Tyaga. Sri-Krishna replied thus." The wise understand that abandoning the Karmas classed under Kama varieties is Sanyasa, and that abandoning the fruits of all the Karmas performed is Tyaga. Some say that all Karmas are bad and should be abandoned. Others say that Yegna, Dana and Tapas should not be abandoned. I shall explain to you what is actually meant by Tyaga. It is of three kinds. Yegna, Dana and Tapas should be performed as they are purifying, and ought not to be abandoned. But they should only be performed without any desire for their fruits. The Karmas known as Niyata or Nitya differing from Kamya, cannot be abandoned. Abandoning them through ignorance is Tamasic Tyaga. Abandoning Karmas
on the ground of inconvenience or trouble is *Rajasic Tyaga*. It will never procure the beneficial results of Sanyasa. The performance of Karmas called Nitya, without attachment and without desire for their fruits is *Satwic Tyaga*. The Kamya-Karmas should not be hated and the Nitya should not be longed for. The wise man having no doubts as to their real character is called a Tyagi. One who is not yet free from Egoism but still cares for his body, cannot afford to abandon all Karmas. Therefore, he who abandons the fruits of Karmas performed, is called a Tyagi. The resulting fruits of Karmas are pleasurable, painful and mixed, if the performer is not a Tyagi. They do not however apply to a Sanyasi."

From the above passage, it is clear that all except the Gnani who is ever engaged in the meditation of Bramhan, should perform the ordained Karmas without any desire for their fruits. The gist of such repeated instructions and warnings contained in the sacred text should be clearly understood. The Gnani is ever engaged with the meditation of Bramhan, whereas, others are fully occupied with matters which virtually obstruct all possibilities of entering into the path leading to liberation. The performance of ordained Karmas serves the double purpose of qualifying the worldly man for higher religious practices and of removing the chances for mischief during the time so occupied. The ordained Karmas if properly understood would be found to have been prescribed with the highest scientific knowledge and experience pertaining to the religious advancement of man as he is physically and mentally constituted.

It is not possible here to go into the details of the subject, but it is earnestly hoped that a symapathetic and earnest enquiry coupled with the correct knowledge of the
method of treatment adopted in the sacred literature, would undoubtedly produce an admiration for the extraordinary skill and knowledge displayed therein. In the above passage as well as in all the religious literature, a general classification of Karmas into Kamya and Nitya could be observed; the former alluding to Karmas procuring material comforts and the latter securing benefit to the real Individual Self. The classification of Karmas into Yegna, Tapas and Dana repeateadly found in the text conveys the same idea. Yegna is adoring the Eswara, Tapas is self-purification and Dana is charity to others. Yegna and Dana invariably go together and constitute the religious and moral acts for the benefit of the public one is capable of performing, and they naturally fall under Kamya procuring good effects to the performer almost in kind. The Nitya referring to self-purification secures the necessary qualifications for obtaining real knowledge. The Gnani who is ever meditating upon the Bramhan and has no time to spare, is not therefore required to perform either of these Karmas. If a man is also fully engaged in Tapas and in the Nitya variety of Karmas for his self-purification, no other Karmas are required of him. But if he is only partly occupied with such work, he is enjoined to do the Karmas useful to the public and productive of good effects. As the good effects accruing to the performer tend only to increase Samsara, he is advised to perform them without the desire for their fruits. It necessarily follows from these explanations that no religious Karmas are ever ordained or even permitted, which would produce harm to any living creature. The Pasu-medhas, Aswa-medhas and similar religious Yegnas are only described in the Puranic style, conveying high abstract ideas of philosophy in a concrete form in the religious rituals, with a view to familiarise the public with the scientific religious processes.
to be practised in future after acquiring necessary qualifications. It is exactly like the worship of an idol in the place of the Omnipresent Eswara. The mistake lies in the literal interpretation of the subject and sometimes even in omitting important terms prominently expressed in the texts themselves. The Pasu-bendha meaning a cow-sacrifice is often found performed by sacrificing a sheep instead. The full nomenclature of the ceremony is Niroodha Pasu-bendha, Niroodha, plainly means conventional and even through the name of the ceremony a serious warning is given against mistaken cruelty towards living creatures. Again, another synonym for this Yegna is Adhwara meaning harmless. Pasu-bendha as a religious ceremony has its valuable technical significance. Pasu refers to ignorance and also to the material world. पक्षतिष्ठतः: All that is visible is Pasu. The sacred idea conveyed by the ceremony is the necessity to destroy the gross desires for material prosperity and to attain to the Soma-Loka which alludes to the pure region of Kshetragna or Jiva seated within the body of man. Vide page 31.

येदी स्थिताण्डसंज्ञे वेदेवंसिनुः परः ।
स एव सोमो मन्तवयो देहिनां जीवसंज्ञे ॥

वराहपुराणम् ॥

"Soma is the same as the Jiva or Kshetragna seated within the body of man." The Yegnas prescribed if performed without misunderstanding their real significance, would be highly useful to the self as well as to the public. But as they are, it is simply agonising to think of their extremely mischievous consequences and deterioration.

अन्नात्मकंदिकरहस्यमुद्रा ये कान्यमानं दृष्टेद्विमानम् ।
ते गात्रक्ष्यानन्दलिङ्ग मन्त्रान्त हालाह्लादनमारम्ये ॥
It has been just noticed in the above quotation from this Adhyaya that an ordinary man cannot practically afford to abandon all Karmas or doings. This is a simple and established physiological and Psychological fact.

निन्दे देहभूता शर्क्यं खकु प्रभोक्षणेष्यत: ||

The main object of our religion is therefore to convert man’s actions into those useful for religious advancement. It must therefore be a serious and scientific task to provide the different varieties of men with suitable religious Karmas which would help them on in their onward course to final emancipation. It will soon be evident beyond a doubt that no whimsical or sectarian methods are adopted for the purpose, anywhere in our sacred literature. A thoroughly philosophical and scientific analysis of human acts is most logically conducted here, which in itself will fully convince every reasonable person, of the most cosmopolitan, permanent and unchangeable nature of the religious processes prescribed in our ancient and holy religion, for the real and eternal welfare of man-kind in general.

पञ्जैतानि महर्षाधो कारणानि निवोध मे ।
सांहेयं कृतान्ति प्रेक्षानि सिद्धे सर्वक्रमणाम् ।
अधिष्ठानं तथा कर्ता करणं च प्रथरिवधम् ।
विविधां गुर्जक्षेत्र दैवं नैवात्म पत्थम् ।
शरीरवादमोभिर्निहृत्कम् प्रारंभते नर: ।
न्यायं वा विपरीतं वा पञ्जैवेत तथ्यं हेतु: ।
तत्रैव सति कर्तरस्वात्मानं केवलं हु व: ।
प्रस्थ्यपेतुहितिवां स परम्पि दुमैति: ।
श्रान्ते श्रेयं परिज्ञाता विविधा कर्मचौदिना ।
करणं कर्म कर्तति त्रिविधं: कर्मसंग्रह: ||

"In the Sankhya philosophy which deals with the end of Karmas, five causes are explained which constitute every
Karma or act. For all the actions, proper and improper, whether they are physical, mental or oral, there must be these five causes, namely the body, the doer, the organs of sense, the work of the vital air and the divine basis called Divom which supports all these. Such being the case, he who unwisely and ignorantly attributes the Karmas to unconnected Atma, does not perceive the truth. Gnaṇa or the process of knowing, Gneya or the object known and Gnata or the knower are the three propelling causes for action. The organs of sense as the instruments, Karma the act and Karta the doer, are the three supports for action.” Further detail classifications and explanations of Gnaṇa, Karma, Karta, Budhi, Dhṛiti and Sukhom or happiness, into Satwa, Reja and Tama, are clearly furnished below.

ब्याने कर्म च कर्ता च निषेध गुणमेदि:।
प्रौच्छते गुणसंहवाने यथार्थस्य तत्त्वः।
सर्वभेदेऽत्मे भावमन्यमेवस्ते।
अभिभक्तं विभक्तं तज्ज्ञानं विदं सात्विकम्।
पूर्वस्तूते हु यज्ञानं वानामावानं उच्चविधानं।
वेदति सर्वत्र भूतं तज्ज्ञानं विदं राजसम्।
यथू कत्ववत्कसिनः कर्म सफळमेवतः।
अत्सार्यवदलं च तत्सार्यवदलहातमू।
नियंत्र्यं सहारहितमार्गः: कातम।
अफलाप्राप्ति कर्म च तत्सात्त्विकसाख्यते।
यथू कामसुना कर्म साहारोऽऽ वा पुनः।
कियते बहुध्वि तद्राजसुवाहसहृदयम्।
अतृवन्धे क्षयं हिसामनपक्ष्य च प्रेषयम्।
माध्यक्रत्वं कर्म च तत्सात्त्विकसाख्यते।
रुक्मस्य मनोहारीं द्वयसाहस्वमिवन्ति।
सिद्धसङ्ग्रामपरिवर्तिक: कतो सात्त्विक उच्चते।
रागी कर्मकर्षणस्तुकृत्यो हिंसात्मकोःकुशिः ।
हर्षोहितानिभवत् कर्ता राजसः परिक्कितति ।
अगुण: प्राकृत: स्तवः शाने नानात्मकोःकुशिः ।
विपादी दीर्घसूत्री न कर्ता तामस उच्चते ॥
बुद्धेमेण गृहे गुणतात्विनिक्षम: धर्मः ।
प्राच्यमानमोहेण प्रथमस्तव: धननयः ।
प्रश्निता न निद्रिता न कार्याकर्म भएवधः ।
वन्धे मोक्ष: व या वेति बुध्दः सा पार्थ सात्विकी ।
यया ब्रम्मवधः च कार्याचार्यामेव च ।
अभ्यासप्रज्ञानाति बुध्दः सा पार्थ राजसी ।
अधमः धर्ममिति या मन्यते तमसाहृता ।
सर्वोदास विपरीतसंघ बुध्दः सा पार्थ तामसी ॥
बृहस्पत: यथा धारयते मनःप्राणेन्द्रयस्यकिरः: ।
योगेन्द्रविचारिभ्य: धृतिः सा पार्थ सात्विकी ।
यथा तु धर्मार्चलान्तः बृहस्पत: धारयते ।
प्रस्तृतेन फलकार्हिन्द्र धृति: सा पार्थ राजसी ।
यथा तस्मां भये शोकं विपादं मद्येव च ।
न निन्दितं दुर्मंत्र: धृति: सा पार्थ तामसी ॥
खुंडं तिदानी त्रिविधं श्रुष्ये भर्तयं ।
अभ्यासायस्य ब्रजः दु:खान्ते न निग्रहितात ।
यद्यमेव विषयविधिमेव परिश्रेणस्मुस्तोपमम् ।
तत्त्वं सात्विकं प्रोक्तमात्रबुध्दिसाध्यजम् ।
विषयेन्द्रिय संयोगावत्तदेशस्मुस्तोपमम् ।
परिश्रेण विषयविधित तत्त्वं राजसं स्मृततः ।
यद्यमेव चासुवन्धे न खुंडं चोद्यमातरम् ।
निद्वित्वात्मकलितं तत्त्वासमसुहास्तम् ।
न तद्निति पृथिविः वा दिवी देवेशु वा पुनः ।
सत्यं प्रतिप्रतिमुक्तं यदेमिति: स्पात: त्रिभुगुणः: ॥

"I shall explain to you how in the Sankhya philosophy, Gnana or ordinary knowledge of things, Karma or action, and Karta or doer, are differently classified in their relation..."
to the three Gunas. The perception of the single, eternal and undivided Atman as pervading all created objects separately seen, is called Satwic Gnaana. The perception of different individual souls as residing separately in different bodies, is Rajasic Gnaana. The adherence to one insignificant matter, mistaking it unreasonably as all-important, is called Tamasic Gnaana. The performance of the Karmas known as Nityas, without attachment and anger and without the desire for their fruits, is called Satwic Karma. The performance of Karmas, with great inconvenience, with desire for their fruits, and with feelings of pride, is called Rajasic Karma. The performance of Karmas through ignorance, disregarding incapacity and without considering future consequences, possible losses and harm to others, is called Tamasic Karma. When the Karta or doer acts with steadiness and earnestness, with feelings of firmness in success and failure and without attachment and pride, he is called Satwic Karta. When the doer is covetous, cruel, unholy and unsteady, and acts with worldly attachment and desire for the fruits of actions, he is known as Rajasic Karta. When the doer is mentally unsteady, ignorant, unmannerly, deceitful, impertinent, lazy, ever-weeping and procrastinating, he is known as Tamasic Karta. I shall completely explain to you here the three-fold classification of Budhi and Dhriti in their relation to the Gunas. The Budhi or Intellect which clearly perceives the ways to bondage and liberation, also the proper and improper acts, the dangers and their absence, is called Satwic. The Budhi which misunderstands Dharma and Adharma, proper and improper acts, is called Rajasic. The Budhi which through ignorance takes Adharma for Dharma and everything else for its opposite, is called Tamasic. The Dhriti or Intellectual steadiness which controls by concentrated Yoga, the
has originated from that which pervades all. Worshipping it by one’s own Karma, man attains perfection. However bad one’s own Karma may be, it is more felicitous than another’s Karma well performed. The performance of the Karmas ordained by nature does not produce evil. All Karmas in the world are defective like the fire covered with smoke, but none should therefore abandon his own Karma on that account."

The above classification of human beings into four castes, such as Bramhana, Kshetriya, Vysya and Sudra together with the enumeration of their duties, would undoubtedly create much trouble and confusion here, according to the literal interpretations now prevailing. There is hardly any reason to presume that a highly philosophical treatise like the Bhagavat-Gita dealing with its subject in an extremely cosmopolitan and scientific style, should be taken to be defining merely the existing caste distinctions in India. All else in the text applies to man in general, all over the world, old and new; and to limit its widest application therefore at the end in this manner and reduce it to a dissertation on the vexed question of social and caste distinctions in the Indian Peninsula, would surely be an unpardonable wrong done to this famous and sacred divine Song. The above verses deserve therefore to be particularly noticed and scrutinized. The current interpretation given in the translation starts with a confusion of ideas regarding the meaning of the term Karma. It is at one time interpreted as tendency inherent in man on account of his previous acts, and in some places said to represent duty ordained. Taking the distinction of caste as depending upon born tendencies, a Bramhin may be easily called a Vysya, and a Soodra may be similarly named any other higher caste. There is evidently a serious logical mistake
in this argument, as the tendencies referred to are neither definite nor permanent. They change very often in the same person which must necessarily change his caste every-
time. If the qualities enumerated refer to the duties of each caste, there is no criterion to determine the caste itself. In either case, the interpretation furnished cannot consistently hold for a long time. Besides, it would be extremely preposterous to convert the natural tendency of an individual into his duties towards himself or towards the public. Thieving cannot possibly be prescribed as an ordained duty of a roughly inclined person. No principles of law or rules of society would permit such a serious blunder. Perhaps our sacred and hoary religion has by this time been reduced to such disrepute that ridiculous principles and theories of the kind may be carelessly attributed to it with impunity. Let us here ask a most natural and common sense question relating to the four castes mentioned in the last Adhyaya of the sacred Gita. What is the authority or cogent reason for the application of the terms Bramha, Kshetra, Vysya and Soodra, as used particularly in the Bhagavat-Gita, to the existing four castes in India? These terms are commonly used in various other texts to represent different classes of matters, other than the human castes. The granite stones suited for making idols are classified into these very four divisions, according to their colour.

श्रावण कष्ट विर श्रद्धकाला स्वरूपिताः।
पीता: कृष्णाथि तिष्ठाति कृत्यांतिन्यात्स्वरूपितम्॥

"The stones are of white, red, brown and black colours, named Bramhana, Kshetra, Vysya and Soodra respectively. They should be properly selected and worked for making idols for worship."
Serpents, trees and several other stuffs are similarly classified in the Sanskrit texts treating of them. These can therefore be taken only as alluding to general terms used to denote grades of difference. The particular material they refer to, must consequently be determined only from the context in the text. The contents of the Gita, as far as we have examined, could not however justify the present confused and unsettled interpretation. The whole passage will have to be interpreted consistently with the main topic in the text. A treatment of Karma-yoga as a preliminary process for the attainment of Bramha-vidya, being the real subject dealt with in the Bhagavat-Gita, the social distinction of caste peculiar to India has no direct application to the subject matter in the text. We should not altogether forget ourselves at this stage as to where we are. We have almost reached the end of the Bhagavat-Gita embedded in the great Epic. We have been all along contending that the sacred Gita forms part and parcel of the great Epic and could not be condemned as a later interpolation. We have no doubt found by our humble enquiries so far, that the Personalities introduced in the Gita are full of technical significance as representing specific stages of religious progress, without denoting human beings of any particular period in the early history of India. Those who have willingly followed our interpretation of the Gita in the Puranic method, must have been by this time convinced that the sacred text treats only of Karma-yoga and that the whole of the Maha-Bharata elaborates and explains the same in the recognised style of an Itihasa which simple fact, most of our learned authorities of the day have no convenient leisure to perceive.

अगस्सिद्रुश्यत घुन्ताधिशोषणं दस्मोनिलुभ्यं वटकान्त्रित्वेति
शाकावलीकाननविश्वसः एवं भद्रे इतरे भद्रा इ।
The classification under reference undoubtedly refers to the different stages of development in the practice of Karma-yoga which is the main topic throughout the text. To confound this classification by a literal interpretation, with the Indian caste-system, is as absurd as connecting it with the varieties of granite stones, serpents or other objects noticed above which are similarly classified in the treatises specially dealing with them. It would be equally irrelevant and preposterous to quote the Bhagavat-Gita for establishing or calumniating the existing social distinctions, and such attempts have already brought the Gita as well as the caste system, to undeserved disrepute. It must be unhesitatingly conceded here, that among the existing Hindu population in India, there are innumerable varieties of caste that are not noticed in the above classification and that no duties are prescribed for them as ordained by nature. Even granting that the sub-varieties are included in the main divisions, how could we establish their relevancy to the point in question? How could we possibly conceive that stitching is the duty of a tailor by nature and shaving that of a barber; worse still, how could we make up our minds to believe that the tailor and the barber would attain salvation or any other kind of Siddhi by the very acts of stitching and shaving? The prevailing interpretation of the following line, therefore, as meaning that a man doing the duties of his profession attains perfection, could not convey any reasonable idea at all.

स्वे स्वे कर्मण्यभितरत् सत्सिद्धि हमते नरः ॥

A further interpretation of another couplet noted below, is to the effect that a man worshipping by his own professional work, the eternal Being from whom the whole universe has originated, attains perfection.
If the Swa-Karma mentioned denote the professional work of man ordained by nature, how a cobbler could worship God with his leather and tools and how a barber with his razor and hone, cannot be easily imagined. The interpretations thus offered pertaining to the caste system by reference to the Gita and other sacred texts in this manner, as well as those furnished in accordance with the whims and caprices of those who have not properly enquired into the conditions and circumstances under which the social distinctions arose, are, to say the least, illogical and irrelevant. It is however sufficient for our purpose here to note that the classification in question, is purely a philosophical one, whose significance should be determined and circumscribed by the context in the text itself. It is certainly a classification admissible within the sphere of Bramha-vidya and Yogasastra, the real contents of the Bhagavat-Gita as noticed in the text itself at the end of each Adhyaya. The text starts with the assumption that the Gunas originate from Swabhava and that the Karmas are classified according to the Gunas.

The term Swabhava is generally understood as denoting Prakriti or Nature, the energy inherent in Eswara. But we have found while examining our religious philosophy that the creations attributed to this Swabhava of Eswara must be associated with the previous Karmas of each individual; vide page 69 Volume I.
"The creation, preservation and destruction of the Universe cannot be explained as caused by Nature alone, or Eswara alone or Karma alone. The individual Karmas should be reckoned together with the laws of Eswara for the explanation. This is exactly what is meant by Swabhava as explained in the Vedas."

It may therefore be safely presumed that the text speaks of the work of the individual man in the classification furnished here. The qualities or duties enumerated as pertaining to the four castes, are described as Swa-bhava-ja or originating from Swabhava. The meaning of this may now be easily explained thus. Swa means the Self or Atma; Bhava means meditation and Ja means to originate. The particular class or degree of real knowledge accruing to the Yogi by meditation of Atma is referred to in the classification. None except a Yogi is included in this classification, and the whole process of Karma-Yoga is divided into four stages or grades through which a Yogi has to pass. The exquisite classification furnished in the text, Puranically explains the extent of the Yogic experience and attainment of the Swabhava, Prakriti or glories of the Purana-Purusha, namely the Purusha described in the Puranas as Sabd-Bramhan, Aparatma, Sakala-nishkala, Saguna-nirguna, Bramha-Kshetra, Purushothama and Eswara. This logical classification in the science of Karma-yoga, therefore creates no distinctions of caste or nationality and affords no scope or opportunity for the ingenious exercises of the modern critics. It refers after all, to a simple and innocent subject explained
by the poor old authors for the benefit of harmless and religious devotees prepared to take to the practice of Karma-yoga. The lowest step in the scale of Karma-yoga which is described as the sphere of the Soodra or the fourth class student, is explained thus.

परिचार्यार्थं कर्म श्रृंद्वाच्यपि स्वभावजम् ॥

Parichar, is to surround, to take care of, to nurse, to revere. To keep to the proximity of Bramhan or to approach the subject with devotion and humility is clearly signified by this lowest step. A Soodra is also generally defined as one eagerly anxious to hear or study. श्रद्धार्यं रत्नं।

The next ascending step is described as the sphere of Vysya and is explained thus.

कषपेन गोर्वस्थाणिणिः वैश्यकर्मे स्वभावजम् ॥

Krish, is to attract or to draw towards oneself. Gorakshya refers to the control of the senses, Go meaning the senses. Vanijya is the trade or dealing with the Bramhan. These belong to the work of a Vysya who enters into the real ground, Vis meaning to enter. He practically steps into the sphere of Bramhan and not simply goes round it like a Soodra. The next higher step is described as the sphere of a Kshetriya.

शाष्ये तेजो धृतिदीर्घयुद्धेऽस्यपश्चायायनम् ।

दानमिश्वरभावव्यंश्च कर्म स्वभावजम् ॥

To wage war against the human passions and boldly withstand their attacks are the chief works to be performed here, somewhat similar to the fighting of a Kshetriya soldier. The Eswara-bhava here noticed is a technical idea referring to the Bhava or meditation of Bramhan as the Almighty Eswara combined with the Satwic Maya or glorious energy.
The term Kshetriya is appropriately used here, as it alludes to the brave defence against the attacks of invulnerable enemies.

The highest step again is described as the sphere of the Bramhana.

Gnana, the real knowledge of Bramhan becomes the important item here. The traffic transactions of the Vysya and the severe fighting of the Kshetriya are all passed over. All perturbations of the mind have ceased. Everything is calm and quiet and nothing is crooked. The ultimate goal is visible and enjoyable. The work specified here alludes to the Bramha-Karma or direct dealing with the Bramhan which Arjuna as a Kshetriya is not qualified to undertake at present. He has to wait and qualify himself for the purpose, by hard fight in the battle of Kuru-Kshetra and by securing a glorious victory. He has been therefore advised seriously by Sri-Krishna all along to fight out the battle boldly. The following verses from this Adhyaya is worth special notice on this point.
“Actuated by Egoism, if you determine not to fight, it is in vain, because, Prakriti or your Swabhava as a Kshetriya will compel you to fight. You are bound by your own Swabhava and by your own Karma. What you do not desire to do you will be forced to do. Eswara seated in the hearts of all, induces them by his energy, to act according to their own nature, like one seated over a machine keeps it going round. Completely submit yourself to this Eswara for your liberation. By His blessings, you will obtain peace of mind and the eternal region. I have now explained to you the extremely secret knowledge worth knowing. Think over it fully and then act as you please.”

We see from the above passage that Arjuna will be forced to fight, even if he does not wish for it. The reason assigned for this compulsion is the Vasana or the results of the previous Karmas. Unfortunately no descriptions of conscriptional Proclamations are found furnished with-in the text. The modern enlightened interpreter with his fossilised conceptions of the Maha-Bharata war as having been fought out in the wide plains of Delhi, musts naturally feel disappointed at this serious omission. Taking the text as it is, for our humble purpose, we can clearly understand that the Puranic statement in the above quotation plainly alludes to the principles already explained in verses 43 & 44 of Adhyaya VI.

तत्र तं बुद्धिसंयोगं जमते पौर्वेदेहिकम् ।
यतं च ततो भूष्य: संसिद्धां कुलनन्दन ।
पूर्वभायासेन तेनेव हियते वाचनश्रोति स: ।
जिज्ञासुरपि योगस्य शाश्वद्राहातिवत्ते ॥

“He is born with the effects of the intellectual development by yoga practised in the previous births, and now exerts with greater energy for the completion of his yoga.
By the effects of his previous practice, he is compelled to work in the same direction even though he does not desire for it. Being eager for real gnana, he soon passes beyond the sphere of Sabda-barmhan."

This practice of Karma-yoga by meditating the glories of Sabda-bramhan, in accordance with the qualifications of the Karma-yogi, is the war and fighting here alluded to in the sacred Upanished called the Bhagavat-Gita which treats of Bramha-Vidya and Yoga-Sastra alone from its very beginning to the end. It is also Puranically described at the end of each Adhyaya as the Samvada or encounter between Sri-Krishna and Arjuna. Sri-Krishna is the Sabda-bramhan itself, and Arjuna the Kshetriya warrior is the Narz or human being qualified to fight out the holy battle at Kurukshetra.

नारायणो वासुदेवः नर्वैवार्ज्जुनायः: ||

In the same manner, the technical significance of Swa-Karma, mentioned in the Gita, refers to the acts connected with Swa, Self or Atma; and of Swa-bhava alludes to the Bhava, meditation of Swa or Atma. The following lines in this Adhyaya which appeared ridiculous according to their prevailing literal interpretation, will now regain their original sensible meaning as noted below.

स्वे स्वे कर्मण्यभिरतः संसिद्धि लभते नर: ।
स्वकर्मभिनिरतः सिद्धिः यथा विन्दति तत्त्वः ।
यतः प्रदेशमे पूर्वपान इति सर्पमिदं तत्त्वः ।
स्वकर्मणा तम्मध्यय्यसिद्धि विन्दति मानवः ।
अभ्ययान् स्वथमित्व विवुष्ण: परथमीत्त्वानुभितातः ।
स्वभावनियतं कम् कुंभ्रमायोति किलित्वम् ।
सहजं कम् कौलं तेन स्वेयमवि न लगेत: ||
"Man attains to perfection by being earnest in the performance of Karmas relating to Swa or Atma. I shall tell you how one interested in such Swa-Karma (or Atma-Karma) attains to perfection. Every created object has originated from this Atma which pervades everything. Worshipping this Atma by Swa-Karma (or Karmas relating to itself) man attains to perfection. However small or low this Swadharma, (or work towards this Swa or Atma) may be, it is certainly more felicitous than all Para-dharmas, (or works directed towards objects other than the Atma) however well they may be performed. No Karmas performed in the meditation of Atma (Swa-bhava-niyata) will produce evil. No Karma connected with the meditation of Atma (Sahajom or Atma associated with Maya) although not of a Superior order (Sadosha) should be abandoned on that account."

Here we have the general principles enunciated for the guidance of a Yogi's legitimate work, all alluding to the meditation of the various glories of Atman technically described as Sabda-bramhan. To one of Arjuna's stamp Puranically described as belonging to the Kshetriya class, next to the Bramhana, the meditation of Atma here described is specified as follows.

दानमिश्रंब्रम्हावधि क्षात्रं कम् स्वभावजात् ।
ईश्वरं सर्वभूतानां हृदश्रेष्ठेऽजुन तिनिति ।
आभोधनं सर्वभूतानि यज्ञार्हादाति मायया ।
तदेव शरणं गच्छ सर्वभावेन भारत ।
तत्तसाधात्यर्म शान्ति स्थानं प्राप्यसि शाश्वतम् ॥

Eswara-bhava, or the meditation of Eswara as almighty, omnipresent, omniscient and eternal is the work of the Yogi described as a Kshetriya. This Eswara seated in the hearts of all, induces them to work according to their acquired
Vasanas. The meditation of God as combined with such glorious powers in His relation to the objective world, is prescribed here for Arjuna. Steady practice in this meditation is said to be productive of complete tranquility and peace of mind which necessarily lead to the eternal region of the Lord. This is virtually the ultimate terminus of the teachings in the Bhagavat-Gita, alluding to the would-be result of a glorious victory in the great battle to be fought at Kuru-Kshetra. The fourth stage of the Bramhana of this Karma-yoga is beyond this, after the success in the war. The character of Arjuna is thus clearly defined here, having been placed above the qualifications of the technical Soodra and the Vysya, and below those of the Bramhana. The exact scope of the Bhagavat-Gita is also determined here as applicable only to the Kshetriya of Arjuna’s type capable of fighting the battle of Kuru-Kshetra. It is too high even for the technical Vysya and Soodra, and too low for the Bramhana. Now, where is the comparison between the Kshetriya of the Gita and the Kshetriya of the social caste system? A caste Bramhin of the modern type has seldom the privilege of claiming the status of the Soodra specified in the Gita. The description of a Karma-yogi in the Bhagavat-Gita is certainly not the portraiture of a worldly man in human history. The existing caste system in India, constituted as it is, on a religious basis, hinges only on principles of lesser importance which ought not to be confounded with the higher atmosphere of the Karma-yogis. No doubt the stability of each caste in the social system depends on the validity of the qualifications prescribed, but they cannot be disposed of with indifference and contempt, unless and until the fundamental principles on which they are said to be based are convincingly proved to be fallacious. It is however a bare fact that the system of caste in India is now more downtrodden than
the castes themselves. In spite of so much talk in these days regarding this ancient system in India, it is a matter for serious doubt, whether the principles underlying it, are as yet properly sifted and correctly understood. All criticisms could have been gladly welcomed if they only proceeded subsequent to the necessary scientific enquiries of its real origin. Mere criticism as such, is no evidence of honest or earnest enquiry, nor is it an exhibition of respectable intelligence. ‘Critics all are ready made,’ and they therefore inevitably cancel each other and leave nothing behind worthy of serious consideration.

Sri-Krishna having explained the general principles of Karma-yoga so far, and also having particularly pointed out to Arjuna his legitimate duty to fight the battle of Kuru-Kshetra as a Yogic Ksetriya, explains at the end of this Adhyaya as follows, the practice of gnana-nishta which is specified as the legitimate duty of the Yogic Bramhaka the highest stage in the classification of Karma-yoga already noticed.

असत्यांशि: सत्यत्वा जितात्मा विगतस्त्रूठ:।
नैष्कार्यसिद्धि परमह सन्न्यासेनाधिगति।
सिद्धि प्राप्ति अथवा ब्रह्म तथाप्राप्ति निबोध मे।
समसन्न्याय कौन्तेय निष्ठा ज्ञानस्य या परा।
हुष्णा विशुद्धया हुष्णो विस्तार्यामां नियम्य च।
शष्टदीनम् विषयस्यस्य रागदेशो व्यूहस्य च।
बिष्णुसेवी धृताशी यत्रवाहकयमानस:।
“He who relinquishes all Karmas, controlling the senses, and without feelings of desire or attachment, attains the knowledge of the eternal Bramhan which is actionless. I shall briefly tell you how, one who has secured such knowledge, attains that Bramhan which is the final goal of gnana. One should first secure Satwic Budhi and Dhriti, and abandon all attachment to the objects of sense as well as desire and anger connected with them. He must thus make his Budhi steady. He should stay in holy places and regulate his food. Controlling body, mind and speech and abandoning all desires for worldly pleasures, he should ever
practise Dhyana-yoga. He should get rid of egoism, pride, haughtiness, desire, anger and attachment. Thus securing tranquility of mind, he becomes qualified to meditate upon Brahman. Stationing himself in Brahman and feeling cheerful, he wishes for nothing and grieves for nothing. Feeling equally for all, he becomes highly devoted to me through Bhakti. By Bhakti he understands my true form. Then he attains me and perceives that I am all-pervading and all-bliss. A man even performing all sorts of Karmanas, if only depends on me entirely, he will also attain my eternal region through my blessings. Ever depending on me, resign all your Karmanas to me by thought and ever meditate on me with the determination of the Intellect that I am the final goal. He who meditates on me passes beyond the miseries of this Samsara, by my favour. If you therefore do not act according to my instructions, on account of egoism, you will lose the benefit of obtaining liberation. I shall again tell you a great secret, because you are extremely dear to me. I assure you that, if you meditate on me, worship me, adore me, you will certainly attain me, because you are dear to me. Leaving all Dharmas and Adharmas, resign yourself to me, the Universal one. I will free you from all sins. Do not be aggrieved on that account."

The above instructions allude directly to the fourth and the highest stage in the practice of Karma-yoga. It consists in the knowledge and meditation of the Lord in full glory.

The above instructions allude directly to the fourth and the highest stage in the practice of Karma-yoga. It consists in the knowledge and meditation of the Lord in full glory.

But this practice is reserved for one who has boldly fought the battle of Kuru-Kshetra and secured complete victory. The yogic Kshetriya has to fight against all human passions, and subdue them before he can qualify himself for this
process prescribed for a yogic Bramhana, to deal with the Bramhan direct.

What is explained here in this Adhyaya on Moksha-Sanyasa-yoga, is known as Gnana-nishtha and is the last philosophical lesson taught to Arjuna at the end of the Bhagavat-Gita. It technically alludes to the process of eliminating from our minds the unphilosophical differentiation between Kshetriya or Individual Jiva and the Universal Eswara and of uniting together the ideas of Tat and Twom, the That and the Thou, the Narayana and the Nara, the Krishua and the Arjuna. This is clearly explained in the Suka-rehasya-Upanishat vide page 83. Volume I.

'Jiva is the effect and Eswara the cause. Eliminating both of them, the Supreme Bramhan is attained. There are two meanings for the terms Twom and Tat, the Thou and the That. The one is known as Vachyartha and the other as Lekshyartha. The Vachyartha of Twom is associated with the physical body, senses etc, and that of Tat refers to the Almighty Eswara. The Lekshyartha of both Jiva and Eswara is the Supreme Spirit itself.' Elimi-
nating all the unimportant accessories of time, place etc. the ultimate conclusion logically arrived at, is the Supreme Bramhan common to both which exists at all time."

The qualification for the personal realisation of this Supreme Bramhan thus rests in the process of annihilating all the obstructive accessories as specified above. This is Puranically described as the fighting in the Kuru-Kshetra. The word Kuru in Sanskrit plainly denotes action, and Kshetra denotes the definite range of action which destroys all sins. vide page 236. Volume I.

The highest philosophical instruction relating to the explanation of the Maha-Vakya, namely 'Tat-twom-as' Thou are That, here noticed at the end of the Bhagavat-Gita, is furnished by Sri-Krishna just after He insisted upon the necessity of Arjuna's fighting the battle.

The scientific ideas connected with Karma-yoga are thus explained throughout the Gita, in strict conformity with the recognised Puranic style of treatment. We shall soon see still more of this in the same Adhyaya, and it is utterly useless to hoard up unnecessary and irrelevant criticisms on the sacred literature without understanding the real character of its very structure.

In conclusion, Sri-Krishna particularly warns Arjuna against communicating His teachings at random to the undeserved, and asks him whether he himself understood the whole text correctly.
“Absence of tapas or devotion or eagerness to learn, as well as positive hatred towards me, are serious disqualifications even for hearing this Gita. Whoever teaches this to my devotees with devotion towards me, shall surely attain me. By so teaching he does pleasing service to me, and he is dearest to me among mankind. I am of opinion, that whoever studies this samvada or encounter between us both, does virtually adore me by Guana-Yegna. If one simply listens to this with faith and without malice, liberated from sins, he will also attain to the holy world. But have you listened to the whole of this with concentrated thought, and are you now free from all your delusion and ignorance?”

Arjuna replied thus.

“O. Krishna! my ignorance has vanished by your favour and I have obtained the memory and real knowledge
of Atma. My doubts are completely cleared, and I shall act according to your orders."

Arjuna here agrees to fight the battle after learning the whole of the Gita, direct from Sri-Krishna. It is not very unlikely that even at this stage of this essay, everything explained so far, may be suppressed in one stroke and the prevailing interpretations and the criticisms that naturally follow them, may again be presented with greater vengeance. We have however, now gone through the whole of the Bhagavat-Gita, noting frequently the Puranic significance of almost every important matter. If Arjuna's promise to obey the orders of Sri-Krishna, after hearing the scientific instructions relating to the religious philosophy of Karma-yoga, would still be understood as his having undertaken to fight a battle in Delhi, somewhere near Jama Musjid, we have no other help but to bid good-bye to our learned interpreters and critics. They do not condescend to look into the original carefully, nor do they recognise the Puranic descriptions of Places, Times and Personalities whose real significance is pointed out within the literature itself. It is yet inconceivable how they often refer to internal evidence for the application of these three items as relating to the ancient history of India. The geography in the Puranas and Itihasas places the Bhumi or earth dealt with, in the mental region and describes it as subtle. Whereas the interpreter and critic convert it into physical and gross. The Times described in the literature are specified as Sookshma and technical; they are converted even without an apology into B. Cs and A. Ds. The Personalities described are again specified as divine and mental; they are easily transformed into human and physical. Where is now the internal evidence so often spoken of, if it is not within the
literature itself, and where is the external evidence at least which might justify any such inference or presumption? The historical incident relating to our religious literature is not however far to seek. During some recent years in A. D., our sacred religious philosophy was for the first time mistakenly understood as treating of human history, and the interpretations consequent on the mistake naturally followed, supplemented subsequently by Western criticisms based upon the indigenous misinterpretations. This fact is doubtless amply proved by palpable external evidence demanding no further investigation.

Again, the serious disqualifications which render even the hearing of this sacred Gita unprivileged, are clearly stated in the above verses. They must therefore tell much upon the modern interpretations too. The criterion to judge of the existence of the necessary qualifications being sufficiently plain and definite, it is not now difficult to understand how far the modern fashionable transactions with this sacred text are authorised and practically useful. The present generation, steeped as it is in the intense desire for material prosperity, can well afford to wait with advantage pretty long, before turning its attention to subjects which could not prove lucrative. The Bhagavat-Gita after all, is a war song and it has to be loudly sung with arms in hand. It is therefore a waste of time, a mere show, a deceit to be talking over its contents without being prepared to fight the decisive battle at Kuru-Kshetra. The engagement in the battle-field is the steady and arduous practice of Karma-yoga which has no pretensions to any grand displays worthy of attracting the admiration of the worldly-wise and the worldly great. But judging however of the value of the magnificent work of the current civilized century, it might
one day have to be repentingly confessed that a better portion of human energy could have been utilized with greater advantage for the real and permanent benefit of mankind in the proper direction.

The Bhagavat-Gita closes with the following words of Sanjaya addressed to Dhrita-rashtra.

“In this manner, I heard the wonderful Samvada or discourse between Sri-Krishna and the great Arjuna, which produced in me a thrilling sensation. I had the good fortune through the blessings of Vysya, to hear the secret and sacred yoga, explained directly by Sri-Krishna, the Lord of yoga himself. O king, I rejoice again and again, thinking over and over about this wonderful and holy discourse between Sri-Krishna and Arjuna. I rejoice again and again by remembering also the wonderful Viswarupaha or the glorious form exhibited by the Lord. I assure you that
glory, victory, virtue and justice shall always be full and firm, wherever Sri-Krishna the Lord of yoga, and Arjuna the great warrior, are found together.

In this matter of narration by Sanjaya, several questions appear to have been raised and variously answered as naturally suggested by the mistaken conception of the sacred text as treating of human history. As regards the composition itself of the Bhagavat-Gita, critics vary in their opinions as to whether it was composed by Sanjaya or by Sri-Krishna. Some of them declare that it could have been only spoken and not written, as writing and printing were probably unknown in those days in India. Others think that the Gita is only the production of Sage Vyasa who composed the Maha-bharata. Others are not wanting who wish to establish that the Bhagavat-Gita is the later production of some Pandit and an irrelevant and unnecessary interpolation into the Maha-bharata, the great Epic. Besides these doubts regarding the composition, there are equally different opinions prevailing about the date of its composition. It would be out of place in this small essay to discuss these questions in detail, and it is hoped that it would be to some extent unnecessary, as the composition of the Maha-bharata itself has been noticed in para 5, pages 181 to 197, Volume II, Part I. The main object of this essay being only to enquire into the real nature of the contents of the texts, the following points of Puranic importance are here noticed, which the modern interpreters and critics have explained only by virtually ignoring them altogether. If the Gita is somehow admitted as a valuable and sacred text even in this enlightened century, it would indeed be a pity to pass without even a word of condolence, over the following points found mentioned within the texts themselves.
1. The whole of the Bhagavat-Gita is taught to Arjuna by Sri-Krishna while in the battle-field of Kuru-Kshetra.

2. It is repeated by Sanjaya to Dhritarashtra in his Palace, immediately after Sri-Krishna taught the same to Arjuna.

3. The whole of the Bhagavat-Gita forms part of the Maha-bharata composed by sage Vyasa.

4. The Maha-bharata was repeated by Vysampayana for the first time and long after the war, in the Sarpa-sacrifice performed by Jenamejaya.

5. The Maha-bharata containing all the above information was repeated before the Soumakas by Souti.

6. The whole text containing all the above informations in the Maha-bharata, as we possess at present, is understood as the production of Vysya himself.

In stating the above points relating to the composition, we have carefully avoided the use of the word writing, as the term is not found in the text in speaking of the composition. It is probably this very fact that induced the modern literati to proclaim that in those days, writing and printing were unknown in India. It cannot however be denied that we have all seen the Maha-bharata only as a book in writing or printing. It has therefore to be ascertained exactly how and when it was for the first time committed to writing. This must surely be a far easier work of discovery, for those who have been able to ascertain that the text was originally composed, orally probably, in some early century B.C. Unfortunately, there is no satisfactory information even on this point as yet. We may gladly leave the subject here to the disposal of the modern pro-
fessional authorities. What does the composition contain, is the only important matter we are anxious to ascertain in the interest of our religion. With regard to the question of writing, we are somehow able to see with our untrained eyes, that every variety of our sacred literature, such as the Vedas, the Upanishads, the Puranas and the Itihasas, contain ample internal evidence as to the knowledge of writing, stamping, drawing, geometry, algebra, arithmetic etc., at the time under reference; and we have noticed this fact occasionally in this essay. Without further profitless discussion about this matter, we only contend here, as we have been doing all along, that the apparently historical incidents above noticed connected with the composition and narration of the Maha-bharata as well as the Bhagavat-Gita, have all their technical significance, closely relating to the real contents of the texts themselves. Without them the texts are entirely meaningless, although they are now interpreted without reference to them; and hence all the present confusion. The facts noticed, absurd as they appear to a layman, do technically represent the most important points, forming as it were, the main ingredients making up the very texts. Without Vyasa, Vysampayana, Jena-mayavi Southi, Soumaka, Krishna, Arjuna, Sanjaya and Dhrita-rashtra, there can be no Maha-bharata, no Bhagavat-Gita. They constitute the contents of the chief Sections and Chapters of the books. We are not here going to quarrel over the prevailing criticisms, historical, social or archaeological about them, as the subject in its real character, does not admit of any of these methods of investigation. The contents of our sacred texts consist only of religious philosophy which should be studied and understood by its own method. We shall soon see how Vysya and other personalities just
noticed, form part and parcel of the contents of the texts instead of being connected with their composition or narration as at present misunderstood. We cannot afford in this connection to repeat here all that is stated about these points in different parts of this essay. The whole of the Mahabharata containing about one hundred thousand slokas, Puranically describes and explains these very matters alone. Consistent with the scope of the Bhagavat-Gita in this little essay, we may briefly notice how the explanations furnished might be relevant here with a view to understand the real gist of the Gita; and we must leave the readers to verify them by going through the whole volume and the original Mahabharata if they choose.

a. We have seen that Krishna and Arjuna represent Narayana and Nara. Nara denotes the purified individual Jiva, and Narayana signifies the divine basis for such Jivas in their pristine purity to rest upon. Vide page 365 Volume I.

नारास्त्वति स वै पुंसां समूहः परिकीर्तितः ।
गतिरालम्बनं तेषां तस्मान्यारायणः स्मृतः ॥

पद्मपुराणम् ॥

"Nara refers to the Jivas as a class, and He who is the ayanom or support for them is called Narayana."

The Samvada, encounter or union between Narayana and Nara explained in the Gita thus refers directly to the process of Karma-yoga. The purified individual soul is called Nara or Arjuna alluding to the devotee qualified to practise this yoga; and Narayana or Krishna is the Lord or the divine basis of this yoga. These two apparent Personalities Puranically described, comprise the two main halves making up the Gita."
b. Vyasa who is Puranically described as the composer of the Gita and of the Maha-bharata, is also known by the name of Krishna-dwipayana or Krishna of the island. This is not far different from the Krishna of Dwaraka. Vyasa is also known as an incarnation of Vishnu like Krishna.

He is called Veda-vyasa because he always analyses the Vedas, and the term clearly denotes his official designation. Krishna-dwipayana represents here the very process of Karma-yoga as distinguished from its very basis, the Krishna of Dwaraka. Thus we can now understand that Krishna, Vyasa and Arjuna combined, exhaust the contents of the sacred Gita. If we eliminate any one of them, the Gita will lose its life and form.

c. We have next to find out the significance of Sanjaya’s repeating the Gita to Dhrita-rashtra in his palace. This Sanjaya as well as Soota who repeats the Maha-bharata and the Puranas to the Sounakas of the Nimisa Forest, are described as belonging to the Soota caste and the subject is explained in detail at the end of this Volume. We have already noticed the origin of Soota and the Sounakas in Part I, Volume II, vide pages 143 to 154. Sanjaya is described as the son of Gavalgana alluding to the Gos, Indrias or the senses. Sanjaya means victorious and he represents in Puranic language the power accruing by control of the senses, which is prescribed as an important qualification for religious practice. Sanjaya is described as being able to see by divine vision everything connected with the actual battle at Kurukshetra. He loses this power as soon as Duryodhana died at last and the War ended.
Sanjaya said. As soon as your son died in the battle, I was overpowered by grief and lost the divine vision which I once obtained by the favour of sage Vyasa.” Sanjaya’s function begins with the war and ends with the death of Duryodhana. He sees the battle, hears the Gita and witnesses the Viswarupa displayed by Sri-Krishna. Thus Sanjaya representing the purified senses, experiences the Samyada or encounter between Arjuna and Krishna. The blind Dhrita-rashtra has also been explained already as denoting the Mind internally disturbed, being not free from the desires for material affairs, although it has completely closed its eyes to the external objects. Sanjaya sees the Gita and Dhrita-rashtra could only hear it. These two characters thus definitely represent two stages in the religious qualifications attained. None but a Sanjaya could see and preach the Gita, and none below the rank of a Dhrita-rashtra is privileged to hear or study the sacred Gita. The Puranic descriptions relating to these two characters are therefore extremely apt and pertinent. The blind Dhrita-rashtra has originated from the great Vyasa or analyser of the Vedas. His blindness denotes the determination to avoid external affairs of man. The qualifications to hear or study the sacred Gita thus commences with this blindness. No more than a microscopic minority among the present generation could therefore hope to have their names entered in the list of students qualified for the study of the sacred Bhagavat-Gita.
d. We must now turn to Vysampayana and Jenamejaya in the Sarpa-satra. We have already noticed the significance of this Sarpa-satra and of these two characters vide pages 190 to 196 Part I Volume II. Vysampayana denotes the Intellectual clearness and brightness attained by tapas, which could enlighten the Individual Jiva named Jenamejaya, and represents a much higher stage than Sanjaya master of the Senses. Similarly, Jenamejaya who sacrificed the Sarpas or destroyed the fickleness of Mind, alludes to higher qualifications than those of a Dhrita-rashtra. Vysampayana is therefore described as having narrated the whole of the Maha-bharata to Jenamejaya, whereas Sanjaya narrated only the war news and the Bhagavat-Gita to Dhrita-rashtra. The whole of the Mahabharata is thus meant only for the study of those who have performed the Sarpa-sacrifice. Fickleness of Mind is a serious disqualification for the study of the Maha-bharata as a whole.

e. We must again turn to Soota and the Sounakas of the Nimisa Forest already noticed here. Soota or Souti means a charioteer and he is described as having originated from the sacrificial fire of Brihaspati in Heaven while it was polluted by Indra's touching it. Vide page 144 Volume II.

Puranically, he represents the purified *Intelleクト* qualified to deal with Brahma-Kшhetrom or Saguna-Brahmam. The Sounakas represent the *Mind* completely purified from all its dross, and its sacred region is called the Nimisa Forest where the wheel of Mind and Dharma fell and got
destroyed. Soota is described as narrating to the Sounakas not only the Maha-bharata but also every one of the Puranas and Upa-Puranas. The teacher and the taught are therefore superior to those mentioned before. The geography of Nimisa puranically described as the region where successive Bramhas perform a sacrifice for a thousand years before they create the Lokas, must inevitably set aside all the modern topographical identifications of Puranie localities. vide page 147 Volume II Part I.

**सिसृष्टमण्या विष्णु हि वन्य विष्णुरः पुरा ।
सब्र हि इशिये पुण्ये सहवे परिवतसरान् ॥

बायुपुराणम् ॥**

The above observations gathered from within the texts themselves, furnish us with completely satisfactory, serious and useful informations in the interest of our ancient religion, without having to eliminate any one of the items ordinarily criticised as irrelevant or interpolated. We must now close our enquiries here, regarding the real significance of the sacred Bhagavat-Gita. In spite of the varying and contradictory interpretations prevailing in abundance, occasionally supplemented by criticisms undoubtedly unfavourable even to the reputation and safety of its holy contents, we may now congratulate ourselves that we have been able to pick up from the midst of the existing confusions and dangers, enough of useful matter for our humble purpose of religious advancement. We may also respectfully assure our venerable interpreters and critics that it is never the object of our humble attempt here made, to interfere with their views or to criticise their labours, and that our greatful thanks are earnestly offered for whatever they have done hitherto in the matter of enquiry in the field.
Before we conclude, we note here the beneficial results accruing from the practice of Gita as pointed out in the following passage from the Varaha-Purana.

धरोवाच ॥
भगवनू परमेश्वान भक्तिस्वभीत्वारिषी ॥
प्रारंभं भुज्यमानस्तथं कथं भवति हे प्रभो ॥

विश्वद्वाच ॥
प्रारंभं भुज्यमानो हि गीताभ्यासारसं: सदा ॥
स मुक्तः स हस्ती लोके कर्मणा नोपलिपते ॥
महापापंस्तिपुणानि गीताध्यायं करोति चेत ॥
कवित्व स्याम न कुर्विति नित्योद्यमस्युवसं ॥

Dhara or Bhumi asked. “O Lord, kindly tell me how unflinching devotion towards God may be secured so long as man is subject to the miseries of this worldly life.” Vishnu said. “If one practises the Gita, he will not be affected by the effects of the Karmas performed by him in his worldly life. He will soon become happy and get liberated. If one meditates upon the Gita he will remain unaffected by sins, like water on a lotus leaf.”

Vishnu as an incarnation as Varaha or Boar is said to have explained to Dhara or earth the beneficial effects of practising this Bhagavat-Gita. According to the modern misapplied method of criticism which attempts to establish the Bhagavat-Gita as a later interpolation in the Mahabharata, the above passage must not only share the same fate of being condemned as a still later interpolation, but must also be pronounced to be an extremely glaring fact of anachronism. But let us rest contented with our humble and prescribed method for the interpretation of our ancient
sacred literature, without being led astray by the dark shadows of enlightenment and civilization.

16. THE FALL OF BHISHMA.

In this important Bhishma-Parva of the Maha-bharata, the famous Bhagavat-Gita has been just gone through, and we have found to our satisfaction that the various characters introduced in the Maha-bharata story are also relevantly and significantly connected with the sacred teachings of the Bhagavat-Gita. We may therefore now proceed with the assurance that neither the Maha-bharata nor the Bhagavat-Gita treats of the human history of ancient India, and also with the firm belief that the latter forms part and parcel of the former, instead of being an irrelevant interpolation of a later date, as often criticised at present without a correct knowledge of the contents of either. The sacred Gita is surely introduced at a proper stage in the great Epic and described as preached by Sri-Krishna to Arjuna, just before the commencement of the battle. The
true nature of the battle to be fought, the exact character of the enemies to be overcome, the proper preparations to be made for the attack, the actual work to be done and the difficulties to be undergone, in connection with the ensuing Maha-bharata war, are elaborately explained within the eighteen Adhyayas of the Bhagavat-Gita. The Gita is thus the necessary introduction to the Maha-bharata to all that follows from the Bhishma-Parva upwards. One could therefore naturally expect a practical explanation of the whole of the sacred Gita, in the subsequent Parvas of the great Epic. We shall see as we proceed, how far the Puranic interpretation we have been fast sticking on to, completely on the authority of the sacred literature itself, conveys the exact scientific ideas of the original authors of the texts. At the same time we shall also notice how far the current persistent interpretation of everything sacred as human and unholy, is irrelevant and detrimental to the true interest of our hoary religion. It is indeed high time that we wake up from this stupifying lethargy and begin to recognise the immeasurable value of our rich legacy which is fortunately still within our own possession.

न भमन्ते बिनोदोऽव जन्तवः सम्पदां पद्मः ।
सुरा: क्षीरोदविच्छोभमेमभूमादृतं पदुः ||

We should now take leave of the Gita and proceed to the war, the contending parties probably waiting too long for Arjuna and Sri-Krishna.

The remaining portion of the Bhishma-parva gives detailed accounts of the fighting at Kuru-Kshetra during the first ten days of the war, at the end of which the great Bhishma fell. He is described as having been defeated by Sikhandi, assisted by Arjuna. After his fall, Bhishma is
said to have prolonged his life for some time, lying on a bed of arrows in the battle-field itself. His fall took place in the Dekshinayana and he waited to breathe his last till the advent of the Uttarayana. The following descriptions in the text connected with these incidents may be interesting and instructive.

ततोष्वीष्यान्तननि: पाण्डवस्न पाण्डुपूर्वेञि।

न कथयन कौन्तेय माये जीवति संयुगे।

जयो भवति समवस सर्वमेय सर्वभवे मये।

निर्जिते माये युक्तेन रणे जेष्ठर व पाण्डवः।

इसमें श्रणु राजेन्द्र संकल्पेन पूर्णचिन्तितम्।

असमकल्पोम्यन द्वारा न युज्येन्य कदाचन।

य एव श्रीपदो राजन्तु तद सन्ते महारथः।

शिखण्डी समररथवर्षी शारुच समितिवर्षः।

यथार्थस्वच श्री पूर्वे पचात्पुर्वं समागतः।

पार्षत्नति पुरोधाय क्रीवमय समाप्रशः।

आत्मानं रणे वसः ग्रहीतवर्काशुकः।

मां पातयेऽ बीमतुरेवं तव जयो ध्वस्मृ।

"Bishma told the Pandavas that as long as he was alive, they could not expect victory. If Sikhandi who was originally born a woman is made to stand before him in the battle, he would decline to fight seeing his flagstaff ‘Asamkalpa’. Arjuna at that time may attack him and cause his fall”——

Here, the words Parshata and Sikhandi are synonymous and significant, so also the term Asamkalpa. The following gives the description of his fall.

स पपः महावाचुवृत्ताममुनादयन्।

इष्टर्भज्ज इवोत्स्वः केतुः सप्तवंस्रशतम्।

घरणीं न सप्तसरी शरसहि: समाहतः।
“Bhishma fell from his car and laid himself on a bed of arrows without touching the ground and appeared quite a divine figure. It was Dekshinayana at the time and a heavenly voice questioned how this happened, to which Bhishma replied that he would prolong his life till the advent of the Uttarayana. Ganga his mother, in the meanwhile, sent Maharshis in the form of Hamsas to ask him..."
the same question and he repeated the same answer. The Hamsas then left in the southern direction. Bhishma repeating the Mahopanishad and practicing yoga waited for the proper time."

Every intelligent and unprejudiced reader interested in the subject could easily infer from the above passage that the descriptions furnished do not concern ordinary incidents in human history; nor are they fabulous and incoherent statements put forward with a view to deception. Elimination of such portions of the text altogether while explaining the Maha-bharata is therefore extremely unscientific. Now, what is an Asamkalpa flag-staff? What is a bed of arrows, what is heavenly voice, who are the Maharishis in the disguise of Hamsas, who is Ganga the mother of Bhishma, what is yoga and Mahopanishad here mentioned? Without a reasonable explanation for these important statements what respect can be commanded by a vague and hollow interpretation bluntly offered? What better explanation is now available than that Bhishma an old warrior of the Lunar Dynasty fought and died in the battle at Delhi about five thousand years ago? Without any presumptuous confidence on our part to be able to furnish complete explanations on the subject, but only being strengthened by the little information we have been able to gather by this time, we could boldly and rightly challenge those who would pretend to explain by shutting their eyes to the facts mentioned above. Bhishma is specially said to be invulnerable except by Arjuna and Sri-Krishna.

न तं पर्यामि घोकेणु मां हन्याय: समुत्तमः ।
कृष्णान्महाभागान्त्रपाणिध्वं वनपयायां ॥

He would lay down his arms before Sikhandi with his flag-staff Asamkalpa.
Sikhandi is mentioned as the son of the ruler of Panchala, and Panchalona has been found to represent the Sastras as a whole. Bhishma has been already noticed as representing Bhakti or devotion which necessitates Samkalpa or some object for the devotion and the exercise of mental functions. The Asamkalpa is a higher stage where Bhishma as such must succumb, and therefore described as fallen in battle seeing the Asamkalpa flag-staff of Sikhandi. The devotion represented by Bhishma extends to the very brim of the Karma-kanda which is signified by the advent of the Maharishis in the form of Hamsas as messengers from Ganga and by their return in a southern direction. The remaining portion of Bhishma's existence lying on the bed of arrows (arrows meaning life-breath) alludes to the practice of yoga, which even the greatest Bhakta or devotee has to perform to pass to the Uttarayana or Deva-yana, the fall of Bhishma occurring in the Dekshinayana or Pitiyana. These are however serious and important matters demanding the careful consideration of the Yogis. It would therefore have been well if only they were left unmolested by the ingenious interpretations of the modern lay-man.
17. Drona and his Padma-Vyuha. The fall of the great Bhishma is followed by the death of equally the great Drona and it is detailed in the Drona-parva. His origin has been noticed in the Adi-Parva as follows.

भरद्राजस्तर च स्कन्द द्रोणाम् शुकमवर्धित ।
महर्षिपञ्चपसस्तस्मात्रोणो न्यजाति ।
चृत्सते चरुहर्कृतार्जुने देवर्य विनिष्ठि भारत ।
अंकरणे समुत्तरं भरद्राजमहोनिषम ॥

"Drona born of Bharadwaja without a mother is the effect of the Rishi's great tapas and is a partial incarnation of Brihaspati the Deva-guru."

भरणात् भरद्राजः। Bharadwaja thus refers to a process of saving oneself from ruin. In the Parva under reference, Drona thus expresses his own capacities.

वेदं पद्धं वेदार्थं स्वाधिक्य च मानवीम ।
वेदार्थंकायोपायं शार्माणि विविधानि च ।
ये नान्युका मम गुणा भविष्यमयकृत्यः।
विविधीमुद्यां सर्वोत्त्तमोर्धिविध्यामि पाण्डवान ।
पर्यतन्तु रघुराजस्त्रियं हिन्दुयं कथवतः।
स हि सदृहर्व विभार्यं ममेव पुरुषवर्मः।
वाहिकायमि सैन्यि नान्युक्तं सब्जेक्यकान्।
न न मा पप्पवं शुद्धे योधवियन्ति हरितः॥

"I have learned the Vedas with their six angas as well as Manu's Political science. I understand the use of the arrow called Triambaka and of many other arrows. All
this I shall use in battle and destroy the Somakas. The Pandavas dare not meet me cheerfully in battle. But Parshata I decline to kill in the fight. He is created expressly for the purpose of bringing about my death."

Several of the terms used here demand careful examination. Drona as Bharadwaja’s son points to his work in the Karma-Kanda. As a practical incarnation of Brihaspathi, the intellectual development in that direction is alluded to Brihaspati is described in the Santi-parva thus:—

बृहस्पति ब्रह्म महतै शाप्त्क: पर्यायंवाचका:।
एमीतसमन्नितो राजन युगेन्द्राधान बृहस्पति:।।

"Brihat, Bramha and Mahat or Intelligence are synonymous terms and Brihaspati is one possessing these capacities."

मूल्यमोदणकठम: इस्युपरिहम;।।

"The Head is the Drona vessel."

We here clearly obtain the distinctive characteristic difference between the great Bhishma and the great Drona of the Maha-bharata war. The development of the Heart and that of the Head are illustrated by these two characters. The former is represented as a veteran Kshetriya and the latter as a Bramhana on account of his intellectual superiority. Drona is learned in the Vedas and their angas. His knowledge of the Artha-Sastra of Manu is somewhat technical. The Arthas refer to the five objects of the senses, namely Sabda, Sarsa, Roopa, Rasa and Gendha. Manu refers to Mind. The control of the Indrias by the Mind is the process specified. Drona expresses his incapacity to kill Dhrishtadyumna son of Drupada who he admits is specially born to kill him.
“Dhrishtadyumna is the partial incarnation of Fire or knowledge.”

Drona representing the study of the Vedas, control of the senses and development of the intellect, yields at last to real knowledge or gnana. He is however the common preceptor of both the Kurus and the Pandavas until his death in the battle. Like Bhishma, he is ever inclined at heart in favour of the Pandavas, but generally sides with the Kuru. This discloses the natural tendency in man, in spite of high devotional emotions and intellectual attainments, to side more with evil than with good, although the mistake is felt at heart. Besides these interesting and intelligent instructions that could be gathered from the general outline of the stories, there is no doubt, that a good deal of technically important and serious matter is detailed here which could be elicited only by better scholars. It is surely a pity that our modern Sanskrit Pandits, not only decline to favour us with the really valuable informations but also virtually deny us by their positive misinterpretations the privilege and opportunity of obtaining them from other sources. Citing the text as authority, curiously enough, they might think of drawing far-fetched and irrelevant inferences from the story, such as establishing the right of a Brahmin to take up arms without losing his caste. They hardly feel the necessity to enquire who is here technically a Brahmin and what is a caste. They seem to be somehow convinced that some religious authority like the Maha-Bharata or any other text should be pitched upon to justify all acts generally acknowledged to be objectionable. At the same time, they forget that in most cases the authority is invariably sought to justify some wrong after it is done,
The sacred texts dealing with serious religious matters, are after all made the ultimate refuge for human mischief or wickedness.

Besides the death of Drona, the deaths of Abhimanyu and Jayadretha are the incidents chiefly detailed in this Drona-Parva. But the destruction of most of the important characters on either side took place before Drona's death; such as the deaths of Virata, Drupada Ghatotkacha, most the of Kurus etc.

The fall of the Great Drona-acharya is naturally preceded by all those subservient to him. To begin with the story in the Parva under reference, Drona was installed by Duryodhana as the commander-in-chief of all his army consisting of Eleven Akshohinis, soon after the fall of the Great Bhishma.

Drona having accepted the command, made a specially strategic arrangement of the whole army, known as Padmayuba, by which the position of the Kurus became invulnerable. The following gives its description.
"All the Rajahs were placed in the form of a lotus, the younger princes were arranged like its filaments with Duryodhana as the pericarp in the centre. All of them wore rich ornaments and thin and scarlet clothing and held scarlet flags. And Drona commanded in front of all."

This arrangement of the army was recognised as unbreakable except by Arjuna, Krishna, Pradyumna or Abhimanu. Yudhishtira while he saw the army, therefore asked Abhimanu close by, to take up the lead for its destruction.

18. The fall of Abhimanu. Abhimanu broke open the Vyūha and destroyed a large army, but was at last killed by the enemies and obtained Indra’s Loka.
Here we have a little bit of a story demanding some consideration. Vyuha means a peculiar arrangement of the senses, and Padma in Yogic and Tantric language refers to the Chakras or plexus. The instruction conveyed no doubt is this. Having the senses consolidated and arranged in some prescribed manner, they have to be attacked by the technical Abhimanyu who succeeds in doing great havoc, although defeated and killed at last. A reference to the significance of Abhimanyu is sure to give us clearer explanation.
"Abhimanyu the son of Arjuna is an incarnation of Varcha son of Soma or Moon. Soma addressing the Devas said that he could not spare the services of his beloved son for a long time. In his sixteenth year the great battle would take place and he would destroy a fourth portion of the enemies breaking open the Chakra-vyuha within a few hours in the day. Before evening he would return to Soma leaving a single son to continue the line of Bharata."

Who is Soma and who is Varcha his son that fights the battle, destroys the enemies in the Chakra-vyuha and returns to his father? What is the meaning of his incarnating as the son of Arjuna and nephew of Sri-Krishna? Why does he leave a single son to prolong the Bharata dynasty at the destruction of the whole family? To these reasonable queries, have we any respectable answers from our venerable interpreters to satisfy our natural curiosity? Leaving these important items from the story, how could the mere fighting and dying of a warrior become a sacred story fit to be repeatedly read on religious occasions? Where does the peculiar religious efficacy come from, in reading the descriptions of Indian battles and of the deaths of Indian warriors? On what grounds, is the sanctity claimed for the narration of this war and its details?

Several technical meanings of the term Soma as used in these texts have been given in the preceding chapters, excepting the ordinary meaning of it as referring to the moon, which could be easily obtained from any Sanskrit dictionary or Sanskrit pandit. The following is a description of Soma as found in the Varaha-purana, which is sure to startle an average pandit and irritate a modern critic.

तस्मिन ् युमध्ये जात: पुनः सोमो महीपते । 
योसी ् क्षेत्रायां वै देशसिन् पुर्वः परः ।
Without attempting to explain the whole passage, which will be an unnecessary digression, it may be simply noted here that Soma stands for Kshetragna or Jiva, the product of Amrita-mathana or churning of the ocean. His son is Sowmya, Budha or Budhi, Intellect, which is described as Varcha and Abhimanyu in the Maha-bharata. The name Abhimanyu alludes to the Manana or philosophical meditation of the Intellect, and the sixteen years of his age point to the sixteen faculties enumerated in the category of philosophical analysis. The battle at Kuru-Kshetra is thus an inevitable necessity when Abhimanyu attains to the sixteenth year of his age beyond which he cannot live. Abhimanana or meditation of the Self with the help of the Satwic Budhi ends here with the battle of Kuru-Kshetra. The Puranic description given in the text is thus most interesting and instructive in the eyes of those who care to understand its meaning.

The Padma-vyuha of Drona made up of the Eleven Akshohinis of the Kurus is a similar Puranic description. The eleven Akshohinis refer to the eleven Indrias (the ten senses and the Mind). The combined attack of all these has to be met by Abhimanyu, the son of Arjuna by Subhadra, Sister of Sri-Krishna. The name Subhadra
meaning propitious and praiseworthy is sufficiently technical in itself. The significance of Drona's leading the army of the Kurus will become clearer as we proceed.

19. The fall of Jayadratha. When the news of Abhimanyu's death reached Arjuna he felt greatly grieved, and at last became enraged towards Jayadratha who was primarily the cause of his son's death. He therefore publicly took an oath that he would kill Jayadratha before sun-set or die himself in fire if he failed therein.

\[\begin{align*}
\text{चारतराष्ट्राद्रिति सायं स्रिस्तसाहद्धिः} \\
\text{पापं वातव्रेये हेतुं श्रोतस्मिन हन्तता जयदधिः} \\
\text{यदस्मान हते पापे सर्यूस्तमसपवस्त्यति} \\
\text{इद्देव संप्रवेद्यां ज्वलितं जातबेद्धम्}\n\end{align*}\]

Having understood the determination of Arjuna to destroy Jayadratha before sun-set, the Kurus kept him concealed in the midst of his army. Arjuna however grew desperate when the evening approached. Sri-Krishna, the Lord of Yoga then covered the sun with his chakra and created Tamas or darkness by the power of yoga.

\[\begin{align*}
\text{ततोद्वृज्जतम्: कुण्ड: सूर्यस्यावरणं प्रति} \\
\text{योगी संभोगं संयुक्तो शोभितारो हरि:}\n\end{align*}\]

Jayadratha, finding it was dark, peeped through the army, and Arjuna severed his head from the body by his arrow. When the head was about to fall on the ground, Sri-Krishna warned him against dropping it on the ground and within the precincts of Samantha-panchaka. Jayadratha's father named Vridha-Kshetra having cursed that the head of the enemy who kills his son and drops the head on the ground, will be broken to pieces.
Jayadratha's head was therefore dropped in the hands of his own father who was performing penance outside the limits of Samanatha-panchaka. The old father unknowingly threw it down and died himself. Arjuna thus fulfilled his oath and both the Sindhu Raja and his father were destroyed.

दिश्या सम्पादिता जिष्णो प्रतिष्ठा भृहति तथा
दिश्या विनिःस्थ: पापी ब्रह्मक्ष: सहायमन:।।

Vridha-Kshetra means old Kshetra and Kshetra denotes form or materiality. All the vasanas of the acts in the previous lives of man get consolidated and make their appearance in the form of strong material tendencies. His son Sindhu-Rajah or king of the ocean named Jayadretha signifies his sway over the ocean of Samsara or worldly life. He was carefully concealed and safely preserved by the Kurus within the Padma or chakra-vyuha. The destruction of these two characters is thus a preliminary step for the accomplishment of the fall of Drona. Sri-Krishna temporarily veiling the sun with his chakra or disc has also its instructive significance to a yogi, as it is clearly described in the text as an act of yoga.

योगी योगेन संयुक्तो योगिनामैश्वरी हैर:।।

Any how, the incidents just detailed could not be explained away as ordinarily possible in the course of human affairs.

20. The fall of Drona. The latter part of the Drona-parva narrates the fall of Drona. When he fell 21,000 deadbodies without heads rose from the battle-field. This is surely some yogic incident referring to the breath.

पति तथ संरथे सेनायां तत्र भारत
उदात्त्वन कवन्धानां सहस्राण्येकविष्टति:।।
Dhrishta-dyumna is said to have cut off the head of Drona only after he virtually passed away to the higher regions by his Yoga. The description given in the text is worth noting.

संजयवाच ॥

पाण्डवेन्यः शिवं वोस्तु शार्ममयुत्सुत्जाम्भ्रमः ।
इति तत्र महाराज प्राक्रोद्धृतस्वरूपिनामव न ।
उत्सुक्तच रणे शार्म रथोपस्ये निवेदय च ।
अभयं सरस्मुतानां प्रददी योगमीविवान् ।
द्रोणोपिः शार्मायुत्सुर्य परं सांस्कृतमानितः ।
तथोत्तवा योगमात्या यज्ञोत्तरतो महातपः ।
पुराण पुरां विनिः सुगम मनसा परम् ।
मुखं किरित्तसुत्राम्य विद्वथ्योरस्तथाप्रतः ।
निमित्तिताकः सत्वस्य निमित्त्य हृदि धारणाम् ।
वोमिलथाकाशरं ब्रह्म यज्ञोत्तरतो महातपः ।
मृदुं तथ निमित्स यज्ञोत्तरी राजमहात्मनः ।
जगाम परमं स्थानं देहं न्यः स्थयं रथोऽस्मे ।
वतः वदास्ते सवः मानसः प्रवः नामाः स्वः ।
योगसुरः महात्मानं गच्छनं परमं गतिम् ।
अहं धनम् यवः गुणः शार्माणि द्विजः ।
वासुदेवस्य वाणिज्य धर्मपुष्टं पाण्डवः ।
अन्यं तु सवः नामस्तु स्वः भूमिरस्व धीमितः ।
महिमां महाराज योगसुरक्षय गच्छतः ।
व्रद्धलोकं महिमां द्वेकगुस्तं हि तत्परम् ।
गति परमिकं प्रासमज्ञानन्तो नूः नामाः ।
नापस्तनु गच्छनं हि तृ ग्यथमुविपुलवेः ।
द्रोणस्तु द्विवास्याय नक्षत्रपथ्यमानितः ।
अहं वेदाः द्रोणश्च द्रोणस्तु कनिष्ठं द्रुप ॥
"Sanjaya said, Drona saying 'let the Pandavas succeed' threw away his bow and arrow inside his car and began to practise Sankhya-yoga. He closed his eyes uttering Om and meditated upon Purana-purusha, while, his skull broke and a light rising through it passed above accompanied by the Maha-rishis, reaching the path of the stars, beyond which is the ultimate region unknown even to the Gods. Yudhishtira, Arjuna, Sri-krishna, Kripa and myself saw this but no others."

It is clearly stated here that the spirit of Drona passed on to the path of the stars accompanied by Maha-rishis, but it did not reach the highest goal, which is still beyond. He practised Paramom-Sankhyom and reached Paramom-sthahnom. The term Paramom alludes to sakala as opposed to Nishkala; and the Maha-rishis refer to the seven Prekritis, as already seen in the case of Bhishma where they came as messengers in the form of Hamsas from Ganga. The path of the stars denotes the region of the Indrias or senses—vide Santi-Parva.

The limit to the possible attainments specified by the character of Drona, falls therefore within the bounds of Prekriti and not beyond it. Putting all these facts together we can form a sensible idea of the description given as something pertaining to the process of Yoga. Interpreted as ordinary human history, the whole of it is simply meaningless and fabulous.

The story in the text mentions that Drona was induced to throw away his weapons by a false news of the death of his son Aswasthama. Yudhishtira was made to say that Aswasthama died, alluding to the death of an elephant of that name.
It is desirable in this connection to obtain some idea of the significance of this character named Aswasthama.

"Aswasthama is the product of the desire and anger of Rudra and Yama. Just after his birth, his voice, loud and hoarse like that of the divine horse shook the earth and the three Lokas. The internal spirit hearing this voice gave him the name Aswasthama."

The word aswa or horse generally represents breath and Rudra also stands for the same. Sthama means stability, Yema alludes to destruction. The description as a whole, points to some process of Pranayama, by obstructing the ordinary course of respiration. The shaking of the earth refers to the body as affected by the process. The elephant by name Aswasthama referred to above might simply mean the haughty process of Hata-yoga, capable of increasing physical strength.

The Parva closes with the description of the invulnerable weapons known as Narayana-astra and Agneya-astra used by Aswasthama against the Pandavas. He was fully confident of their destructive effects; but he was utterly disappointed at the end. He felt quite surprised that these
deadly weapons should prove futile, and ran away from the battle-field, leaving his car. He then met Veda-vyasa on the banks of the Saraswathy, where he thus cleared his doubts by conversing with him.

ततो द्रौणिर्गनुस्त्वर्त्तत्र स्वाभंन्त्रमुयः कहितः
सिद्धुः सिद्धुः सर्वमिदः मिथ्येष्वुच्चा सम्मात्रत्वद्रवणतः
तत: सिद्धांबद्वामासि निदावायामकल्पम्
वेदन्नासि सरस्वत्वावासि न्यासं द्रवणह्व
तं द्रौणिर्गतो द्रुवा सिद्धुः सिद्धुः कुक्षकल्पम्
सम्मकणोत्त्रव्रायाक्यामित्वाय सुदीनवत्त
सस्यवत्तिमयामुक्तसमस्य परमदारणम्
केनमेव मर्याद्वर्णो नारायणो नायातितः केशवाणुः

व्यासु उवाच

योसी नारायणो नाम पूर्वेष्यामपि पूर्वः
आद्रृवेशो जग्नालो लोककार्तिस्वयमप्रम्
तत्त्व शक्तिसेव पार्थस्तम्माच्योक्तीविर्मलग
विशेषतरां लोकार्थः परमस्त्वा हखोक्तजः
सहस्रसंहितां धशिंयाशेकांथोयोयमजात
अजातत च कार्त्तिष्यु नु न्युभर्मस्नयविश्वकृ
स पुष्ट देवस्थर्वति मायया महायुजयु जग
tस्तैवत तपस्या जातो न नाम महाशुनि
तुल्यमेतेन देवस्त तं जानीयुजुने सदा
लोकयत्राविधानाय द्रानवान्यां वधाय च
भर्मस्तम्मापनाशिवं सजावते युगे युगे
तथैव कर्मणां क्लत्वं महत्स्तपसोपि
तेजोवारिमियेऽविर्मलव जातो हद्यामहामते
युद्धं कहत्वा दिनानां पशः द्रौणो हत्वा क्कुस्थिनीमु
बद्रानों गतो राजन्त्रास्यो वेदापरः
“Aswasthama lost faith in the efficacy of his weapons and quitted the battle-field. He then met the cloud-coloured Veda-vyasa who resides on the banks of the Saraswathy, and respectfully enquired of him the reason for his weapons proving powerless against Sri-Krishna and Arjuna. Vyasa said. Krishna is the original Deva, the Creator of Lokas and an incarnation of a thousandth part of the Ultimate Being, born of Dharma. Arjuna is his Sakti and the product of his tapas. The function and the work of both are the establishment of Dharma and the destruction of Asuras for the purpose of providing easy access for mankind to the ascending Lokas. Similarly you are also born of Rudra by the force of tapas. Drona learned in the Vedas attained to the Bramha Loka after destroying large armies during his fight for five days.”

The above passage furnishes useful clues to the significance of Drona, Krishna, Arjuna, Aswasthama and Vyasa, in addition to the explanations we have already had. It is hoped that the terms Dharma, Asura, Rudra and Lokas defined in the previous chapters are not forgotten so soon. Drona and Aswasthama thus refer to some useful religious practices which have to cease with the battle of Kurukshetra. The ten days fighting of Bhishma and the five days of Drona allude to the subjugation of the ten senses and the five Elements.

We have already noticed that the great Bhishma an incarnation of the eighth Vasu, represents Bhakti-Yoga. He is described as the common grand-father for the Kurus and the Pandavas, but his siding with the former, on the whole, discloses the natural tendency of Bhakti-Yoga to stick on to Samkalpa and to help the Kurus. Samkalpa refers to devotional meditations upon the glories of Eswara and
Kurus allude to the earnest performance of religiously ordained Karmas. 

In the higher sphere of Karma-Yoga, this Bhishma has to be attacked and destroyed by the Pandavas although in the beginning he was friendly to them. The Pandavas as repeatedly noticed, represent the white or Satwic Karma-Yogins who make their gradual advance in their practice. Like Bhishma, Drona is the common teacher for both the Kursos and the Pandavas, Bishma being described as a Kshetriya and Drona as a Brahmin. Drona has been found to represent the intellectual development acquired by the study of the Vedas and Vedangas as well as by a knowledge of human virtues and religious devotion.

Drona is therefore described, as superior to Bhishma or strong Bhakti, capable of securing more substantial results in the practice of Karma-Yoga. The Kursos supported by Bhishma and Drona, represent as a class, the Vasanas accruing from the performance of good religious Karmas which should also be destroyed in the long run, for the purpose of obtaining proper progress in the practice of Karma-Yoga.

They are therefore described as cousin-brothers of the Pandavas who lived with them peacefully in their younger days. But for the sake of securing the true Kingdom to which they had every right, the Pandavas had to quarrel with the Kursos and even declare war against them. The decisive battle between the contending parties could only be fought at Kuru-Kshetra, as they would all assemble in their true and full attire only at that sacred spot. This battle-field has been described as lying close to the five pools of blood dug by Parasu-Rama, referring to the annihilation of the desires pertaining to materiality or the five gross
elements. Until these five bloody pools are passed over, the Kurus or the Vasanas of religious Karmas cannot be discovered in their true form and they will not therefore be available for a direct fighting. Their distinct tangible forms will appear only when the holy Kuru-Kshetra is reached. Their leaders and armies have to be destroyed at that very spot by hard fight, if further progress in yoga is desired. In the story of the Maha-bharata or the Great Religious Drama, we have now gone through, two important Parvas or Acts in which two of the greatest and most venerated leaders, Bhishma and Drona have fallen in the sacred battle fought by the yogic Pandavas. The narration of the incidents of course points out the course to be adopted for devotional progress in the practice of Karma-yoga detailed in the voluminous Epic in the true and permanent interest of humanity at large. All the religiously inclined Hindus may be safely assured here, that in the religious story of the Maha-bharata, there is no mention of British India or of its present Capital the City of Delhi, that there is no specification of A. D. or B. C. periods, and that there is no description of the Tuar family of Rajaputs whose race became extinct in the battle of Panipat fought in the thirteenth century A. D. We may be however certain that our venerable forefathers have not foolishly bequeathed to us any trifling human histories for religious reading in Hindu villages and holy temples.
21. The fall of Karna. The Karna-parva describes the fall of Karna, as the title itself indicates like the two proceeding Parvas, the Bhishma and the Drona. He is said to have been killed by Arjuna in the battle. When the two great combatants met face to face, all the heavenly beings assembled to witness their fight from above. They were however divided in their opinion regarding the result of the battle, some in favour of Karna, others in favour of Arjuna. The description given in the text is worth noting, as it contains several important clues to the characteristic differences between the two heroes in the story.
We have here a long list of names on either side an explanation of which will no doubt be tiresome; but a careful examination of each term will not be profitless to those who wish to go deeper into the subject, and the original itself is available for them. It is sufficient if we correctly understand a few important names which point out the general distinction. The Sky, Stars, Asuras, Rakshasas, Guhyakas, Adityas, the sinful serpents, dogs and jackals etc plead for Karna. The extensive earth or Mahi the mother of Arjuna, Oceans, hills, rivers, gems, the Vedas, Upvedas, Upanishats, all auspicious serpents, animals and birds, Vasus, Maruts, Sadhyas, Rudras, Aswins, Indra, Agni, Devas, Pitris, Rishis, Kubera and Varuna etc side with Arjuna. We have already noticed that Karna is represented as the king of Anga country. Anga means the mind, and the supremacy over it and over its subordinates the senses, is no doubt alluded to thereby. The combination of several items detailed, both good and bad, makes up the character represented in the text as Karna. The purer and more important attributes go to form the character known as Arjuna. It must not however be forgotten here that even the worst character in the camp of the Kuru is superior to a sample of an ordinary worldly-wise
man. Almost all of them are kings, rulers and chiefs, denoting thereby some useful attainments in the right direction. The object of the religious texts is to explain the various shades of difference in the numerous ideas and opinions possible to be formed in the sphere of religion, and to point out their extent and scope, their importance and triviality. Even Satan has a hell to reign over. The modern fallen man is far below that standard. In the Parva under reference, Indra says that Karna cannot gain victory over Arjuna but he may be granted a seat in heaven, after his death in the battle, on account of his religious attainments. Bramha and Esana speak to the same effect.

“Arjuna and Krishna are the creators of Jagat and of good and they must therefore win. Arjuna is high-minded, brave, learned and devotional and is an expert in the Veda treating of bows and arrows. Karna may attain the holy Lokas of Vasus or Maruths and may be allowed a seat in heaven, along with Bhishma and Drona.”
The epithet *Vaikarthana* applied to Karna means also, a son who has usurped his father's kingdom. As a friend, leader and adviser of the Kurus, Karna denotes the objectionable tendencies of the mind or Anga over which he is said to have ruled. The advent of Bramha, Esana, Indra, Maharishis, Pitris and Devas during his fight with Arjuna, is certainly no flourish of Sanskrit poetry, no description of the supernatural incidents commonly occurring in Indian battles and no product of the feverish brain of the venerable author. It is a clear and correct representation of the effects of certain processes detailed in the text which is yet Greek to the learned interpreters of the day.

विषाणुविषाणुण्डिनेन किं कक्षिनेन देविनाम्।
अङ्कुःकरोधपि यो विद्वान् द्रौपतिरपि पूज्यते॥

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**IX. SALYA-PARVA.**

**22. The destruction of the remaining warriors.**

The destruction of almost all the warriors in the battle is completed and the war virtually ends with this and the next Parva namely, Sowptika. In them are narrated many extraordinary and unworldly incidents which the modern interpreters are unable to explain satisfactorily and are therefore prone to eliminate them as exaggerations or some other un-important descriptions. But it may be assured that every one of them is an important land mark in the explanation of the subject matter, an omission of which on any account will render the whole text absurd and worthless. The main story is ordinarily told thus. Salya was killed by Yudhishtira. Duryodhana and his brothers met their
deaths at the hands of Bhima. The rest of the heroes on either side destroyed each other. A few warriors that still remained in the Pandava's party were destroyed while sleeping in their camp at night, by Aswasthama assisted by Kripa and Krita-varma. The five Pandavas, Sri-Krishna and his charioteer Satyaki were alone left at the end in the Pandava's party; Aswasthama, Kripa and Krita-varma alone remained among the Kurus, as detailed in the next Parva.

"O. Lord, all the men, elephants, horses and charioteers belonging to your camp, are completely destroyed. Similarly, deceived by the force of Time, all the warriors belonging to the Pandava's camp have died in the battle, leaving females alone. Seven persons on the Pandavas' side, namely, the five brothers, Krishna and Satyaki, and on your side three warriors, namely, Kripa, Kritavarma and Aswasthama alone remain alive. The eighteen Akshohinis
are completely destroyed along with everything else, Duryodhana being the cause of all this calamity."

23 The destruction of Duryodhana by Bhima.
A few of the noteworthy incidents may be detailed here and hope they will clearly prove the truthfulness of the above remarks. Duryodhana finding his army completely defeated, fled from the battle-field and concealed himself in the deep waters called Dwypayanom. The Pandavas hunted after him and found him lying in the waters occupying an invulnerable position. Yudhishtira growing desperate, Sri-Krishna suggested the proper means of gaining victory over him.
"Yudhishtira said that Duryodhana having benumbed the waters of the Dwypayanom by his Maya, within which he is lying, he has no fear of human attack. Sri-Krishna said that Maya must be met by Maya. Use Maya in the waters by the ingenious yogic processes of Kriya or action and kill him. All the Dytyas, Danavas, Rakshasas and earthly rulers are destroyed in this manner. Beli, Hiranyaksha, Hiranyakasipu, Vritra, Ravana, Tharaka, Viprachithi, Vathapi, Ilwala, Trisira, Sunda and Upasunda are all annihilated in the same way. Indra enjoys heaven by Kriya-yoga. There is nothing so mighty as that."

Here what is the kind of refuge resorted to by Duryodhana? How to remain plunged in water, and how to benumb the water and make the position invulnerable? Where is Dwypayanom Hradom or the deep pool? What is again the ingenious process of Kriya-yoga by which this Maya could be overcome? No reasonable explanations are forthcoming at present. The text however is sufficiently explicit without mysteries, except the ordinary technicalities of the Puranas. The benumbing of the waters alludes to
the stupifying of the intellect and its antidote is Kriya-yoga, the main subject of the Maha-bharata. The names of Asuras and Rakshasas enumerated above give the real clue to the stories referring to them.

कियं योगमास्थाय तथा त्वमपि विक्रमी
When Duryodhana got out of the waters and prepared himself to fight, a duel took place between him and Bhima. Bela-rama attended the spot to witness this duel after his return from the pilgrimage to Prabhasa and other holy places on the banks of the Saraswathy. He had left for the pilgrimage before the commencement of the battle, declining to join either party.

पूर्वमेव यदा रामस्तसिकमन्युद्द उपसिन्धिते।
आमन्त्येष्वर्षं यातो द्रुष्यामितः सहितः प्रमुः।
साहान्यं धार्त्तरास्त्रीयं न च कार्तास्मि केशव।
न चैव पाण्डुव्यञ्जाणं गमिष्यामि यथागतम्।
तत्ततात्विध्यवो रामस्तथोंङ्गुद्द उपसिन्धिते।
श्रुत्वा तच्छाश्वयेऽर राजस्वाज्ञाम हलावुधः।

The two combatants are particularly noticed as Bela-rama’s scholars. The geography of the holy baths he visited is detailed in 21 chapters, from 34 to 56, and the description of the river Saraswathy at least might be of immediate use here. The other portions are equally interesting and might be left to the good will and pleasure of the readers.

समुद्रं पथिं गत्वा सरस्वत्याहिति संगमम्।
आराध्यं देवेशं तत्त: कान्तिमवास्थिति।
सर्वस्ती तत्त: सोमं: स जगामविशासनात्।
प्रमासं प्रथमं तापं सरस्वत्या जगाम ह।
अमावास्यां महात्स्त: स्त्वामजन्मभाषुति।
लोकानुप्रभास्यामास सीतात्तुत्वमचाप च।
"Soma or Moon to get over his curse was advised to go to the mouth of the Saraswathy river falling into Western ocean and worship Siva there. He accordingly went to Prabhasom first and bathed there on the New-moon day. By virtue of his bath, he was able to light up the Lokas and to regain his original state. Belarama bathed here and performed many charitable acts. From the moisture in the earth and in the vegetable kingdom, the Sidhas understand the existence of this Saraswathy river, which always remain hidden."

The given geography is extremely clear and explicit. The river Saraswathy is generally said to join the Jumna and the Ganges at Allahabad, although it is admitted to be unseen. In the text here, it is also described as discharging itself into the Western ocean. It is known only to the Sidhas and that by inference from the moisture observed in the earth and the vegetable kingdom. Are not these contradictory descriptions? There is not the slightest scope to get out of the mire by ignoring them as exaggerations or poetical fancies. The geography is false and wrong if it is attempted to be explained as such. Further history depending on such geography, must necessarily be equally absurd. A fortiori, the authors of this geography and history must share the same fate. The river Saraswathy is plainly described as unseen and known only to the Sidhas. But the Sidha only infers its existence from the moisture in the earth and in the vegetable kingdom. Does this river after all flow into the Western ocean? That is perhaps a spelling
mistake which could be easily corrected without violating the rules of grammar.

One of the holy baths visited by Belarama is Kuru-Kshetra itself. Its origin is thus explained to him by the Rishis at the spot.

“Samantapanchakom is Bramha’s northern altar, where the Devas in olden times performed a sacrifice. Here Kuru the great Raja-Rishi ploughed for many a year and hence called Kuru-Kshetra. Those who die here by tapas or fighting, reach the heaven and the Bramha’s abode”.

Here, who the Kuru was is not clearly stated, but in the Adi-Parva he is mentioned as the son of Samvarana, a ruler in the Soma-vamsa, some generations after Bharata. Kuru-Kshetram took its name from him which he is said to have built by his tapas.
There is however another description in the Bhavishya-Purana, where Kuru is mentioned as belonging to the Sooryavamsa who built Kuru-kshetra at the end of the first quarter of the Treta-Yuga.

Thus there is a Kuru in the Solar as well as another in the Lunar dynasty, both of whom built Kuru-kshetram in different periods. In the Parva under reference, Kuru is described as having kept on ploughing in that place for several years before it became Kuru-kshetram. Anyhow it is in this Kuru-kshetram that Bhima and Duryodhana met to fight their duel where Belarama attended to witness the same. The exact spot at which the duel took place is specified as on the southern bank of the Saraswathy.

The above references are sufficiently clear in the light of the definitions and explanations we have been hitherto gathering. Kuru refers to the Karma-kanda or action and the ploughing no doubt denotes the grinding, the hard task to be undergone in the devotional practice which is equally necessary both for the Soma and the Soorya vamsas, the Karma and the Gnana yogas. The question of cardinal points in the geographical descriptions may also be noticed in this connection. The duel is said to have taken place on the southern bank of the Saraswathy which empties itself in the Western ocean. In the Puranic technical descriptions of the cardinal points there is nothing objectionably strange as
compared with the conventional directions in an ordinary map. If we prostrate on the floor facing the rising sun, our head actually lies towards the East and the lower portion of the body towards the West. The right hand side is south and the left hand side is north. The right side represents karma and the left guana. The fighting is therefore described as having taken place on the southern bank of Saraswathy. The east and west represent the upper and the lower portions of the human body. The adharas or chakras of the Yogis start from Mula-adhar at the bottom of the spinal column which is described as the western extremity of Saraswathy. In the geographical descriptions given in the text, there are thus no blunders, no inconsistencies, no mysteries.

Just before the duel commenced between Bhima and Duryodhana, Arjuna asked the opinion of Sri-Krishna as to the difference between the two combatants in their strength and capacities; and Sri-Krishna expressed his views thus:

उपदेशोऽन्नयोत्तत्वं भीमस्तु चवन्तः।
कृति यज्ञपरस्परस्य धार्तराष्ट्रेषु तुक्कोदरात् ।
भीमसेनस्तु मर्यमण्युध्यमानो न जेयस्ति ।
अन्यायेऽतु युध्यन्ते वै हन्यादेव युध्योधनम्।
मायविन्नतु राजावां मायैवाव निक्षत्तु॥

"In instruction both are equal. Bhima is stronger, but Duryodhana has more fraud. Bhima should therefore use similar fraud in dealing with him."

Bhima was therefore advised to beat Duryodhana on his thighs with the mace and kill him. This was said to be done against the established rules of warfare and Belarama pronounced the act to be utterly unjust.

उर्ह दुर्योधनस्याय बम्भत्र स्यादश्रीन।
In a duel fight with maces, the sastras are said to prohibit beating below the naval. In these detailed descriptions of the death of Duryodhana which occupy several chapters in the text, Belarama figures prominently, and he is said to have gone away to the holy baths, declining to join either party from the beginning of the war. Both Bhima and Duryodhana are mentioned as his favourite pupils and he was therefore interested in witnessing their duel. In these circumstances, it naturally strikes one that he ought more justly and wisely to have prevented their fighting altogether. Somehow, the only objection he seemed to have had was in the use of the mace below Duryodhana's naval by Bhima. Now, is there any valuable information to be gathered from these lengthy narrations or should they only be passed off as some fabulous stories composed for whiling away man's leisure time? There is hardly anything to justify the assurance of holiness in the use of maces against each other, whether applied below or above the naval. A reference to the definitions and clues furnished by the authors themselves would prove more profitable and less misleading than listening to the current interpretations mostly offered without study, without thought and without even imagination. Belarama clearly represents Ananta, Seshà, Prana or Life-Principle, which is a common factor both for the Kurus and the Pandavas. Saraswathy represents the unseen Sushumna Nadi where Prana was located during the Great
war. The above description of Duryodhana refers to some form of Hata-yoga and that of Bhima to the process of Raja-yoga; the former dealing with the physical control over breathing and its consequent ephemeral effects, and the latter denoting spiritual control over mental functions and its more beneficial results. The Adharas and chakras belonging to the Raja-yoga are said to be located in the spinal column which are not below the naval. Duryodhana’s life does not reach these chakras and he is therefore described as having been destroyed by blows on his thighs. These are ordinary facts with which the yogis are familiar, and the descriptions are meant for those who sincerely seek instructions in that branch of the subject unlike the indifferent interpreters of the modern type.

दहमें तत्परता गुषः महुरता दाने समुत्साहिता
मित्रेष्ववज्हकता गुरौ विनयिता चित्रेश्वतिगम्भीरता ।
आन्धौते शुचिता गुणे रसिकता शाश्वेवतिभ्रानिता
रूपे बन्दरता हरौ भजनिता सत्सैव संस्थाते ।

X. SOWPTIKA PARVA.

24. Cold-blooded murder by Aswasthama.
The Sowptika Parva as the name indicates details the destruction of a few remaining warriors in the camp of the Pandavas, by Aswasthama during their sleep at night. Dhritarashtraya, Sikhandi, the five sons of Panchali and several others were killed by the sword of Aswasthama. There is evidently a lot of useful instruction in this story, and hardly any valuable information is available in it as ordinary historical incident, except some absurd and insulting conclusions.
that may be easily drawn by any biased and mischievous critic. That a learned Bramhin of the type of Aswasthama should take up the sword and commit cold-blooded murders and that their descriptions should be recognised as fit for religious reading, are facts which no pious Hindu could possibly understand, because the very first tenet of his ancient and holy religion is Ahimsa or complete harmlessness. And yet, the prevailing interpretation would insist on our believing literally the performance of the cruel acts of the venerable Bramhin warrior. In the narration of this story however, we have unusually complicate facts which demand careful examination. When Aswasthama went to the camp of the Pandavas at night, he met a terrible being guarding the doorway which utterly baffled his attempts to enter the tent in which the warriors slept. He then prayed to Mahadeva who gave him a sword with which he was afterwards able to destroy all of them.

तत्र भूतं महाकारं चन्द्राकेदश्यर्युतिम् ।
सोपंश्यारमाण्य तित्तन्तं रोमहर्षणम् ।
नेत्र तस्य वसुः शक्यं प्रवंछु वेष एवं च ।
तथा तेजोमरीस्वरं: श्रवंचक्कादाधराः ।
प्राहुरस्तु हुष्टकेशा: शतशोष सहस्सः ॥
तत्: सम्येन मद्येण द्रोपुन्त्र: प्रतापवान् ।
उपहारं महामन्येयायामानमुपास्तर्त ।
तं सदृ रंदकम्पणं राज्ञ: कर्मभिन्नयुतम् ।
अभिदृष्ट्य महात्मनामित्वुपाच कुताक्षि: ।

श्राणिखाच ॥

इम मात्मामियां जातामियर्चे कुते ।
स्वमात्र सेव्योमि भगवन् प्रतिष्ठातां संग्राहिम् ।
हरुक्तवा श्राणिश्चाय तां वेदी दासारभकाम् ।
संख्यात्मामानहा कृष्णवपत्रमेनुपाविशात् ।
“The great Being guarding the doorway was indescribable. From the rays emanating from its body, thousands of figures came wearing conch, disc and mace, all of whom were Hrishikesas. Then Aswasthamma belonging to Angiras family, prayed to Rudra and sacrificed his own body in the fire. Rudra being greatly pleased gave him a sword and said that the Panchalas were hitherto taken care of by himself, but being overpowered by time, they must perish now.”

Here the term Hrishikesha meaning Lord of the Indrias or senses gives the clue to the significance of the great being at the gate guarding the Panchalas who are supported by Mahadeva too. The Panchalas representing the sastras as repeatedly noticed, allude to the vasanas or tendencies acquired in the right direction and lying latent or sleeping in the camp. Even these, good as they are, have to be annihilated in the end. अहानारसः अहारिः प्राणः ॥ Aswasthama belonging to Angiras family or Prana clearly refers to some process of Hata-yoga which is occasionally useful, although pronounced to be inferior to Raja-yoga.

The Pandavas having known this murderous act of Aswasthama, hunted after him and finally defeated him. At the request of Panchali, the Pandavas forced Aswasthama to part with his arms and the rare gem in his head which
was born with him. Having obtained the gem Panchali presented it to Yudhishthira.

Before parting with the gem Aswasthama shot a weapon called Bramhasira against the Pandavas, and Arjuna had to use a similar deadly one to meet the same. The two weapons were so destructive that Narada and Vyasa had to interfere and personally stand between them to render them harmless. Aswasthama however cursed that the weapon he used would fall into the womb of Uttara and kill the only future heir and descendant of the Bharata-vamsa.

Sri-Krishna being enraged at this, said that he would however save the child of Uttara, and cursed that Aswasthama should roam about lonely without gnana for a long
period of three thousand years in unhealthy and dirty places. This curse was seconded by Vyasa. Aswasthama accepting the curse, said in return that he would carry it out all the specified time in the company of Vyasa.

अप्राप्तवनु हृदित काबितसंविद्र जातु केनिति।
विजेनासहायस्वं देशानु प्रविचारिष्यसि।
भवित्री न हि ते श्रद्ध जनमयेषु संस्थिति।
पूर्वशोणितगङ्गी न दुर्गकांतारसंश्रयः।
विचरिष्यसि पापात्मिविसे वसुन्धरामः॥

अश्वस्थामोवाच॥

सहृष्ठ भवता ब्रह्म भास्मायि पुरषेष्विह।
सख्वात्म स्वगवायं च पुपकोलम॥

Aswasthama here evidently refers to some process of Hata-yoga and is not entitled to gnana all this long period of three thousand years, although he moves in the company of Vyasa or philosophical analysis.

अप्राप्तवनु हृदित काबितसंविद्र जातु केनिति॥

At the end of this Sowptika-Parva, Sri-Krishna consols the Pandavas by telling them that Rudra was the real destroyer of the Panchalas and that Aswasthama was not responsible for the cruel murders. In this connection, the significance of Mahadeva is also described as follows.

"When Mahadeva, the beginning, middle and end of all the Bhutas or created beings, desired to create, Brahma asked him to do it soon. But Mahadeva went for tapas under the waters. Brahma without waiting for him appointed Deksha Prajapathy who created the seven Bhutas by which the whole universe is filled, in which the stronger preyed upon the weaker. When the Devas, Asuras and the Bhutas were thus created, Mahadeva rose from the waters."
He was enraged at the injustice going on in the world thus created; and said that he has procured food for all by tapas. The Devas in the meantime performed an Yegna in which Mahadeva was not noticed respectfully. Mahadeva therefore created a bow made up of Loka-yegna and human yegna whose string was Vashatkara or a devotional oblation. The Devas then begged of him to be excused and gave him his due in the Yegna. Then everything became quiet and tranquil. It is this Mahadeva’s pleasure that destroyed all the Panchalas, and Aswasthama is not therefore to blame."

आदिरेष च भूतानां मध्यमतत्तब भारत।
विचेष्टेत जगचैदं सवर्मस्वैव कर्मणा।
एवं सिश्रुत्तुतानि ददर्श प्रका विसु: ।
पितामहोपवीचैन मूतानि रुज माचिरम्।
हरिकेशस्तयेत्युक्तव दीर्घदर्शी तदा प्रमु:।
दीर्घकालं तपस्तेथे समोस्म्मासि महातपा:।
सुमहान्तं ततः कालं प्रतीतिें पितामह:।
ब्रह्मं सय सूतानां सरज्जे मनसाभरम्।
भूतायन्वस्यजतस दक्ष: किंच सं प्रजापति:।
पैरिमं व्यकरोज्जवं भूतायम्म चतुर्भिम्।
तत्सताम्यो ददावनमोपवधी: स्वावराणि च।
जहूमानि च भूतानि दुर्बालानि बलीयसाम्।
वैहिताला: प्रजास्तास्तु जगस्तुत्स्त्वा यथागतम्।
ततो वदनं राजनौ प्रीतिमल: स्वयोनिषु।
भूतायम्मे विद्वदे तु चले देवायुरे तदा।
उददद्वैजजाज्ज्येष्टं: प्रजाश्रेमा ददर्श स:।
सोश्रवीजाज्जास्तं सधश्चर्कुज्ज्यः।
प्रजा: सृष्टा: परेन्मा: किं करिध्यामेने वै।
तपसाधितमन्त्र चाँत्र प्रजायके मे पितामह ॥
सोस्तक्त्यापाने पागे तु कृतिवासा मक्षेिस्मरे:।
The purport and relevancy of this lengthy description here, could by no means be discovered by the help of the current interpretation of the text as human history. What are the creations of Deksha and what those of Mahadeva, and how did the latter create food for all by tapas, being dissatisfied at the fact of the stronger preying upon the weaker in the creation of Deksha? How is Mahadeva's bow composed of different yegnas, sixty Kishkus long? Why originally the Devas excluded Mahadeva from their Yegna, and how did they afterwards include him? Why should Mahadeva destroy the Panchalas here through the agency of Aswasthama?

We have already noticed in the previous chapters of this essay that there are two kinds of creations detailed in our religious literature. Deksha Prajapathy represents Life or Prana. देक्ष: प्राणेति विद्वेषः. His creation above mentioned therefore refers to the ordinary cosmological conception of
man. The creation by Mahadeva represents the totality of religious and philosophical instructions together with the methods prescribed for ascending to the purer and higher regions, passing over the recurring miseries of the world.

The Panchalas representing the sastras, although of a higher nature as compared with the merely worldly transactions, have to be dropped, when the objects for which they are prescribed as means to an end, are attained. The great war here could not be virtually over without their destruction. Further technical details on the subject if required are available in abundance within the text itself. None of these valuable instructions could ever be erased from the text, in spite of the suicidal obstinacies of our modern pundits and their co-workers.

After the destruction of the Panchalas and others at night, Aswasthama went to the spot where Duryodhana lay breathing his last and gave him the news which highly pleased him, and he died soon after.

25. Sanjaya’s loss of divine vision. Sanjaya who was narrating all the details of the battle as they were happening, to Dhritarashtra in his Palace, by the help of his divine vision, is said to have lost his power as soon as Duryodhana died in the battle.

Sanjaya or the victorious appears on the scene prominently from the commencement of the preparations for the
great war. He is a Soota and son of Gavalgana. The
Sowti who narrates the Maha-Bharata is also a Soota and
son of Lomaharshana. We have already made detail
enquiries as to the significance of the term Soota and found
that it refers to the developed intellect which deals with
Bramha-Kshethrom. In the religious texts this term is not
used in the ordinary sense meaning a coachman or a mere
member of a particular caste. Lomaharshana means produc-
ing such an amount of ecstasy as to cause the hair to stand
on end. Gavalgana means producing pleasurable irritations
to the Gos or senses. The characteristic distinction of
Sanjaya as a Soota is therefore some-what plain from his
name itself as Gavalgani. The great war which specially
alludes to the destruction of material desires pertaining to
the senses, particularly falls within the scope of Sanjaya
and no further, since he loses his divine vision after the
death of Duryodhana. Sanjaya has heard the whole of the
Bhagavat-Gita, witnessed the Viswaroopa exhibited by Sri-
Krishna and has seen the whole battle until Duryodhana
died at last. He has narrated all this in detail to Dhrita-
 rashtra and his special functions virtually end here.

Every unbiased reader can now clearly perceive the
entire absence of human history, mythology and even inco-
herent talk now ingeniously discovered by the modern
interpreters and critics, within the sacred contents of the
great Epic as well as of the Bhagavat-Gita. Even the
simple sanskrit language our venerable forefathers used in
the so-called rude state of civilization, is not now correctly
understood by the civilized authorities of the day.

अयांहरणकृशित्वतं किं स्तम: शाल्यवादिनाम् ।
अवन्नेयोष्कुपि ये चाराशीष्कपूर्वति सहस्सश: ॥
XI. STRI PARVA.

26. The females' cry and the cremation of the dead. After the close of the war, the wailing of the females and the cremation of the dead are dealt with in the Stri-Parva. Coming as it does after the description of the battle, this Parva naturally must be more important than its previous ones, although the stories told, appear as trite and common place. रसं पर्वमि पर्वमि ||

The following are the facts detailed in the Parva.

पुनःजोकाभिसमंस्तः प्रजानुषुंनराधिष्ठः ।
कृष्णोपनीतां यज्ञासंवायस्तीं भृतिमां ददाम् ।
भीमसेनंद्रुहुवादि चूंतराण्ये वभम्भ ह ।
बिलाही बीरपञ्चशीनां यज्ञातिकृष्णं स्मृतः ।
कोष्ठवेशः प्रभोहेश्व गान्धारीस्तुराण्ये ।
गान्धारीश्वापि कृष्णेन कौशोपषणमकरिया ।
यत्र राजा भ्रात्राण्ये सवंधंष्टुतां वरः ।
राज्ञां तानि चरीराणि दाहयामास शासनः ।
तोयपरभणि चारष्ट्रे राज्ञासुदकदानिके ।
गूढात्प्रभु चाय्यान्त चरघ्न्यं पश्यायस्मनः ॥

"Dhritarashtra greatly grieved at the death of all his sons, while seeing the Pandavas by touch, embraced an iron image of Bhima presented to him by Sri-Krishna, and broke it with the intention of killing Bhima. The wives of all the dead warriors cried loudly and Dhritarashtra and Ganthari swooned by anger. Sri-Krishna pacified Ganthari. Yudhishtira cremated the dead bodies of all the monarchs and when the oblations were commenced by him Kunti revealed the fact of Karna's having been born as her eldest son."
The wailing of the females described in the Parva is an important and significant matter. The females here represent the various faculties which give birth to their corresponding tendencies in man. Ganthari, the mother of the Kurus has been explained in the Adi-Parva as representing Mathi, wish or desire, in the text itself. मतिलवलभात्मक ||

She curses Sri Krishna for having helped the Pandavas in destroying all her sons, and lays the whole blame on the Lord. Sri-Krishna tells her in reply that she is herself responsible for all the misfortunes that occurred.

दुर्योधनं पुरस्कृतं दुष्कृतं साधु मन्यसे ।
निषुरं वैरपुरूषं श्रुद्धानां शासनातिगमु ।
कथमात्रमृतं दृष्टं महायातुमुस्मिनहसि ।
तपोर्षोऽयं श्राद्धाणि धतं गर्भं गौर्णेष्टङ्गं भावितारं तुर्कै ||
श्रद्धा त्यसं पत्रिपारं च वैद्य स्वाधीनं त्वद्रित्रा राजपुत्री ||

"Why attempt to throw your own blame on me for having sinned yourself by encouraging your wicked son? A brahmin woman begets a son fit for tapas, the cow a good bull, the mare a swift horse, the Sudra woman a servant, the Vysya woman a cowherd and a woman like you produces one doomed to be killed."

The women mentioned in this Parva are therefore virtually more important personages than the warriors who fought and died in the great battle, and their wailing is a matter for serious notice. The Maha-Bharata war is thus a curious one which affects the real interest of man more seriously than the terrible wars in the world. The importance of wars has however to be judged in the inverse ratio of their magnitude, in accordance with the formulas in our religious literature. The greatest wars between nations and countries affect the least, a civil war affects more, a quarrel in the house a little more, any physical ailment much more
and mental inquietude still worse. Our religion and philosophy deal with the last item, and the battle to be fought is for the purpose of securing a remedy for the never-ending, ever-recurring miseries of man, which no human governments or national battles can ever hope to dispose of. The special kind of warfare suited for the purpose is discovered and mercifully preached by the great Rishis in the text under reference, but the training required for the battle in question demands an amount of courage, devotion, thought and study which bear no comparison with the trifling qualifications of a member of the volunteer corps.

महाभारतमुख्यते ।
निन्धकमस्य थे वेद सर्वपापः: प्रमुख्यते ॥

27. **The total account of the dead in the battle.**

Dhritarashtra asked Yudhishtira to give him an account of the number of warriors who died in the battle and the following is the enumeration of the same.

दशायुतसहस्राणि सहस्राणि च विशति: ।
केत्योऽशिष्य पर्वैव हस्तम् राजनृपृष्ठे हता: ।
आलङ्काराणि न बीराणि सहस्राणि तथार्थ ॥

दश चाचाच्याणि राजेन्द्र शतं पश्चिम भारत ॥

"Ten thousand times ten thousand, twenty thousands, and sixty-six crores died in the battle; also fourteen thousand great warriors, as well as ten, hundred and sixty others."

The account is purely technical and is not a mere statement of casualties in an ordinary battle. The numbers given are ever permanent representing definite figures demanding destruction by man for his attainment of the highest bliss. They are not given at random and could not be modified according to whims and caprices with impunity. Any such attempt would destroy the text itself by rendering it altogether meaningless. As it is, it is full of meaning.
The 66 crores probably refer to the 33 crores of Devas and an equal number of Asuras, the 10, 14, 100, 60 etc., allude to the senses, divisions of time and other categories in the philosophical analysis of Prakriti. These are settled scientific facts which could not be soiled by the dirty fingers of the ignorant. Enumerations and descriptions of the above kind are not uncommon in our sacred literature and they are meant to convey definite instructions concerning serious subjects. The following from Kshurika-Upanishad may here be quoted as an example for the conviction of the unprejudiced and sympathising readers.

एकोलर नाहिं तासौ मध्ये बरा: स्मृता:।
सुप्रेम तु परे धीरा विरजा व्रजरामिनी।
इदा नित्यति दामन पिङ्गळा दक्षिणेन च।
तथोमये वरः स्वाम्य यस्तं शेषं स्वेदवित।
द्वासतरित सहव्याणि प्रतिनाभीषु तैतिथ्यमु।
छिद्रते ध्यानयोगेन सुप्रेमका न छिद्रते।
योगनिर्धारणेण भुरेणानखचरसा।
छिन्द्रशाहीवितं चीर: प्रभावादित्व ज्ञानिः।
जातिपुष्पसमायोगे वंशा वास्तवति तैतिथमु।
एवं सुप्रेमाः समाचारिः सनातीतिविभावेत।
यथा निर्वाणकाले तु दीर्घा दृष्टव्य कालः व्रजेत।
तथा सर्वाणि कमः चोगी दृष्टव्य कालः व्रजेत॥

"There are 101 nādis or currents of thought, Sushumna being the only one leading to Bramhan. Ida is to its left and Pingala to the right, in the middle of which it lies. He who knows this knows the Veda. There are also 72 thousand sub-nādis which ought to be all broken except the Sushumna by the Yoga of meditation. By continuous and pure meditation again the 100 nādis should be broken as if by a sharp dagger in this very life. These
nadis carry the effects of good and bad Karmas along their currents, like the sesamum oil which takes in the fragrance of jasmine and other flowers. Like a lamp which extinguishes itself after it has burnt up the oil, the Yogi gets merged in the absolute, when all his Karmas are reduced to ashes."

The number 101 is sufficiently significant in this connection as referring to the issues of Ganthari and Dhritarashtra. No man of ordinary reason could ever be made to believe that there were actually 101 children to any of the parents in ancient history especially born from the cut pieces of flesh contained in pots. The pet names given to several of them referring to nothing very honorable, such as Duryodhana, Dussasana, Durmukha, Dussaha etc are in themselves highly suspicious. That all these were born finally from earthen pots is equally unnatural. Is there any reasonable argument to be brought forward to establish the correctness of modern interpretations except the ignorance of the subject and the indifference of the public? It is hoped that matters have not as yet deteriorated to such an extent as to recognise ignorance and indifference as valid reasons, acceptable for proof.

28. The Lokas attained by the warriors who died in battle. Dhritarashtra again enquires of Yudhishtira the exact nature of the places and positions attained by the dead warriors on account of their deaths in the battle-field and the latter specifies them clearly as stated below.

बैठिंद्रि दरीराणि हृदेः परमसंयुगेः |
देवराजसमांशिकार्यं गतास्ते सत्यविक्रमा: |
तेन्हतेन नमस सत्यविस्मिति भारत |
युध्यमाना हताः संध्ये गन्धवं: सहस्राणाः |
वेचाँ संप्रामभूमिध्रा यात्रामाना: पराष्मुखा: |
"Those who died in battle after fighting with delight, obtained Lokas like that of Indra. Those who fought without such interest reached the Gantharvās. Those who fought unwillingly and died in retreating, reached the Guhyakas. Those again who fought boldly to the very last harassed in all possible ways, reached Brahma's Loka. Those again who were caught in the midst of the battle and lost their lives somehow, also obtained some exalted status. Those who died after their bodies were bitten and dragged hither and thither by birds and eagles, reached the Loka of Samkarshana."

What and where are the Lokas specified here? Is there any hope of obtaining from our modern interpreters some vague idea at least of their nature and of their difference between one another? If no useful information is available, what is the meaning of an interpretation and what is the fun of offering it as such? What enlightenment could be obtained by repeating the same words of the text and dogmatically affirming that they mean the same thing? I have no doubt that the readers will admit that this is no exaggerated or prejudiced opinion, but only a correct representation of the exact state of affairs at present. In the
address, just before the commencement of the battle, delivered by Bhishma to the warriors assembled, we found that the attainment of the same Indra-Loka and Bramha-Loka was pointed out as the result of dying in battle. We have also noticed in detail in the previous chapters that Yekshas, Gantharvas, Guhyakas etc. refer to the glories of Indra and that they represent the eight Siddhis or attainments of a Yogi, meaning thereby the control over the eight Prakritis. The facts repeated here are sufficiently clear and consistent with what we have been obtaining in our enquiry. The description given in the above quotation is the exact Puranic rendering of the philosophical explanation offered in the Gita while pointing out the effects of the practice of Yoga, if it is not completed in this life.

नहीं कल्याणकृत कश्चित दुर्गति तात गच्छति ।
प्राप्य पुण्यथायां लोकान् उपविष्या शाखात्तीस्माः ।
छुचीनां श्रीमताधिकं योग अध्येयभिमाजते ॥

"None has to suffer for even a little good done. A Yoga-bhrashta or a Yogi who dies when his Yoga is incomplete, goes to holy Lokas and after long enjoyments there, is born again in holy families."

We have here the great battle and the attainment to the Lokas after death in the battle-field, reasonably and unambiguously explained. All unbiased readers are likely to accept this as the gist of the sacred text.

यस्य नासि स्वयं प्रजा शाखा तस्य करोति किम् ।
लोकनाम्भ्यों विद्वीनस्य दर्पण् किं करिष्यति ॥

29. Yudhistira's curse upon the females. Yudhistira after performing the funeral ceremonies of Karna virtually his eldest brother, felt greatly enraged at the fact of his parentage having been kept concealed by Kunti all
along. Yudhishtira is therefore said to have cursed the whole sex to become incapable of keeping secrets within their minds.

पपेनासृ मया श्रेष्ठो भ्राता ज्ञातिनिपालित:।
अतो मनस्ते अभ्युदं ख्रीणां तत्र भविष्यति॥

Here, Kunti’s conception from the Sun while a virgin, is itself inexplicable at the very outset. Why was she induced to keep the fact concealed until Karna was killed by her own son Arjuna? Probably for fear of the scandal, is the ready explanation. What is the disgrace in securing a son by the Great Planet, especially for one of Kunti’s type who afterwards obtained three more sons from Dharma, Vayu and Indra? We have seen that Kunti has been freely called Pritha throughout the text from which the name Partha for Arjuna has originated. Pritha means earth or the very foundation upon which the main subject Karma-Yoga is built. The lowest and the poorest form of this earth is described in the religious literature as the first Bhumika, below which is not reckoned as constituting Bhumi or earth. The following definition of this first Bhumika has been noticed in the previous chapters.

भान्सूमि श्रुमेष्ठायात्यथवमा समुदारिता।
स्थित: किं मूढ एवास्मि प्रेक्ष्योऽह शाबसजने॥
वैराग्यपूर्वमिच्छति श्रुमेष्ठमुच्छते तुथे:॥

"The first Gnana-bhumis consists in the eagerness for sacred objects, and this holy desire originates from the reflection upon one's own ignorance combined with freedom from passion."

We have also found a clear definition of the word Kunti provided in the Adi-Parva of the text itself, as alluding to Sidhi or attainment of some specific stage in religious development.
The birth of Karna while Kunti was yet a virgin naturally represents the acquirement of certain religious practices at that initial stage, which ought to be relinquished in advancing further. The Sidhis of Yogis have been more than once noticed in this essay as not to be displayed or made use of, if further progress is desired. The concealment of Karna's parentage by Kunti until his death, is thus easily understood without a mystery. The natural tendencies of all human faculties to exhibit themselves and whose timely suppression demands some manly effort, are here alluded to by the curse of Yudhishtira upon the females as a class.

The Coronation of Yudhishtira. This Parva is known as Santi-Parva and refers as the title indicates to peace of mind. Yudhishtira is said to have been in a disturbed state of mind unwilling to take up the reins of Government, after having lost all his friends and relatives in the Great War. The Parva thus stands in the same relation to him after the battle as the Gita is to Arjuna before its commencement. After the battle was over, Yudhishtira was however consoled by Vyasa, Sri-Krishna and several others, and was induced to go to Hastinapura and have
himself crowned. The following is the description of the procession from the battle field to the capital.

ततो नवं रथं शुद्रं कम्भञ्जाजिनसंवृत्तम्।
युधं पौड़शामस्वस्यं पाण्डुरेः शुभक्षणं।
आहोरोह वथा देवं सोमोक्षमृतमर्यम्।
ते पवं रथमास्तथं भ्रातं समलक्ष्यतं।
भृंतानीव समस्तानि राजन् दृढधिरे तदा।
ततो वैतालिकः सूतेमांगच्छव शुभसिद्धिः।
सद्यमानो यथार्यं राजा नगरं नागसाहियम॥

"The five brothers then entered a new and bright car covered and wrapped with blankets and leather, and appeared like the five elements and shone like the moon in the car of nectar. They reached Hastinapurom being praised by the bards and minstrels on the way. The car was dragged by sixteen white and fair horses."

The word Samvrita, clearly means in Sanskrit wrapped or covered with. As such, the car used by the Pandavas, is fit only to be further packed in a wooden box and despatched for an exhibition. How to enter a car which is wrapped up with blankets and leather, and are these the materials with which cars on such occasions are decorated? There is no hope of getting out of the difficulty as all the existing editions of the text contain the same word Samvrita. If Samvrita should mean anything less than covered up, a new Sanskrit Dictionary should be composed for the purpose. There are hundreds of similar descriptions in the Puranas and Itihasas which would be interesting riddles to intelligent readers, serving as internal evidence to show how the current bread and butter interpretations are not intended by the venerable authors. On the contrary, such passages stand as prominent land-marks to prevent the readers from
going astray. The current interpretations satisfy only an audience consisting chiefly of the illiterate.

मृष्णि मृष्णि दृष्णि च चन्दनादितिशीतः ।
गद्रि परमेविन्द्रां मन्यते पितृद्वातकम् ॥

The car described in the above quotation as covered with blankets and leather, surely refers to the hairy and skinny physical body of man in which the five Pandavas or the five purified Indrias entered after the terrible fight in the purely mental sphere. The sixteen white horses yoked to the car allude to the categories of the Sukshma Sarira or subtle body, as purified and rendered completely Satwic by the victory gained in the great War. The description of the car and the enumeration of the horses are not thus meaningless or preposterous as they would otherwise appear.

Soon after the above procession reached the palace, Yudhishtira visited the temples and entered his Sabha or assembly, where a small but important incident is narrated to have occurred. A Rakshasa named Charvaka in the disguise of a Bramhin Sanyasin appeared before Yudhishtira and criticised him in public for his cruelties in having caused the destruction of all his relatives. He was a friend of Duryodhana which fact the Bramhins assembled understood by their divine vision and cursed him to death. He thus fell lifeless on the spot immediately.

धीरं गुरुं परस्कुलं ज्येष्ठं पितामेव च ।
प्रविवैश समां राजा सूचरं वासवो यथा ।
निश्चिन्दे च स्थिते तत्र ततो विश्रमने पुनः ।
राजानं बालाणः चार्वाकों राक्षसे।ङ्गवीत।
तत्र हुयोधनसमस्या भिषुभुपेण संभ्रतः ।
सांहव: शिखी प्रियवत्ती च चृष्टो विजयसाधवसः ॥
Charvaka, literally denotes a form of fallacious reasoning used with a view to please the vulgar. That Charvaka represents a sophistrical philosopher who propounded the grossest form of materialistic atheism is well-known to all Indian philosophers. Duryodhana’s friendship with him gives a definite additional clue to his character. The destruction of Charvaka in the presence of Yudhishtira soon after the great war, points clearly to one of the important results of the victory gained in the battle. The significance of this incident does not demand much intellectual effort to understand, but it would require a good deal of perversion to misunderstand it as human history. In spite of the correct and reasonable root-meaning of the term it is absurd to argue that Charvaka was a human being who appeared before Yudhishtira who also was likewise a human creature. It is equally unreasonable to start with an archaeological reasoning and decide that Charvaka borrowed his philosophical theory from Greece in some centuary A. D. and that the Maha-bharata war therefore took place just before the
Mahamoden invasion of India. Such arguments originate clearly under the wrong impression that charwaka is a meaningless proper name. Whatever might have been the accidental mistakes that induced the modern interpreters to deal with our religious literature in this reckless fashion, it has doubtless suffered the ruinous effects of a wild fire.

31. The contents of the Santi-Parva. Like the Bhagavat-Gita, the Santi-Parva is in itself a complete text, only much larger in volume and more extensive in scope. The substance of this Parva is briefly explained in the Adi-Parva as follows.

"Yudhishtira being bewildered at the destruction of all his relatives in the battle, the Dharma connected with sara talpa or bed of arrows, those connected with suffering and misfortune as well as those relating to final emancipation
were explained to him in this Santi-Parva which is interesting to the intelligent and to those who seek for knowledge. It consists of 14732 slokas."

The Dharmas said to be here explained, clearly begin with those connected with the bed of arrows.

शान्तिपर्वती वर्षों शाब्दिक शास्क्याथा: शारतलिकाः ॥

We have already noticed that Sara-talpa or the bed of arrows, alludes to some definite process of Yoga, and as such a great portion of the contents of this big Parva naturally pertains to it. The necessary clue is here given and if it will not be taken or made use of, the fault does not lie at the author's door. It would indeed be beyond the legitimate scope of this little essay to go through this voluminous Parva in detail. Anything more than pointing out a few of the beacon lights provided for general guidance would be impossible and unnecessary.

A great portion of this Parva treats of its own subject in the disguise of Raja Dharma or Political science, which in itself may not be uninteresting. But the mistake is, and would be, in taking the contents of the text as describing merely some political and social matters, and in their comparison with modern theories as well as in criticising them as antiquated and absurd.

It would be unnecessary at the present stage of this essay to reiterate all the Puranic formulas followed invariably in the religious texts, but a reference to the simple and well-known ones connected with the matter at issue, may be quoted again here for the purpose of immediate guidance.

आत्मानं रथिनं विद्विर शरीरं रथवेन तु ।
इदिनतु सारथिः विद्विर मनः प्रमहेन च ।
इद्यवाणि हुयानाः सिंहव्यास्तेषु गोचरान् ॥
Atma or Self is the ruler seated inside the car which represents the human body. The Intellect is the charioteer and the mind the reins. The senses are the horses leading to the external objects. The self, mind and the senses combined, produce the idea of the enjoyer. A person without knowledge and control of mind has his senses uncontrolled and one with knowledge and control of mind, keeps the senses controlled. The former never reaches the goal but the latter secures it without reversion. One who possesses, knowledge as the charioteer, and controlled mind for the reins, completes his travel and reaches the highest destination.

The passage is sufficiently plain and intelligible.

32. The Puranic Raj, his origin and duty.

Yudhishtira and his brothers were taken to Bhishma lying on the bed of arrows in the battle-field and still retaining life waiting for the advent of the Uttarayana.
Sri-Krishna, Vyasa and several others accompanied them and sat round Bhishma requesting him to give instructions to Yudhishtira on various important matters, in order to make him feel strong and earnest about his future administration of the country. Yudhishtira questioned him on various doubtful points and lengthy replies were received from Bhishma. The question begins with Raja-Dharma and the following extracts may be of interest to be convinced of the real nature of the subject actually dealt with in the text.

Full 76 chapters are devoted to the subject from 55 to 130, and it is doubtful whether the information contained therein have been as yet taken advantage of or utilized for political or other useful purposes. The first point raised in the enquiry by Yudhishtira is the very origin of a Ruler or Raj in the world, and it is explained by Bhishma as follows:

नियततंत्रं नरब्याग्रं श्रणु सर्वस्येोषतं ।
यथा राज्यं समुत्पन्नमादी कृतयुगेषभवत् ।
नैव राज्यं न राजसीतियच दण्डो न दाणिकः ।
पाल्यमानसात्वत्थाय्योऽवं नरा चमेण भारत ।
दैनं घरसुपाज्ञमु स्ततसान्मोह आविष्टं ।
बिधुते नरऽऽक्षस्मिन्ततो ब्रह्मा नानाः शङ्कः ।
नाशाच ब्रह्मोर राजनू घमौ नाशामयागमाद ।
नेष्टं ब्रह्माणि घमौं च देवाभासानयागमान ।
अथ देवा: समागम्य विष्णुमूः प्रजापतिम ।
एको योहि त्योवं: श्रेष्ठम स तं समाधिः ।
तेजसं वै बिरजसं सोह्यजन्मानां सुतमु ।
बिरजस्तु महाभाग: प्रभुतं भुवे नेष्टं ॥

"In the very beginning in the Krita-Yuga, there was no country, no ruler, no ruled. Everyone mutually helped one another. When this was discontinued by ignorance,
the Bramhan was destroyed. Then Dharma was destroyed, when, the Devas became terrified. They resorted to Vishnu and prayed for a competent ruler. Viraja was created by Vishnu from his mind for the purpose, but he did not care for the appointment.

Viraja's son was Kirtiman, his son was Kardama and his son again was Ananga. Ananga's son was Nitiman who married Death's daughter and was given up to the senses. His son was the wicked Vena and his son Vynya became a good ruler.

"He extracted from the earth the seventeen vegetables. He conciliated the subjects and was called Raja. He saved the Bramhins from injuries and was styled a Kshetriya. The earth was spread with Dharma and it was known as Prithivi. Vishnu then entered the body of the Raja."

The above story is repeated in almost the same words in the Puranas in general. The wicked Vena's left thigh is said to have been churned by the Rishis in anger, when the Nishadas and Mlechas were born. Then again they churned his right hand which produced Vynya known also as Prithhu who virtually became the first ruler of the world. The Prithivi or earth which is described as constituting all the Lokas became his daughter. The following from Padma Purana speaks to the same effect.

विस्फुरत्त ततो चेन्य बलात्संग्रह ते हया ।
वेनस्य तस्म सब्योरं ममन्युजतिमन्यवः ॥
Who were these monarchs? When and where were they born? Do they belong to Asia or Europe? How could the churning of the wicked Vena's thigh produce a nation of Mlechas and Nishadas, and how the churning of his right hand a single good ruler, and how did he extract 17 vegetables from the earth? What is the kind of history that is going to be established out of this unanimous narration of the Rishis in all the Puranas? The commencement of the very first Raj in the world is however unmistakably referred to this genealogy in our religious literature. An examination of the mere names of some of these rulers will furnish the necessary clues. Viraja the first ruler nominated by Vishnu is his own mental production. Viraj means without Rajas, that is something Satwic. Vena here described as a wicked ruler refers to Yejna vide Niraktom. वेनः = येनः अवगतस्य स्वयम् धर्मस्ंवृयान् । प्रक्षिप्यते देवतोड्देशस्वामिन् हृद्वम् ॥

It represents all kinds of religious devotion with the object of material prosperity. The churning of Vena's thigh or lower portion of his body by the Rishis in their
wrath, naturally refers to mean desires described as producing Nishadas and Mlechas. The churning of the right hand alludes to the best use of the devotional spirit in man producing a ruler of the Lokas or Prithivi. The seventeen vegetables Prithu extracted from this earth refer to the purified categories of the sukhsma or subtle body. This Prithivi or earth has been described in the plainest terms in the above quotation as constituting the Lokas and full of glory.

एवं वशुमती देवी सर्वेऽलोकमयी सदा !!

What is denoted by a Loka in our religious literature has been repeatedly explained as what is eternal and not ephemeral.

ते अङ्कोऽका महाप्राणा नाशमायान्ति ये च वै ।
सर्वदेव स्थिता ये च ये लोकाभ सनातन: !!

It is now completely evident beyond a doubt that the earth or Prithivi as well as its ruler here specified, do not fall within the province of human history. The lengthy chapters of Santi-parva are surely devoted to higher and nobler subjects which affect the destiny of man in his onward progress from one Loka to another.

The countries and the ruler described in the Parva under reference being now clearly defined as entirely alien to the notions entertained by the modern interpreters, the points further connected with them may be examined as detailed in the text.

(a) The question of Time as divided into the four Yugas explained in detail in Chapter III of this essay pertains to this Raja and to the territories ruled over by him.

भीष्म उवाच !!

काली वा कारणं राजो राजा वा कालकारणम् ।
इति ते संशयो मामूद्राजा काल्यं कारणम् ।
The history of this Raja is known as the Yugas and he is their creator

(b) The preceptor or Acharya of this Raja is next described in the following terms.

The preceptor of a Raja should be white, red, green or brown. He should be well-read and wise, devoid of anger and with the senses controlled. A Raja without such a preceptor is unholy. The subjects and the preceptor resemble mutually in their character. If Raja also resembles them, all are happy. The subjects are happy when the Bramha-Kshetrom is pleased, and unhappy when it is
displeased, as it is the very foundation for the subjects. Kshetrom is the receptacle for Bramhan and Bramhan that of Kshetrom. They develop by mutual help. The preceptor is the lord of the Raja. The Yoga-Kshema of the country depends on the Raja and that of the Raja depends on the preceptor. All unseen fears of the subjects are destroyed by Bramhan, and seen ones, by the hands of the Raja, and then the country flourishes."

Comments on the above passage are superfluous at this stage of the essay. The story of the oft-repeated Bramha-Kshetrom is told here in a regular Puranic fashion. It alludes to the Drishtom and Adrishtom, the Nishkala and Sakala, the form and the formless. The Bramha and Kshetrom combined makes up the Purana-purusha, the main character treated in the Puranas.

No caste prejudices differentiating a Kshetriya from a Bramhin need pollute or denounce the sacred text, as sectarian or unphilosophical.

Bramha-Kshetrom in the above quotation is used as a single word and in the singular number all-through. No rules of sanskrit grammar could be adduced to justify its irrelevant interpretation as referring to a Barmhin and to a Kshetriya. The word Yoga-Kshema has also been noticed repeatedly in the previous pages of this essay as meaning the Kshema or safety of Yoga, but there is hardly any idea of Yoga in the modern human history. The preceptor and the Raja here described are therefore unwholesome materials for the modern interpreters to deal with. They are too strong for their hands and might break them in the meddling.

(c) How to gain victory in a battle is explained as follows.

सस्पीन्न शुभं कुत्ता गुम्भेयुरचर्चा हि।
अनेन विधिना शान्त्व निगीतेतापि दुर्जयानि।
"Fight steady, leaving the Seven-Rishis behind. Even the invulnerable enemies shall be vanquished by this means. Victory is in the direction of air, sun and moon, and when these are combined, the one over the other is more important."

The passage is certainly quite unintelligible to ordinary readers of history. It is however no exaggerated description of any known fact, neither there is any poetical beauty in it. The Sapta-Rishis might be interpreted as a constellation known to the Indian Astronomer and explained as pointing to some lucky time specified. But what does the direction of the air, sun and moon or their combination denote? The whole passage, in the light of human history is absolutely meaningless.

The Sapta-Rishis are defined as the seven Prakritis in chapter 343 of this very Parva as follows:

मरीचिर्मन्दिरश्री पुष्करः पुष्क: कतु: |
वसिष्ठम महातेजारीतेहि नित्रियिखिनिन: |
सत्मक्तयो श्यतास्त्या स्वायम्भुवोधम: |

To keep these seven Rishis behind, is surely to go before them. This is the first process required, and it naturally refers to getting beyond material affairs. Air represents Prana or life-breath, the sun and moon allude to the Pingala and Ida Nadis frequently explained in this essay. The battle to be fought thus clearly denotes a specific process of Yoga. The historians and story tellers, may therefore, without any serious loss to their professional prestige disconnect themselves with this silly and unimportant subject and keep their hands unsoiled. They would willingly
have done so if they had ere this known the fact. Never mind, better late than never.

(d) The nature of the Denda-niti or criminal justice to be enforced in the country ruled over by this Raja hither-to described, is explained as follows.

शतुः कौरवयो दण्डो व्यवहारो यथा च सः।
यस्मिन् हि सर्वमात्रते स धर्मस्य इति केवलः।
धर्मस्याधिकं महाराज व्यवहार इतीश्च।
तस्य लोपः कर्मं न स्यालोकेनविह महात्मनः।
इख्ये व्यवहारस्य व्यवहारत्वारमः।
श्रीमन्नव विजयः शाल्तु व्यवहारः प्रजाकारः।
शाल्तु शान्ता नागद्रमाथ्व शाल्तु प्रवचनं परमः।
धर्मपालोश्च रोगः सखरो निखरो रुहः।
असाही रहितस्वरः मनुष्येऽऽः शिवहः।
नामावेषतानि दण्डस्य कीर्तितानि युधिष्ठिरः।
दण्डे हि महावान् विष्णुः यज्ञो नारायणः प्रभुः।
शश्वदृष्टि महतः विश्रुतमेऽऽः महान् पुरुष उच्चवते।
तथोजः ब्रह्मक्षेत्रेऽः क्रमीनात्मः सरस्वतीः।
दण्डनीति जंग्लहर्षी दण्डे हि बहुविभ्रः।
तस्मात्मुष्ठः प्रतिच्छन्ते दण्डो जागरिति ताशः च।
एवं प्रयोजनशीव दण्डः क्षत्रियवतः गतः।
रक्षसः प्रजाः स जागरिति मिलं स्वविस्तारः।
इवरः पुरुषः प्राणः सत्यं कृतं प्रजापति:।
भूतालमाजीः इतिवेचं नामभिः: प्रेयच्छेऽच्छभि:।
ततः समावेश्या ध्यात्त्वा तदा शुद्धवरायुधः।
श्रीविष्णुस्वर्गसहितं संतवे सदरायुः।
कोकसंधरणाय च लोकसम्प्रदायनामः।
आतमामात्मना दण्डं संहं जे देवसत्तमः।
तस्माच धर्मचरणात्मीति देवी सरस्वतीः।
Danda is known by several names such as, Manu, Sasta, son of Rudra, the preserver of Dharma, Truth, Vishnu, Mahan, Purusha etc. Bramha's daughter is known as Lakshmi, Niti or Saraswati. Danda-Niti is the preserver of Jagat. Eswara, Purusha, Prana, Satwa, Vritha, Prajapati, Bhutatma and Jiva are the eight names specially given to Danda, who ever keeps vigilant and therefore becomes a Kshetriya. Rudra, accompanied by Bramha, Vishnu, Indra etc. meditated for the purpose of supporting the Lokas and for preventing their admixtures, and created Danda out of his own self. From the feet of Dharma, he created Niti, Devi or Saraswathi known as Danda-Niti. Danda is the destroyer of everything, ever vigilant and is explained as Siva, Bramha's son, Rudra, Umapati etc. The Rajas who understand Dharma maintain this Denda.

A close and careful reading of the above passage must convince every intelligent reader that Danda here described refers to something more serious and important than ordinary criminal justice. Danda is described as a destroyer of every thing and as created for supporting the Lokas and for preventing their admixtures. The Lokas themselves have been
already explained as referring to something beyond the material existence. The ultimate basis of everything is Dharma and that which preserves it is Danda. The Niti, contrivance or scheme is Saraswathi. Danda-niti is thus the proper contrivance promulgated for the purpose of attaining the ultimate goal. It clearly refers here to the process of Yoga which secures control over each Loka, keeping the individual Lokas without mixing with each other. The Danda in Yogic language is the sushumna in the spinal column, and the Lokas refer to the plexus representing the centres of subtle elements. The method of meditating and of keeping the meditations separate for each plexus, is Danda-niti. Every word in the above quotation furnishes useful information on this particular subject to those who seek for it, but on the contrary it would be unreasonable to explain away the whole passage as referring to the sections of the Indian Penal Code.

33. The Parva Loka. Many more important and interesting points are dealt with in this Parva relating to pure philosophy, some of which have been already noticed in Chapter II of this essay on Indian Philosophy. This Parva may now therefore be closed by referring to one more point alone, namely the significance of Para-Loka which naturally lies beyond the limits of the Lokas ruled by the Rajas hitherto described in the text.

उत्तरे हिमवताश्च पुण्ये सर्वं पुण्यानिवेदी ।
पुण्ये क्रमव ज्ञातम स परोपक उच्यते ।
नात्र मुख्य: प्रमवति स्थिति व्यक्तयो न च ।
यानासामाजनोपेत: प्रासादमवानाथय: ।
सर्वकामदित: केचिद्वेमाभवंभुवित: ।
प्राणधारणानाव नु केचिद्वितनखमये ।
श्रेणे महता केचितु कुवन्ति प्राणधारणम्॥
"On the northern side of the Himavat lies the holy Para-Loka full of all prosperity. There is no disease, no mortality, there. Some people there are blessed with high mansions, costly ornaments, cushions, chairs etc. Some simply obtain the means of retaining life and others secure the same with much difficulty."

Where is this Para-Loka on the northern side of the Himavat? Is it Tibet, Russia or China? Wherever it be, absence of mortality here predicted is an impossibility. If the description is itself unintelligible, how is Himalaya intelligible? Everyone must admit now at least that Himavat in the Puranas is not the Himalayas in India. If not, Tibet or China must be the Para-Laka. There is probably no fool in the world who will localise his Para-Loka anywhere on the surface of this earth. We have repeatedly explained in the previous pages that Bharata-varsha or Karma-bhumi lies beyond the ocean of Samsara and on this side of the Himavat or misty regions. The Karma-Kanda or the devotional sphere is still virtually within the bounds of Agnana or ignorance. The Uttara, or crossing beyond this Himavat, or transcending the bounds of ignorance is Para-Loka. This is exactly the significance of this Puranic description which is certainly a reasonable and philosophical one.

न मोक्षो नमस्य: पृथ्वी न पाताले न भूतः।
सर्वशास्त्रसंह्येचेत: क्षयो मोक्ष इतीयते॥

"Moksha or liberation from bondage is not located at the bottom of the sky, on the surface of the earth or below in the Patala. When the mind is purified by the removal of all material desires, that state is called Moksha."
The Para-loka is here clearly explained. We have thus seen in this important Santi-Parva, that necessary religious instructions are furnished to the technical Raja for ruling properly over the Kingdom obtained by the victory gained in the holy battle of Kuru-Kshetra. The instructions on the Dharmas are however technically described as Sara-talpi-kas alluding to the Yogic process, Sara referring to breath.

शास्तिपर्वेण धर्मां भ्याह्यताः शारतिलिप्का: ।
राजभिवैदितव्यातं सम्यक्ख्याननुमुक्तिभिः ॥

No modern interpreter who is an entire stranger to our religious philosophy, need hereafter take the trouble of enlightening the public by explaining the sacred contents of this voluminous Parva as a description of the principles of political administration of an ancient ruler of Delhi, which could be easily condemned by any critic as old-world simplicity. The 14,732 slokas contained in this Parva are however assured as pertaining to the religious and scientific instructions necessary for the attainment of final emancipation.

मोक्षधर्मोऽध्य कार्तिका विभ्रव्या बहुविष्टरा:।
द्वादशं पर्वं निर्दिष्टमेतत्राज्ञानप्रियम्।
चतुर्दशसहस्राणि तथा सास्त्रानि च।
सास्त्रसौकार्यात्मवाच प्रबन्धिष्टि संहृयया॥

XIII ANUBASANIKHA PARVA.

34. The importance of Dana-Dharma. This Parva is called Anusasanika; Anusasana meaning advice, instruction or precept. The previous Parva being known as
Santi or peace of mind, in which was chiefly mentioned the Raja-Dharma or the way to rule, the present one treats of Dana-Dharma or the duty of giving away. The general effects of Karmas good and bad are stated as follows.

"As a field without cultivation or sowing of the seed is unproductive, so, mere divine help without human effort will only be unfruitful. The doer of karmas enjoys by good actions and suffers by bad ones, and the non-doer obtains neither. The Gods favour only the doers of good karmas; they do not help the sinful. As a lamp cannot burn after the oil is exhausted, the Gods cannot help when the good karmas are exhausted,"

35. The origin and shape of the Puranic cows and their Dana. The fallacy of popular fatalism is here clearly exposed, declaring the importance of human action, and explaining at the same time the real part played by the
divine and the unseen in the destiny of man. Good actions please the Gods and produce good results, and charity is considered one of the most useful Karmas in this direction, the chief and the foremost of which is described as the donation of cows or Go-dana. We have distinctly noticed in the previous Parva, that the Raja, his country and his Dharma described therein, allude to some transactions of an entirely different type from those that engage the attention of the worldly man, and far superior to them. The charity or Dana-Dharma and especially the Go-dana detailed in the present Parva therefore represents definite Sasanas or instructions in continuation of, and in consistency with, the descriptions furnished in the previous Parva. Both the Raja-Dharma and the Dhana-Dharma naturally following deal with the political administrations and the charitable institutions of countries yet unknown to and even unheard of by the modern interpreters, their rulers also being not yet recognised as worthy heroes by the modern historian. The donation of cows is mentioned as the best of charities and the origin and nature of the cows alluded to, are described in detail in the usual Puranic style.

भोधनाच ॥

हृदानां दृवतां धृतां कपिलानामयोज्ज्वलम् ।
वस्माभि: नदरेपेयं रोहिष्यो निर्मि:ता यथा ।
प्रजा: सजेति चारिद: पूर्व: दक्ष: स्वयम्भुवा ।

यथा हस्तमत्तेनेव तथाप्रजानां हितकाम्यया ।

तथा इति समापिक्ष बत्त्वयं: प्रजा: विभो: ।
अचर्जेय: भूतेभिवर: श्रेष्टास्तो नरः: ।

गाढ्यानाथ तत: स्थर्षास्तेसु यज्ञा: प्रतिष्ठिता: ।

यवहरायणं सौ: स च गाष्टु प्रतिष्ठित: ।
ताभ्यो देवः प्रमोदन्ते प्रजानां तृतिराण्य ।
ततः प्रजासु ग्रहासु दक्षायः: सुभिताः प्रजाः ।
प्रजापतिसुपपाधावनू विनिमिल्य चतुर्मुखम् ।
प्रजातावेव भूतानि प्राकौशान् ब्राह्मणक्षया ।
तृतिदं ब्राह्मणप्रज्ञ तृणिता: पितृमातुवः ।
इति दं मनसा गतवा प्रजासंगोत्थमादनः ।
प्रजापतिर्विस्तारानमृतं प्रापितत्तदा ।
शंकस्तयस्य तृति दु गन्धात्सुस्वाभिषिक्ता ।
सुधाजा वासुदेवदातुः सुरारमित्वकमातरम् ।
दर्शनिविरसं वृत्ति सुरसं सुधाजां सुताम् ।
सासुज्ञजातिसौरभेशस्तु सुरारमित्वकमातृकः ।
सम्बुर्वणिः: कपिलः प्रजानां तृतियेनवः ।
तासममुत्वुत्तीनां धर्मनीयाः समनवतः ।
बभूिवासुतजः: फेन: स्वतन्त्रिनिमित्वमः ।
स वदमुखविब्रह्मो भवस्य सुवि तित्ततः ।
शिरस्स्वाप्तितु कुद्यः स तदेक्षत च प्रभुः ।
कलात्मकमेवासित्यो रोहिणि प्रदहवितः ।
तत्तेजस्तु ततो रीढः कपिलः गां विशाम्पते ।
नानावर्णेन्त्वमनयमेवावानिव दिवाकरः ।
वाशु तस्मादोपकथम् सोमेवावाभिसंधिता: ।
वमोत्तरः: स्वर्णेन्था न नीतावन्यवर्ण्यात्मू ।
अथ कुद्यः महादेवं प्रजापतिरस्माचत ।
अमुरुतेनाचरित्तस्त्यो नोछिंद्र वियते गवाम् ।
यथा हृदयमादाय सोमो विभयन्ते पुनः ।
तथा कीर्तं कृष्णकेता रोहिण्योस्मृतसम्भवः ।
न दुष्याबनिलो नामिने सुवर्णं नचोदाधि: ।
नामुरुतेनामुतं पीतं न बसैौधते पथः ।
इमांतोकानु भर्ग्यानितं हविषा प्रस्वेण च ।
आसामेवावायुमिज्जनि सर्वेद्वुत्तमयं श्रमम् ।
Bhishma said. I shall narrate fully the origin of Kapila cows as I have learned from the great. Deksha having created all the living beings as ordered by Bramha did not provide them with means of livelihood, like the nectar for the gods. The moveables are superior to the immovables in creation and Bramhins are the highest among them, and Yegnas reside in them. Soma is strengthened or enlarged by Yegnas and he is seated in the cows. The Devas are pleased by them, and the livelihood for all, lies in them. All the created beings through hunger ran up to Bramha and prayed for vriti or livelihood and to provide them with the same. Bramha drank nectar to the full. The fragrance emanated from his mouth then produced the divine cow Surabhi. She gave birth to the varigated golden coloured cows which are known as the mothers of Lokas. They became the Vriti-dhenus or cows provided for the livelihood of all. Their calves drinking the nectar-like milk caused foams to fall on the body of Rudra who was seated on the earth. His angry look at the cows produced varigated colours, and those that ran away to Soma retained their original golden colour. Bramha however interfered and pacified Rudra saying that these cows originated from nectar and emit
nectar, and that there was nothing unholy. Brāhma also gave him a bull which pleased him, and Rudra retained it as his vehicle and flag-mark. The Devas then placed Rudra in the midst of cows and gave him the name Pasupathī. These cows thus obtained their variegated and indistinguishable colour known as Kapila, and their donation is considered the first and foremost of charities.

Fostering these cows and attending on them with interest are said to procure Go-Loka in the end which is situated even above the Brāhma's Loka. The reason for this is explained below.

श्रृणुम्य मनसा पूवर्म रोहिणि हायुर्तात्मरा ।
श्रोऽरेतो तप: समास्याय निर्मिता विश्वकर्मा ।
पुश्चिं चायजित्यमृयस्तेजसा तपसा च ह ।
सोपश्वदित्वां तां सुरार्भि रोहिणि तदा ।
ह्यूवच चातिचित्चान: सोमवक्षाम्ममोहित: ।
तत् कामार्तमथ्रो जात्रा स्वयम्भूजोकमावन: ।
मातृसेव भव तथा चेय भगवान्योभावत ।
तत: स भगवान्त: प्रत्र मातृपाणव इति विषुत: ।
चकार नाम तं ह्यूव तस्यार्तमथ्रेम्यमम ।
सोद्वदातांगवास्तस्मै मातृपाण्डाय महात: ।
मुहूपां सुरार्भि कन्यां तपस्तेजीमार्थी श्रुमाम् ।
यथा मयेष प्रहृतस्तं चैविष्मा रोहिणि ।
सेषुन्तं तत्तस्तो च तथा चोत्तस्त्वति प्रजाः ।
न चाच्च्यगम्यभागमनाधाराय प्राप्तस्यि कहीन्तित ।
तत्त्वास्मास्रभवं क्षीरं मविष्यति परं हवि: ।
यहेदुचाच्च्यमागाण्यूत्रमनुस्तात्तोविषिः ।
प्रजाखल्पवसंवै ये मविष्यति रोहिणि ।
तव तेनयु पुष्येन गोमोक्षव यात्रु मानवा: ।
इदं पवित्रं परमस्मां नाम कहीन्तित ।
“After performing hard tapas, Bramha created the cow Rohini or Surabhi and also a bull which soon became enamoured of the cow. Bramha told the bull not to be afflicted, ‘Ma-artha’, and therefore the bull was named Marthanda. The cow was then gladly entrusted to the bull by Bramha, and their children became holy. Those who attend on them, will attain to the Go-Loka situated even above the Bramha-Loka. He who understands the significance of this bull will never more be born again. The Surabhi is granted the privilege to go to any of the Lokas she likes and the Gods became her children, drinking her milk. Having obtained such blessings from Bramha, Surabhi entered the Loka. Thus the Go-Loka is placed above the Bramha-Loka by Bramha himself.”

This cow Surabhi is said to have generated various and curious kinds of children, who are the most important characters mentioned in the Vedas themselves,
महाद्वारो महायोगात्सोयुक्त महावर्त:)।
एते वरिष्टन्माने देवाना ब्रह्मादिनाम्।
विभ्राणां प्रकटितांके एते एव हि विष्णुः।
एते एकादशैम्रोका द्वारायमुच्यनंतरः।
शतं वेदतसस्यात शतस्त्रं महास्तनाम्।
सुधुभ प्रथमां कथय दुराभः पृथिवीः तदा।
विश्वकामदुधा भेदुथिः चारायति देहिनः।
सुतं गोवर्धाणं राजस्वेकामिल्याभिशेषंै।
गोवर्धाणस्य जननी सुभाः परिकीर्तिः।
सुधुभ तु प्रथेत्र रामना वरदानाः स्वरस्वमवान्।
पदातारस्य प्रहपति सुधुभ लोकस्वमवम्।
सोमराजानममृतं ब्रह्मात्सवस्यतमम्।
ओपुर्थो रसायनः देवाना जोवदिस्य च।
ततः धिरो च मेथां च कीर्ति देवां सरस्वतीं।
चतवः सुधुभवे कथय योगेश्च नियताः स्थितः।
एताः सुधुभ प्रजा एषा सुभाः कामहृदः।
सुधुभवे परमं सृष्टेऽद्धिव गोमतारः शुभः।
चतवारिश्चारिश्च च चन्यास्ता दिव पृथिविः।
मृणु जने सुभार्य धीरमांकं च सुभाः।
मृणु दृष्टि स्वातं ध्यातः कोष मणित्विभ्रमः।
सुरभ्य द्वारा रूपाम् च ज्ञातः माहेश्वरस्तु स।
सुरभ्य कामहृद्यो गावः पुष्पार्द्धुक्क्ताः।
आदिलेखः वसुस्माय विश्वेयव ददीं वरान्।
सुरभिधन्तु तपस्तप्तः सुधुभ गाम्बद्याः पुनः।
यथा द्वाः लोकपलानां इत्यादिः भुविष्ठिः।
इत्यतं अकामाहिता विष्णुः सुभाः प्रजा।
एताः प्रजयो पूर्णं पृथिवी सूर्योपहृवः।
गोमत्यः प्रभुवते सर्वं चक्षुस्विदिद्विषाधोभनम्।

"The eldest sons of Surabhi are the eleven Rudras extolled in the Vedas. They represent the great yogas as
well as the real characteristics of the Devas and the knowers of Bramhan. They are also spoken of as one hundred in number. The first daughter of Surabhi is Prithivi, a cow that yields everything for the support of all living creatures. A son is then born called Go-bramhin. After the birth of the eleven Rudras, Soma the support of the Devas and of life in general as well as of yegnas and vegetables, was born. Then four daughters, namely, Sri, Medha, Kirti and Saraswati were born. Then were born, the twenty-four and one Go-mothers worshipped in the heavens. Then again was born the great bull named Deksha who was presented by Surabhi to Maheswara for his flag. Surabhi constantly performed tapas and produced several cows which she distributed among Vasus, Adityas, Viswas, Indra and Loka-palas. These children of Surabhi represent the greatness of the Lokas which fills the Prithivi. In fact every good thing originates from these cows.

The passages quoted above are too plain to require commentaries for the purpose of convincing an ordinary reader of average intelligence, of the fact that the descriptions do not refer to the four-legged animals known to mankind as cows and bulls. The word Go is here used in the sense of light or knowledge, as we have found it all along. Bramha having drunk nectar to the full, is said to have produced Surabhi from the fragrance emitted from his face. This cow therefore virtually originated from nectar, Amrita or immortality. Her progeny consists of Rudras, Devas etc. which are said to represent the yogic characteristics of the great.

विभागां प्रकृतिलोंके एत एव हि विशुद्धा:।

The Prithivi which is Surabhi’s eldest daughter is the basis for the real support of life in general. या धारणयति देहिनः।
The *Soma* here clearly represents the Kshetragña as we have noticed in several places before. The twenty-four and one mothers of Lokas represent the categories of cosmo-

...logy as purified by Yoga called *tattvoms*. The bull or vri-

...sha called Deksha undoubtedly signifies *Dharma* with its four legs, Guana, Dhyana, Sama and Dema.

चुष्पाधी हि धर्मस्य इति ध्यानं शमो दमः।
आद्यायं स वै श्यामं ध्यानमेते यात्मानितन्तनम्॥

मनः स्थिरत्वं शमः दमस्विवन्द्रियायिनिगः॥

All that is good for the advancement of religious devo-

...tion is said clearly to originate from these cows,

गोभ्यं प्रभवते सर्वं यत् किनिविदिह शौभयनम्॥

The Puranic description of these cows thus gives the general outline of the processes prescribed for devotional and yogic progress. These cows will thus have to be given away when their work is over, with a view to advance further.

When so much plain and serious meaning is evident from every line quoted here, it would be extremely unreason-

...ble to come forward with an interpretation of the text as dealing with cows and bulls of the Bombay or Nellore breed. That those cows and bulls represent only stupidity and bruteness is a fact well-known to all. If any modern inter-

...preter is not yet prepared to correct himself and to aspire to rise to the atmosphere of the Puranic cows, the truest and the wisest interpretation of 'cows' would be to apply the term to himself.

सहीतसाहित्य कलिविहीनः साक्षात्प्रव पुछविवाणिहीनः।
लूपे न खाद्यपद्ध जीवमानः उद्धारग्रेवं परमम् पशुनाम्॥

36. *The Vishnu Suhasra-nama*. In this Anu-

...sasanika-Parva, the celebrated Vishnu Sahasranama is
imbedded, like the Bhagavat-Gita in the Bhishma-Parva. The Sahasra-namas or one thousand names in praise of Gods, such as, Siva-Sahasranama, Rama-Sahasranama, Lalita-Sahasranama, etc., are also several in number like the Gitas. The Bhagavat-Gita having been clearly shown as particularly belonging to the Maha-Bharatha, the Vishnu-Sahasranama under reference equally belongs to this great epic. In the Bhagavat-Gita, we have found that Sri-Krishna the Lord of Yoga, whose samvada or encounter was the object aimed at by the Satwic devotee, known as Arjuna or the white, was the divine basis. We have also found that Vyasa or the analyser of true knowledge was the author, composer or maker of this Gita. In the same way, Vyasa is the Rishi or Seer of this Sahasranama too and Sri-Krishna is the Deva, whose praise the one thousand names sing.

\[ \text{The relevancy and cogency of the Bhagavat-Gita and of this Sahasranama appearing in the Maha-bharata are thus clearly evident, and their special and restricted applications to the Yogeswara Sri-Krishna cannot now be disputed. Such limitations do not of course affect the modern interpreter who is as cosmopolitan in his interpretations as he is in his ignorance of the subject. To him all the Gitas and Sahasranamas are alike, the Gitas meaning exactly the Gitas and the Sahasra-namas exactly the Sahasra-namas. He has his undefined Vedanta as the last resort, in times of need, for the refuge of his ignorance. He does not feel any difficulty however to run up to the Anta or end of the Vedas without understanding the Vedas themselves which could be done only by a deep study of the Puranas and Upahasas.} \]
He does not at the same time see that the Vedanta is not meant for concealing ignorance and for establishing nonsense. The current use of this false Vedanta is only for the purpose of obstructing every sort of reasonable enquiry and for preventing every possible acquirement of useful knowledge. The most important subject called the Vedanta has certainly been reduced to some vague thing, absolutely meaningless, highly irreligious and awfully unscientific and unphilosophical. When the most valuable Puranas and Itihasas, the real commentaries of the Vedas are virtually reduced to fabulous stories and incoherent myths, the fate of Vedanta could not possibly be better than what it is at present. To come back to the Sahasra-nama under reference Yudhishtira enquires of Bhishma the real significance of Dharma and also prays to teach him the Japa or holy hymn, the singing of which will induce the Lord to save mankind from worldly miseries.

*Bhishma’s answer to the question is as follows.*

"Ever meditate, worship and praise the Eternal Purusha who is the Lord of the Lokas. This I consider is the highest Dharma."

The one thousand names contained in this Sahasra-nama are said to be Gowna or pertaining to the Lord’s
attributes in the display of His glories, the veriest subject dealt with in all the Puranas and Itihasas.

"I shall repeat to you the thousand names of Vishnu, the Lord of the Lokas and of jagat, from whom everything originates and in whom everything merges. These names allude to his chief attributes specially mentioned by the Rishis."

Compare with this the definition of a Purana,

"That from which all the existing entities originated is called Purana."

The two closing couplets in this sacred hymn are particularly noteworthy as furnishing additional clues to the subject.

"The son of Devaki, the creator, the Lord of the earth, the owner of the weapons such as, conch, bow, mace, chakra, nandaka etc., and the great implement itself fit for striking down everything."
In consideration of the great war as the main subject in the Mahabharata, the Lord described as provided with all the weapons of attack is sufficiently significant at the very end of this sacred Sahasra-nama. Sri-Krishna is here explained as the receptacle for the senses, mind, strength, intellect, kshetra and kshetragna, also for Yoga, Sankhya, Vedas, Sastras and knowledge.

That Sri-Krishna is the Deva residing in everything as the ultimate basis, directing and regulating everything by the rules relating to Vasana or Karmic effects, is the conception aimed at in this Sahasra-nama. This can be clearly understood from the single sloka taught by the Lord himself to Arjuna as a substitute for this lengthy hymn.

It is earnestly hoped that the various important points here noticed will convince every reader of the special application of this Sahasra-nama to the Lord Sri-Krishna as Yogeswara, and of the reason for its embodiment in this great epic poem.

37. The death of the great Bhishma. This Parva ends with the description of the death of Bhishma on the bed of arrows, at the advent of the Uttarayana. He is
described in the Maha-bharata as the son of Ganga and an incarnation of one of the eight Vasus. When his funeral oblations were performed in the river Ganga she is said to have come out of water and lamented for the death of her beloved son. Sri-Krishna then pacified her in the following words.

समाश्वसिद्धि मद्र तव मा श्रुचः शुभदेश्ने ।
गत: स पुरस्य लोकं तव पुत्रो न संवयः ।
वशुरेय महतेजा: शापदोषेण शोभने ।
मानुषवन्यकुशसयो नैं शोभितउपायसि ।
स एव क्षत्रियवं वुध्यायातो रणार्जिरे ।
धनजयेन निहतो नैयै देवि शिखाणिना ।
बलसूर्य गतो देविपुरस्ते बिज्जवरा भव ॥

"Your son is one of the great Vasus who had to be born here as a human being owing to a curse. He has acquitted himself in the battle as a Kshetriya ought to, and is killed by Arjuna and not by Sikhandi. He has now gone back to the Vasus in the Paramom Lokom."

We have noticed in the previous pages that the term *Paramom* does not apply to the highest stage of attainment. The eight Vasus or Siddhis represent definite grades of development in the devotional sphere. Bhishma the youngest of the Vasus lost his place by the desire for a cow and had therefore to come down. He had to partake in the great war and meet his death at the hands of Arjuna or pure Satwa, before he could regain his original position. Bhishma has been on several occasions noticed as representing Bhakti-yoga. It is easy now to understand that the status attainable by mere Bhakti-yoga is only up to the Vasus, and even that when temporarily lost by material desires, one has to come down and meet his death at the hands of pure Satwa before he could regain his lost position.
The story as a whole details the work of an advanced Yogi who loses his situation by desires and then again gets back by further practice of Yoga. Blessed be those who would still believe and make others believe that Bhishma was simply an old bearded warrior, picked up in his younger days from the Ganges, and that he died fighting in Delhi nearly four or five thousand years ago on the banks of the Jamna. Coupled with such a trite and worthless interpretation, the descriptions of every important and serious incident extending to several chapters in the text relating to the Great Bhishma, lose completely their value and sacredness. The respect still mistakenly shown to the modern expounder of our ancient and sacred religion is therefore surely undeserved.

कि केकहि विशेषदेशमण्डिततनुः कि कीर्तयाठकः।
कि वा इस्त इवाननागातिगूः सारीव किं सुस्वरः।
कि वा हन्त शकुन्तवालिकवत्कण्ठिसूतं स्यंदते।
काकः केन युनेन कालेन येव व्यापारितः पञ्चे।

XIV. ASWA-MEDHA PARVA.

38. The preparation for the Aswa-medha or horse sacrifice. This Parva is known as Aswamedha, describing the horse sacrifice performed by Yudhishtira, under instructions from Vyasa as an expiation for all sins committed. It contains several chapters constituting the Anu-Gita, or supplement to the Bhagavat-Gita, detailing the practical portions of the Indian philosophy, deserving a deeper study than even the Bhagavat-Gita. This Anu-Gita here introduced serves the purpose of furnishing necessary clues to
the real significance of the Aswamedha or sacrificing the horse herein specified.

The Parva begins with an enquiry by Yudhishtira as to the best means of procuring money for the expenses required in the great horse-sacrifice, owing to its great loss incurred in the late war. Vyasa then narrates to him the story of Marutta and Samvarta and suggests the proper way to obtain plenty of gold. Marutta was a powerful monarch equal to Indra in capacity. He wished to have a sacrifice performed by Brihaspati as his Guru, which Indra prevented through jealousy. He then sought the help of Samvarta, brother of Brihaspati, who had long left his brother having quarrelled with him. He promised to take the part of the Guru in the sacrifice and suggested to Marutta, the way to procure plenty of gold for the expenses. The following specifies the process.

अभिधास्ये च ते राजस्वयं द्रव्यमुत्तमम्
वषु वेन देवानं सागरवानं राक्षसाभिविधिसि
गिरेर्हि: सुमुखाच्छाम पवित्रः
तप्यः तत्र भगवान्त्यो नियममापति
वनस्पतीं अवृत्तू व प्राणा विभेदेः च
guhāsya श्राह्राजस्य गथा कामेः वथा लुक्षम
dvāsahāyo भगवान्त्यां निवं सहेन्द्रः
आस्ते श्राह्राजस्य ना: भास्तात्यो नानामूतगणाितः
न हुयं शक्यः तयं जस्य संस्थायं वा कदाचन
निष्टू प्राणिभ: कैथिर्यावते मां विषेषे
नोम न व: विषेषे तत्र न वायुन्त च मास्करः
न जरा ज्ञातिपासे वा न नुस्युमन्वं गुप
tस्य श्राह्राजस्य पार्षदेत् सेवेदु जयातं वर
बाज् वो जात्यायस्य र्जव: साहित्यवाण: च
रक्षनें ते कुबेरस्य सहायित्याय: च
"I shall tell you how you could obtain undiminishing riches, by which you could overpower the Devas, Gant harass and Indra. On the side of the Himavat, there is a mountain known by the name of Munjavan. In the caves, under the trees and over the rocks in that mountain, Maheshwara accompanied by Uma and Bhuta-genas performs tapas. None can perceive his form or position by fleshy eyes. There is neither cold nor heat, no air, no sun, no thirst, no hunger, no decay, no death. All round the mountain there is plenty of gold guarded by Kubera’s army. Go to that place and please Siva the lord of Yoga, you shall then obtain that gold. Even mastery over the Genas is obtained there; gold as well as elephants, horses and camels are therefore easily obtained."

What and where is this Munjavan at the foot of the Himavat containing plenty of gold? It was perhaps known some 3000 years B.C. as a famous place like the Kolar mines. But how was it then destitute of air and sun, hunger and thirst, decay and death? These matters do not probably demand an explanation, as their absurdity is self-evident. The identification of the mountain alone in the above quotation, by modern methods of research, must of
course be correct, because there is none to question it. Surely, the modern reasoning and logic of this kind demand an immediate reform to keep pace with other scientific subjects.

Marutta is said to have accordingly secured the gold and performed his sacrifice. Vyasa advised Yudhishtira to take to the same course for his horse sacrifice,

एवं गुण: सम्बन्धैः राजा वद्य करती तस्माऽपि प्रभृतम ||
तस्वे समादाय नरेंद्र विष्ण वजस्त देवानृष्टपनीये विधाने: ||

The story of Marutta and Samvartta here narrated may be easily solved by the useful Puranic formula. Marutta means air or Prana and Samvartta refers to the periodical destruction of the world. The story thus alludes to some process of involution by Yoga, the Lord of Maha-yoga having been mentioned as residing in Munjavam.

तत्र गला समन्वास्य महायोगेश्वरे शिवम् ||

39. The Anu-Gita explaining the true significance of a religious sacrifice. The following extracts from the Anu-Gita contained in this Parva, in close touch with the description given of the horse sacrifice, will, it is hoped, explain satisfactorily the real significance of many a matter connected with it, such as, the sacrificer, the sacrifice, the sacrificial stuffs and the fire in which they are sacrificed. The Munjavam just noticed is also luckily touched upon in this Anu-Gita.

(a) भर्द्धां व यथा मुखात् कविविनिस्तम्य दर्शनेत्।
वैणी निःस्थः चाराः तथा पश्चिं देहतः।
मुनर विरोपेर्मुख्य रिष्कोकमावनी श्रीतं।
एतत्रवित्तपें श्रोते वौग्यविद्वितमुर्तम्।
न तवसी चतुष्य श्राद्धो न च सवर्गीयनं।
मनसीव प्रदैफळ महानाद्या प्रहस्यते। ||
(b) अगाधमरसप्रवृत्तमहर्ष्य शब्दवाचिताम्

यत: प्रवत्तिते तत्रं यत्र चैतत्तशिष्टितंतम्

प्राणोपाण: समानव व्यायामवोद्यान एव च

तत्त एव प्रवत्तिते तत्तब्रविष्टिनि च

समानवायामवोध्यामेव प्राणोपाणि विचेतुः

तत्समस्य मुदेऽ प्रवत्तिते समानव व्यायाम एव च

अपानप्राणयोऽथेयसु उदाने व्यायं तिर्णिति

तस्माणवापणं पुर्ववर्त्तम प्राणोपाणां म सुब्रतं

प्राणो नोपहते वहुं तस्मादानं प्रचंदहे

तस्मानापो व्यवस्थानि तद्वर्त्तं ब्रह्मवादिन:।

तेषांत्यायामवोध्यानं सर्वं देश्चारिणाम्।

अभिधान्वनरो मथे सस्मान विहितोद्विन्त्यां।

प्राणं जिह्या च चब्दुय तवम ओऽनं च प्रशमम्।

मनो प्रतिद्व वसंतात जिह्या वैश्वनाराविशिष्यः।

ध्रेयं हर्षं च पेयं च सर्देऽं आल्यं तथवर्यं च।

मन्त्रवायामवोध्यां तां सतसमिथो मनं।

प्राणं भक्षायिता इत्य श्रद्धा भोजता न प्रशम:।

मन्त्रां तोदा च सस्तीते भवनि परस्मृतिविजः।

ध्रेयं पेयं च हर्षं च सर्देऽं आल्यं तथवर्यं च।

मन्त्रायेष्व रूपः तोद्यं दुहमे पश: सर्वं ददा।

इवाध्राहिः होतार: सतस्ता सस्त सस्त।

सम्मक प्रक्ष्य विवेशसो जनयन्तिः स्वयोगिनिः।

पुष्पिः वायुराकाशमापिः ज्योतितं प्रशमम्।

मनो प्रतिद्व वसंतात योनिर्मिलेव शान्तदिता:।

हेविमूर्ह्त्यमि: सर्वं प्रविशाल्यामिजां मुखम्।

अत्तवायासुपित्वा च जावते स्वामु योनिः।

त्रैवं च निरुप्तं प्रवत्तो नीतिभावे।

तत: सज्जायते गन्ध: ततसज्जायते रस:।

तत: सज्जायते उपं ततसज्जायते भावे।

तत: सज्जायते शब्द: संज्ञयक्ततः जावते।
ततः सज्जायते निम्न जन्मेतत्सत्त्वा विद्यः।
अनेनैव प्रकारिण प्रस्फुटित पुरातनः।
पूर्णसुहित्सिरापूर्णा स्ते पूर्वन्ते हि तेजसः॥

(c) निबोध द्राहोत्तुर्णां विशानामिह यादेशम्।
शोभदे तव स्वरूपाणि जित्या नासिका चरणु करो।
उपस्थ्यं पायुलितं वार्धोत्तुरिण दशा भामिनी।
श्रवदस्यैः रूपसौ गन्ध्रो बायक्यं कियागति।
रतो सूत्र पुरावर्णां लागो दश हर्षिणि च।
दिषो वायु रवियन्द्र: प्रत्यावधी विषुर्वेय च।
इन्द्र: प्रजापतिमित्र मग्नयो दशा भामिनी।
द्वेषेत्यार्यती होतृणी हर्षिणि दशा भामिनी।
विषया नम स्मियो दृश्यते तु दशामिषु।
चित् सुबाद चित्तं च पवित्रं ज्ञानसुन्तामू।

द्विभादिकं पूर्वं जगदसीदिति धुरतं।
ततो विकृता वितासीता विंचं पर्यवेक्षते।
सच्चेत्वात् विखे रथे ज्ञानवेक्षता।
रत: शरीरस्वत् कौः विज्ञाता तु शरीरस्वत्।
शरीरस्वत्व: विश्वस्त स्तस्मादमित्र: प्रणीयते।
मनवाहवनीकृतस्त तस्मिन प्रक्षिप्यते हृवि।
ततो वाचस्पतिजीतं तं मन: पर्यवेक्षते।
हृदं भवति वै वकः तदनुद्रवते तं।॥

(d) कामात्स्कायते शुकं द्राहोत्त्स्कायते रजः।
समानव्यानन्दिते सामाये शुकशोभिते।
प्राणापानविकत: द्रुतवर्षीकः चोध्रे च गच्छत:।
व्यान: समानवेष्टोऽधीति तिरः द्रुतवर्षते।
अष्टेऽदेवता: सर्वं हर्ष देवस्य शासनात।
सज्जायते हि प्राणेषु श्राः उद्विसमनवितम।
तस्य धृस्तसमोऽर्हं जो मस्म दुनेजस्।
सचं संन्याते तत्स्य वन्य प्रक्ष्यप्यते हि:।
हि: समानो व्यान्ध द्रति यज्ञविद्यो बिवः।
प्राणापानवाच्यभोगी तयोमध्ये हुताशनः।
एतदुपुस्वदानस्य परमं ब्राह्मणा विदु:।
निद्रन्नदशीति यते तत्स्यतन्मु निगदतः।
अहोरात्रसूक्ष्मं द्रुततः तयोमध्ये हुताशनः।
एतदुपुस्वदानस्य परमं ब्राह्मणा विदु:।
उभे शुभांशु में द्रुततः तयोमध्ये हुताशनः।
एतदुपुस्वदानस्य परमं ब्राह्मणा विदु:।

(e) 
श्यू में गदों मधे रहस्यमिदमदुत्स्य।
कृःण कर्म कर्ता च मोक्ष हस्केव भाविनः।
चतुरां गेते होतारेः नैरिं जगाधुत्तमः।
प्राण जिष्ठाचं च बलुक तांत्रेः च पमंसः।
मनो बुद्धिकं च सत्ते केष्या: कारणोऽहतः।
गन्धी रसाखं भुवे च श्रव: स्पर्शस्य पयः।
मन्त्र्यमां बोह्यस्य सत्ते कर्मेऽहतः।
प्रातां मद्यवित्ता ब्रह्मणा त्रं प्रस्त: भोता।
मन्ता बोह्या च सत्ते विशेषा: कर्मेऽहतः।
स्वयमानस्य सः धुर्ध्वन्त्य शुभांशु: शुभांशुमानः।
असत्तपो निरुचात्ते सत्ते मीक्षेऽहतः।
विदुः सुध्यमानानां सव स्थानं सत्ता विधि।
शुभांशु तैबं भूता सत्तं सुभूते हि:।
वषोऽयोः प्रत्यां मे जहां श्रद्धयेऽ हि:।
प्राणस्थलेः स्पष्टं सब्यमानस्तुक्तिः।
कर्ताः स्वयमानस्य सः मानमानं होतायः।
कर्तां प्रशाश्वो तत्रश्चित्रमवगृहेऽदिन:।
मुक्तिः बुद्धिः श्रावण्यं तरायणविद्या जनाः।

(f) 
अहिष्ठा सर्वभूतानामेतदुक्तत्म मतम:।
एतदुपुस्वदानस्य वर्षीं धमेशुक्तिः।
जहां मित्रेण श्रावणविद्या निश्चितेऽर्थिः।
MAHA-BEHARATA.

(a) "As the fibre inside the Munja grass is taken by removing its various sheaths, the Yogi discovers Atma inside the body, Munja here referring to the body. But the Atma cannot be perceived by any of the senses except by the purified mind."

(b) "The five vital airs originate from Bramhan and merge in it. The principal system originates from and rests upon this Bramhan itself which is devoid of smell, taste, form, touch or sound. Prana and Apana lie between Samana and Vyana. Udana lies between Prana and Apana. Samana and Vyana disappear in sleep, but not Prana and Apana. When Prana is uninjured, it is called Udana, for whose development the wise perform tapas. These vital airs are mutually related, and in their midst lies the fire called Vyswanara, which has seven tongues, namely the five
senses, mind and intellect. The objects of senses, of mind and of intellect, represent the fuel. The divine bases underlying these seven represent the seven sacrificers. By sacrificing the said materials in this fire, the wise ones attain the seven Yonis, bases or the pure and original states of the five senses, mind and intellect. Thus purified, these seven come out again in regular order, which results in the production of the purest states known as the technical Tatwas, named, Gendha, Resa, Raopâ, Sparsa and Sabda. This is the process known to and practised by the ancients, as well as understood to be the real sacrifice, by which they fill themselves with light."

(c) "The ten senses are the sacrificers, their objects are the sacrificial stuffs, and burning these stuffs away, is the sacrifice. The ten senses or the Devas, are the ten fires. Chitta is the sacrificial ladle and the sacred knowledge is the wealth utilized. These details are thus distinctly provided for the sacrifice from which the Jagat has originated. Everything thus depends upon the wealth of knowledge here specified which should be clearly understood by those who care for real knowledge. The fire known as Garhapatya refers to the possessor of this knowledge, and that known as Ahavaniya refers to the mind where everything is sacrificed and in which Vachaspati, Pranatma or Indra is born whom the mind attends on."

(d) "Prana and Apana work up and down, Vyana and Samana work in inclined directions. All these vital airs are treated as fires. Knowledge combined with intellect originates in this Prana fire, Tamas is its smoke and Rajas its ashes. Everything originates when the sacrifice is made. Samana and Vyana are to be sacrificed. Fire is said to be in the midst of dualities like day and night, good and bad, and it is known as the form of Udana."
(e) The secret of Yoga—Yogna is this. There are four sacrificers to be known. The five senses, mind and intellect make up the seven causes or Karanas. Their actions constitute the Karma. The ego underlying these is the doer or Karta. When one is attached to these seven, the good and bad affect him, otherwise they become the real sources for Moksha or emancipation."

(f) "The real characteristic of the best Dharma is harmlessness, gnana being the highest and the best means of avoiding sins. Atheism, inclinations to injure, avarice etc. lead to hell. The wicked never understand this gist of Dharma by a thousand explanations, but the wise and the good very easily make it out. As a boat is ingeniously used for crossing the deep waters by avoiding the natural difficulties, the ways of Dharma should be understood and practised. After crossing the water the wise man should leave the boat and proceed with his journey instead of sticking on to it like the boatman."

The correct and definite principles of Yoga and philosophy underlying the sacrificial rituals ordained, are here clearly explained. The present unsatisfactory practices resulting from ignorance and deterioration may now be easily understood. Extract (a) gives the clearest clue to mount Munjavan, munjam or the grass applying here to the body within which the Atma has to be perceived.

Suṣaṣṭhaṁ Śāraṁ Gūḍhāṁ Kāṣṭhikākāmāsanāṁ Viṁśatīṁ

Extract (c) similarly defines the wealth or gold as referring to real knowledge that has to be secured for the sacrifice.

Vicharante Vāpaṁkṣe Stāntam Sūstasam

The gold that was therefore gathered from the foot of mount Munjavan for the horse sacrifice under reference, is
unlike that obtained from Kolar or other mines. The ancient Rishis are a set of fossils unfit to appreciate the capacities of the modern interpreter and to help him forward with valuable gold. But he of course knows and appreciates the omnipotence of gold unlike the innocent Rishis of the old world.

The fire mentioned in the religious literature as used for burning away the sacrificial materials has seven flames or tongues consisting of the five senses, mind and intellect by which it eats up everything. The sacrificial materials and fuel are the external objects.

Surely no modern interpreter is prepared to perform this sacrifice, and he is too shrewd to accept this couplet. The text here is evidently mistaken, and he had occasionally noticed such blunders here and there in the Maha-Bharata.

The best and the highest Dharma consists in complete harmlessness, and all acts accompanied by injury lead to hell.

All the religious Karmas and Yogic processes are prescribed only as means to an end. They should not be stuck
on to permanently. A traveller after crossing the ferry, should leave the boat and proceed further, but not stick on to the boat like the boatman and live in the ferry. This is the real use of Dharmas prescribed.

एवं धर्मस्य विनेत्रं संसाधनं सुपार्यत: ||

What is now the kind of use that has been elicited in the current interpretation of Dharmas in connection with the Aswamedha detailed in this Parva, except the mere killing of a horse, which is plainly an injury and a sin as hitherto explained, leading directly to hell? The real nature of the sacrificial materials and of the fire used, having been distinctly pointed out in the above quotations, it only remains to ascertain the significance of the horse as falling under the materials specified.

40. The technical Aswa or horse for the sacrifice.

Like the cows noticed in the previous Parva, the Aswa or horse has its technical application in the religious texts which is however no great mystery to those who seek for its meaning. The Purusha-Sukta so familiar to all the Hindus like the daily Sandhya, has the following:

तस्मायत्सवेहुत तत्फः समानि जङ्ग्रे ।
झन्दानि जङ्ग्रे तस्मादकुस्तश्चातात्पः ।
तस्मादित्वव अजान्वए ये के चोभायादत: ।
गायेः हे जङ्ग्रे तस्मात्स्माजाता अजा वयः ||

"From that yegua where everything was sacrificed, the three Vedas originated from the same, the horses were produced, and from the same, cows and goats were born."

The human beings, heavenly bodies and the earth followed afterwards. What is the meaning of the horse and the cow coming first? How to reconcile this irregular and ridiculous order of creation?
The horse for riding and the cow for milking were probably felt as the primary requirements to be provided for in creation. Except however, the horse, cow and goat no other animal is said to have been created, not even a bull for the company of the cow. Let the enlightened interpreter of the day clearly mark at every step, that the venerable authors of our religious texts will never recognise his rice and curry philosophy usually preached by him and that they never meant their production to be utilized for his edification.

A clear and complete explanation of the significance of the Aswa or horse intended for the Aswa-medha sacrifice, is given in the following extract from the Brihat-Aranyaka-upanishad.

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A clear and complete explanation of the significance of the Aswa or horse intended for the Aswa-medha sacrifice, is given in the following extract from the Brihat-Aranyaka-upanishad.
"The head of the sacrificial horse is night. The sun is its eye, air its life, fire named Vyswanara is its mouth. The year is Atma. The sky is the back of this sacrificial horse. The earth, the firmament, days, nights, months, seasons, stars, oceans, mountains, vegetables, trees, are all its various limbs. Its front half represents the rising of the sun and the back half, the setting of the sun. Thunder and rain proceed from this horse."

"The glories of this horse consist of day and night, and the eastern and western oceans. Taking the form of a horse it bore on its back, Indra, Devas, Gendharvas and men. The ocean is its friend and its generating cause."

"He wished to perform Yegna again and did great tapas. When he was tired of tapas, his glorious energy known as Prana came out. At that time His body began to swell and that body itself became the mind. He desired that this must be sacrificed. Then it became Aswa and became fit for sacrifice. This is exactly the significance of Aswa-medha."

The above quotation is likely to irritate both the interpreter and the critic of the modern type. The passage here quoted from one of the well-known Upanishads, clearly explains the import of an Aswa-medha or a horse-sacrifice described in the Puranas and Itihasas.

तद्वाशंस्त्यायव्यांशमेघत्वम् ॥

The modern Pandit with his limited and blunt weapons of attack is completely helpless here. But the critic of the western type might hope for a successful attack with his sharper and wiser weapons. He must however remember that it would be extreme cowardice on his part, to ignore particularly here, his own self-made theories in this connection. He is strongly of opinion that the Upanishads are
much older in their age than the Puranas or Itihasas, although he is to a great extent innocent of their real character or even of their contents. To argue that the Upanishads tried to explain philosophically the sacrifice of horses practised in the Puranic period, as he would call it, is certainly a disgraceful instance of anachronism. Excluding this in the present case, the silly and worn out weapon of the Interpolation Theory is the only one available for his use. It is a bare fact that neither he nor his learned colleague the modern Pandit have seen in their life-time any horse sacrifice of the description found in the text. Both of them depend upon mere historical evidence from the religious texts, whose contents as human history, have all along been found to be less than zero. It is utterly useless and highly injurious still to continue arguing, inferring, generalising, criticising and reviewing in this mistaken fashion and temperament. In the interest of reason and humanity, such a course deserves to be immediately altered. There is a recognised and undisputed way, wide open for all kinds of reasonable enquiries and healthy criticisms. A proper study of the subject under reference, must naturally precede them, always and in all places. It would indeed be a pity and an injustice, to insist or maintain, that Indian religious literature alone affords special room for exception to this rule. We can clearly understand from the above quotation, in spite of the current embarrassments, that the Aswa here depicted is the mind with the totality of its cosmological conception. The following couplet explaining the significance of the Goddess known as Aswaroodha, corroborates the same interpretation.

श्र: बल्ल भवति न यस्मात्स्मादः चराचरो लोकः ।
तमधिवसन्तोत्सम्बामशाखां बदन्ति तत्तविदः ॥

"Whose existence is uncertain for 'Swa' or tomorrow is Aswa, representing all the movables and immovables in
the world. The Goddess seated above them and 'controlling them is named Aswaroodha by the wise.'

The meaning here given of the horse to be sacrificed, is thus quite consistent with the definitions given in the Anu-Gita, for the sacrificial fire, the sacrificer, the sacrificial materials and the gold or wealth to be procured for the sacrifice. It would be impossible now for modern interpreters to rest contented with giving out some irrelevant remarks about the horse alone. If they are in earnest they are bound to take up the challenge for meeting all the component parts of the sacrifice here specified. They would virtually have to ignore every line in the Anu-Gita, besides the Upanishads and other sacred texts treating of the subject. A total condemnation of all the sacred texts of an ancient nation, for the simple satisfaction of an irresponsible critic, would be nothing short of vandalism. Similarly to allow an indigenous Pandit to bring disrepute upon the valuable legacy of a great nation, by his sheer ignorance and unauthorised interference, would distinctly display the depth of religious deterioration of the nation at large.

41. The birth of Parikshit before the commencement of the Aswa-Medha, and the appearance of a mongoose at its close. Just before this Aswa-medha and after the death of Bhishma in the Uttarayana, the birth of Parikshit son of Abhimanyu by Uttara is mentioned. He is the only descendant left to continue the line of the lunar dynasty after the great War. He is said to have been born dead; but life was given through the blessings of Sri-Krishna.

[Devanagari text in the margin]
To obtain the true significance of Parikshit several facts here detailed have to be noticed. The Uttarayana the time, and Uttara, the mother, both point to the influence of gnana or knowledge. Abhimanyu, the name of the father equally alludes to the same point. The birth being specified before the Aswa-madha, Parikshit does not represent a highly developed stage, but being after the great war, the obstructive elements represented by the Kurus are removed. At the closing ceremony of this Aswa-medha, a mongoose with a golden head is said to have appeared and criticised the sacrifice as being inferior to the Yegna of a bramhin, who by merely giving away his own food to others while he was dying of starvation, was taken by the Gods to the heaven with his whole family. The mongoose is said to represent anger which was once cursed by the Pitris and got over the curse in this Aswa-medha.

It is an interesting story explaining the value of self-denial and of suppressing anger. It is so well narrated in the Puranic style that a reading of the original will not be a waste of time. The whole story however is likely to be condemned by the all-knowing critic as the later interpolation of a fable by some Pandit, ignorant of up-to-date requirements in historical treatises. The modern Pandit on the other hand is not prepared to admit it as a fable detrimental to real history, but would insist on the incident as
having literally taken place. To him the golden headed mongoose is an actual mongoose that speaks in human voice at the end of horse-sacrifices. How a psychological item like anger could take the form of a mongoose is no serious matter for his consideration. According to his psychology such things are not only possible, but are also very common incidents in everyday life. Other Pandits have also told him so. In several cases of this kind, the Pandit is no friend of the critic somehow. In spite of these variances, the modern public is bound to accept the interpretations of both, without the least gratitude or respect for the valuable products of the ancient venerable authors. No better reason is assignable for the present calamities of these religious texts than the mere crooked-going of the time itself.

वे द्रव्यासः स नव दश शो वे द्रव्यासः स नव दश शो वे
शोकं लेकं परिपृणति यः स स्वयं जीव एव।
आपस्तम्बः स इह कल्याणम्यर्यापसं यः
कर्मं विशिष्ठतितकर्ति कलौ कार्यमुच्यत्वात् विवा: ||

XV. ASRAMAVASAKA PARVA.

42. Vidura absorbed into Yudhishtira in the forest. This Parva is known as Asrama-vasika or retirement to the hermitage. The Pandavas are said to have reigned at Hastinapura for a period of fifteen years at the end of which, Dhritarashtra, Gandhari, Kunti, Vidura and Sanjaya, all left to the forest for tapas. After some time, the Pandavas visited the hermitage, where, Yudhishtira, having learned from Dhritarashtra that Vidura has removed
himself to a distant place for hard tapas, went lonely in quest of him. When Yudhishtira met Vidura engaged in his tapas, the latter looked at Yudhishtira keenly and by his yogic process passed into the body of Yudhishtira. The reason alleged for this curious and extraordinary incident is that both of them represent Dharma.

Proceeding in the direction pointed out, Yudhishtira came to the hermitage of Vidura. Vidura then keenly looked at him without a winking of his eyes, and by the strength of his yoga entered into the body of Yudhishtira, his eyes, limbs, senses and breaths entering into those of Yudhishtira respectively. Yudhishtira has originated from the yogic strength of Dharma who is ever in this and the higher worlds, always pervading everything like the five subtle elements, earth, water, fire, air and Akasa. This Dharma is seen only by the sinless and divine Sidhas, and is verily the Vidura who is the same as Yudhishtira.”

The two Puranic characters Vidura and Yudhishtira are here plainly explained in the closing chapters of the
great Epic as representing Dharma whose history is yoga. No plainer explanation in human language, in a sacred text like the one under reference, is possible or necessary for the correct understanding of the subject. There are no inner or outer meanings for the passage quoted. It has but one unambiguous interpretation which is diametrically opposed to the current ignorant one that has unfortunately caused all the existing confusion and caricatured the scientific subject into a fable, a myth and even a human history. Nothing could be more unreasonably and injuriously mistaken in the useful affairs of man.

The difference as depicted in the story, between these two characters, both representing Dharma may be noticed in the functions assigned to them. Vidura as an elder member of the family, is entrusted with the work of instruction to both the rival parties and denotes the passive side of Dharma. Yudhishtira, or brave in battle, as the name signifies, represents the active part in the accomplishment of Dharma. Vidura's ending his life by entering into the body of Yudhishtira is no part of history which would be relished by the modern critic. It must be in his opinion, an unnecessary exaggeration and certainly a later addition, which spoils the beauty and correctness of the history of the Mahabharata war. He has his external and internal evidence to establish his ceticism. But unfortunately, this whole Parva small as it is, is replete with much more marvellous incidents, which could not but be condemned as poetical fancies and worthless interpolations. If these incidents are however eliminated, there is hardly anything left in the Parva, not even space for effecting an interpolation.

43. The reappearance of all the warriors who died in the battle of Kurukshetra. Finding Dhritarashtra greatly aggrieved at the destruction of all his sons in the
battle, even at the wag end of his life, Vyasa wished to consol him by showing him all the warriors who died, as occupying their due and respective positions in the heaven. At the call of Vyasa, they are said to have come out of the waters of the Ganga and appeared before the Pandavas, Dhritarashtra and others.

ततो व्यासो महातेजा: पुष्यं भागीरथीजब्जम्।
अवतीर्थाः जुहावास वर्क्षाकान्महामुंि:।
पाण्डवानां च ये योधा: कौरवाणां च सर्वेष:।
राजानं महामाणा नानादेश निवासिन:।
प्रतीक्ष्य तथुत्ते सर्वं तेषामागमनं ब्रह्म।
तत: सुतुमुख: शब्रो जजानं जनमेजय।
प्रादर्शीवथं गंगायं कुह्माण्डवेणसंद्रोः।
तत्तत: पार्थिवा: सर्वं भीष्मद्वरणपुरोगमा:।
ससैन्या: सत्तासमात्समसुध्य: सहस्रः।
विराटपदाः चैव सत् पुर्णाः ससैन्याः।
कर्णुर्ववधोः चैव शकुनिथ महारथः।
एते चायनेच वहृवो वहुत्वायेन करितितः।
सर्वेः भासुरदेहसे समुत्सर्वक्ष्याल्लतः।
यस्य वारेनं यो वेदो यो ध्वजो वच बाह्मम्।
यद्वम यत्सर्वाः तेन तेन स द्वयते।
निवेदिन निरहुहः विगतकोषामतरः।
गन्धवीर्गीयं: स्त्वाकान्त वेद्यिमितः।
चतुराध्ययं च तदा दिल्यं चक्षुन्नराधिप।
धुमि: सल्वविषयन: श्रीत: प्रादातपोक्षतः।
दिव्यभावजणेरपता गान्धारी: च यशस्विन्तः।
ददशं पुराणान: तान: सर्वानम् चायनेष्य मधुश्चुता:।
तदत्तमचिन्त्यं च सुमहेन्द्रमहब्बेणम्।
विविश्व: सजन: सर्वो ददशान्मितेष्यक्षः।
चतुराध्ययं तान: सर्वान: पदयनू दिव्येन चक्षुपा।
“Vyasa going into the river Ganga at night called for all the warriors from the various Lokas. A great noise was heard in the middle of the waters; then, Bhishma, Drona, Virata, Drupada and all the rest of the deceased warriors on either side, appeared before the Pandavas and others, in their known attire, known weapons, flags etc., out of the water, with brighter bodies and bereft of all enmities and jealousies. Dhritarashtra was then gifted with divine eyes by Vyasa. His wife Gandhari also saw all her sons. All of them mutually greeted each other and felt very happy the whole night. Sons and fathers, husbands and wives, all enjoyed each other’s company.”

At Vyasa’s command again, all the warriors returned to their respective Lokas by going into the waters of the Ganga. The females who were willing to accompany their deceased husbands, were asked by Vyasa to plunge in the river. They immediately changed their form and joined their husbands. The various Lokas attained by them are detailed below:

देवलोकों गता ये च ये च ब्रह्माण्डों गता: ।
तथा वैच्छिन्द लोकों ये च यक्षाणुगम्यात: ।
चित्राणां विशालः कुरुक्षेत्राय: तयोऽतिरिक्त: ।
चित्राणां गतिरन्ते ये रहस्य: कर्मनिमित्तः: ।
The warriors came from the Lokas belonging to the Devas, Bramha, Go, Varuna, Yema, Yeksha, Rakshasa, Pisacha and Uttara-kuru. They appeared exactly in their own form, age and attire. They stayed for a whole night during which they mutually met, conversed and took leave of each other and also embraced their own females. At last they returned in the same manner as they came.

In spite of Dhritarashtra’s great attachment to his sons he had the opportunity of seeing them only now as he was blind all along.

44. The reappearance of Parikshhit at the Sarpa-sacrifice. The original Maha-bharata by Vyasa is, as we have seen from the very beginning, described as narrated by Vysampayana to Janamejaya at the Sarpa-sacrifice. At this stage of the story, Janamejaya told Vysampayana that he could believe these wonderful incidents, if his deceased father Parikshhit would appear before him by the grace of Vyasa seated close by. When Janamejaya thus expressed his desire, Parikshhit actually appeared before him at the command of Vyasa.
"Parikshīt was seen by Janamejaya in a glorious state along with Rishi Samika and his son Sringi, and the deceased ministers. Janamejaya highly pleased, bathed his father at the end of the Sarpa-sacrifice and bathed himself. Parikshīt then disappeared at that very spot."

We are almost approaching to the close of the Mahābhārata here. There are several important points to be noticed in this connection, before we proceed further. The marvellous incidents narrated here are of course likely to be interpreted in the usual fashion.

Let the modern interpreter, if he would, now take note of the following observations regarding the passages quoted above, and see if he could still maintain his present policy of interpretation, either in behalf of the texts or at least in behalf of his personal prestige.

(a) The first and foremost point to be ascertained here is the significance of Vyasa himself. Both by the critic and the Pandit he is admitted to be the author of the Mahābhārata. The text clearly states throughout that the Mahābhārata of Vyasa was narrated by Vysampayana to Jenamejaya at the Sarpa-sacrifice in the presence of Vyasa and under his instructions, and that the same was afterwards narrated to the Sownakas in the Nimisa forest by Souti. The text as it is with us at present, appears in the last form, namely as Souti's narration to the Sownakas, and specifies at every necessary stage, the facts of Vysampayana's narration to Jenamejaya and of Vyasa's original composition. Besides these curious confusions about the composition itself we have noticed in the Adi-Parva that the whole text is
supposed to consist of sixty hundred thousand slokas of which one hundred thousand alone are now possessed by human beings. Thirty hundred thousands are in the Devaloka, fifteen hundred thousands in the Pitri-loka and fourteen hundred thousands in the Rakshasa and Yeksha-lokas.

Besides these curious facts, Vyasa is mentioned as virtually the author of all the religious texts owned by the Hindus, including the Vedas, Vedangas, Upanishads, Itihasas and Puranas. In the beginning of every Dwaparayuga, Vishnu incarnated as Vyasa, is said to compose all these texts anew.

No historian of any known nation or country, can in this manner, ever lay claims to the authorship of all the religious literature possessed by that nation. Nor is there any possibility of believing in the recurring appearance of the same author at different and distant periods of time, to perform exactly the same work specified. Except ignoring all these statements, like the modern critic, as extremely superstitious and irrelevant, has the Pandit any reasonable explanation to offer for the purpose of establishing the truth and value of any of the facts mentioned here? He is at no variance with the critic in such matters, but having entirely yielded, would still pretend to argue to the contrary, just like one who has a screw loose in his intellect.
(b) The next point to be noticed here, is regarding the functions assigned to Vyasa as a character in the Maha-bharata itself. He is the father of Dhritarashtra, Pandu and Vidura, and virtually the grand father of all the Kurus and Pandavas who fought against each other in the great battle at Kuru-kshetra. He makes his appearance constantly on both sides and acts the part of an authoritative preceptor and of a venerable Rishi, and figures throughout like a Sutra-Dhar of the Great Drama or the Maha-Bharata. This is certainly an uncommon fact in the personal history of any great historian. That a history should deal so much with its own author, looks highly suspicious to an ordinary eye. The critic would probably annul the fact altogether and the Pandit would simply keep reiterating the same. Those who stand anxiously between them, are in the circumstances of the case, likely to be crammed and confused by the unhealthy attacks on either side. Nevertheless, it is exactly the position unavoidably held at present, and it is highly desirable to escape from this danger as early as possible.

(c) Vyasa orders the appearance of the warriors who died in the battle-field of Kuru-kshetra and shows them to Dhritarashtra and the Pandavas. Again, long after the reign of the Pandavas and that of Parikshit, he arranges the appearance of Parikshit at the Sarpa-sacrifice and presents him to his son Janamejaya. This very Vyasa is recognised as the historian of the Maha-bharata war which probably ends with the death of the Pandavas. The Pandit's explanations to reconcile these facts have still to be awaited. The critic of course can conveniently condemn everything wholesale and make his position safe; only he forgets that if the whole text is condemned in this fashion, his status as a critic of the text vanishes at the same time. The indigenous
Pandit however can ill afford to take to this course with impunity, as he is bound to satisfy his own country-men with some explanation at least to maintain his status. We may now safely conclude that neither the critic nor the Pandit is expected to enlighten us on the above points, at any near future, although the serious doubts here created about the relevancy of the facts narrated, naturally strike us as demanding some reasonable explanations. Keeping ourselves away at a safe and respectable distance from both the Pandit and the critic for the present, let us try our chance to see if any reasonable and useful informations are available from the passages quoted above. We have repeatedly found that the Maha-bharata or the Great Drama is one that is meant to be acted out by every human being who cares to come out victorious in the battle of life. The real title of the text itself is Jaya or Victory.

जयो नामेतिहासोऽयं श्रीतव्यो जयमिच्छता ॥

The Lokas attained by the warriors who died in the battle of Kurukshetra are definitely stated as Deva-loka Varuna-loka etc. Uttara-kuru is also mentioned as one of them and the Pandit is often observed as trying to identify the same with some place beyond the Himalayas.

If he would similarly identify the Deva-loka, Varuna-loka and Yema-loka, as he consistently ought to, all hopes of further dealing with him on the subject are at an end. Again the deceased warriors are said to have come out of the waters of the Ganga in their respective weapons, attire and age.

सबं भाषिकेर्देहासं समुक्तस्थुख्यातात्: ।

यस्य वीरस्य यो वेयो यो वद्वेजेन वच वाहनमः ।

यजूर्वे यत्माहुर्यं तेन तेन सहस्ये ॥
45. The Puranic significance of Vyasa. It is clear that the warriors here alluded to, retain their distinct character even after their deaths in the battle, but only become brighter in appearance. They thus represent certain permanent factors in the cosmology of man requiring only to be purified by hard fighting. As the products virtually of Vyasa, both the parties that fought against each other must refer to certain important principles in spite of their mutually opposed tendencies. The objectionable portions of their characteristics being destroyed by the fight mentioned, they get purified and become mutually attached.

The various Lokas said to be occupied by these warriors after their death in the battle, point to the different stages of development attained by Karma-yoga or Maha-bharata worked out by Vyasa or the analyser of the Vedas. The gist of the whole plot in the composition is, that the Vedas should be first analysed, shifted and divided into various Sakhas or branches so as to suit the working details of every stage of Yoga whose different processes are described in the Puranas and Itihasas. This general formula gives the clues to the significance of Vyasa, his dividing the Vedas, his making the Puranas and Itihasas and of his taking active part throughout the performance of the Maha-bharata. Everyone wishing to practise the Karma-yoga has to perform himself the various parts said to be played by the numerous characters in the text, all of whom are stationed within oneself. Each character will play his part at the specified times and places, when the yoga is practised in the prescribed method. Some of the characters will appear as friendly and others as inimical, and after the necessary fight with the latter with the help of the former, they also get purified and turn out friendly. All these characters appear and
disappear at their appointed times in strict accordance with the rules of practice. The detail explanation of each character must be left to better scholars and experts in the field of Yoga. Suffice it here to understand that the real subject dealt with in the text is a scientific one deserving more serious attention than what is now being paid to, with the mistaken impression of its being an old story of some human beings fighting for kingdoms and riches. The story likewise should be recognised as a permanent one seriously affecting the destinies of every human being in all countries and among all nationalities. It is the history of no past event or events, but a history of the human being who would practise the Karma-Yoga as guided by Vyasa, that is, by a clear analysis of the Vedas and in accordance with the Puranas and Itihasas, below only to the standard of the Ramayana whose authorship alone is attributed to a different Rishi named Vamaki.

46. Dhritarashtra, Gandhari and Kunti destroyed by wild fire. Dhritarashtra is said to have stayed with the Pandavas at Hastinapura for a period of fifteen years after the battle. After his retirement to the forest with Gandhari and Kunti he continued performing tapas there for three years, at the end of which period, himself, his wife and Kunti are said to have been destroyed by wild fire on the banks of Ganga. Sanjaya who accompanied them escaped from the fire and went away to the Himavat.

Thus on the whole Dhritarashtra, Gandhari and Kunti lived for eighteen years after the battle.
It will be found in the subsequent chapters that the Pandavas reigned for a period of thirty-six years, that is for eighteen years more after the death of Dhritarashtra. The numbers 18 and 36 are particularly significant as representing the Tatwas explained in the previous chapters of this essay. It would be a profitless undertaking on the part of the critic to question these facts as the numbers noticed here are unfortunately too specific and clear for his unnecessary attacks. He would certainly benefit himself, if he would take note of the interpretation here furnished in accordance with the Puranic formulas hitherto enunciated, and utilize the same for his further enquiries in a similar direction. If on the other hand he insists upon mere condemnation without evidence or reason, he could only hope to meet with numberless passages of a similar kind and keep on criticising till the end of time. He must remember that any criticisms by Western methods upon Eastern subjects, in order to prove useful, should necessarily conform to the established rules and particular conditions, connected with the subjects themselves.

XVI. MUSALA PARVA.

47. Destruction of the Yadavas. This Parva is known as Musala or pestle, alluding to the destruction, by an iron pestle of the whole family of the Yadavas, an
important branch of the Lunar dynasty to which Sri-Krishna belonged. Samba one of the numerous sons of Sri-Krishna was attired like a pregnant woman and the Rishis who visited Dwarka were asked by the Vrishnis to predict the nature of the would-be issue. The Rishis highly enraged at this impertinent query cursed them thus.

प्रस्थूव्यन्तान्मुखं चत्त्रूणि नराधिपी।
कृष्णयवोकविनशाक्ष्य मुखलं गोरेनायसम।
बाहुदेवत्य दायदय: साम्बोधं जनविश्वायति।
चेन्त युयं मुदुद्रेता नृशेषा जातमन्यव।
उच्छेतार: कुष्णं कृत्तिर्मह रामजन्मार्दा।
समुद्रं वस्त्रित्वं श्रीमान्स्त्वां देहं हलायुथः।
जनं: कृष्णं महाश्रान्ता श्रायं भूवि भेत्यंति॥

"Samba will deliver an iron pestle, by which all of you wicked people will be destroyed. Your whole family excluding Bela-Rama and Sri-Krishna will share the same fate. Bela-Rama will retire to the ocean and Sri-Krishna will meet death with a hunter’s shot."

This incident took place thirty-six years after the battle of Kuru-Kshetra.

पुष्पिरंशक्तो ततो देवं वृणीनामानयो महानु।
अन्त्योन्यं मुस्मलेते तु निजपनु: काश्चोदिता।
मौस्ले वृणीनवीरानं विनाशः बाहुशापः।
वमूखू वीरान्तकर: प्रभासे रोमस्वपनः।
हतं पश्चातं तेष्यं सदस्यं बाहुशालिनाम्।
निघन्त समनुप्रास समासायतेररतम्।
लूषणं च मुखत्विमूत्वमि तत्र व्यहित्यत।
बहुरुद्धकं सर्वं निर्मिति तद्विदं पार्थिव॥

The Vrishnis went to Prabhasom and drank of intoxicating liquors. In their delirious state they attacked each
other. Even the grass there became pestles in their hands owing to the curse. Five hundred thousands of them perished in the terrible fight.

48. The deaths of Bela-Rama, Sri-Krishna, Vusudeva and others; the submersion of Dwaraka and the loss of Krishna’s 16000 wives by kidnapping. The departure of Bela-Rama and Sri-Krishna is described as follows:

अथाप्रक्ष्योगुण्युक्तः सत्य नाम भूशाक्ष्यसस्तरः महानम् ।
श्येन यवी सत्तः प्रेक्षामाणि महाणि येन महानुभावः ।
सन्नद्यन्ति सागरान्ति विशान्ति सम्यक तदा सागरः प्रत्यग्रहतः ।
खयं राजा वर्णवार्षी राजन् प्रत्यग्रहे प्रवासीते नाभ्यनन्दनः ।
तेस्वैः प्र व र शर्म धर्मार्क्यायाः श्रृंगेयेन मूहं शुद्धुरकृतिम् ॥
ततो गते आति वारुणं जानन् सर्वं गतयो दिव्यहिं: ।
सक्षिप्तवनब्रह्म बुध्यिनां कृष्ट्यं चैव महानुभावः ।
भेषे ततः संक्रमणस्य कालं तत्तन्तलं देवस्य सन्त्रोपधम् ।
स सन्त्रोपधिय वाद्यनाटकट विश्वे महायुगस्येक्त्यकुष्णः ।
जरोज्ञिविद्यव्याप्ततेष तरावं स्त्र महाभितस्ताविलुभप्रभु जरायम् ।
ततो राजन् भगवानुप्रते जानन्: प्रभवक्षात्यवधक ।
योगाचार्यो रोदितं व्याप्तम वक्ष्यं स्त्राप स्वं महाभासप्रभेयम् ॥

“Belarama was found engaged in his Yoga. From his face a white Naga or serpent extending to the ocean proceeded, and was received by the ocean. Belarama, the supporter of the earth and pure intellect called also Sankarshana, was welcomed by Varuna and worshipped by him. Belarama having thus departed, Sri-Krishna considering the complete destruction of the Kurus and the Vrishnis, settled within himself that it was time for him too to depart. He took to Maha-yoga by controlling his senses, when a hunter hit him on his foot. Then the Lord and preceptor of Yoga proceeded to his own region of unlimited glory.”
In the meantime Arjuna went to Dwaraka and learned from Krishna's father the destruction of the Vrishnis and also the instructions of Krishna for him to remove the females in the family as well as the people of Dwaraka to Hastinapura, as the town would soon be washed by the sea. All of them thus left Dwaraka and Vusudeva soon departed his life and his four wives died with him. Arjuna performed the cremation ceremonies of all the five as well as of Belarama and Sri-Krishna. After the seventh day when he was proceeding with the sixteen thousand wives of Sri-Krishna and the rest of the people, Dwaraka was submerged. When they reached Panchanada, the Mlechas called Abhiras waylaid them and carried away all the females. Arjuna was powerless to attack them as he found himself unable to use his bow and arrows. After his return to Hastinapura and after meeting Yudhishtira, Vajra the grandson of Sri-Krishna was enthroned at Indraprestha.

इन्द्रप्रस्थे ददू राज्यं वज्रयं परबीरहः ॥

Rukmini and a few more of Krishna's wives destroyed themselves in the fire. Others took to the forest for tapas.

Thus ends the story in the Parva. Arjuna being entirely surprised at his inability to save the females of Krishna from the hands of the Abhiras enquired of Vyasa for its reason. Vyasa replied thus.

देवांशा देवभूतेन सम्भूतस्ते गतासङ्के ।
वर्मन्यवस्थारक्षार्थ देवेन समुपेक्षिता: ।
श्रीयुध ताः पुरा शस्त्र: प्रभासे कृपितेन वै ।
अष्टाक्रकेण मुनिना तदर्थे तहद्वृक्षयम् ।
कालो गन्धुं गति मुह्यं भवतामपि भारत॥

"They are divine beings, divinely born and they returned in the same manner. For the purpose of establishing Dharma, they were not further taken care of, by the
Lord. At Prabhasa, these females were thus cursed by Ashtavakra the muni. It is now time for you too to quit this for the higher regions."

49. The Puranic import of the above incidents.

In the above narrations several important facts demand careful examination and reasonable explanation. There are two co-ordinate events detailed in the Maha-bharata by this time, the one being the destruction of the Kurus in the battle of Kurukshetra and the other, the complete annihilation of the Yadavas by mutual quarrel at Prabhasa. The Kurus and the Yadavas are clearly mentioned in the text as two important branches of the Lunar Dynasty. We have also often noticed the significance of these two terms as distinctly defined in the religious literature. कुर्विन्ति कर्माणि कुरवः: II यदवः: I यमुनपरंेम यम्मेते नियम्मेते अचार्येण अपथ्यत्तः: II

The doing of acts refers to the Kurus and the restraining from evil paths refers to the Yadavas. The one alludes to the fighting required to control the senses, namely Yema and the other to Niyema so repeatedly and so clearly defined in almost every text on the subject of Yoga. After these processes are successfully undergone, we have to relinquish them and proceed further on. Vide तेजोविन्द्यावनिषत्: II

सोमरूपकाला सूक्ष्मा विष्णुस्तत्तपरस्म पदम: I निश्चलं निर्मितीपं च निराकारं निराधयम: I उपाधिरहितं स्थानं बाह्मनोत्तत्तगच्छरम: I स्वमावं सापांसर्गिक्षमस्तातं पदाच्युतम: I सबं बाह्मरित वै ज्ञानदिनिर्दिश्यामसंस्थम: I रमोयभद्रिन्ति सम्प्रकोशस्वसनीय सुधुस्वरुः: I सजातीयवत्रविविजातीयतिरस्त्वति: I नियमो द्वि परान्वदे नियमाचूँ कियते यथै: II

"The subtle Kala of Soma is the Paramon region of Vishnu. It is the eternal, formless and inconceivable
Swabhava, known only by the highest form of meditation. Yema denotes the process of controlling the senses by the knowledge that Bramhan is everything. Niyama denotes the practice of meditation of the glories of Bramhan, eliminating everything alien to it.

The Soma-Kala is the purest state of mind aimed at by both the above processes namely, Yema and Niyema. The natural origin of the Kurus and Yadavas from the Soma Vamsa is now as clear as it could be. The definitions furnished are sufficiently plain and reasonable so as to be easily understood.

Prabhasa at the mouth of the Saraswathy river in the Western ocean is specified as the exact spot where all the Vrishnis are said to have fought among themselves and perished, and also as the place at which Ashtavakra cursed the wives of Sri-Krishna. Its geography has been already noticed in connection with Bevarama’s pilgrimage just before the battle of Kurukshetra. The name of this place has also been found to have originated from the fact of Soma’s or Moon’s getting cured of his consumption and becoming bright again by his bath in that Thirra. We have also noticed in detail the extreme absurdity of the modern identification of Saraswathy, which in spite of its non-existence, is known to all as never emptying itself in the western ocean. It is however this very spot named Prabhasa that is here specified as the place at which the above events have occurred. Can we ever hope to be favoured with a reasonable explanation on this point from either the critic or the Pandit before we are compelled to listen to their destructive elucidations of the subject altogether? The geography of this Prabhasa is not earthly but Yogic, and the venerable sages who understand the subject clearly, have exactly described the site, as they have treated every thing else correctly in
the text. With a ridiculously mistaken idea of a geography of this kind, what is the useful information to be expected from the prevailing interpretations? Should by chance any geographical description appear to tally, nothing further would be available to give a reasonable meaning, when the current methods of interpretation are followed. But too often we come across geographical riddles themselves which at present no one is able to solve. It is a serious question here to be settled once for all, whether the ancient Rishis of India did not know general geography or even the geography of their own country. Granting that they were ignorant of this subject what value could be attached to their treatment of history? Is Indian geography after all such a difficult subject to master? The modern criticisms brought against these sacred texts, are surely too silly to prove anything derogatory to the extraordinary powers and high intellectual development of their venerable authors. Every geographical detail furnished in the religious literature has its serious and suitable meaning and application which could be consistently carried through without the least trouble or friction. The Saraswathy river in question, is certainly the Sushumna Nadi of the Yoga philosophy, and its discharge at Prabhasa in the western ocean alludes clearly to the Muladhar at the lower end of the spinal column known as the western region. The Rishi named Ashtavakra or eight times twisted, refers to the Kundalini supporting the eight prakrities. अष्टावतिर्हाया॥ It would be unnecessary digression to go more into the details of the subject. Let us only be clearly convinced that the Pandit and the critic are entirely wrong in their interpretations and criticisms. No doubt they have become too powerful by our own negligence, and too much used to their mistaken ways to admit of immediate improvement. We are thus forced to live
amidst them for sometime longer, but could easily guard against their mistakes, with a little precaution.

The deaths of Sri-Krishna, Belarama, Vusudeva and his four wives, narrated in this Parva, as well as the robbing of the sixteen thousand wives of Sri-Krishna by the Abhiras at Panchanada require an explanation. That Krishna's father Vusudeva had but four wives, might be remarked as a matter of chance, but Vusudeva has been already noticed as representing Nigama or Sruti in general and the four Vedas are naturally described as his four wives.

In the above quotation, Belarama and Sri-Krishna are clearly explained as alluding to the contents of the Vedas. Similarly, the sixteen thousand one hundred and eight wives of Sri-Krishna are plainly stated as referring to the various Upanishads.

What is the loop-hole the critic is going to find out here to thrust his usual weapon through? The Krishna-Upanishad from which the above passages are quoted perhaps tried to explain philosophically these historical incidents. Could the critic with his established theories, consistently put forth this argument? The Puranic period he has discovered, comes long after the Upanishadic one; and the anachronism clearly evident in his criticism, he is not perhaps going to care for. Or, is he going to condemn the whole of the Upanishad as a later interpolation? In either
case, he stands too high for human approach. Let us now ask the Pandit how he is disposed to clear our doubts. First of all, he has no doubts of any kind in such matters. The Upanishads and Puranas and even ordinary literature can very well incarnate as men and women. He is personally acquainted with several women in his own village, who, he knows, are incarnations of Panchatantra, Reghuvamsa, Magha and Amara-Kosa. Such is the simplicity of his belief. The critic and the Pandit thus represent two mistaken extremes, under whose clutches, the sacred texts are now suffering. Even as a human story, is not the absurdity of affirming that sixteen thousands of wives were kept by a single person self-evident? Does the Pandit think that the Rishis made an arithmetical mistake in the actual figure? How many thousands would then be reasonable in his opinion? Then again this large number of Krishna's wives is said to have been robbed away by the Abhiras at Panchananada.

Abhira means a cow-herd or a Gopa, and the Gopis here taken away naturally belong to the Gopas, the Go or cow having been already explained in connection with the Go-dana mentioned in the Anusasanika Parva. Panchananada means the meeting of five rivers or five oceans, and technically refers to some Adhara or plexus like Samanta-panchaka specified in the Yoga-Sastra. This is exactly the significance of the explanation given in the text in the words of Vyasa.

The most important incidents here, namely the departure of Belarama and Sri-Krishna have their own technical significance in this manner. But it must be confessed here that it is not as easy to furnish the proper interpretation
as to point out the absurdity of the current one, for two important reasons. A full knowledge of the subject is necessary to explain every detail properly, which I do not certainly pretend to possess. Another equally serious drawback lies in the difficulty to convince people who have formed for themselves a wrong idea of the whole and hold on to it tenaciously. The real import however of the story of Sri-Krishna is so succinctly and so plainly told in the Gopala-tapini-Upaishad, in the following terms.

पापकर्षणो गोमुखितेषुदेवतो गोपीजनविद्याकलापि प्रेक्ष:। तन्मायाचेति सकं परं भवः ततः॥

यो व्रज्यानं विद्वाचति पूर्वं यो विद्वा तस्मि गोपयति हस कृष्ण:॥

एकमेवाद्यं नह मायाय च चतुष्यम्।
रोहिणितनयो विष्ठ अकारासरसम्भवः।
तैजसात्रक प्रहुत्र उक्तारासरसम्भवः।
प्रजापतिनिर्द्वेदिस्तो मकारासरसम्भवः।
अर्थमात्रात्रात्र: कृष्णो यस्मिन् विष्ठं प्रतिष्ठितम्।
कृष्णात्मिका जगत्क्रत्ती मूलप्रकृति हनिकितानी।
ब्रजबीजनसम्भवं श्रुतिभयो खानसह:॥
प्रणवत्रेण प्रकृतितवं वदन्ति व्रज्यादिनः।
तस्मादेहासरसमुत्तो गोपालो विश्रास्वितः।॥

"Krishna means, he who obliterates (Karsha) sins, he who has to be known through the Vedas and seen in the Go-bhumi, and he who actuates the acquisition of knowledge known as Gopi-vidya. Combined with Maya, he becomes Sakala-bramhan. Krishna is he who first created Bramba and protected him with knowledge. Bramhan is single and no two. By Maya it appears as four. Belarama son of Rohiny originates from the vowel ‘a’ and represents Viswa. Pradyumna originates from the vowel ‘U’ and
represents Tyjasa. Anirudha originates from 'M' and represents Pragna. Krishna originates from half Matra or tone on whom the whole universe rests. Rukminy belonging to Krishna, represents the original Prakriti or creative force. She is named Prakriti by the great on account of her Pranayama form. The Gopis represent the Srutis that lead to knowledge. Krishna is therefore Gopala, and the ruler of the universe, having originated from OM."

Let us carefully examine the above descriptions in detail with a view to find out the real gist of the whole story. Krishna alludes to the practical process of removing sins. The prominent idea is action and naturally refers to Karma-Yoga. The Gobhumi refers to the region of light, and not of darkness pertaining to material affairs. The conception is clearly stated to refer to Sakala-bramhan which is exactly the Bramha-Kshetra hitherto noticed throughout the text. The Upanishad here quoted explains the whole story of Om. Its component parts constitute the four Devas, namely Bela-Rama, Preyyumna, Anirudha and Krishna, standing for Viswa, Tyjasa, Pragna and Turiya respectively, which are the well-known technical names for the philosophical and psychological bases for waking, dreaming and sleeping states of life as well as for the one beyond. The sound or mantra Om represents the whole idea in the technical language. It must be clearly understood here that Om is not the idea represented, but that it is only the verbal expression for the specific idea of the totality of human cosmology. Why this particular sound was pitched upon to represent this idea is a purely technical subject in our religious literature, which contains a special treatise on the physiology of sound. It should be separately studied, before any opinion is ventured for or against the correctness of that science which is probably yet new to the western nations. It has been already
touched upon in the previous pages of this essay while noticing the significance of Manwantaras. Professor Macdonell notices this subject however, in his History of Sanskrit Literature, as an uninteresting and unintelligible one to the Western scholars. He refers to it as the Mimamsa dogma of the eternity of sound, Sphuta, or the imperceptible and eternal element inherent in every word as the vehicle of its sense. The working of the four bases of life above noticed namely, Viswa, Tyjasa, Pragna and Turiya, in their pure state, is described as their history in the religious literature. They do not represent the Rajahs of any country in India as it is now misunderstood, nor do the Upanishads take the form of any females of the cow-herd class. The Upanishads as the term denotes, are so much attached to the Lord as a good woman to her beloved husband. This is a simple idea introduced in the literature for the purpose of explaining the subject to the common people and it has been absurdly misinterpreted and miserably criticised. It will be clearly evident from the descriptions given in the Puranas and Itihayas how the philosophical ideas contained in the Upanishads, are so reasonably and so plainly explained therein. Such explanations of a text can never become independent and original histories of extraneous incidents. The Puranas and Itihayas are only the commentaries of the Vedas and not separate texts.

The following quotation from the Padma-Purana explains the point in question. Krishna, Sankarshana, Pretyumna and Anirudha are explained in the clearest terms.

एतस्वः जगबासं मया तवन्यन्यमूर्तिना ।
अतो मां मुनयः प्राहुर्विष्णुं विष्णुपरायणः ।
"The whole universe is filled with my Avyakta form and hence I am known as Vishnu. Everything lives in me and I live in everything; I am therefore Vasu-deva. Everything is dragged by me to Avyakta at the end, I am therefore called Sankarshana. When I desire to create, I am named Pretyumna. Excluding Vishnu and Siva, none can obstruct Me on account of My Yoga, I am therefore called Anirudha."

How does the Purana now differ from the Upanishad? The commentary of a philosophical text is no independent or original work, much less a separate historical treatise. What has archaeology and geology to do with philosophical texts and their commentaries? Will the Pandit and critic open their eyes now at least? The description of the departure of Belarama quoted above from the Parva under reference contained some curious facts. A white huge serpent is said to have proceeded from his face and passed into the ocean and Varuna welcomed him at last.

नारायण मुखाभिस्त्रस्तं महानं भैवेतं यथैं सत्तं: प्रेतमाणो।
महाराजस्वेतं येन महानुभावः स्वयं राजा वर्जप्रवाहिपि राजन।
प्रस्तुदस्य स्वागतेनाभ्यांनन्दनं स्वयं भूरं युद्धवुद्दिम्॥

What is this historical incident according to the views of the Pandit and critic except some meaningless trash?
Have they ever counted the number of similar passages in the text which they would have to condemn in this manner? There is no doubt that they would invariably have to meet with such unpleasant and irksome passages in every page of the text pocking their eyes at every step and yet they would not open and use their eyes. Their whole work till now has been in the dark and they have completely failed in the game. There is the Kurma-purana furnishing the clue to the incident in question by explaining the significance of Ananta, Sesha or Belarama.

पातालानामध्यास्ते शेषाभ्या वैणण्डी तथुः।
कालाश्रमाणां योगाद्या नारसिंहि माधवः।
योगकर्त्तादेव देवो नागरक्षिपी जनार्दनः।
तदाधरामिदम सवै स कालाश्रम समाधितः।
तमाविवश्य महायोगी कालस्तहदुच्छिन्नितः।
विष्णुकलामयवेशो जगस्यहरति स्वयम्।
तामील शाम्भवी मूर्ति: कालो लोकस्तकालः॥

"Below the Patala regions is found Vishnu's body in the form of a serpent known by the names, Sesha, Kalagnirudra, Yogatma, Narasimha, Madhava, and Ananta. The whole universe rests on him. Kala or Time, the tamasic form of Siva, lives in his mouth and destroys Jagat by its poisonous flame."

Again Sri-Krishna quitted the earth after he was hurt by the arrow of a hunter. Does this incident contain anything to catch the attention of the Pandit or critic? The very words of the text are as follows.

जरोपन्विक्षतावदत्र त्वरावां सं चाभिषत्तस्तुकृष्मूर्जयगाम॥

"Jara hit him on the foot and approached to catch him,"
Where is here the Pandit's piety and where is his reverence towards the Lord which he often pretends to possess, if he is bent upon establishing literally that the Lord died of an arrow-shot from a hunter? He would probably console himself by treating it as an important instance of unavoidable fate. It is sometimes Puranically explained as the retaliation by Vali of the Ramayana. An enviable consolation indeed if it is literally understood. The critic is sure to step in now to take advantage of this fit opportunity. He cannot afford to let it go for nothing. He can conveniently establish here that Sri-Krishna was certainly an ordinary man and perhaps a bad man too. He is willing and even anxious to shower a torrent of abuses at this juncture, if possible, but he is restrained only by his fear of irritating the religious Hindus who still exist in the country in such large numbers. He is not however afraid of the Pandit who he knows will easily yield. Instead of consulting, for our humble purpose this wonderful Pandit or that dexterous critic, let us apply ourselves to the Upanishads and the Puranas, the original sources for religious instructions. The Upanishad we have already noticed defines Krishna thus.

अर्ध्मात्रायथः कृष्णो यस्मिन् विखं प्रतिष्ठितम् ॥

"Krishna is comprehended by the half matra or tone in the mantra Om and Visvom is placed in him."

Have the modern interpreters yet correctly understood the meaning of this half of a coplet? Certainly, no. Otherwise, they would not have conducted themselves in the manner they have done. Here Visvom clearly refers to Avyakrita or the original material cause of the universe which rests on Krishna, and the idea is represented by the half matra of Om. We have yet to seek for the import of Krishna's departure from the earth. As the Puranas and
Itihasas have been found to be commentaries of Upanishads the latter are no doubt the original texts. Doubtful passages in either may therefore be mutually consulted to arrive at correct interpretations. The following from Dhyana-bindu-Upanishad, speaks clearly on this point.

"When the sound of Om ends and silence ensues, it is the highest stage. The Pranava is the bow, atma the arrow and Bramhan the aim. When the shooting is done well, the Bramhan is perceived and all actions cease. Pranava with the half tone leads to salvation. The vanishing end of Pranava's sound, resembling the long tone of a bell and continuous like the flow of oil, is inexpressible. He who knows it knows the Vedas."

The shooting of the arrows is here clearly explained. The conception of Krishna as the Lord and supporter of Viswa continues until the half matra continues. The word Jara is literally interpreted as hunter, and as used in the text refers to the waning or gradual decreasing of the sound of Om. When the arrow is properly shot, after undergoing all the preliminary process of yogic practice, the half matra vanishes and silence ensues. The Bramhan is then perceived in which the conception of Krishna merges. The departure of Sri-Krishna the Lord of Yoga, from the earth to his own glorious region is thus distinctly explained.
The significance of Musala or pestle may also be noticed here. The text says:

दृणं मुसलीभूतमपि तत्र व्यदस्यत ।
ब्रह्मदण्डकते सर्वभिमित तद्विद्वः पार्थिव ॥

The Bramha-denda which represents the pestle here, is in Yogic language the spinal column containing the Sushumna and the plexus. When the necessary Yogic processes are practised, the Yadavas or the good Vasanas, resulting from the practice of Niyama, also vanish in course of time. Thus ends the description of the departure of the whole Yadava family of the Lunar dynasty. The pious Pandit may now take his rest without being bewildered at the necessity to answer unpleasant questions. He may put off his anxiety to invent reasons for the marvellous acts of Sri-Krishna, which he believes, to have been performed, within the bounds of Indian soil. Let him stop sobbing over the news of the death of Sri-Krishna, which he has gathered from the Musala-Parva. He is earnestly assured that Lord Krishna is not dead, as He is probably not yet born for the Pandit. The critic may likewise retire from his field of exercise, as he may also be assured that Sri-Krishna belonging to our religious literature, represents no human being yet born in India or would be born hereafter. He is the Lord of Yoga and no hero of human history. The history in the Yoga-SAstra is the history of the human being who would take to the practice of Yoga. Sri-Krishna incarnates for his use alone and departs from him when he advances to higher stages where the Lord's help as Krishna is not needed. From his valuable criticisms on historical matters
the critic may now safely tear off those relating to Hindu religious literature, as the subject he has touched belongs to a different technical school where he has not yet secured his admission. The practical result of his work, as it is at present, is only to obstruct even the rarest chance of obtaining correct informations on the subject.

अहह चण्डसमीरण दारुणः किमिदमाचारितं चचरितं त्वया।
यदिः चातुकच्छुपुष्ठोदे पतति वारि तदेष निवारितम्॥

We have but one more important point to be noticed in this Parva. Dwaraka is said to have been run over by the sea, when led by Arjuna, and its residents proceeded to Hastinapura.

निवारिते तु जने तस्रिनुः सागरो मकराभ्यः।
द्वारकान रक्षसमपुरी जलेनागाधवयतः।
यज्ञद्वारा पुरुषव्याह्रो मूलेष्टस्याः व्यमुखः।
तत्तसम्भावयामास सहिलेन स सागरः॥

"The waters of the sea followed the foot-steps of Arjuna and of the residents of Dwaraka, as they were leaving the town, until the whole of it was submerged."

The archaeology and geology of the B.C. period do not furnish definite informations on this point. From the description in the text however, Dwaraka appears to have been long submerged. If therefore any locality in India is at present identified as representing the same, it must be an entirely different one, or the original Dwaraka must have reappeared in some century A.D. That Arjuna and the residents of Dwaraka should have known previously the exact time at which it would be washed by the sea and that the sea itself exactly kept pace with the march of the people as described in the text, look somewhat suspicious. But there is hardly any use in discussing this question in this geographical style
as we have already found that the residents of this town, namely the Yadavas do not represent material creations. Let us therefore turn the pages of our religious texts themselves and see whether we can conveniently obtain the proper geography of this Dwaraka consistent with the nature of its inhabitants. We have noticed the definition of Dwaraka in Chapter III of this essay while examining the significance of similar names as used in the religious literature. Vide page 249 Volume I.

चतुर्दशीपि विहाराणां यत्र द्वाराणि सर्वेषः ।
अतो द्वारकतत्त्वज्ञ विद्विद्विस्तत्त्ववेदनिचि ।
द्वारकाविनिः सर्वेन नरा नार्थेवधुर्मुन्त्‌हः ॥
स्त्राण्डपुराणम् ॥

"The great and the wise define Dwaraka as a place provided with plenty of openings all round for Dharma, Artha, Kama, and Moksha. The residents of Dwaraka, both males and females possess four hands."

This is not surely the Dwaraka of the critic or Pandit. It is the Dwaraka of those who know the tatwa or gist of the text. It refers here clearly to a purified heart within which alone Sri-Krishna and the Yadavas will reside. The Samudra or the sea that covered it over after the departure of Sri-Krishna has now to be ascertained. The following is the ordinary application of the term Samudra in the religious literature.

समुद्रान्तः व्यापनातः समुद्रं बुद्धिक्षणम् ॥

"On account of the property of pervading, occupying or covering, the term Samudra is used to denote Budhi or Reason."

These definitions render the geography in question sufficiently clear. As long as Sri-Krishna and the Yadavas
reside in this locality, it remains as Dwaraka, but as soon as they quit it, it is covered by the sea. The pure and devotional heart, soon becomes a hot-bed of quarrels guided by mere reason. The sacred religious philosophy turns into profane atheistic Buddhism. This is the real import of the whole story. This Dwaraka is thus created and destroyed by Sri-Krishna and unless we procure his help, it is not only hopeless to reach Dwaraka, but also to live without being drowned in the sea. The Buddhism or the authority of mere reason which so brutally domineers at the present time, is the result of letting Sri-Krishna slip away from our hearts; and at the very moment he leaves us, the iron age known by the name of Kali commences its despotic rule.

All the enlightened interpreters of the day may now take note of these facts and console themselves. The reclamation of Dwaraka and the removal of Kali are thus within the lawful privileges of every human being without distinctions of caste or creed, age or sex. One has only to exert his best to get hold of the Lord Sri-Krishna. The sea will then quickly recede and Kali will take to his heels. Dwaraka with its noble residents will also certainly begin to reappear in increased splendour.

We must now leave this terrible Musala Parva here and proceed to the next one.
50. The advent of Kali-Yuga and the final retirement of the Pandavas to the Mount Meru passing through the Red-sea and the sandy ocean. This Parva is known as the Maha-presthanika, the great march or advance of the Pandavas to Maha-Meru, after vesting the administration of the country in the hands of Parikshit under the regency of Yuyutsu, the son of Dhritarashtra by a Vysya woman.

Yudhishtira entrusted the whole country to Yuyutsu and crowned Parikshit as the ruler. He then told Subhadra that her grand-son Parikshit was enthroned at Hastinapura and Vajra the surviving member of the Yadavas at Indraprastha, and that she should guard the latter too. She was also advised not to swerve from the path of Dharma.

The advent of Kali at the time was discovered and pointed out by Sahadeva to his brothers by the occurrence of quarrels in the sales of landed property, on account of greed for money and the consequent loss of Dharma, which induced the Pandavas to quit Hastinapura at once.
The five bothers, Panchali and a dog which followed them, passed through several places and reached the red sea where they met Fire or Agni of seven rays, who asked Arjuna to return his bow named Gandevya, as it was of no more use to him, as Krishna has returned his disc already. The bow and the arrows were then returned to Varuna, their original owner, by throwing them into the waters.
Then they passed on making a circuit round the earth to the northern regions, crossed the Himavat and found a great desert of sand. Then they saw the Great Meru, and further proceeding, Panchali fell, then the four brothers fell one after another. Yudhishtira remained alone with his dog. Indra soon appeared and induced him to go with him to heaven, without the dog, but Yudhishtira pleaded for the dog, while it turned into Dharma himself who came to try him. Yudhishtira was then taken to heaven in a divine car.

The Pandavas and Panchali marched all along practising Yoga, but fell one by one while they failed in their practice. Yudhishtira alone was able to go to heaven with his own body. The above is more or less the whole story as told in this Parva. Now is this real history, entire fable
or both or neither? How far are the geographical details correct? What and where are the Red Sea, the Himavat the sandy desert and the Maha-Meru here specified? Will the Pandit and the critic still fight for the identification of any of them in Asia or Europe? It would be sheer waste of time to go into the details of these items for the purpose of convincing the modern interpreters of their unconscious mistakes. The significance of Maha Meru has been already noticed in chapter III of this essay. Vide page 188, Vol. I.

"After the total dissolution of the universe, what remains in the subtle form, namely Eswara's Maya, is known as the Meru mountain and the Deva Loka. This Meru is verily the real Akasa. It is known as Dharma, Deva and Veda. The four peaks of this Meru are the four Vedas."

The geography of this oft-disputed mountain is now clearly ascertained. The Meru being now explained as Dharma, it is almost a synonym for Yudhishtira, who, here, must be understood as having reached the highest peak of this mountain, and his brothers and Panchali as having fallen short of the mark."
The whole description thus alludes to the progressive march or advance of Karma-yoga, the Mahapreesthanika detailed in this Parva. Any different interpretation, to be acceptable on these points, must directly disprove the genuineness of the passages quoted and postively condemn the logical inferences here drawn.

It has been noticed above that Yuyutsu, the son of Dhritarashtra by a Vysya woman was appointed to the Regency of the whole state while Parikshit was crowned and the Pandavas left Hastinapura.

बैस्थापुत्रे युयुत्थुष धार्तराशुः शताधिकः ॥

We can plainly see at this stage, that with the departure of the Pandavas, the Bramha-Kshethrom constantly noticed in the text is almost at an end. Yuyutsu as depicted here, represents only Kshetra-vysya, a status lower than that of the Kurus, Pandavas and Yadavas. Besides, Yuyutsu is mentioned as a son of Dhritarashtra and not of Pandu. These facts must furnish the necessary clues to the exact stage of the Karma-yoga referred to thereby. Yuyutsu literally means only 'desiring to fight', and clearly differs from Yudhishtira or 'steady in the fight'. This plainly shows the lower standard of attainment. It is useless to argue against these clear facts as matters of chance. The wise and venerable authors of the texts knew, more regarding what they were about, than the modern Pandits and critics. The Regency of Yuyutsu is an exact Puranic rendering of the following from the Bhagavat-Gita.

आरक्षसि: शुनेवें गर्भकारणसुच्ये ।

"More of Karma or action is prescribed for the practice of yoga by one just desiring to enter the field".
The incident noticed regarding the return of the bow of Arjuna at the instance of Agni or fire of seven rays who appeared near the Red Sea demands an explanation. Fire appearing in the form of a man literally is no doubt meaningless, in spite of the Pandits' attempt to explain as such.

The seven rays or seven tongues of fire have been clearly explained a little while ago, as referring to the five senses, mind and intellect. Fire in the religious literature generally refers to knowledge.

That the work of Arjuna's Gandeva and Sri-Krishna's disc was over by this time, certainly alludes to the completion of some specified work, namely the Karma-Yoga of the Maha-bharata.

The destruction of all the Kurus and the Yadavas before the departure of Sri-Krishna and the fall of the Pandavas and Panchali after him are perhaps noteworthy here. The work of Sri-Krishna as Yogeswara ends before the Maha-presthanika where Dharma appears as a dog attending on them.

"The dog alone followed the Pandavas to the forest".

All the bad Vasanas in the sphere of devotion having been destroyed in the technical battle of Kurukshetra and the good ones by the technical rule over the Kingdom for a
period of thirty-six years, pure Dharma alone now remained to accompany the Pandavas to the great forest with the Meru in the centre. We have clearly seen in this Parva, how every technical statement in the apparent form of geography and history, is easily and sensibly explained by the Bhagavat-Gita and the Puranas. How could we then accept irrelevant and deteriorating interpretations, and tolerate abusive and destructive criticisms, however high may be the authorities from whom they proceed?

विदेववं मारां विश्वविश्वारां भूपतिसमाम्
मुख्य धृतराशी हनं मदुजपातिपुन्यं च विद्यम्।
अनाचारानु धरार्यापरितुष्टं काव्यमपि च
प्रवृत्तार्बं गुह्मपि सुवृदिः परिवर्तेत्॥

XVIII. SWARGAROHANA PARVA.

51. Yudhishtira ascends to Heaven and sees his brothers, Droupadi, Krishna and all the deceased warriors seated in their respective divine regions. This is the last Parva in the Maha-bharata known as Swargarohana or ascension to Heaven or Swarga. Yudhishtira having been taken to Swarga by Dharma, was advised to bathe in the divine Ganga by which he would be transformed into a heavenly being. Thus, after his bath and change of body, he proceeded to see the Pandavas and Kuru seated in their places duly assigned to them.

जगाम सह धर्मेऽण सलेघव जिद्वारथेऽ॥
गंगां देवनास्य धर्मज्ञ स्वविसंवतितायः॥
अवगाहस्ते राजा ततुं तत्तव ज्ञात्यः॥
ततो दिश्यव्यपूर्वस्त: धर्मराजो युक्तिषिणः।
निवैशा गतस्तन्तापो जजे तस्मिन समापुतः।
ततो ज्वय वृऽऽ देवे: कुक्राजो युक्तिषिणः।
यत्र ते पुरव्यायाः: पुरा विगतमन्यवः।
पाण्डवं धातिराजाः स्वानि स्थानानि मेंजिरे॥

The divine original stations to which all the Kurus and Pandavas are said to have returned in the Heaven are enumerated here:

वसुनेव महातेजा भीष्मः प्रापं महारुपति:।
भुह्न्स्वति विवेशाय देवो खंडिरस्या वर्मः।
कुत्वर्मा च हार्दिक्यः: प्रविवेश रुद्ध्राणानुः।
सनकुमारं प्रयुजः: प्रविवेश यथागतमः।
भुत्राच्छ धनेशस्य लोकानु प्रापं दुरा०ऽदानाः।
भुतारणेषु सहिष्ठि गान्धारीः य यस्त्विनीः।
पञ्चम्यां सहित: पाण्डुःहृन्दसदृशो यथे।
विराटदुर्गां चोभी धृतकेतुसा पारिष्ठा:।
कंसेश्वप्रप्रसेनश्व दुष्टेदवस्तन्त्रयः।
विष्णुसः देवतानां ते विष्णुनिरस्तार्थः।
वर्षी नाम महातेजा: सेमुद्र: प्रतापवान्।
स युञ्ञा क्षत्रिषमेण यथा नायवः: पुरानुः कन्हितः।
विवेश सोभां धर्मं वर्षते कर्माङ्गने महारथः।
आविवेश रविः कर्णो निहत: पुरुषर्सन्।
झापरः शककिन: प्रापं चतुष्युतन्तु धावकम्।
भुताध्यानमाजः सब्झ काताधानान् प्रपेशेरे।
धर्मंभवविभावः क्षता राजा पैव युक्तिषिणः।
अनन्तो भगवान् देवः प्रविवेश रसात्तदम्।
पितामहनिविषयोऽद्रे योगानु गान्धारायनः।
यः स नारायणो नाम देवदेवः सनातनः।
तस्याऽऽ वायुदेवपति कर्मगोऽते विवेश ह।
"Bhishma merged in the Vāsus, Drona in Brihaspati Kritavarma and Hardikya in the Maruts. Pradyumna
returned to Sanat-Kumara. Dhritarashtra and his wife went to Kubera’s regions. Pandu with his two wives reached Indra-loka. Virata, Drupada, Dhrishtaketu, Kamsa, Ugrasena and Vusudeva merged in Viswa-devas, Abhimanyu in the moon and Karna in the sun. Sakuni went to Dwapara, Dhrishtadyumna to fire and the sons of Dhritarashtra to Rakshasas. Yudhishtira and Vidura merged in Dharma. Belarama or Ananta reached Resatala to support the earth by Yoga, as instructed by Brahma. The sixteen thousand wives of Krishna changed form by bathing in the Saraswati and joined Krishna. Ghatotghacha and others went to the Devas and Yekshas. The Rakshasas who helped Duryodhana obtained Indra’s, Kubera’s and Varuna’s lokas. Yudhishtira saw Sri-Krishna in heaven accompanied by all his weapons in human form and attended by Arjuna. The Lord appeared almost in the same form he has seen before. Bhima was seen close by in the form of Vayu having attained great Sidhi. Nakula and Sahadeva were found with Aswins. Panchali was also then seen, regarding whom Indra said that she is really Lakshmy once born in human form for the enjoyment of Yudhishtira by the command of Siva. Her five sons were then shown in the form of five Gendharvas. The Vrishnis and Andhakas were shown as occupying the places of Sadhyas, Viswadevas and Maruts."

52. The incarnation theory in the Maha-bharata. What does the above detailed description convey to the learned critic of History, except the old-world simplicity of the ancient Hindus and their superstitious beliefs in divine interference in human affairs? How does the Pandit satisfy himself and others except by believing and making others believe that, for the purpose of relieving mother earth of her
burden caused by overpopulation of wicked people, periodical incarnations of heavenly beings are absolutely necessary, as if the innumerable diseases, which the physical body of man is subject to, occasional famines and pestilences and even national quarrels and wars, are not enough to make mankind sufficiently miserable. His limited idea of incarnations however, for the safety of India alone is not warranted by the text even when literally interpreted; and it displays only the narrowness of his views. Further why a great portion of the incarnations from Heaven should consist of bad people like the Kurus and their allies, is not evident from his incarnation theory. The critic does not believe in any of the descriptions in the text and is therefore safe so far. But the Pandit makes himself liable to questions naturally springing up from his beliefs, to which he has virtually no answers to give. This is more or less the fate of the Great Epic Poem at its very end. It fared no better in the hands of these high authorities in the beginning or in its middle either. The venerable author himself is perhaps responsible for all this present confusion and trouble. He was evidently wanting in his wisdom to have foreseen at the time, that the high intellectual development of the modern day would demand more sensible stuff for its recognition and respect. It is a great pity indeed that his attainments were not up to the mark. It must be distinctly understood here that the Bhu-bhara or burden of the earth generally noticed in the Puranas and Itihhasas does not refer to the ordinary overpopulation of the earth or to the wickedness observable among the inhabitants of various countries. It is clearly specified as caused by the incarnations of Asuras from heaven who teased the good and the poor on the surface of this earth. Vide Adi-parva chapter 65.
"The Asuras having been overpowered by the Devas in the war in heaven, the former came down to the earth losing their natural glories and tried to become Devas here. They were born among men, cows, mules, camels, buffalos, elephants, deer and carnivorous animals. Their oppression rendered the earth unable to hold her own, and she therefore approached Bramha with her complaint."

Bramha and Vishnu then ordered the Devas to incarnate in the families of Bramha-Rishis and Raja-Rishis to destroy the Asuras.

Let us here try as usual to arrive at some reasonable significance of this Incarnation theory which could be gathered from our ancient literature itself. According to our religious philosophy, every man for his attainment of
salvation and freedom from bondage, has to get over his confused and individual conception of cosmology and clearly understand that in reality, it does not differ from Bramhan.

श्वास्रित्विविधानं भवस्मृत्रणं कारणम्।
येनाद्वितीयानानां ब्रह्म सम्प्रयते बुधः॥

How the spiritual Bramhan and the material Universe could subsist in the relation of cause and effect, has been already dealt with in chapter II of this essay, the change from cause to effect being here technically known as Vivarta.

अवस्थान्तरभाषन्तु विवर्तं रक्षसपर्वतं॥

There is virtually no change but only the appearance of a change. Like the blue in the sky and the serpent in the rope, the idea of cause and effect here is explained. There is an unavoidable defect and difficulty in the analogy of this philosophical reasoning as one of the factors for comparison is unknown, unlike ordinary cases of analogy in which both facts are known. For instance, the serpent and the rope are known items, whereas the material world alone is here known and the Bramhan is unknown. The sky and the blue however is the nearest approach to the point in question. Nevertheless, it has to be particularly noticed here that the logical reasoning adopted in the Indian philosophy cannot be thrown away as entirely illogical or unscientific for the above reason. The rope appearing as a serpent is not a matter of complete chance. It does never appear as a pot or an elephant. Nor does an elephant appear as a rope. But a serpent will appear as a rope and a rope as a serpent. There is a limitation to the mistaken idea produced. In the same way Bramhan will appear only as the Universe and the Universe could be made to resolve into Bramhan alone. This is the idea of the logical technicality.
known as Vivarta. In the philosophical analysis of the material world this method of logical reasoning is therefore taken advantage of, to prove that the total cosmology of man merges virtually in Bramhan. The ultimate decision of philosophy no doubt is to declare the totality of cosmology as non-existent, but, until the real nature of Bramhan is known and experienced, it would be a false reasoning to deny the existence of anything in this world. Everything is real to the man who actually lives in its midst, without philosophically analysing its true nature and resolving it into Bramhan. The innumerable unarranged ideas contained in each man's cosmology are therefore logically classified and arranged into genus and species scientifically, greatly reducing their number so as to be available for better and easier grasp. This is known as the philosophical classifications into Tatwoms. There are several classifications of these Tatwoms. Tatwom literally means 'That-ness' or of the nature of That or Bramhan. Although these Tatwoms do not exactly represent Bramhan itself, they allude to the products of Maya belonging to Bramhan and hence of its nature and not different from it. The apparent serpent is the rope itself and not anything else. When this serpent becomes unreal, the rope remains and it is real. Without the rope, there can be no serpent; but with or without the serpent, the rope exists. To the Yogis and Gnanis, the rope exists without the serpent, but to the common folk, the rope exists with the serpent whose perception mars the perception of the rope. When we commence observing the serpent closely, it will gradually begin to lose its serpent-ness and to assume the openess until the serpent is completely lost and the rope alone remains. Thus, the only method of arriving at the rope is by a careful observation of the serpent itself. Similarly, a correct knowledge of these
Tatwoms will produce the knowledge of the Bramhan. The material world will then clearly appear as nothing more or less than the glories of the Bramhan and a correct knowledge of them by experience will procure freedom from their bondage. The following from Varaha-Upanishad gives the details of different classifications of these Tatwoms.

चतुर्विनोः तत्वानि केचित्रिच्छानि वादिनः।
केचित्रू पद्धतिसात्तलाविनि केरिेवण्णवतीनि च।
तेषां क्रमं प्रवश्यामि सावधाननि सानाश्यश्।
श्रावन्त्रियाणि पबैव धोैैवस्वाचनदयः।
कामेन्द्रियाणि पबैव बाक्यरूपर्वश्रादयः कमात।
प्राणादयस्तु पबैव पश्चाद्यथस्तथा।
मनोयुधिरहर्षार्धितं केति चतुष्यथम्।

चतुर्विनोः तत्वानि तानि ब्रह्मविदो विदुः।
एवेस्तवैसमं पश्चिकृतभूतानि पबं च।
शृविन्यास्तथा तेजो बालुपालाशब्रेत्र च।
देहत्रेष्य स्थुतसुक्रकारणानि विदुः।
अवश्यान्त्रितं वै जायत्स्वामास्यस्त:।
आह्व तत्वानां पद्धतिवन्यन्यो विदु:।
पूणोक्ष्तवत्ताजातेत्र समं तत्वानि योजयेत्।
पद्माविकृतिबास्ति जायते वद्धतेपि च।
परिणामभाः क्रमं नालं पद्माविकृति विदुः।
अशना च पिपासा च शोकमोही जारा मृत:।
एते पद्धन्य: प्रोक्ता: पद्मोकाशानव वर्धिते।
स्वत: च रक्ष मांसेदेश महास्थ्रीनि निबोधत।
कामकोषी होमोही मद्दो मात्स्येमेव च।
एतेदिर्पद्धा विवध तेजसः प्राण एव च।
जीवनं सत्तवरज्ञस्मासि च गुणवन्यं।
प्रारंभागम्बराजितानि कर्मचरयितीर्थितं।
वचनादात्मास्य विसर्गान्तः पश्चांमु।
Tatwas are classified as 24, 36 and 96 in number. The 10 Indrias, 5 vital airs, 5 Tanmatras, mind, intellect, egoism and chitha make up 24 Tatwas. Add to this, 5 gross elements, 3 bodies (Sthula, Sukhsha and Karana) and 4 Avastas (waking, dream, sleep and Turia). These make up 36 Tatwas. Add to these again, 6 Bhava-vikritis or changes, 6 Oormis (hunger, thirst etc.) 6 Kosas or covers (skin, blood flesh etc.), 6 Aris or enemies (desire, anger etc.), 3 Jivas (viswa, tyjasa and pragna), 3 gunas (satwa, reja and tama), 3 Karmas (Prarabhda, agami and sanchita), 5 acts (talking, walking etc.), Sankalpa, determination, egoism, memory, delight, mercy, love, indifference, space, air, sun, Varuna, two Aswins, fire, Indra, Upendra, death, moon, the four faced Rudra, Kshetragna and Eswara. Thus we obtain 96 Tatwas. He who knows these Tatwas will obtain salvation wherever he may remain, and whether he wears matted hair or tuft or is fully shaven.

These Tatwas represent the general headings under which everything in the Universe must fall in their classification. All these tatwas originate from Bramhau and represent its glories, as no man is capable of originally producing any of them by himself. It must however be clearly remembered here that the technical Tatwas exclusively belong to the region of devotion and allude to subtle matters. They should not therefore be confounded with the common
psychological classifications which simply deal with the constitution of man as he is, but not as he ought religiously to be. The science of the sacred Tatwas presupposes the entry of man in the religious sphere, and the workings of his faculties and tendencies in that field are then taken into account. This is a vital point which all the Western Scholars have failed to recognise, being completely misled by our indigenous authorities. Some of these are good by nature and others are bad, the former is known as Dyva and the latter as Asura. A full chapter is devoted to the distinction of these in the Bhagavat-Gita, namely chapter XVI. The Asuras also when cleansed of their natural bad tendencies become good in their own way. Kama or desire for instance ordinarily bad, when directed towards the attainment of salvation as in Mumukshutwom, becomes a useful and necessary ingredient. The Puranic description of their purification is the great war between the Devas and the Asuras as well as the destruction of the latter. Their descending from heaven to the earth for this purpose requires an explanation. The Deva-loka or Swarga has been found to be a synonym for Meru and Vyoma or Akasa. This clearly refers to the Aavykta or subtle state of existence and the earth represents the Vyakta or manifested state.

अन्यकालीनि भूतानि व्यक्तमध्यानि भारत 
अन्यकालिनिभानान्येव तत् का परिवेदना ॥

The death of the Asuras in battle referring to their purification, provides them with safer situations in heaven free from malice and anger. There is no further fall, having gone back after the Maha-bharata war. When the human tendencies and faculties are purified by hard fighting, they go to the heaven from which there is no more fall. The destruction of the Asuras relieves the earth of its burden.
The earth is the human body of the Yogi which becomes free from temptations and fit for emancipation.

इद्र शरीरं कौन्तेय क्षेत्रमिथ्यभिधीयते II

This is the whole history of the Maha-bharata and of its great war conducted by a Karma-Yogi. His subtle body or Sukshma-Sarira is relieved of its burden in the shape of Asuras who are destroyed by the help of the Devas. After the necessary fighting, both the Asuras and the Devas return to Swarga or Avyakta, from the Vyakta body of the Yogi. If the Asuras will not be forced to come down from Swarga, the incarnations of the Devas will become unnecessary and no more battles need be fought at Kurukshetra. The Yogi has then completely done the Maha-bharata, all others have yet to perform the Maha-bharata, most of them having even to qualify for the performance itself.

Poor old Vyasa is not now to blame for his plain description of the facts examined above. He narrated a humble Yogi's work and the great gentleman of the present enlightened day, mistook it for his own. Vyasa surely is no qualified professor to lecture before the modern civilized gentleman and he has no important subject to attract their attention. Why then shower abuses on the poor old author while he stands far away from us with his Maha-bharata fully confessing, and loudly proclaiming the unfitness of his text to be handled by the modern advanced and worldly-wise gentlemen? Before closing the examination of this incarnation theory here, it may be necessary to reiterate the existence of a substratum as Avyakta after the existing cosmological conceptions are resolved into the Tatwoms. If the philosophical conclusion otherwise arrived at, ends after all in utter Nihilism, there will virtually be no basis left for the Maha-bharata or Karma-yoga to rest upon. This point
has been dealt with in detail in chapter II of this essay, and
the following quotation from Sri-Sankara giving a vivid
elucidation of the point in question, might go to strengthen
the fact.

बुध्वादिसकलं सुसी अबुलीय स्वकारणं।
अन्यणे बवभव बीजे तिष्ठयविकुष्ठाभानं।
तिष्ठवेय स्वकुर्पेण न तु शुद्धायते जगत्।
कार्यकारणस्वेन कार्यकारणस्वेन वतः।
कार्यकारणस्वेन यथा तिष्ठवद्वर्तया।
अव्यक्ताद्वावरं जगतो बदति श्रूतिः।
सुप्रस्वादिः तद्वदं तद्वन्यावकुत्तमिं।
इमस्मय्रयविद्य निर्ज्ञवं श्रूतियुक्तिमिः।
जगतो दृश्यनं श्रुन्यं इति प्राणुवतिदिः।
नासत्स्वतवात्तति: श्रूते सं ददतो।
उदेति नरस्वतां कि श्रुताऽनं कि सविव्याति।
प्रभवति न हि कुम्मोवविवामानो मृदुतेत।
प्रभवतु सिद्धतया वासववा वारिणो वा।
नहि हर्भवति न ताभ्यं सवर्ययं कापि तस्मात्।
गत उददयति योवदोव्यस्यन्त कस्म तस्य: सवावः।
अन्यया विपरीतः स्वात् कार्यकारणलक्षणम।
नियतं सवर्यखेषु सवलेैहेषु सर्वतं।
कथमसतस्वासज्जायिदेति श्रुत्यानिपिथ्यते तस्मात्।
असतस्वासज्जानं नोहातेति विकावेति श्रुंगार्धायं।
अन्यकशाज्ज्यं एते सर्वव्यवहयच्छन्न जामति।
कथं सिद्धति यश्यतं तस्य आनंतदिक्षत्योरणे।
सुपुस्री श्रुन्यमेवति केन नुसा तवेतिम।
हेतुनायिमति केन कथं शातं तवोच्यातम।
इति श्रुतं युवतोंव विदित्याति कम्मुतम।
नवानुवटे नहि वत् कथं वा नाति कथं।
सुपुस्तिस्थितश्रुन्यस्य वोद्धा कोस्वावधानः परः।
From reason downwards, everything in the universe remains in its distinct latent form in sleep, and nothing is destroyed. This state is called Avyakta, Avyakrita or unmanifested. Without understanding this, fools argue and quote Sruti, to establish Soonya, emptiness or blankness. Nothing can come out of nothing. A pot is produced only from clay. We have heard of nothing produced from a man's horn or from a flower grown in the sky. The effect must be of the nature of its cause. Otherwise there is no relation of cause and effect. In the Avyakta or unmanifested state in sleep, Pragyna is awake, and the idea of Soonya is a falsehood. Only a big fool believes in Soonya. Which wise man taught him this and how did he discover it? Who perceived this Soonya in sleep except the self, the Atma? And how does the fool deny his own existence? He that perceives the state in which reason and everything else disappear, is the changeless and ever existent Atma.

This is the philosophical and sound foundation upon which the whole of Hindu religion is built, and not upon any superstitious or vulgar beliefs as is often supposed to be. The further superstructure to the very end of its pinnacle is also constructed of equally sound and strong materials, which neither the modern critic nor the Pandit can shake with the force of their ridiculous ignorance. The Avyakta, Avyakrita or unmanifested state in which the net result of all the Karmas of each individual remains, is clearly depicted in this Parva, in the recognised Puranic style. The disagreement between the good and the bad effects is described
as the war between the Devas and the Asuras. Their manifested state is called the descent to the earth from heaven. The manifestation of the Asuras is mentioned as their downfall and that of the Devas is treated as incarnations, the former being demoniacl and the latter godly. These descriptions clearly affirm the existence of good and evil as distinct and separate from each other, even in their latent and unmanifested state.

तिलखेत स्वरूपेण न तु शून्यायते जगत।

The description in this Parva providing different and distinct places and status in heaven, after death, for all the characters enumerated in the Maha-bharata, is an exact and scientific Puranic-rendering of this philosophical formula. What else could these be according to the Pandit or the critic? Both of them are agreed in having their battlefield of Kurukshetra located in Delhi. The Pandit has his Swarga and Para-loka, to the north of the Himalayas, somewhere in the Tibetan deserts. The critic will doubtless disclaim that for him. He must return home to consider the question at a convenient leisure. The foreign Theosophist may probably be prepared to join the Pandit and help him with scientific reasons and illustrations to strengthen his opinion. The different places in heaven detailed in this Parva may be explained as representing various planes in the sun, moon and other planets, through which man's spirit undergoes Darwin's evolution, by the force of electricity and magnetism. The Lunar Dynasty itself proves the descent of man from the moon to the earth by the force of gravity at a peculiar geological period, nearly three thousand years B.C. The Indian Bharata-varsha is certainly a very holy and wonderful land, on account of its bordering on the
region of the Tibetan Mahatmas. Besides, Lord Krishna of the Maha-bharata preached the sacred Bhagavat-Gita, containing detail informations on the valuable subjects known as black magic and white magic which are the exclusive privileges of Esoteric Theosophy. Lord Krishna too belongs to this celebrated Lunar Dynasty and He displayed his knowledge of the Magic by his Viswarupa in Adhyaya XI of the Bhagavat-Gita. Some years hence, there will be another descent from the moon, as a number of men are practising Darwin's evolution there. They are our Pitris to whom we perform Sradhas here. Our deceased ancestors have of course got buried in the Atlantic ocean. The Pitris of the Esoterism are our lawful successors to this earth in due time, when another geological formation will submerge several of the existing countries on the surface of this earth. All these are assured to be scientific facts, although they may appear strange to an exoteric eye. But they could be distinctly perceived, by ascending to the proper esoteric planes with the help of strong narcotics or even in deliriums. This is more or less the current Theosophical version of the Maha-bharata, the highly venerated ancient Epic poem of the Hindus. The civilized Hindu of the modern day is highly delighted and surprised to find that so much of scientific facts has been discovered by the Theosophist from the midst of the Maha-bharata which has been, till yesterday, considered only as ordinary Indian History. God bless the Theosophist for raising India all on a sudden to the high level of a scientific country. The poor Pandit however cannot clearly comprehend most of these grand scientific elucidations. He has a strong brain which is not at all porous. None of these modern ideas and reasonings can penetrate through it. But he is somewhat bewildered and greatly displeased that foreigners should attempt to steal a march over him. He has enjoyed the monopoly of religious wisdom.
in the land all along and that he should be disturbed in this fashion surely evinces an unexpected march of Kali. The pure scientific critic does not relish any of these unnatural displays. He knows that the Maha-bharata is a real human history, the great war at Kurukshetra having taken place exactly 300 B.C. and that Thakshaka who is described as a serpent, that bit Parikshit some years hence, is a chief of the Nagas, a wild tribe that inhabited the forest close to Delhi. Arjuna and Krishna having once set fire to their forest for the purpose of securing the forest for plantation, Thakhaka waiting for a fit opportunity caught Parikshit and assasinated him to reak vengeance against Arjuna's cruelty. Such is the course adopted by the critic in his method of reviewing the text. In spite of the ignorant bluntness of the Pandit, the perverse ingenuity of the critic and the deep raving of the theosophist, it is evident that the main subject treated in the text is not in the least correctly understood by any of them. The different varieties of views here expressed, diametrically opposed to one another, in themselves betray the fact of their having been deplorably mistaken. What is the poor Hindu, the lawful owner of the ancient literature now to do, when his ancestral property is thus besieged on all sides, and varieties of deadly weapons are thrown all round for its destruction? The Pandit tries to reduce the arable land into a quagmire, the critic poisons the whole and tries to convert it into a burial ground, and the Theosophist attempts to colonize the same with gnomes and hobgoblins, rendering the locality itself unapproachable and frightful. Is the unfortunate Hindu to abandon his own property, as hopeless of recovery under these circumstances? No, he can yet hope, his wise ancestors have provided it with invulnerable fencing, and he may be assured that none of the modern attacks have yet reached even the surface of the land, much
less beneath it. Let him therefore carefully find out the gate provided and enter through the same. He is sure to find his old property as fresh and healthy as ever. An examination of the original text itself will furnish him with the necessary materials for his benefit and improvement.

उद्योगिन: करालम्बं करोति कमलाण्डा !
अनुयोगिनकरालम्बं करोति कमलाग्रजा ॥

We have by this time found in this last Parva of the Epic, that all the characters introduced in the text are provided with suitable and respectable places in heaven. All of them originally came down from heaven and have now returned thither after their death in the battle of Kurukshetra, excepting the five Pandavas, Panchali, Dhritarashtra, Kunti, Gandhari and a few females, as well as Krishna and the Yadavas who waited for some time longer, before their return. Thus we can clearly see that the story alludes to the heavenly beings and not to human ones. The general distinction for them in heaven is into Devas and Asuras both being sons of the same father Kasyapa but by two mothers, Diti and Aditi. We have already noticed in detail the significance of these terms and it would be tiresome to repeat the whole.

पश्चात्तीति कथय: ! भूतान्यः ॥
कर्त्यं मयं स्मर्तं येन कद्यपानात् कादर्य: !

"One who sees things is Kasyapa or pertaining to elements. Kasyom means spirituous stuff, the drinking of which gives the name Kasyapa."

These definitions refer to the dealings with Maya a little out of the way of pure Bramhan.

अदिनातिर्थ्यमीश्च तु वक्ष्याया दित्तिस्तथा !
"Aditi is inclined towards Dharma but Diti to brute force." The Devas, sons of Aditi, therefore lead to Dharma and Asuras the sons of Diti lead to wrong direction.

ततो नुवेक समुद्वेगा दीव्यतंत्रस्थ देवता: ।
प्राणाच्यां स विमार्यं ।
तत्रां तन्वान्तु दिव्यांश जिन्हे तेन देवता: ।
ततोस्य जगद्याल्प्यम असुरा जिन्हे हुता: ।
अशु: प्राण: स्नातो विमार्यमजनानस्तोसुरा: ॥

"From the face of Bramha were born the Devas with brightness. From his back side the Asuras came, Asu meaning Prana".

The Devas lead to Satwa and divine paths, whereas the Asuras lead to the ways of prana, life or worldly affairs. Thus, there is by creation, a natural animosity between the two classes. They must therefore quarrel and cannot subsist together. The Asuras have to be tamed down to live peacefully with the Devas. This has to be accomplished with the help of the Devas themselves. 'The taming of the Asuras' is really the story in the Maha-bharata. This is of course a very hard task and once accomplished is a glorious victory.

महत्वारविवन्त्वाच महाभारतमुच्यते ।
जयो नामेतिहासीयें श्रेणियों जयसीमाहो जयमिच्छता ॥

The Devas and Asuras thus represent the two guiding principles in the whole religious cosmology of man. They are the leaders of the Nivriti and Pravriti margas, the involutionists and the evolutionists respectively. To stop further evolutions or births accompanied by their usual miseries we must seek the help of the Devas, the involutionists, and work out the Maha-bharata or Karma-Yoga. The necessary processes are discovered by the divine vision of Vyasa and detailed.
This sacred Itihasa was created or prescribed by the all knowing Rishi named Krishna by his tapas and knowledge of all subjects. He perceived through his divine eyes this Itihasa, proclaiming, the fame of the Pandavas to the world, the play of Sri-Krishna and the emancipation of the divine lords of the Universe.

53. Sri-Krishna and Vyasa-Krishna. The above passage at the very close of the Great Epic Poem particularly reminds us of the clues furnished all along, and repeats the warning against any further possibilities of forming mistaken notions as to the real significance of Vyasa as the author of the Maha-bharata. His proper name is stated here as Krishna and he is described as gifted with all the Sidhis of a Yogi. He is not therefore virtually different from Sri-Krishna, the Lord of Yoga. He is separately treated as a character to represent the whole process detailed for the Karma-Yoga. Sri-Krishna thus denotes the basis of Karma-Yoga and Vyasa-Krishna alludes to the actual processes detailed for the same. The Puranic descriptions also often give out the facts explicitly to prevent mistaken views on the subject.
Vyasa here is said to have dealt with the redemption of all the divine characters in the Universe or Viswa.

This means that an exhaustive analysis of the Tatwoms or categories of religious sphere together with the processes of merging them in the Bramhan, is furnished by Vyasa. It is plainly stated here that the Maha-bharata was first seen by Vyasa through divine vision and then prescribed by him, nirmitom.

The whole process prescribed could therefore be visible only to a Vyasa-Krishna, the term Krishna particularly specifying, as we have already noticed, Papa-Karshana or destroying sins. The title Krishna is therefore the most appropriate one both to the Lord of Karma-yoga as well as to the process of Karma-yoga. Vyasa-Krishna and Sri-Krishna thus make up the whole of Karma-yoga, the Mahabharata, the illustrious rule of the Lunar Dynasty and the first half of the PERMANENT HISTORY OF BHARATA-VARSHA. The practical help and favour required from both of these Krishnas end here with the return of all the characters in the Mahabharata to Swarga or Avyakta. The second or the other half of the Permanent History of Bharata-Varsha is a more glorious one and the would-be incarnations must be of a higher and superior type.

From the permanent history in the Dwapara Yuga just closed, we must proceed to that in the Treta-yuga, but not come down to Kali or even lower down. The march of this permanent history is upwards from B. C. to B. B. C and
certainly not to A. D. This history is worked out and written from right to left, like the Persian book beginning from the last page onwards to the very title page. The progress is from right to left, from Dekshina to Vama or Uttara, from south to north, from Karma-yoga to Gnaana-yoga. To the enlightened historian of the modern day, this is surely an awkward, antiquated and unnatural method of procedure. It is beneath his recognised dignity and certainly not worth his while, to waste his precious time and worry himself unprofitably with such unscientific barbarisms. Let him now wisely bid good-bye and repent for his past unconscious mistake.

In the general interest of our sacred religion and in that of the great Epic in particular, we cannot help reiterating in the strongest terms, at the end of this volume, the definite conclusions we have logically and reasonably arrived at by a critical examination of the whole of the contents of the text. We have been distinctly told here that the contents of the Epic refer to the play of the divine Vasudeva, and that the exact nature of the work described alludes to the redemption of all the divine characters in the Viswa. We are also plainly informed that all this is prescribed by sage Krishna called Vyasa, having observed everything properly in his divine vision.

Now, the above are the very words in the holy text whose technical significance has not been correctly understood by the modern interpreters. God Krishna is the divine basis of the Karma-yoga, and sage Vyasa is its exact process
of performance. The divine characters of the Viswa whose history alone is told throughout, allude to the Vasanas acquired by the performance of various religious acts as well as their play in the mental sphere of religious devotion technically called Viswa. God Krishna is thus no human being born anywhere in India, however divine he may be made, for the purpose of establishing the current ignorant interpretation of a highly scientific subject. He exactly represents the limited divine basis attainable by the process of Karma-yoga called Sage Krishna as well as Vyasa. The sphere of action called Viswa denotes the psychological region in which the workings of the religious Tatwas are described, without the slightest reference to anything earthly. Almost every sacred text in the literature proclaims this divine history in various ways, in the usual technical method, but it is very unfortunate that the modern authorities have now forgotten the very style of treatment. The following couplet from the Soota-Samhita most succinctly explains the whole subject.

अपद्व पद्मापर्व पद्मापद्धपर्व भवेत् ।
पद्मपर्वविनाशः व: पद्माति स पद्माति ॥

"It is the Apada that has become the Pada, and the latter has to resolve into the former. He who perceives this relation between the Pada and Apada is alone said to perceive correctly."

This is purely technical and will not permit of any literal interpretation now prevailing. Pada denotes the mental conception of the subtle form of the formless Brmhan, utilized for yogic meditation; and Apada represents the formless Absolute itself. The creation or evolution of these
divine forms commencing with Sabda-Bramhan or Purana-Purusha, in strict conformity with the scientific principles of religious philosophy, as well as the destruction or involution of the same in due course, are exactly the histories and incidents narrated in every holy page of the religious literature. The geographical regions pertaining to these histories are surely mental, and not physical as totally misunderstood by the modern authorities. The requirements of a Purana or the rules prescribed for its composition are detailed as follows. Vida page 49, Volume I.

"Sarga, Pretisarga, Vamsa, Manwantara and Vamsanucharita are the five characteristic requirements of a Purana. The Supreme Bramhan is associated with a Sakti which is Nirguna or devoid of attributes, eternal, all-pervading, support of all and attainable only by Yoga. This Sakti is
said to contain three Saktis called Rajas, Tamas and Satva from which three Goddesses by name Saraswathy, Mahakali and Maha-Lekshmi originated and took separate forms. An introduction of this kind is first started by the great sages to explain creation. This introduction up to this stage is styled Sarga. The further description of the origin of Bramha, Vishnu, and Rudra, for the purpose of explaining creation, preservation and destruction, is called Preti-Sarga. The description of Manus from Swayambhuva downwards is called Vamsa or family. The intervals of time between the various Manus are Manwantaaras. The description of the workings of Manus' families is Vamsanucharita.

In the above passage which is fully technical, even a literal interpretation peremptorily excludes as worthless and irrelevant every earthy stuff now pointed out by the learned interpreter of the day. We are now completely convinced that the modern expounders of our sacred literature own not an inch of ground within the holy precincts of the religious region. It is therefore no criminal offence, no unwise policy, no ethical wrong, no irreligious blasphemy, no breach of etiquette, no loss of common sense, to ignore completely the prevailing elucidations of the erudite authorities on the subject as a whole. It is also vain to hope for useful informations at any time from any such quarters.

Before closing this last Parva it may be interesting to notice almost the very last words of the text alluding to the significance and composition of the Maha-bharata.
The following is a literal translation.

"Krishna-dwipayana did the whole of this sacred Bharata by three years. He connected with this Bharata, the would be emancipation."

Here, the year or Samvatsara is generally used to represent a fundamensal principle.

That on which everything rests is a Samvatsara. The three years probably refer to the three gunas of the Ayyakta, namely, Satwa, Reja and Tama. The Maha-bharata deals with these three gunas and ends in Ayyakta their original source. The final emancipation which has yet to come 'Anagata' is connected with this Bharata; that is, the Maha-bharata process reaches up to that stage. The final emancipaiton is available only in the guana-yoga or Ramayana of the Solar Dynasty. Our next chapter, the second half of the Permanent History of Bharata-varsha is here foreshadowed. Vyasa's proper name is given in full as Krishna-dwipayana or Krishna living in the island. This island and Dwaraka, Sri-Krishna's island, both allude to a purified heart. Thus, there is hardly any difficulty to catch the clues invariably furnished. The mistake lies in the ignorance of the subject, and the consequent inclination to establish some mistaken views ends in irrelevancies and confusions.
We must therefore confess without a murmur that the venerable authors of our religious literature have provided us with abounding clues to understand the whole subject correctly, from the very beginning to the end.

A reference to the following passage from the first Parva of the text clearly pointing out the true import of the subject as a whole, must, especially at this stage, convince every unbiased reader of this fact constantly repeated throughout this essay.

अत्यन्ते बद्ध परमेपुर: धुतेः ज्योति: सनातनम्।
वस्तु दिश्यानि कर्माणि कथयति उपाधिरेऽः।
असत्यसत्यसुधैः यस्मादिस्य प्रवृत्तेऽः।
सन्ततिभु पश्चात्तथा जन्मसृष्टिपञ्चमंव:।
अध्यायां धूतेः वष्ट्र पश्चभूतंवाणाहकम्।
अन्य्यायादि परे यथा स एव परिगमनेऽः।
यं ध्यायति सदा सुक्तः ध्यानयोगवल्लभिन्नता:।
प्रतिविम्बावधायं पश्चयन्त्याप्तिवर्षितम्॥

"The eternal Paramom (not nishkalam) Bramhan is the Eternal light whose divine work is described by the wise. The Viswa Universe with its birth, death and rebirth originates from this Avyakta, which is a combination of existence, non-existence and both together. Here the philosophy of the five subtle elements is given. It is this that yogis ever meditate upon, and it is the very entity that they perceive in their hearts, as if in a mirror."

The above passage deserves to be carefully noticed as it would entirely disprove the cogency of the current interpretations and criticisms of the great Epic. A slight knowledge of the technicalities so often explained in this essay will surely furnish a clear idea of the subject matter. It is
plainly stated here that the eternal Sabda-bramhan is the highest goal aimed at in the text and that it is its divine work that is described therein.

शाश्त्रं श्रोक परमं श्रुवं ज्योतिः सनातनम् ।
यहो दिन्यांि करणि कथयनि मनीषिः॥

The region of devotional work detailed is certainly mental and subtle called Viswom where the evolution and involution of the subtle elements constitute the work specified.

अवलसात्सदस्येव वस्मात्मिःश्वं प्रवते ।
सन्तितिं श्रवणिः जनमयूपयुपमेहस्।
अध्यायं शूक्त्वते द्वेक पवभूतगुणायांकम्॥

This Sabda-bramhan is a combination of Avyakta and Parom, and it is perceived like reflection of the Supreme Spirit in the heart engaged in yogic meditation.

अथ्यकाति परं च यच स एव परिवायते ।
वं ध्यानिः सदा मुक्ता ध्याययोजवल्लभेता:।
प्रतिविम्बवामविस्तरं पययन्याचार्यवस्थितम्॥

It may be clearly observed here that the above is exactly the technical idea expressed in verse 3 Adhyaya 8 of the Bhagavat-Gita.

अशरं ब्रह्म परमं स्वभावोद्वायवायमुच्यते ।
भूतभावविश्वको विसर्गे: कर्म संस्थित:॥

“Aksharom is the Paramom or Saguna-bramhan. Its Swa-bhava or character is called Adhyatmam. Visarga or relinquishment which leads to the perception of the subtle elements is here technically known as Karma.”

We obtain here a clear idea of the work expected from the religious instructions furnished in the great Epic as well
as the celebrated Bhagavat-Gita. The Karma or action described in both is specified as Visarga or relinquishment. We now know more or less what the Maha-bharata and the Bhagavat-Gita contain and contain not.

54. Conclusion. We have now gone through the whole of the contents of one of the greatest Epics owned by a great and ancient nation in the world. In doing so however, our main and only object was to bring to light the now forgotten Puranic method particularly adopted for the treatment of sacred subjects in the whole of our religious literature, and we are by this time completely assured that all the prevailing ideas of inconsistencies, irrelevancies, anachronisms, mythologies, allegories and human histories as attached to its sacred contents are but the mistaken results of unfortunate and injurious misinterpretations consequent on the entire ignorance of the technical method of treatment. It would indeed be a mere waste of time and energy now to continue quarrelling over even the existence of this Puranic method. Such an unwise persistency will only prove detrimental to the recognised dignity and usefulness of the modern advanced civilization, without in the least affecting the solidity or value of the sacred literature long bequeathed to us by our venerable forefathers. For, it has all this time remained as a valuable treasure to those who sincerely cared to utilize its contents, and it will surely continue to be such to every human being without distinctions of caste or nationality, provided only he is prepared to seek benefit out of it, keeping aside all unbecoming ideas of bias and narrow sectarianism. It is a fountain of true knowledge where every thirsty soul can drink deep and quench his thirst. Sincerity and earnestness are the only simple requirements to secure complete achievement in this holy direction. It is
a bare fact that nothing really useful can be expected without these requisites, even in the sphere of mundane transactions.
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Title— Maha-Bharata or Karna-Yoga.

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