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THE
MYSTERY OF THE MAHABHARATA

THE EXPLANATION
OF THE EPIC
PART II.

BY

N. V. THADANI

VOLUME V

BHARAT PUBLISHING HOUSE
KARACHI
1935

By the Same Author

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ABBREVIATIONS

BhG.	Bhagavad *Gita*.
MBh.	Mah*a*bh*a*rata.
MM.	The Mystery of the Mah*a*bh*a*rata.
MWD.	Sir Monier William's Sanskrit-English Dictionary.
R.I.P.	Sir S. Radhakrishnan's Indian Philosophy.
SBE.	Sacred Books of the East.
Up.	Upanishads.

SYMBOLS

As in the previous Volumes, the long vowels are printed in Italic type; so are Lingual or Cerebral letters, *t*, *th*, *d*, *dh*, *n*. Palatal *s* is as in sure; and *ri* is a vowel as in merrily. Visarga is *h*.

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A Summary.

Man is established in Yoga-Ved*a*nta or qualified Monism, while his opponents (the Kauravas) adhere to Buddhism or Vai*s*eshika-Ny*a*ya. Neither of them is prepared to yield, and so it is necessary to hold a debate to decide the issues between them. (The Advice of *Krishna*).

Man holds that God is the supreme creator of the universe. His opponents do not deny the existence of God. They hold that either he has a small share in the work of creation, or, if his share is more substantial, it is still less than that of Nature or Prak*r*iti, who is the chief creator of the universe. In other words, both of them believe in

God and Sacrifice, but in varying degrees. (Krishna's assistance to both parties).

Both sides believe in the necessity of performing actions as a Sacrifice, and that with a clear and intelligent Mind, fastened to Prana, the energy of Action. (Balarama's neutrality).

The Kauravas are Buddhists, believing in Vaiseshika-Nyaya, and they hold that we must perform good actions with our Mind under proper control, and that is one of the chief arguments on their side. (Kritavarman joins Duryodhana).

Man, on the other hand, believes in God as the supreme creator of the universe, and holds that the individual Soul may, in the purity of its essence, be identified with God himself. This is the idea of Vedanta in which he (Man) is established. (Krishna and Arjuna).

Buddhism and Jainism are parts of the same system of thought, *viz.*, Sankhya-Nyaya-Vaiseshika; and so Jainism must ally itself with Buddhism in this conflict. (The part of Salya).

Jainism has two schools,—Digambara and Svetambara. The former is based on the pure Sankhya, and the latter on Nyaya; the one has no place for God in its scheme, the other is agnostic, and holds that God is either a spectator of the work of Prakriti, or has a small share in it, and so it admits a small necessity of performing actions as a Sacrifice. As we can rise from Sankhya to Nyaya by means of Sacrifice, we may be said to overcome the former system in this way. (Salya and the Pandavas).

Thus we are in a position to measure the scope and character of the different arguments that can legitimately be marshalled on either side. Man can argue in the light of the character of Buddhi identified for practical purposes with the Soul, while his opponents, the Kauravas, wedded to Buddhism, can do so in the light of the character of the Mind and the Senses of Knowledge on which their system is based. (The forces of *Pandavas* and Kauravas).

153. THE ADVICE OF KRISHNA.

THE UDYOGA PARVA.—Man is established in Yoga-Ved*anta* or qualified Monism, based on the character of Buddhi identified for all practical purposes with the Soul, while his opponents adhere to Buddhism or Vaiseshika-N*yaya*, based on the character of the Mind and the Senses of Knowledge. The points of disagreement between them are so obvious, that it is not possible to reconcile them without effort. They have their points of agreement too, but the differences appear to be greater still, and so it seems that a general debate on the whole subject is necessary.

Before, however, a debate of this kind is held, it is necessary that we should know the exact position of the two parties. We should know the chief points of view of Man and his opponents; we should know the points of agreement and conflict between them; and we should know the range of thought of each. This will enable us to separate the issues and come to a reasoned and

balanced conclusion. This is given in the Udyoga Parva of the Epic.

Udyoga.—The word Udyoga (Ud for ut, Yoga) means "(ut for uta) woven with (Yoga) the Yoga system of thought." In this Parva or section of the Epic we have to see what is "woven with the Yoga system of thought." We see that Yoga is the centre of Vaishnavism (Vedanta-Yoga-Vaiseshika); and it is also the highest point of Saivism (Yoga-Vaiseshika-Nyaya); it is the basis of Visishtadvaita or qualified Monism in both these systems, and the latter in its turn is associated with Buddhism (Vaiseshika-Nyaya), with which Vaishnavism is in conflict. We have thus to disentangle the Yoga system of thought from its encumbrances, and see what is the highest point of its truth; and that is the idea of Udyoga Parva.

MAN AND HIS OPPONENTS.—Man is established in pure Vedanta, but is prepared to accept the position of Yoga, based on Buddhi, where Buddhi is for practical purposes identified with the Soul in the world of manifest life. His opponents are Buddhists, established in Vaiseshik-Nyaya, based on the character of the Mind and the Senses of Knowledge. Man holds that once before too he had attained to Yoga (as the highest limit of Saivism or Yoga-Vaiseshika-Nyaya), and the Kauravas (Buddhists, based on Vaiseshika-Nyaya) had divided the kingdom of thought with him. He claims again Yoga for his own, and so asks again for an equal share. Corresponding to this we are told that Krishna was of opinion that the Pandavas had satisfied all conditions and were entitled to their share of the kingdom (of thought).

THE REFUSAL OF THE KAURAVAS.—But it is obvious that the Yoga system in which Man is established now is not the same as it was before. Then it was the upper limit of *Saivism* (Yoga-Vaiseshika-Nyaya), which has a close association with Buddhism (Vaiseshika-Nyaya) and includes the latter system, and so the kingdom of thought could be divided between their adherents. His present Yoga is the centre of Vaishnavism (Vedanta-Yoga-Vaiseshika), and is practically identical with Vedanta as Buddhi is with the Soul. On the previous occasion Man had understood the idea of Buddhi as characterized by Knowledge; but now, as it is identified for all practical purposes with the Soul, and the latter has Prana, the energy of Action for its vehicle,—he understands Buddhi to be characterized by Action too. The Kauravas are Buddhists, believing in Prakriti as the chief creator of life, and hold that the end of life is Knowledge and not Action; and so there is little in common between them and Man (Pandavas). Indeed, as Man has accepted Vaishnavism (Vedanta-Yoga-Vaiseshika) for his creed, and the Kauravas are Buddhists (Vaiseshika-Nyaya), we might say that the Vaiseshika is common to both, and so the Pandavas are entitled to some share in their kingdom of thought. But, as we have seen, the Vaiseshika point of the Buddhists is that, though God and Nature are joint creators of life, the share of Nature is greater than God's; while the Vaiseshika point of Vaishnavism (Dualism) is the very opposite of this,—holding that the share of God in this joint creation is greater than that

of Prakriti. Hence the Kauravas cannot yield to the Pandavas on any point of vital importance.

KRISHNA'S PROPOSAL.—But is there really nothing in common between the rival parties? We have seen that both of them have a place for God. Even the Hinayana school of Buddhism, based on Nyaya, does not deny God and has a place, however small, for him. The Mahayana school, based on the character of the Mind, gives a more substantial share to God as a creator. Then we have seen that, however nominally, the Vaiseshika is common to both Vaishnavism and Buddhism, for God is held to be a joint creator with Prakriti in both. Finally, both of them believe that necessary actions should be performed as a Sacrifice. Thus we might say that there are more fundamental points of agreement than difference between them, and the differences are of degree and not of kind, and so there is a possibility of a compromise and adjustment between them. Corresponding to this we are told that Krishna proposed that a capable ambassador might be sent to Hastinapura to persuade the Kauravas to restore their share of the kingdom to the Pandavas.

THE OPINION OF THE PRINCES.—We see how difficult, if not impossible, it is to reconcile the two points of view, and it is not easy for the Kauravas (Buddhists) to give up their position unless Man can marshal adequate reasons in his support. This is the opinion of the Princes who had assembled at Upaplavya, that an appeal to

justice would be effective only if supported by a large army (of arguments, ready to be marshalled in a "battle" or debate).

DRUPADA'S PRIEST.—It is necessary now to explore what common ground there is between the combatants in order to secure peaceful terms. We have seen that the chief point common to both is that acts of Sacrifice should be performed; and corresponding to this we are told that Drupada, who personifies the basic idea of Sacrifice,—of the Senses of Knowledge and Action and their objects—sent his own Priest as an ambassador to the court of the Kauravas to secure peace.

154. KRISHNA'S ASSISTANCE TO BOTH PARTIES.

KRISHNA ASSISTS BOTH PARTIES.—In ordinary circumstances it would be strange that a person should assist both parties in a great and terrible war. But in a great debate, the object of which is Truth, God can help both. Krishna is the sole supreme creator of the universe, and he has created the Kauravas and Pandavas both,—all those who believe in Prakriti or in him, for he is the creator of Prakriti too. There is none to him hateful or dear; he is the same to both, and howsoever men approach him, they come to him in the end. Besides, both parties believe in him, though in varying degrees; and so Krishna is prepared to assist both and says that his relations are the same with them.

KRISHNA, ARJUNA AND DURYODHANA. Arjuna holds that God is the sole supreme creator of the universe, and so he claims that he should have this idea of God to support his cause. God is thus conceived as the universal actor, acting through each individual Soul when the latter is filled with the spirit of Sacrifice, and corresponding to this Krishna promises to be the charioteer or guide of the life of Arjuna (Soul) in the field. Then Duryodhana holds that there is a place for God in the creation of life, but Prakriti is the chief creator and actor in the world, and he desires that he should have this idea in support of his cause. As he believes in God, though to a limited extent, he claims that Krishna (God) should help him; but, as he believes in Prakriti even more, he should have God's Prakriti (or wealth of life), more than God himself, to help him. And corresponding to this we are told that Krishna gave his army of Gopas to Duryodhana to fight on his side; and this refers to all arguments that can be marshalled in the light of Jainism or Sankhya-Nyaya.

The Army of Gopas.—Krishna gave his army of Gopas to Duryodhana, saying that each of them was capable of slaying him. If this be literally true, Duryodhana should have no cause to fear, for then a single Gopa would be enough to slay Krishna, the chief director of the Battle of Kurukshetra, and the whole thing would come to an end. But the point is different.

A Gopa.—The word Gopa (Ga, u, pa) means "(pa) the objects of the Senses associated with (u) the Senses of Knowledge and (ga) the Senses of

Knowledge alone." As the objects of the Senses (of Knowledge and Action) refer to Sankhya-Nyaya or the two schools of Jainism, Gopa, the masculine of Gopi, personifies this system of thought, which holds that either God has no place or at best a small one in the creation of the universe. Thus, a Gopa is one who is an atheist or an agnostic; and so he may be said to "slay" God. In other words, when we deny God, we "slay" him; and this is the idea of the "death" of Krishna or God at the conclusion of the Epic.

Krishna is not to Fight.—Krishna offers himself as Arjuna's charioteer, saying that he himself would not take any part in the fight, and Arjuna agrees. This explains the idea of God in relation to the Soul (Arjuna) in pure Vedanta, in which the two are identified, and God acts through the Soul or the Soul through God in a spirit of perfect Sacrifice. And, as Man has been established in Vedanta, Krishna says that he himself would not take a separate part in the fight (argument), but only act as the charioteer (guide) of Arjuna or the Soul. In other words, if the Soul is conceived as acting in a spirit of perfect Sacrifice, we have a perfect idea of God, and this is argument (fight) enough to prove the existence of God as the sole supreme creator of the universe; and Krishna desires that Arjuna should adhere to this position, and the latter agrees.

In the course of the battle, however, we see that Krishna does take part in the fight when he sees that Arjuna grows weak or faint. This does not mean that Krishna broke his word. It explains the course of action in the world when the Soul has not attained to pure Vedanta or falls away from it. God is *always* an actor and creator; and when the Soul attains to Vedanta, it too becomes a perfect actor, acting always

in a spirit of Sacrifice. But Vedanta requires Action as an unending Sacrifice, and a person may not always be equal to this. When the Soul acts in the light of Vedanta, God acts through him as a charioteer; but when, on some occasion, the Soul is unable to act in this spirit, God does not cease to be an actor; he continues to act as before, only his actions now appear to be separate from those of the Soul. God always acts in Sacrifice, but not so the individual Soul. The universe is governed by Sacrifice, and when both God and the Soul are actuated by Sacrifice, God is only a "charioteer" of the Soul; but when the Soul is not actuated by Sacrifice, God continues to act in the same spirit of Sacrifice, but now alone.

155. Balarama's Neutrality.

Balarama's Neutrality.—We have seen that both sides admit that necessary actions should be performed as a Sacrifice, and the Vaiseshika, based on the character of the Mind, is, however nominally, common to both Buddhism and Vaishnavism. Now Prana or Breath is the energy of all Action, and it is fastened to the Mind, as we are told. Hence we might say that the idea of the Mind in association with Prana or Breath is common to both, and no side can obtain any special advantage by securing its support. This is personified by Balarama, and so he remains neutral in this fight (argument).

156. Kritavarman joins Duryodhana.

Kritavarman joins Duryodhana.—The Kauravas are Buddhists, believing in Vaiseshika-Nyaya, based on the character of the Mind and the

Senses of Knowledge. They also agree that acts of Sacrifice, characterized by goodness and self-control, should be performed. In other words, one of the chief ideas that they accept is that necessary actions should be performed as a Sacrifice, that is, with the control of the Mind, and that these actions should be good. This is personified by Kritavarman, who joins the forces of Duryodhana.

Kritavarman.—Kritavarman (Krita, var, man) means "(man for manas) the Mind associated with (var for vara, derived from *vri*, 'to restrain') restraint and (krita, 'actions performed,' 'good') good actions performed." Kritavarman means, therefore, "good actions performed with restraint and a clear Mind;" and this idea is on the side of the Kauravas. As it is impossible to combat the correctness of this point of view, Kritavarman is one of the few combatants on the side of the Kauravas who survive.

KRITAVARMAN GIVES AN AKSHAUHINI.—We are told that Kritavarman gave an army mustering an Akshauhi*ni* to Duryodhana; and this explains that the "battle" or debate is to be carried on by means of Pratyaksha Pram*ana* or evidence which the Senses regard as satisfactory.

An Akshauhini.—The word Akshauhi*ni* is a compound of Ahsha-v*a*hin*i* (MWD. p. 4), and Aksha-v*a*hin*i* (Aksha, vahin,*i*) means "(*i*) the Mind (v*a*hin) carrying (aksha) the organs of the Senses." Thus it is by means of Akshauhi*ni*s or "evidence which the Mind and the Senses can carry" that this "battle" or debate is to be conducted.

The Composition of an Akshauhini.—The composition of an Akshauhini is given in the first or Adi Parva of the Mahabharata (I, ii, 19-22), and we see that it consists of horsemen, footmen, elephants and chariots; and all these terms refer to ideas of Philosophy. The Horse is a symbol of the Senses, specially those of Action, in sacred literature; a foot-soldier refers to the Senses of Action, associated with their objects, that is, the Sankhya system; an Elephant to the Senses of Knowledge or Nyaya; and a Car or Chariot is our body. It is by means of these arrays of arguments, based on the different systems of thought (Akshauhinis),—all of which refer to Pratyaksha Pramana or evidence which the Senses can regard as satisfactory—that the "battle" or debate is carried on.

A Foot-soldier.—The word for a Foot-soldier in the text is Patti (Pa, t, ti), meaning "(ti for iti) that is to say (t) the Senses of Action associated with (pa) their objects." A foot-soldier refers, therefore, to arguments relating to the Senses of Action and their objects.

Elephant.—The word for an Elephant in the text is Gaja (Ga, ja) meaning "(ja) manifest (ga) Senses of Knowledge;" and refers, therefore, to arguments based on the Senses of Knowledge.

157. Krishna and Arjuna.

Krishna and Arjuna.—We have seen how the individual Soul is identified with God in pure Vedanta; and, as Man is now established in this system, Krishna approves of Arjuna's measuring himself with God. Both of them are actors in perfect Sacrifice, and so both can "slay" the Kauravas or "assign them to Prakriti," in which the

latter believe. But, if the Soul has God for its guide or charioteer, it can all the more easily achieve this end.

158. THE PART OF SALYA.

THE PART OF SALYA.—This "war" or a great battle of systems of thought is between Yoga or Yoga-Vedanta (qualified Monism) on the one hand, and Buddhism on the other. But Buddhism and Jainism are parts of the same system of thought (Sankhya-Nyaya-Vaiseshika) based on the idea of Prakriti as the chief creator of life; and so it is necessary for us to understand what place does Jainism occupy in this conflict. We have seen that Salya is one of those who personify this system (MM. IV, 73); and though he is the brother of Madri, and the maternal uncle of Nakula and Sahadeva, he can "fight" only on the side of Duryodhana (Buddhism). And so we are told that he joined the forces of that prince.

159. SALYA AND THE PANDAVAS.

YUDHISHTHIRA AGREES.—Man can have no objection to this alliance between Buddhism and Jainism, for they are parts of the same system of thought, and so Yudhishthira accepts the alliance between Duryodhana and Salya with a good grace.

SALYA AS A CHARIOTEER OF KARNA.—Jainism consists of two schools, Digambara and Svetambara, and both of them are personified by Salya. But the Digambara school is based on the pure Sankhya, and holds that Prakriti, corresponding to the creative energy of Food, is the creator of

life. Now we rise to the next higher system, *viz.*, the *Svetambara* school, by means of the idea of Sacrifice. As *Salya* personifies both these schools, it means that he can enable us to rise from the one to the other. Again, Karna is Food, expressive of the creative energy of Prakriti in the pure Sankhya; and so we might say that *Salya* can help in the overthrow of Karna (Food or the Sankhya). This can be done by means of Sacrifice, and the true Sacrifice of Food consists in its being eaten by Prana, the vehicle of the Soul. In other words, *Salya* must lead Karna or Food (become his charioteer) to Prana or Breath, the vehicle of the Soul (Arjuna), and so help in his overthrow. And this is what Yudhishthira asks *Salya* to do, and the latter readily agrees, for *Salya* believes in this elementary idea of the Sacrifice of Food, and thinks it reasonable that Food should be meant for the Eater of Food.

160. The Forces of the Pandavas and Kauravas.

The Forces of the Pandavas and Kauravas.—We have seen that the "war" between the Kauravas and Pandavas is between two great systems of thought. The Kauravas hold that Prakriti, and the Pandavas that God, is the chief creator of life. In other words, it is a "battle" between Vaishnavism on the one hand, and Buddhism and Jainism on the other. These systems correspond to Vedanta-Yoga-Vaiseshika, and Sankhya-Nyaya-Vaiseshika; and though they meet nominally on the common ground of the

Vaiseshika, there is little connection between them. Now we have seen that Man (*Pandavas*) is established in Ved*anta*, based on the character of the Soul; but, as the Soul is unmanifest and we have to examine the problem in the light of the manifest world, he is prepared to accept Yoga, based on the character of Buddhi, where Buddhi is, for practical purposes, identified with the Soul. In other words, he has taken his stand on Visish-*ta*dvaita or qualified Monism as against the Buddhists. The Kauravas are Buddhists, holding to Vaiseshika-N*y*aya, based on the character of the Mind and the Senses of Knowledge; but, as Jainism is closely allied to Buddhism, they can make such use of this system as they legitimately can. In other words, they cannot say that there is no place for God in the scheme of life; but they can argue in the light of the creative character of Prak*r*iti regarded as the chief source of life in both Buddhism and Jainism.

SEVEN AND ELEVEN AKSHAUHINIS.—Thus the main conflict is between Yoga on the one hand, and Vaiseshika and N*y*aya combined on the other; or between Buddhi identified for practical purposes with the Soul on the one hand, and the Mind and the Senses of Knowledge on the other. Now we have seen that there are five Senses of Knowledge; above them, as the sixth, is the Mind; and above the Mind, as the seventh, is Buddhi. And so the forces of the P*anda*vas must be represented by the number seven, while those of the Kauravas

by six and five combined. Corresponding to this we are told that the *Pand*avas had brought together seven, and the Kauravas eleven, Akshauhi*nis* on the battlefield. The idea of an Akshauhi*ni*, as referring to Pratyaksha Pram*ana*, has already been explained.

THE PRINCES AND THEIR AKSHAUHINIS.—If the idea of an Akshauhi*ni* corresponds to Pratyaksha Pram*ana* or evidence such as the Senses regard as satisfactory, it should be borne out by the names and character of the "princes" or leaders of these Akshauhi*nis*. It would be of interest to examine these names in some detail.

The Akshauhinis of the Pandavas.—On th side of the P*and*avas the seven Akshauhi*nis* were headed by (1) Yudhish*th*ira, (2) Yuyudh*a*na, (3) Dhrish*t*aketu, (4) Jayatsena, (5) P*and*ya, (6) Drupada and (7) Vir*a*ta. Of these Yudhish*th*ira is Buddhi or the Reason of Man, in the light of which the debate is to be carried on. Yuyudh*a*na is a name of Indra, who personifies Buddhi identified for practical purposes with the Soul. Dhrish*t*aketu expresses the Sacrifice of the Mind and the Senses of Knowledge. Jayatsena refers to the Mind associated with the objects of the Senses. Drupada personifies the Sacrifice of the Senses and their objects; and Vir*a*ta, who was wedded to Buddhism, has now been converted to Yoga or qualified Monism by Man (P*and*avas). These are the arguments on the side of Man:—(1) Buddhi or the power of Reason in Man; (2) the idea of Buddhi as identified for practical purposes with the Soul; (3) Buddhi as it is associated with the objects of the Senses; (4) the Mind as it is

associated with the Senses of Action; (5) the Sacrifice of the Mind and the Senses of Knowledge; (6) the Sacrifice of the Senses of Knowledge and Action and their objects; and (7) the possibility of converting a Buddhist and a Jaina to Yoga-Vedanta.

Yuyudhana.—Yuyudhana is a name of Indra (MWD. p. 855), and Indra personifies Buddhi identified for practical purposes with the Soul; that is Yoga-Vedanta or qualified Monism (MM. IV, 85). It is also the name of Satyaki, who refers to Buddhi.

Dhrishtaketu.—Dhrishtaketu (Dhri, sh, ta, ketu) means "(ketu) Buddhi associated with (ta) the Senses of Knowledge, (sh) Mind and (dhri) control or Sacrifice."

Jayatsena.—Jayatsena is composed of Jayat and sena; and Jayat is derived from "ji" (MWD. p. 413). Jayatsena (or J, i, sena) means, therefore, "(sena) the body of (i) the Mind associated with (j) the Senses of Action."

Pandya.—Pandya (Pa, and for anda, ya) means "(ya) Buddhi as (anda) the creative energy of (pa) the objects of the Senses."

Drupada and Virata.—The idea of Drupada and Virata has already been explained. We have shown how Virata has been converted to Yoga-Vedanta through his association with Man.

The Pandava Array.—We see that in this argument Man (1) appeals to the innate character of Buddhi in him (Yudhishthira); (2) explains how Buddhi may for practical purposes be identified with the Soul (Yuyudhana); (3) shows how Buddhi creates the different objects of life (Pandya); (4) then explains how we rise to the idea of Buddhi by means of the Sacrifice of the

Mind and the Senses (Dhrishtaketu); and explains (5) that prior to this idea of Sacrifice is the Sacrifice of the Senses and their objects (Drupada); (6) that the Mind is associated not only with the Senses of Knowledge, but with those of Action too (Jayatsena); and (7) finally that it is possible to convert Buddhists and Jainas to qualified Monism or Yoga-Vedanta (Virata).

The Akshauhinis of the Kauravas.—On the side of the Kauravas eleven Akshauhinis were assembled by (1) Bhagadatta, (2) Bhurisravas, (3) Salya, (4) Kritavarman, (5) Jayadratha, (6) Sudakshina, (7) Nila, (8) two kings of Avanti, (9) the Kekaya princes, and (10 and 11) a miscellaneous sort.

Of these Bhagadatta refers to the character of the Mind; Bhurisravas to the Senses of Knowledge and Action; Salya personifies Jainism; Kritavarman is good actions performed by means of self-control and a clear Mind; Jayadratha personifies Buddhism and Jainism; Sudakshina refers to the Sacrifice of the Senses; Nila to the association of the Mind with the Senses of Knowledge and Action; the two kings of Avanti to Desire, characteristic of the Mind; and the Kekaya princes to Prakriti as the chief creative energy of life. To these we might add one or two more points in support of Buddhism. These are the arrays of arguments or Akshauhinis on the side of the Kauravas, by means of which the "battle" is to be carried on.

Bhagadatta.—Bhagadatta (Bhaga, datta) means "(datta) given by (Bhaga,'Moon, a name of Rudra') the Mind." He refers, therefore, to the character of the Mind, the highest point of Buddhism, on which the Mahayana school is based.

Bhurisravas.—Bhurisravas (Bhuri, *s*, ra, vas) means "(vas) dwelling in (ra) the Senses of Action and (*s*) of Knowledge (bhuri) frequently."

Salya, Kritavarman, Jayadratha.—The idea of these princes has already been explained.

Sudakshina.—Sudakshina (Su, d, aksh, ina) means "(ina for ina) the master of (aksh for aksha) the Senses associated with (d) Sacrifice (su) made manifiest." He personifies, therefore, the Sacrifice of the Senses.

Nila.—Nila (N, *i*, la) means "(la) the ten Senses and their objects associated with (*i*) the Mind and (n) the Senses of Knowledge." He refers to the association of the Mind with the ten Senses of Knowledge and Action and their objects.

Avanti.—Avanti (avan, ti) means "(ti for iti) that is to say (avan for avana) Desire." He personifies Desire, characteristic of the Mind.

Kekaya.—Kekaya (K, eka, ya) means "(ya) he who believes that (eka) the one thing is (k) Prakriti." He personifies, therefore, the pure Sankhya point of view in connection with Prakriti; and the idea of Kaikeyi or Kekayi, the feminine of Kekaya, has already been explained.

The Array of the Kauravas.—We see from this that the Kauravas or Buddhists, believing in Vaiseshika-Nyaya or the Mind and the Senses of Knowledge, and free to make use of the idea of Prakriti as it is in the pure Sankhya,—can have the following array of arguments. They can explain (1) the character of the Mind (Bhagadatta); (2) the association of the Senses of Knowledge and Action (Bhurisravas); (3) the character of Jainism (Salya); (4) the relation of Jainism to Buddhism (Jayadratha); (5) the importance of good actions performed with self-control and a clear Mind (Kritavarman); (6) the Sacrifice of the Senses (Sudakshina); (7) the connection of the Mind with the Senses and their objects (Nila); (8) the nature

of Desire, characteristic of the Mind (kings of Avanti); (9) the character of Prakriti as the chief creator of life (Kekaya princes); and (10-11) any other arguments of a miscellaneous sort bearing on the subject. We notice that, as the chief arguments of the *Pandavas* are based on Buddhi or Yoga, those of the Kauravas are based on the character of the Mind and the Senses to which the two schools of Buddhism correspond.

CHAPTER XXXIV

THE MISSION OF SAṄJAYA

OR

THE CONNECTING LINK BETWEEN CONFLICTING SYSTEMS OF THOUGHT

161. The Embassies. 162. The Mission of Sanjaya. 163. Kṛishṇa's Intervention. 164. Kṛishṇa's Offer. 165. The Offer of Yudhishṭhira: Five Villages.

A Summary.

We have examined the range and different points of view of the conflicting systems of thought advocated by Man and his opponents, and it is now necessary to see the points of contact or the connecting links between them. (The Embassies).

Man believes in Vaishnavism (Vedanta-Yoga-Vaiseshika), while his opponents in Buddhism (Vaiseshika-Nyaya). The Vaiseshika, based on the character of the Mind, is apparently a common ground between them. (The Mission of Sanjaya).

At the same time we must know the points of contrast between the conflicting systems of thought, and that will enable us to understand them aright. (Kṛishṇa's Intervention).

The whole difference between them arises out of their different ideas of God. (Krishna's Offer).

Man would be quite satisfied if his opponents accept his idea of God as the chief creator of life. (Yudhishthira's Offer : Five villages).

161. The Embassies.

The Embassies.—Having understood the range and different points of view of the conflicting systems of thought, it is necessary to know the points of contact between them. That is the idea of ambassadors in the language of "war." They bring together the combatants, explain their different point of view, and try to bring about peace. That is the idea of the embassies that pass between the Kauravas and Pandavas.

Three Points of Contact.—We have explained that there are three points of contact between Man and his opponents. The first is the idea of Sacrifice, accepted by both; and corresponding to this Drupada, who personifies Sacrifice, sends his own Priest as an ambassador to the court of the Kauravas. The second is the character of the Mind, the basis of the Vaiseshika, which is apparently a common ground between Vaishnavism (Vedanta-Yoga-Vaiseshika), the faith of Man, and Buddhism (Vaiseshika-Nyaya), the creed of his opponents; and corresponding to this Sanjaya, who personifies the Mind in Buddhism, comes as an ambassador of the Kauravas to the Pandava court. The third is the idea of God, accepted by both in varying degrees, and corresponding to this

Krishna himself goes to the Kauravas to secure peace.

162. THE MISSION OF SANJAYA.

THE MISSION OF SANJAYA.—Sanjaya personifies the character of the Mind in Buddhism (Vaiseshika-Nyaya), that is, its Mahayana school; and so he goes to the court of the Pandavas to explain the point of view of the Kauravas. He tries to convince them of the truth of his own point of view, and tells them how difficult it was to conquer the Kauravas, supported as they were by great systems of thought.

Sanjaya.—The more correct form of his word is Samjaya, which is derived from Samji (MWD. p. 1133), and Samji (Sam, j, i) means "(i) the Mind and (j) the Senses of Action (sam) united together." He personifies, therefore, the union of the Mind with the Senses of Action, giving us a correct idea of the Mind as associated with both the Senses of Knowledge and Action. He represents the same idea of the Mind as Asvatthaman, and so like Asvatthaman he is one of the survivors of the battle of Kurukshetra on the side of the Kauravas.

Sanjaya says that the Kauravas were protected by Drona, Bhishma, Salya, Kripa, and Karna,—all of whom personify different systems of thought; and, as these systems are difficult to combat, so are the Kauravas assisted by them.

YUDHISHTHIRA IS READY FOR PEACE.—Man is prepared for peace if he is left in undisturbed possession of the Yoga system of thought as he now understands it,—that is, as Yoga-Vedanta,

where Buddhi, the basis of Yoga, is for practical purposes identified with the Soul, the basis of Vedanta. Corresponding to this Yudhishthira (Buddhi) expresses his readiness for peace on condition that he is given Indraprastha for his kingdom (of thought); and we have explained that Indraprastha, the city of Indra, refers to this system of thought.

THE REQUEST OF SANJAYA.—But it is impossible for the Kauravas to accede to this. They had been prepared to give Indraprastha, the city of Indra, Buddhi, or the Yoga system of thought so long as Man had accepted Saivism, having Buddhi for its highest point of thought—for Saivism has something in common with Buddhism, their own creed, and Buddhi is characterized by Knowledge, and not Action, in both. But to accept the idea of Buddhi in Vaishnavism, where it is identified for practical purposes with the Soul and associated with Action, would be to abandon Buddhism altogether. Sanjaya realizes the difficulty of the Kauravas and so pleads that Yudhishthira should make peace with them even if he is not given his rightful share. The Pandavas might give up their point of view of Yoga as it is in Vaishnavism (Vedanta-Yoga-Vaiseshika), and accept it as the highest point of Saivism (Yoga-Vaiseshika-Nyaya), even as they had done before the Gambling Match, and the Kauravas might then agree to give them their share. But in the present state of the Pandavas (Man) it is impossible for them to go down to

Saivism, and so there is no chance for the two parties to agree.

163. KRISHNA'S INTERVENTION.

KRISHNA'S INTERVENTION.— Man believes in Yoga, Yoga-Vedanta or Visishtadvaita in Vaishnavism, holding that Buddhi is for practical purposes identified with the Soul, which has Prana or Breath for its vehicle and Consciousness for its chief characteristic; and so we must for ever engage in *all* actions as a Sacrifice. His opponents are prepared to admit that necessary actions should be performed as a Sacrifice for the time being, but maintain that they must be abandoned in the end, for the goal of life is Knowledge or renunciation of Action, which alone can secure our salvation. There is, as we see, a clear conflict between their points of view, and it is necessary to discuss the whole question in detail to see if they can be reconciled.

Corresponding to this we are told that Krishna, the god of Vaishnavism and the supreme Actor in the universe, intervened in the discussion between Sanjaya and Yudhishthira and explained the points of view of their two schools of thought,— "one holding that it is by work that we attain salvation, and the other that salvation is achieved by Knowledge alone and by abstaining from work." As Vedanta believes in endless Action performed as a Sacrifice, Krishna says that "in his opinion the view that anything other than work is good, is the utterance of a fool, for the whole universe is held together by work." He

holds, therefore, that the *Pandavas* (Man) are correct in their belief in Yoga-Ved*anta* and cannot change and so they must have their share in the kingdom (of thought).

164. Krishna's Offer.

Krishna's Offer.—The whole question may also be examined in the light of belief in God in the opposing systems of thought. Man believes that God is the sole supreme creator of the universe, while his opponents maintain that he is either a spectator of the work of Prak*r*iti or has but a small share in it; and even if it is more substantial, it is still less than that of Prak*r*iti. Both sides believe in God, though in varying degrees, and so we might say that belief in God is common to both. Corresponding to this K*rishn*a proposes that, since both of them believe in God, he (God) should go up to the Kauravas to secure a common ground of agreement and make peace. But as the P*andav*as have a truer perception of God, he would accept an agreement only if it does not compromise anything vital in their point of view. And so we are told that K*rishn*a desired "to go himself to the Kauravas to bring about peace without injury to the sons of P*andu*."

165. The Offer of Yudhishthira: Five Villages.

The Offer of Yudhishthira:—Five Villages.—Man, in conclusion, defines his position and asks if his opponents (Kauravas) are prepared to accept his claim. This is the offer of

Yudhishthira, and this the idea of the five villages that he demands from the Kauravas.

THE POSITION OF THE PANDAVAS.—The position of Man is (a) that Prakriti arises from Purusha or God; or, if it is a separate entity, it is but a spectator of his work, and so Action belongs more to God than Prakriti; (b) that God is characterized by Sacrifice or creative, selfless, and beneficent Action; (c) that it is Sacrifice that leads to the idea of God; and (d) that the idea of God is Prakriti associated with Sacrifice. If the Kauravas can accede to this, he (Pandavas) would be perfectly satisfied, and then he would be prepared to accept anything else they propose. Corresponding to this Yudhishthira demands four towns or villages by name, "with any other for a fifth,—and then they (Pandavas) would be content to live in peace."

Avisthala.—The first village or town demanded by Yudhishthira is Avisthala. That is the name given in the Sanskrit text and not Krisasthala as given in the translation. The Bengal Edition has Kusasthala, but Avisthala (A, v, i, stha, la) would appear to be more correct, meaning "(la) the ten Senses of Knowledge and Action (stha) stand in (i) the Mind associated with (v) Prakriti and (a) God." In other words, Action is associated not only with Prakriti but also with God.

Vrikasthala.—Vrikasthala (Vri, ka, stha, la) means "(la) the ten Senses (stha) stand in (ka) Buddhi or God characterized by (vri) restraint or Sacrifice." In other words, when we associate the idea of Sacrifice with the functions of the Senses, we get the idea of God.

Makandi.—Makandi (M, *a*, kam, d, *i*) means "(m) the Senses of Knowledge (*a*) leading to (kam for ka) God and (d) Sacrifice of (*i*) the Mind." Thus the functions of the Senses and the Mind lead to the idea of God when they are associated with Sacrifice.

Varanavata.—Varanavata (Vara, *n*, *a*, va, ta) means "(ta) the Senses of Action associated with (va) Prakriti (*a*) leading to (*n*) God, when referring to (vara) restraint or Sacrifice." In other words, when we associate the idea of Sacrifice with Prakriti or the Senses of Action, we get the idea of God.

If the Kauravas are prepared to concede these four points (four villages), the Pandavas would agree to anything else (for a fifth). It is obvious that the Kauravas cannot accept this proposal, for then they must give up entirely their Buddhist point of view.

CHAPTER XXXV

THE DISCOURSE OF SANAT-SUJATA OR THE CONVERSION OF DHRITARASHTRA

166. The Advice of Vidura. 167. The Discourse of Sanat-Sujata. 168. The Counsel of Peace. 169. The Determination of Duryodhana.

A SUMMARY.

IF we examine the problem of Life correctly in the light of the character of the Mind, we shall see that God has a larger share in the work of creation than Nature or Prakriti. (The Advice of Vidura).

But if we examine it in the light of the true character of the Soul, we perceive still more clearly that it is God who creates. (The Discourse of Sanat-Sujata).

As the Mahayana school of Buddhism holds that God and Nature have an almost equal share in the creation of life,—the portion of Nature being slightly greater than that of God—it is by no means difficult for this school to be converted to the position that the share of God is slightly greater than that of Nature. This is the point of view of the Vaiseshika, as the lower limit of Vaishnavism (Vedanta-Yoga-Vaiseshika), and it would satisfy Man, and there would be peace. (The Counsel of Peace).

But by accepting this position Buddhism would give up the whole of its case. It is based primarily on the idea that it is Prakriti and not Purusha who is the chief creator of life; and now if it agrees to the very opposite point of view, it must surrender itself. Hence, if Buddhism is to retain its individuality as a true religion, it must adhere to its own position. (The Determination of Duryodhana).

166. The Advice of Vidura.

The Advice of Vidura.—We have explained that the Mind, the basis of the Vaiseshika, is a meeting place of all principal systems of Philosophy and Religion. We hold in its light that all life is created out of the union of Purusha and Prakriti, and that they have an equal or almost equal share (MM. II, 111; 140-141); and we see that all higher forms of life are created out of the union of the male and the female to which Purusha and Prakriti correspond. But if we examine the problem more carefully, we see that the share of the male (Purusha) is a little more than that of the female (Prakriti); for in the electric current, to which the energy of the Mind corresponds, we have the positive and negative, corresponding to the male and the female, and the positive (male) must have a higher potential to enable the current to flow (MM. IV, 143, n.). If this be really so, a reasonable man, who is prepared to agree that Purusha and Prakriti have an almost equal share in creation, should not find it difficult to hold that the share of Purusha is somewhat

greater than that of Nature or Prakriti. This is the view of Vidura who personifies the Mind in all systems of thought, and he advises Dhritarashtra accordingly. The king is a Buddhist, and the Mahayana school, based on the Vaiseshika or the character of the Mind, can easily accept this new point of view. Then, if it is conceded that the share of God is somewhat greater than that of Nature in their joint creation of life,—as this is the Vaiseshika or Dualistic point of view of Vaishnavism (Vedanta-Yoga-Vaiseshika), Man would be satisfied, and there would be peace. And so Vidura holds that the sons of the king should make peace with the sons of Pandu, give them their due share or at least some "villages," when both of them could live in peace.

Knowledge and Action.—Vidura, in the course of his advice to Dhritarashtra, lays equal emphasis on both Knowledge and Action, for that is the point of view of the Vaiseshika, based on the character of the Mind, which he personifies (MM. II, 142, 147).

167. THE DISCOURSE OF SANAT-SUJATA.

THE DISCOURSE OF SANAT-SUJATA.—But Dhritarashtra is not satisfied. Vidura has explained the question in the light of the Mind; but the Mind is a meeting place of all principal systems of thought, and each claims its own idea as true. It is, therefore, necessary to examine the question in the light of a higher energy than the Mind. That, however, is impossible for Vidura, for he personifies the character of the Mind and cannot now assume

a different role. And so on his advice Dhritarashtra thinks of Sanat-Sujata, "a sincere devotee of God," who comes to resolve the doubts of the king. He is a true believer in God, and speaks to him about God and Soul, Knowledge and Action, and the old king is satisfied and converted to the higher point of view.

Sanat-Sujata.—Sanat-Sujata (Sa, nat for nata, sujata) means "(sujata) a sincere person (nata) saluting (sa) God." Sanat-Sujata is thus a sincere person who salutes or worships God, and has understood his character.

His Discourse.—Sanat-Sujata believes that the knowledge of Self or the Soul is immortality; that he who has controlled himself, and that is the essence of Sacrifice—cannot be destroyed; that we should act, but without desire. Prakriti, according to him, exists as a separate entity, and God creates by uniting himself with it. Hence Purusha and Prakriti must not be identified, and God is said to create by means of constant transformation of himself. He holds that the universe is distinct from God, though it comes into existence through him.

We notice that Sanat-Sujata represents the Yoga point of view, according to which Prakriti exists as a separate entity from God, but it is the latter who creates. Buddhi is the highest creative energy in this system, and Buddhi is here conceived in its own character and not identified for practical purposes with the Soul. Hence this Yoga is the highest point of Saivism, and, as Buddhism is included in this system, it is easy to pass from the one to the other, and so the king is satisfied. Further, as this variety of Yoga upholds Action but regards Knowledge as the final goal (MM. II,

136), Sanat-Sujata explains the idea of Sacrifice but holds that "a learned man succeeds and saves himself by means of Knowledge."

Sanat-Sujata then explains the nature of the individual as well as the supreme Soul as he understands it. No one, he says, has seen the Soul, and yet it is in it that God abides. No one has seen God, yet he is the foundation of everything, and he is the manifest form of the universe. In the heart of each being abides the individual as well as the supreme Soul, and that is the best evidence of the existence of both. The Soul is characterized by Knowledge, says he, and this Knowledge is acquired by self-control, the basis of Sacrifice,—the essence of the knowledge of God.

Having explained the character of Yoga as the highest point of Saivism, Sanat-Sujata makes a transition to its counterpart in Vaishnavism, that is Yoga-Vedanta or qualified Monism, and explains how God is the creator, cause, and creation of the universe,—the father, mother as well as the son united together in one.

Thus we see that Sanat-Sujata, a sincere devotee of God, explains the idea of God and Nature as he understands it in the light of Yoga in its own character as well as identified with Vedanta. This satisfies the king better than the opinion of Vidura, and he is converted to the higher point of view.

168. THE COUNSEL OF PEACE.

THE ADVICE OF SANJAYA.—Sanjaya personifies the association of the Mind with the Senses of (Knowledge and) Action, that is Buddhism and Jainism. But after his visit to the Pandavas he has grasped a truer idea of God, and on his return

explains the whole position to the Kauravas (Buddhists) and advises peace. He explains to them how Man has taken his stand on the character of Buddhi identified for practical purposes with the Soul, and can prove his position by means of Pratyaksha Pramana or evidence which the Senses can regard as satisfactory; and corresponding to this the Pandavas had mustered seven Akshauhinis or divisions. He informs them that the whole idea is based on the character of Sacrifice of the Mind which leads to Vedanta, or the conception of God as the sole supreme creator of the universe, and the individual Soul, acting in endless Sacrifice, as identified with him. Corresponding to this Dhrishtadyumna had been appointed commander-in-chief of the Pandava hosts, and they had Krishna (God) as the charioteer of Arjuna (Soul). The Kauravas (Buddhists) also believed in God in their own way; but if they did not accept the point of view of the Pandavas (Man), the latter could easily prove that, in spite of their lip worship of God, they had no real faith in him, that they regarded Nature or Prakriti as the chief creator of life, and so could without difficulty be "assigned to Prakriti" or destroyed.

The Message of Yudhishthira.—This is in effect the message of Yudhishthira to the Kauravas, carried by Sanjaya. The latter has been converted to it himself, and so advises peace.

Dhrishtadyumna.—Dhrishtadyumna is appointed commander-in-chief of the Pandava hosts, and we have explained that he personifies the Sacrifice of the Mind and the Senses of Knowledge, and it is

this that leads to the idea of God in Vaishnavism or Vedanta.

Seven Akshauhinis.—The number seven refers to Buddhi, and Akshauhinis to Pratyaksha Pramana or evidence satisfactory to the Senses.

Krishna Assists the Pandavas.—As Man has understood the correct idea of God, the latter (Krishna) assists him in everything.

Arjuna is equal to Krishna.—When the individual Soul (Arjuna) understands the essential idea of God in Vedanta (Krishna), it can be identified with him. Sacrifice is of the essence of the idea of God, and when the Soul acts in endless Sacrifice, it becomes an image of God.

Pandavas as the Instruments of Krishna.—It is said that Krishna desired to make the Pandavas as his instruments in order to destroy the Kauravas. As the Kauravas believe in Prakriti as the chief creator of life, they must be "assigned to Prakriti" or destroyed; and this can be done by a person who has a true conception of God. That is Man or the Pandavas established in Vedanta. When Man attains to this truth, he becomes an instrument of God himself, for he acts in a spirit of endless Sacrifice like God.

169. DURYODHANA'S DETERMINATION.

DURYODHANA'S DETERMINATION.—Dhritarashtra is now convinced of the real truth and so advises Duryodhana to accept it and desist from "war" or an open debate. But it is impossible for Buddhism to accept the Vedanta idea of God without abolishing itself; and so Duryodhana, who personifies this system and is unable to change, is determined to resist the claim of the Pandavas. He relies on the creative energy of Prakriti in the

Sankhya (Karna), and so refuses to listen to advice. He thinks that he would rather go down to the pure Sankhya (Karna and Duhsasana) and fight this new claim of Man (Pandavas) than call himself a Buddhist and meekly submit. The blind old king is unable to dissuade him and can only wish that his obdurate son could be convinced of the real truth of God even as he himself has been.

Karna encourages Duryodhana.—Karna personifies Food or the creative energy of Prakriti in the pure Sankhya. Buddhism too is fundamentally based on this creative character of Prakriti; and so Duryodhana, who personifies Buddhism, feels encouraged to think that, if Food creates and supports life,—and this no one can deny—it would be impossible to dislodge him. Further, he believes that, if once the new claim of Man is admitted, *viz.*, that God is the chief creator of the universe, Man would not hesitate to pursue his point to the end, and the only conclusion would be that of pure Vedanta, the very opposite of the Sankhya. This Duryodhana is not prepared to grant, and so he says that "the Pandavas would be bent on revenge if admitted to their share of the kingdom."

Karna Retires to his House.—If the claim of Vedanta, *viz.*, that God is the sole creator of the universe and Prakriti itself is created by him, is admitted, the question of the separate and independent creative power of Prakriti does not even arise. When every one is prepared to accept Vedanta, Karna, who personifies Food, *semen virile*, or the creative power of physical Nature or Prakriti, must retire. This must happen if even Nyaya, which holds that God exists but as a spectator of Prakriti's work, is ready to accept Vedanta

without so much as arguing the case. And so we are told that when Bhishma, who personifies Nyaya, rebuked Karna (Food or Prakriti), the latter "feeling hurt, left the court and retired to his own house."

Duryodhana's Resolve.—Duryodhana is determined to stick to Prakriti as the chief creator of life, and declares that he would rather go down to the pure Sankhya or the Digambara school of Jainism than accept the point of view of Vedanta, pure or qualified. And so he says that he would fight the Pandavas with the assistance of Karna and Duhsasana alone if forsaken by the rest. Karna is Food or the creative energy of Prakriti, and Duhsasana expresses the pure Sankhya point of view that all life is an evil, and so must be shunned.

CHAPTER XXXVI

THE MISSION OF KṚISHṆA

OR

BUDDHISM AND THE IDEA OF GOD

170. Kṛishṇa at Hastinapura. 171. Kṛishṇa's Reception. 172. The Resolve of Duryodhana. 173. Kṛishṇa among the Kauravas. 174. Kṛishṇa in the Assembly Hall. 175. The Advice of Kṛishṇa. 176. The King's Helplessness. 177. Duryodhana's Resolve. 178. Kṛishṇa's Rebuke. 179. Gandhari's Advice. 180. The Capture of Kṛishṇa. 181. The Divine Form of Kṛishṇa. 182. Kṛishṇa's Return: the Message of Kunti.

A Summary.

We have seen that the idea of God, though different in each, is common to both Buddhism and Vaishnavism; and we get the first idea of God when we come to Nyaya. (Kṛishṇa at Hastinapura).

Those who are converted from Buddhism to Vaishnavism hail God as the supreme creator of the universe. (Kṛishṇa's Reception).

But those who believe in Buddhism are unable to accept this point of view. They maintain that their system alone contains the truest idea of God. (The Resolve of Duryodhana).

Those who are prepared to be converted from Buddhism to Vaishnavism welcome the idea of God; but those who still adhere to Buddhism and Jainism can believe in God only in a limited way. (Kṛishṇa among the Kauravas).

But no one can doubt that Buddhism, specially its Mahayana school, admits that God exists as well as creates. (Krishna in the Assembly Hall).

But if we believe in God, the only logical conclusion is that he is the chief creator of the universe. To say that he exists and creates, and then to hold that Prakriti is the chief creator of life, is illogical and a contradiction in terms. (The Advice of Krishna).

Yet it is impossible to argue with those who will not be convinced. (The King's Helplessness).

The Buddhists, however, believe that theirs is the only correct idea of God. (Duryodhana's Resolve).

But the Buddhist view is illogical; for, if they believe in Sacrifice, as they do, the only conclusion is that it is God who creates. (Krishna's Rebuke).

This would be admitted even by those who understand the idea of Prakriti aright. Only those who refuse to understand cannot be convinced. (Gandhari's Advice).

The Buddhists maintain that they can prove that their system alone comprehends the true idea of God. (The Capture of Krishna).

But this is a foolish thought, and they would not say so if they knew the idea of God aright. (The Divine Form of Krishna).

But those who refuse to understand cannot be convinced. Those, however, who are receptive of

new ideas can know, and then they realize that God is the supreme creator of the universe. Even so must Man act in a spirit of Sacrifice for ever in the world. (Krishna's Return: the Message of Kunti).

170. Krishna at Hastinapura.

Krishna at Hastinapura.—We have now to understand the idea of God. We have seen that the pure Sankhya has no place for him in its scheme, and it is only when we rise to Nyaya through Sacrifice that we get the first idea of God as a spectator or a small actor in the universe. Thus the most elementary idea of God begins with the Nyaya system, and we can then rise from this to higher forms of thought. Buddhism is based on Vaiseshika-Nyaya, and so God has a certain place in its scheme. Nyaya is the foundation of its Hinayana school, and Hastinapura is the city of Nyaya; and corresponding to this we are told that Krishna proceeded to Hastinapura, the capital of the Kauravas, with the object of bringing about peace.

The Complaint of Yudhishthira.—Yudhishthira complains that the Kauravas have refused to give him the five villages or towns demanded by him, and we have seen how the Kauravas cannot do so without giving up their own system of thought.

The Discourse of Krishna.—Krishna consoles Yudhishthira and explains to him the connection between God and Man in relation to actions

performed by each individual being. The question is obviously a difficult one, and Yudhishthira should not conclude that the Kauravas (Buddhists) have hastily rejected his proposal. They will need to be convinced before they can give up their own point of view. He explains to Yudhishthira that "human affairs are accomplished both by divine providence and exertion on the part of Man," and it is this that the people cannot easily understand. Then, as Buddhism has a place for God in its scheme of thought, Krishna, the supreme creator of the universe, goes to their capital, Hastinapura, the city of Nyaya, where the idea of God takes its first shape through Sacrifice, to convince them of the real truth.

171. KRISHNA'S RECEPTION.

KRISHNA'S RECEPTION.—We have seen that it is not difficult for a Buddhist to be converted to true faith in God, and Dhritarashtra has been convinced of the truth of Vaishnavism or Vedanta. And so when he hears of Krishna's approach, he is glad and welcomes him. He desires that every one,—man, woman and child,–the young and old, should understand the true idea of God, and so commands that all of them should turn out to behold Krishna and welcome him. Further, he desires that Vedanta should take the place of Sankhya, and so gives order that Krishna, the supreme Purusha of Vedanta, should be lodged in the house of Duhsasana who personifies the pure Sankhya view of life as an evil and full of sorrow and death.

172. The Resolve of Duryodhana.

The Resolve of Duryodhana.—But it is not possible for those who adhere to Buddhism to accept the Vedanta idea of God, and so we are told that "Duryodhana tried to persuade his father to withhold this welcome from Krishna." The Buddhists agree that God exists and creates, but they cannot give him the sole supreme place. They believe that they alone have grasped the true idea of God, and are prepared to argue the case, hoping that they would be able to convince others as well. Corresponding to this Duryodhana says that Krishna (God) is indeed worthy of worship, but in the existing circumstances he should not be welcomed; for if they welcome the Vedanta idea of God (Krishna), they must abolish themselves. And so he holds that there can only be "war" and not "peace" between them and the Pandavas. He believes that he as a Buddhist has grasped the true idea of God, and so he proposes to make Krishna a "captive" in their camp. If this can be done, "the whole world would fall under his sway" as a matter of course.

173. Krishna Among the Kauravas.

Krishna is Welcomed.—As Buddhism (Vaiseshika-Nyaya) has a place for God, Dhritarashtra, Bhishma, Drona and others, who believe in God to any extent, welcome Krishna on his arrival in their midst.

Krishna and Vidura.—The Vaiseshika, based on the character of the Mind, is a meeting place

of all principal systems of thought, and it is this that connects, however nominally, Vaishnavism (Vedanta-Yoga-Vaiseshika) with Buddhism (Vaiseshika-Nyaya). The best idea of God in Buddhism is to be found in its Mahayana school, based on the Vaiseshika; and, as Vidura personifies this system in all its aspects, Krishna goes and stays with him while in the Kuru camp.

KRISHNA AND KUNTI.—Kunti personifies Prakriti or our planet Earth, on the creative character of which Buddhism and Jainism (Sankhya-Nyaya-Vaiseshika) are based. Its range of application extends, therefore, to the Vaiseshika, personified by Vidura. Vedanta holds that Prakriti belongs to God, and so we are told that Krishna (God) met Kunti in the house of Vidura.

KRISHNA AND DURYODHANA.—Buddhism has a definite place for God in its scheme, and so we are told that Krishna (God) went to the house of Duryodhana to meet him. But Buddhism, as personified by Duryodhana, has definitely allied itself with Jainism, and so Duryodhana is surrounded by his brothers and Sakuni (Jainism) and Karna (Food or Prakriti) at the time.

KRISHNA DECLINES DURYODHANA'S OFFER OF FOOD.—Although Buddhism has a certain place for God, it holds that Prakriti is the chief creator of life. Vaishnavism cannot accept this Buddhist conception of Prakriti, and we have seen that Prakriti and Food are identified in sacred literature (MM.II, 216, n. 2). Corresponding to this we are told that Duryodhana (Buddhism) offered his own

food (idea of Prakriti) to Krishna (God of Vaishnavism), but the latter was unable to accept it.

KRISHNA ACCEPTS FOOD FROM VIDURA.—The Vaiseshika is the lower limit of Vaishnavism (Vedanta-Yoga-Vaiseshika), and so we might say that the true Vaiseshika idea of Prakriti is acceptable to its God. As Vidura personifies the Vaiseshika in all its aspects, Krishna (God) is glad to take food (Prakriti) offered by Vidura (Vaiseshika system) to him.

174. KRISHNA IN THE ASSEMBLY HALL.

KRISHNA IN THE ASSEMBLY HALL.—The Assembly Hall of the Kauravas is a picture of their own system of thought; and as God has a certain place in it, Krishna (God) is invited to enter and occupy it. Krishna is the God of Vaishnavism (Vedanta-Yoga-Vaiseshika), whose range of thought extends from the Soul to Buddhi and the Mind; and so we must have a clear idea of all these three. Krishna is the supreme Soul himself, and Buddhi and the Mind remain. The former is personified by Satyaki and the latter by Vidura; and so we are told that he entered the Assembly Hall accompanied by these two. As Buddhism accepts the idea of God, he is welcomed by all and they rise to receive him. But as the Vaishnava idea of God is not a part of Buddhism, he takes a seat specially prepared for him.

Satyaki and Vidura.—We have explained that Vidura personifies the Mind in all its aspects. The word Satyaki is derived from Satyaka (MWD. p.1200) and Satyaka (Satya, ka) means "(ka) the

body of (satya) Buddhi." Satyaki personifies, therefore, Buddhi; and the combination of Krishna, Satyaki and Vidura gives us the whole range of Vaishnavism, *viz.*, Soul, Buddhi and Mind. (Cf. Yuyudhana, p. 397).

175. THE ADVICE OF KRISHNA.

THE ADVICE OF KRISHNA.—God desires that Truth should prevail. All forms of life are created by him, and his too are all systems of thought; and he wishes that they should all live in peace with one another. But they must understand the Truth, and that is that God is the supreme creator of the universe. If the Buddhists (Kauravas) understand this, there can easily be peace between them and Man. This is the advice of Krishna. God can establish peace if the Kauravas accept the Truth, and so he says to Dhritarashtra, "Peace depends on you, O King, as well as on myself. Control your sons, and I shall put the Pandavas right. Let the sons of Pritha (Kunti) live to serve you and fight for you, and let there be peace among you all." As Dhritarashtra has been converted, the Pandavas (Man) can easily serve him and fight (argue) for him; only he should control his sons who still adhere to Buddhism.

176. THE KING'S HELPLESSNESS.

THE KING'S HELPLESSNESS.—But Buddhism cannot accept the Vaishnava idea of God without losing its separate character, and so Duryodhana, who continues to be a Buddhist, cannot agree to Krishna's point of view, and the king, unable to

convert him, is helpless. He is anxious that his son should understand the Truth, and so requests Krishna to instruct him himself. But Duryodhana cannot easily be converted and, in spite of the attempts of all, is unable to change.

177. Duryodhana's Resolve.

Duryodhana's Resolve.—Duryodhana cannot change without abandoning Buddhism. He holds that God exists and creates, but Nature has a larger share in the work. He feels that nothing has so far been proved against his belief, though a number of statements have been made that it is God who is supreme. He is prepared to argue his case. He is unable to see any defect in his position, and cannot accept mere statements, however authoritative they be. He wants definite proof that he is mistaken. He holds that in the previous debate, when Man (Pandavas) was defeated, the conclusion, admitted by Man himself, was that all actions should be renounced, and from that it followed that God was not the sole supreme creator of the universe. What had happened now that he should accept the very opposite view ? He maintains that he will not allow himself to be dislodged from his old position without further proof. He will not submit out of fear ; and so long as he can, he will not yield to the least little extent to the new claim put forward by Man.

Duryodhana's Address to Krishna.—As Duryodhana is prepared to discuss the whole

matter, he says to Krishna, "It is well that you should speak to me in this way;" but, as he is unable to see any flaw in his case, he asks, "Why do you find fault with me ? I have not committed the slightest fault." He holds that the previous debate with Man (Gambling Match) was perfectly fair ; and though Yudhishthira had lost everything, he yet gave him another chance. And so he says, "the Pandavas lost their all in a game of dice (debate) in which they engaged of their own free will ; and I ordered that their wealth be returned to them at the time. Is it our fault that, defeated again a second time, they were exiled to the forest ?" He believes that if, following the authority of the Scriptures,—and we have seen how they deal with all systems of thought—he holds to Buddhism to the last and is vanquished in an open debate, that would be the best thing for him. He cannot submit without "fighting" out of mere fear that he might be defeated or "slain" (assigned to a Prakritic system of thought). And so he says, "I will not submit out of fear. If, following the duties laid down by my religion, I fall down dead on the field, it will lead me to heaven." Finally, he feels that he cannot give way to Man *on any point* without conviction in an open debate; and so he says, " This kingdom (of thought) cannot now be regained by the sons of Pandu. So long as I hold it, I shall not leave for them even a piece of land which can be pierced by the point of a needle."

178. Krishna's Rebuke.

Krishna's Rebuke.—Duryodhana is unable to see any defect in his position, or any flaw in the previous discussion (Gambling Match) with Man. Indeed, his whole argument is that the conclusion of that debate, *viz.*, that all action should be renounced,—holds the field, and nothing had happened after that to alter his view. But the defect in obvious. That discussion was not a free one; it was hedged round by the condition that no reference was to be made to God; and then, though the Buddhists believe in Sacrifice, the very idea of Sacrifice was demolished in the debate. How can Duryodhana accept its conclusion and yet continue a Buddhist ? Corresponding to this Krish*n*a rebukes Duryodhana and reminds him that the game of dice (debate) was wholly unfair and the responsibility for the result (conclusion) rested with him and not with the P*and*avas (Man). Nor could he forget that Draupad*i* (Sacrifice) was insulted in the Assembly Hall. Duryodhana is unable to make any answer to this, and so he leaves the Hall. After this Krish*n*a presses his conclusion home, and argues that if the position of Duryodhana cannot be maintained, it follows that it is necessary to perform actions in a spirit of Sacrifice; and so he tells Dhritara*sh*tra to control Duryodhana, advising that "the time had come for him to act."

179. Gandhari's Advice.

Gandhari's Advice.—Buddhism holds that Prak*r*iti is the chief creator of life ; and now if

Dhritarashtra, the chief Buddhist, consents "to act," what will be the position of Prakriti itself in this system ? Can we still continue to hold that it is Prakriti who acts ? What has Prakriti in this system to say in the matter ? Corresponding to this we are told that Dhritarashtra sent for his queen Gandhari (the Prakriti of Nyaya) to expostulate with her son.

The reply to this question is that Vedanta does not take away the creative power of Prakriti. It holds that Prakriti is created by God, who gives to it his own creative power; and then the two together create all forms of life (MM. II, 359). And so even if we agree that God is the sole supreme creator of the universe, Prakriti will continue to retain its creative power. Gandhari believes, therefore, that no harm will be done to Prakriti by accepting the Vedanta idea of God ; and so we are told that she sent for Duryodhana and advised him to share his kingdom (of thought) with the Pandavas. But Duryodhana still feels that he cannot agree to this without abolishing Buddhism itself, and so we are told that he treated her words with contempt and went away to his own place.

180. THE CAPTURE OF KRISHNA.

THE CAPTURE OF KRISHNA.—Duryodhana and others who believe in Prakriti as the chief creator of life, and assign only a small place to Purusha or God, are prepared to demonstrate that their system of thought alone contains the correct idea of God; and corresponding to this we are told that

Duryodhana, Karna, Sakuni, and Duhsasana resolved to "capture" Krishna, while he was in their midst.

A Deity of quick Action.—Krishna is described as "the deity of quick action" in the text, and again as "the performer of action without exertion." The explanation is obvious, for according to Vedanta both God and the individual Soul act without end in a spirit of Sacrifice.

Satyaki informs Krishna.—Satyaki, who personifies Buddhi, the basis of Yoga in Vaishnavism (Vedanta-Yoga-Vaiseshika), comes to know of Duryodhana's design, and informs every one concerned. This means that if we exercise our Buddhi or Reason, we can understand the point of view of those who believe in Prakriti as the chief creator of life and assign but a small place to Purusha or God.

The Cure for Duryodhana.—But if a person, believing in Prakriti as the chief creator of life, makes an honest attempt to understand the truth, he will soon be cured of his error and know that it is God who creates. Corresponding to this Krishna, when he comes to know of the design of Duryodhana, says, "If in their wrath they capture me by their might, let them do so, and I shall cure them of all their might."

181. The Divine Form of Krishna.

The Divine Form of Krishna.—If those who believe in Prakriti make an attempt to understand the idea of God, they can easily do so, for God is nothing but Prakriti and Sacrifice. Then those who blindly follow other faiths (Dhritarashtra) are blessed with a new vision and see him in all his

glory and truth. Those who understand him (Dhritarashtra, Drona, Bhishma, Vidura and Sanjaya) are filled with joy and do not fear; but those who do not believe (Duryodhana and others) tremble at his sight. Corresponding to this we are told that, knowing that Duryodhana and his companions desired to capture him, Krishna showed them his divine form, and "from it issued forth the gods and all the creatures of the world." Dhritarashtra, Bhishma, Drona, Vidura and Sanjaya were filled with joy, while Duryodhana and his companions trembled at the sight.

The Lightning Form of Krishna.—Duryodhana personifies Buddhism, based on Vaiseshika-Nyaya, and the Mahayana school, based on the Vaiseshika or the character of the Mind, is the highest point of its system of thought. Hence Duryodhana can understand the idea of God in this Mind-form. We have seen that the energy of the Mind is electric (MM. I, 48), and so Krishna shows him his Lightning form. Duryodhana sees that electric energy has a positive and a negative aspect, and the positive or Purushic must have a higher potential to enable the current to flow; and so he trembles to think that, even in the light of the character of the Mind on which his Mahayana school is based, he cannot maintain that Prakriti is the chief creator of life. As Krishna is the sole supreme creator of the universe, all the gods and creatures of the world are said to issue forth from him.

Krishna, Satyaki, and Kritavarman.—We are told that, after showing his divine form, Krishna took Satyaki and Kritavarman by the hand and went out of the Assembly Hall. Satyaki personifies Buddhi, and Kritavarman good actions performed with a Mind properly controlled. Krishna

is the God of Vaishnavism, and its range extends from the Soul to Buddhi and the Mind. Krishna, the supreme Soul, entered the Hall accompanied by Satyaki (Buddhi) and Vidura (Mind), and leaves it in the same manner, only Kritavarman takes the place of Vidura, and we have seen that Kritavarman refers to the Mind.

Dhritarashtra's Complaint.—Dhritarashtra complains that he has no influence over his son, and the explanation is obvious. He has been converted to faith in God, but Duryodhana still adheres to Buddhism, and so he can have no influence over him. Further, he says that "he has no evil intentions against the sons of Pandu," and the point of this is also clear. He now believes in God, and that is also the faith of the Pandavas. He has tried to bring about peace between them and his sons, but failed.

182. Krishna's Return: the Message of Kunti.

Krishna's Return.—We have now examined the idea of God in relation to Buddhism, and seen how far it is possible for a Buddhist to understand it. Some Buddhists can be converted, but not all. Corresponding to this we are told that Krishna, having failed in his mission of peace, took leave of the Kauravas (Buddhists) and returned to the Pandavas (Man).

The Message of Kunti.—The Kauravas are Buddhists and hold that, though necessary actions may be performed as a Sacrifice for the time being, the goal of life is Knowledge or the renunciation of all Action. The Pandavas (Man) are established in Vedanta and believe that we must *always* act in a spirit of Sacrifice, and that the goal of life

is unceasing Action performed in this way, and it is this that gives us real Knowledge too. These two points of view must be properly understood, and we must never forget that Ved*a*nta implies endless Action as a Sacrifice. We have also seen how even G*a*ndh*a*ri, the Prakriti of Ny*a*ya, has realized the truth of this system, and now we find that Kunt*i* too, the Prakriti of the Sankhya, has been converted. And so she sends a message to her sons (P*a*nd*a*vas or Man) through Krish*n*a (God), always to remember that a person is born to "perform hard deeds," that it is the duty of the strong (a Kshatriya) to protect the weak (subjects), and that this is the Sacrifice of a Prince. Above all our Buddhi or Reason, commonly believed to be characterized by Knowledge, must realize that Action performed for ever as a Sacrifice is essential to life dedicated to Ved*a*nta; and so the message of Kunt*i* is specially addressed to Yudhish*th*ira who personifies Buddhi in Man. When this happens, Vaishnavism or Ved*a*nta is safe.

CHAPTER XXXVII

KRISHNA AND KARNA

OR

FOOD AND THE IDEA OF GOD

183. Krishna and Karna.

A Summary.

We have examined the idea of God in Buddhism or Vaiseshika and Nyaya; and of the systems of thought that regard Prakriti as the chief creator of life, the Sankhya remains. It is necessary to understand the idea of God in connection with this system too. (Krishna and Karna).

183. Krishna and Karna.

Krishna and Karna.—We have examined the the idea of God in Buddhism or Vaiseshika and Nyaya; and of the systems of thought which believe in Prakriti as the chief creator of life, the Sankhya alone remains. It is necessary to understand the idea of God in relation to this system too. We have pointed out that the Sankhya does not absolutely deny the existence of God; but, what is tantamount to almost the same thing, it holds that no purpose can be served by believing that he exists, for all life is created by

Nature or Prakriti (MM. I, 97, n. 3). In this connection we have explained that the creative energy of Prakriti in the Sankhya corresponds to *semen virile* or the vital energy in man, which is formed out of Food; and, as Food is personified by Karna, we have to understand the idea of God in relation to him; and so we are told that Krishna went to see Karna and had a discussion with him.

FOOD AND SACRIFICE.—We have seen that when Corn grows and multiplies, and again when it is transformed into Food and eaten by a creature, we get the idea of Sacrifice in relation to Food or the Prakriti of the pure Sankhya. Further, we have seen that the idea of God is born out of Sacrifice. Hence when we associate Sacrifice with Food, we transform Prakriti (Food) into God.

KRISHNA'S ADVICE TO KARNA.—If we understand aright the character of Plant-life and the function of Food, Food becomes associated with God, and gives the energy of Action, conceived as a Sacrifice, to Man established in Vedanta. Indeed, we have seen that the Vegetable and Animal Kingdoms are both children of the same mother Earth (Kunti), and they perform the same functions on the physical plane. But the Vegetable Kingdom exists for the Animal Kingdom as the latter's food, and it is then that it functions in a spirit of Sacrifice. Corresponding to this we are told that Krishna (God) asked Karna (Food) to remember that he was the son of Kunti (Earth)

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and the brother of the *Pand*avas (Man), and so advised him desist from making war on them.

KRISHNA'S PROPOSAL.—K*rishn*a makes a proposal to Kar*n*a that if he (Kar*n*a) joined the *Pand*avas (Man), Draupad*i* would belong to him equally with them. Draupad*i* is a symbol of Sacrifice, and this means that if Food (Kar*n*a) would consent to serve the cause of Man (*Pand*avas), it would be associated with Sacrifice (Draupad*i*). In other words, the use of Food for the benefit of Man is its true Sacrifice.

THE REFUSAL OF KARNA.—But Food or the Vegetable Kingdom is generally believed to be distinct from the Animal Kingdom or Man, and so long as their kinship is not fully recognized, they must play different parts. Hence Kar*n*a cannot accept the proposal of K*rishn*a. We have seen that there are two stages in the Sacrifice of Food, (1) when corn grows and multiplies, and (2) when it is eaten by a creature. Kar*n*a has grasped the first, corresponding to which he conquered the world and Duryodhana performed a Sacrifice with the Golden Plough. The second still remains. Kar*n*a can agree to the suggestion of K*rishn*a only if he has understood the latter too. Besides, he has all along personified the energy of the pure S*a*nkhya, and it would be impossible for him to change at this stage. Hence Kar*n*a remains a staunch supporter of Duryodhana and his allies to the last.

CHAPTER XXXVIII

KUNTI AND KARNA

OR

EARTH, FOOD, AND MAN

184. Kunti and Karna.

A Summary.

We have examined the character of Food in relation to Prakriti and God, and now we might do so in connection with the Earth, of which it is born, and its use to the Animal, the Eater of Food, or Man. (Kunti and Karna).

184. Kunti and Karna.

Prakriti in the Sankhya and Vedanta.—We have explained that though there is apparent opposition between Sankhya and Vedanta, the two can be reconciled. Vedanta holds that Prakriti is created by God, who imparts to it his own power, by means of which it creates. Thus the Prakriti of Vedanta is the same as that of the Sankhya so far as creative power is concerned; and the only difference between them is that Vedanta holds that it is God who creates Prakriti, while the Sankhya is unable to accept this point of view. But if there is a complete

agreement on the creative power of Prakriti in both systems,—and that is the most vital part of the question—where is the harm if the Sankhya accepts the point of view of Vedanta that it is God who creates Prakriti? The creative character of Prakriti is the same in both, and so we find that both Gandhari and Kunti, who personify different forms of Prakriti, have been converted by Krishna while he was in the midst of the Kauravas in Hastinapura.

PRAKRITI AND FOOD OR KUNTI AND KARNA.—Then, if Prakriti can accept this point of view, why cannot Food, which constitutes its creative energy, do the same? Corresponding to this we are told that Kunti (Prakriti or Earth) came to Karna (Food) and begged him to make friends with the Pandavas (Man, the Eater of Food), and be a brother to them as he really was.

KARNA REPROACHES KUNTI.—But the Sankhya would lose its separate entity if it accepts the idea of Prakriti in Vedanta. Besides, so long as Food and the Eater of Food are believed to be different and almost hostile to each other, the idea of Vedanta cannot be properly realized. Corresponding to this we are told that Karna reproached his mother Kunti for not bringing him up as her son when he was born, and so he must fight on the side of Duryodhana to the end.

Karna and the Heat of the Sun.—We are told that Karna worshipped the Sun till his back was heated with its rays. This obviously refers to the ripening of Grain through the heat of the Sun;

and when the Seed ripens it is meant to be eaten as food. Since the Vegetable Kingdom has life, we might suppose that Karna is conscious of this fact; and so Kunti waits till his back is heated by the rays of the Sun, so that he might know that when the Seed ripens it is meant for the use of Man (Eater of Food).

Karna as the Son of Kunti and Radha.—The idea of Karna as the son of Kunti and Radha has already been explained (MM. IV, Chapter III).

THE PROMISE OF KARNA : FOOD AND MAN.—We have examined the problem of Food in terms of Sankhya and Vedanta, and now we might consider it in relation to Man. We have observed that according to Vedanta the process of eating food is an act of Sacrifice both on the part of Food and the Eater of Food (MM. II, 227, n. 4) ; but if the idea of Sacrifice be absent, as it is in the Sankhya, there is an obvious hostility between them. This is pointed out in the Upanishads (SBE. I, 240), where we are told that at the sight of its Eater Food " wished to flee, crying and turning away ;" and corresponding to this we are told that Karna, who personifies Food in the Sankhya, refused to accept the point of view of Vedanta, and was determined to fight the Pandavas (Man) to the end.

Now the question is, How do we eat food ? We are told in the same Upanishad that he (Man or the Eater of Food) tried to grasp food by Speech, but could not succeed ; then by Smell, Eye, Ear, Skin, Generative Organ, and the Mind ; but in each case he failed. Then finally he tried to grasp it by his Prana or Breath and succeeded in

swallowing it. Thus we see that of all the energies in Man it is Prana, the vehicle of the Soul, which alone can swallow Food ; and so it may be said to be the chief " enemy " of Food in the light of the Sankhya. When, however, Food is conceived as an offering or Sacrifice made to the Soul, as it is in Vedanta, the two are conceived as friendly gods, strengthening each other through Sacrifice. However, as Karna refers to Food in the Sankhya, Prana or Breath is his greatest enemy ; and so of all the five Pandava brothers he regards Arjuna (Prana or Soul) as his greatest foe, and promises to spare the rest and fight with him alone.

Karna and the Remaining Pandava Brothers.—Karna says that he would not slay in battle Yudhishthira, Bhima, and the twins Nakula and Sahadeva, who are capable of being easily slain by him. From this we conclude that Food (Karna) is superior to Buddhi (Yudhishthira), Mind (Bhima), and the functions of the Senses (the twins). These correspond to Heat, Electricity, and Magnetism, while Food is (negative) super-Electric energy, superior to all of these. We see that Food has power to send a person to sleep, thus depriving him of the functions of his Buddhi or Reason, Mind, and the Senses. Prana or Breath alone continues to act, and over this Food has no power. This also implies that Food can cure ailments of Buddhi, Mind, and the Senses, but has no power over Prana or the Soul. Short of giving life, it can do anything.

Either Karna or Arjuna must be Slain.—Karna says that in their last fight either he or Arjuna must be slain. The fight between them is a

combat between Food and the Eater of the Food (*Prana*). It is also a conflict between *Sankhya* (Food or *Karna*) and *Vedanta* (Arjuna or Soul), which, as systems of thought, stand at the opposite poles. If one succeeds, the other must fail ; and so either *Karna* or Arjuna must be slain.

The question may also be examined from another point of view. The *Sankhya* holds that all actions, of whatever kind, must be renounced if salvation is to be achieved. This means that we must not perform even the most necessary actions, such as eating food, or wearing clothes ; and that is the ideal of the Digambara school of Jainism, based on this system. But even the barest existence becomes impossible without action of some kind ; and so we might say that, if we believe in and act according to the *Sankhya*, we must put an end to our life. Hence, if *Karna* wins (*Sankhya* prevails) Arjuna (Breath or Soul) must die. Similarly if *Vedanta* succeeds, we hold that the Soul has Food for its Sacrifice ; and Food, being the creative energy of *Prakriti*, must be " assigned to *Prakriti*," or " slain." Hence either *Karna* or Arjuna must be slain.

The Vedanta and Jaina Theories of the Soul.— This question has an interesting bearing on the *Vedanta* and Jaina theories of the Soul. The idea of the individual Soul corresponds to that of God or the supreme Soul in each system of thought. *Vedanta* holds that the individual Soul, like God, is immortal, and so Arjuna cannot be slain by *Karna* or any one so long as he believes in this system. The *Sankhya*, on the other hand, has no place for God in its scheme, and it holds that it is *Prakriti* that creates. Hence its conception of the individual Soul must be based on the idea of the creative character of *Prakriti* ; and

so we find that the Digambara school of Jainism, based on this system as well as the character of Ether or Atom in wave motion, believes that every speck, every particle of matter has a soul of its own (MM. II, 328-329). The theory of the *Svetambara* school, based on *Nyaya* and the character of Ether or Atom in elliptical motion, is somewhat different. It regards God as a spectator of Prakriti's work, and so conceives of the individual Soul also in the same light. Nor can it regard it as purely Prakritic. Like the supreme Soul, the individual Soul is different from Prakriti, and should regard itself as a mere spectator of the drama of life like God himself.

Kunti is Satisfied.—Karna tells Kunti that it should be the same thing for her whether he is slain or Arjuna is slain, and she is satisfied and leaves him. The explanation is obvious. Kunti is the Prakriti of the Sankhya, and she has realized that her creative power will remain unchanged whether it is Vedanta or the Sankhya that is held to be true. If Karna is slain, it is Vedanta that succeeds; and if Arjuna is slain, it is Sankhya that wins ; and in either case Prakriti retains her creative energy unchanged. And so Kunti (Prakriti) is satisfied.

CHAPTER XXXIX

THE COMMANDERS OF ARMIES

OR

A REVIEW OF CONFLICTING SYSTEMS OF THOUGHT

185. Krishna's Return. 186. Dhrishradyumna's Command. 187. The Field of Kurukshetra. 188. The Kuru Forces: Bhishma's Command. 189. Bhishma and Karna. 190 The Vow of Bhishma. 191. The Story of Sikhandin. 192. The Order of Battle.

A Summary.

Buddhism is determined to retain its distinctive character and refuses to be merged in Vaishnavism or Vedanta. (The Return of Krishna).

In that case it is necessary to hold a general debate, and examine the two and their allied systems of thought, to enable those who are interested to come to a correct conclusion. (Preparations for War).

Man proposes to expound his idea of God by means of the Sacrifice of the Mind and the Senses. (Dhrishtadyumna's Command).

Both sides agree that necessary actions should be performed as a Sacrifice. (The Field of Kurukshetra).

Man has been established in Vedanta, based on the character of the Soul. But, as the Soul is unmanifest, he is prepared to take his stand on the character of Buddhi, identified for all practical purposes with the Soul. That gives him Yoga-Vedanta, Visishtadvaita, or qualified Monism (seven Akshauhinis of the Pandavas). His opponents are Buddhists and hold to Vaiseshika and Nyaya (eleven Akshauhinis of the Kauravas), but they are free to take such assistance from the pure Sankhya idea of the creative power of Prakriti or Food as they legitimately can. Only they cannot maintain that necessary actions should not be performed, or that there is no place for God in the scheme of life.

The Kauravas intend to take their stand first of all on Nyaya, the basis of their Hinayana school (Bhishma's Command); then on the Vaiseshika, the basis of their Mahayana school (Drona's Command); then on the creative character of Prakriti or Food in the pure Sankhya (Karna's Command). This completes the three systems,—Vaiseshika, Nyaya and Sankhya, taken separately. After this they propose to examine them in combination as Sankhya-Nyaya (Salya's Command), and Nyaya-Vaiseshika (Duryodhana's Command); and this concludes all combinations of arguments on their side.

To begin with, they propose to argue in the light of Nyaya from all points of view, both in connection with Nyaya-Vaiseshika-Yoga and Sankhya-Nyaya-Vaiseshika, or Saivism, and Buddhism and Jainism. (Bhishma's Command).

Nyaya does not, like the pure Sankhya, hold that there is no place for God in the world. Hence, if we believe in Nyaya, we must exclude the point of view of the Sankhya in regard to God. (Bhishma and Karna).

Nyaya holds that God exists, but either as a spectator of Prakriti's work, or having but a small share in it. It can maintain its position only so long as Prakriti retains its separate character independent of God. But Nyaya believes in Sacrifice; and if we can transform the idea of Prakriti into that of Purusha or God through Sacrifice, we can show that it is God who creates through Sacrifice; and to this Nyaya has no reply to make. (The Vow of Bhishma).

It is not difficult to show that the idea of Prakriti can be changed into that of Purusha through Sacrifice. (The Story of Sikhandin).

When these preliminaries are settled, it is possible to hold a full-dress debate. (The Order of Battle).

185. KRISHNA'S RETURN.

KRISHNA'S RETURN.—As it is not possible to allow Buddhism to retain its separate character and at the same time reconcile it with Vaishnavism, Krishna fails to make peace with the Kauravas and returns to the Pandavas and informs them of all that had taken place at Hastin pura.

ELEVEN AKSHAUHINIS OF THE KAURAVAS.—The Kauravas are Buddhists, and their system is based on the character of Vaiseshika and Nyaya,

or the Mind and the Senses of Knowledge. As there are five Senses of Knowledge, and the Mind is the sixth in order, Nyaya may be represented by the number five, and Vaiseshika by the number six. Corresponding to this we are told that the Kauravas had assembled eleven Akshauhinis in their support.

BHISHMA AS THE FOREMOST OPPONENT OF THE PANDAVAS.—Buddhism has two schools, the Hinayana and Mahayana. Of these the Hinayana, based on Nyaya, is the most formidable opponent of Vedanta. It holds that God is either a spectator of Prakriti's work, or has at best but a small share in it; and so the individual Soul should act like God himself and endeavour to become a mere spectator of life. The Mahayana school gives a larger share of creation to God as well as Man, and so it is nearer to Vedanta than the Hinayana school and more easy to combat. As Bhishma personifies Nyaya in all its aspects, he is said to be the foremost among the opponents of the Pandavas.

The Roll af Bhishma.—We saw that when Krishna came to the court of the Kauravas, Bhishma was among the foremost advocates of peace; but now he is the foremost opponent of the Pandavas. There is really no inconsistency in this if we understand the whole matter in terms of a great debate where, Truth being the objective, we argue our position from different points of view at different times. Bhishma believes that the Pandavas are right from their own point of view; but, as he personifies Nyaya, he must argue in the light of this system when called upon to do so.

186. DHRISHTADYUMNA'S COMMAND.

DHRISHTADYUMNA'S COMMAND.—The idea of God arises out of Sacrifice; and when we understand the idea of the Sacrifice of the Mind, we rise to Buddhi, where Man has taken his stand. But the Mind is associated with the Senses; and so Man must be guided by the Sacrifice of the Mind and the Senses to be established in Buddhi, and then he must have God also on his side. Corresponding to this we are told that Krish*n*a (God) asked the P*and*avas (Man) to appoint Dhrish*t*adyumna (Sacrifice of the Mind and the Senses of Knowledge: MM. IV, 151) as their commander-in-chief. In other words, Man guided by the idea of the Sacrifice of the Mind and the Senses, leading to God, proposes to prove that God is the supreme creator of the universe.

SEVEN AKSHAUHINIS OF THE PANDAVAS.—As Man has taken his stand on Buddhi, identified for all practical purposes with the Soul, we are told that the P*and*avas had assembled seven Akshauhi*n*is in their support. We have shown that the number seven refers to Buddhi, and an Akshauhi*n*i is a collection of arguments which can appeal to our Senses, that is, Pratyaksha Pram*a*na.

The Commanders of Akshauhinis.—The idea of Akshauhi*n*is and those who assembled them has already been explained. We are now told that they were commanded by Drupada, Vir*a*ta, Dhrish*t*adyumna, Sikha*n*din, Satyaki, Chekit*a*n and Bhima. We have explained that Drupada personifies the Sacrifice of the Senses and their objects; Dhrish*t*adyumna of the Mind and

the Senses of Knowledge; Sikhandin shows how the idea of Prakriti can be transformed into that of Purusha or God through Sacrifice; Virata is one who has been converted from Buddhism and Jainism to Vaishnavism; Satyaki personifies Buddhi, and Bhima the Mind. The only new name is Chekitan, and it is derived from Chit (MWD. p. 397), which is a combination of Mind and Buddhi or Intelligence (MWD. p. 395), and refers also to Imagination. It is in the light of all these leading ideas (leaders) that Man has to argue (fight), and show by means of Pratyaksha Pramana or evidence satisfactory to the Senses (Akshauhinis) that God is the supreme creator of the universe, and that the goal of life is Action performed as a Sacrifice.

181. The Field of Kurukshetra.

The Field of Kurukshetra.—In order to have a debate there must be a common ground between the combatants. This is necessary also in actual war. The conflict between the Pandavas and Kauravas is a debate between Vaishnavism and Buddhism; and we have seen that both sides agree that necessary actions should be performed as a Sacrifice; both believe in God in varying degrees; and the idea of the Mind or the Vaiseshika is, however nominally, common to both. As all systems of thought can be rendered in terms of Knowledge or Action as the final goal of life, we might say that the most important point of agreement between them relates to the necessity of performing actions as a Sacrifice. Starting from this common ground, each side has to prove the correctness of its own position,—the Kauravas that the end of life is Knowledge, and the Panda-

vas that Action is the final goal. Corresponding to this we are told that the armies of the combatants were drawn up in battle-array, and they all encamped in Kurukshetra,—the Field of the imperative necessity of Action.

Kurukshetra.—Kurukshetra (Kuru, kshetra) means "(kshetra) the Field of (kuru) Kuru." Again, Kuru is the imperative form of Kṛi, meaning "to act." Kurukshetra signifies, therefore, "the Field of the imperative necessity of Action." In this connection we have observed that the whole Earth is said to be a Field of Action, implying that so long as we live on this Earth, we have to perform actions.

188. THE KURU FORCES: BHISHMA'S COMMAND.

BHISHMA'S COMMAND.—The Kauravas are Buddhists, believing in Vaiśeshika-Nyaya, corresponding to which we have the Mahayana and Hinayana schools of Buddhism. Of these, as we have explained, the Hinayana school, based on Nyaya, is the most formidable opponent of Vedanta. It holds that necessary actions should be performed as a Sacrifice, but Knowledge or the renunciation of Action is our final goal. It does not deny the existence of God; it holds that he exists but as a spectator of the work of Prakṛiti, or with but a small share in it; and so our Soul should have as little to do with Prakṛiti as possible, and try and become a mere spectator of its work. Vedanta, on the other hand, holds that we must engage for ever in Action as a Sacrifice, and so there is no end to Action in this system. We find, however,

that at one time of our life or another we feel tired of action and change, and wish to become mere spectators of the drama of life; and this fact is a great point in favour of the Nyaya line of thought. Vedanta knows no fatigue or exhaustion, for all actions are to be performed as a Sacrifice, that is, without any self interest or desire. But this is a difficult stage for an average man to attain, and so it is not easy to combat the Nyaya point of view. In any case it is the mainstay of both Buddhism and Jainism,—Nyaya-Vaiseshika and Sankhya-Nyaya; and corresponding to this Bhishma, who personifies Nyaya in these systems, as well as in Saivism (Yoga-Vaiseshika-Nyaya), is requested to become the commander-in-chief of the Kaurava forces, and he agrees.

THE FIVE COMMANDERS OF THE KAURAVAS.—The Kauravas are Buddhists and believe in Vaiseshika-Nyaya; but in this debate with the Pandavas they are free to take such assistance from the pure Sankhya as they legitimately can. In other words, they cannot argue that there is no place for God in the scheme of the universe, nor can they maintain that even necessary actions should be renounced; but they can make such use of the creative character of Prakriti, on which the pure Sankhya is based, as they please; for this idea of Prakriti is common to Nyaya and Vaiseshika too. Thus we have to deal with three systems of thought,—Vaiseshika, Nyaya, and Sankhya. We notice that we can consider them in five different ways. We may take them separately as three

systems, and then combine them as Sankhya-Nyaya and Nyaya-Vaiseshika, on which Jainism and Buddhism are based. Corresponding to this we get five commanders-in-chief of the Kaurava forces. We have first all Bhishma, the hero of Nyaya, the nerve centre of this system (Sankhya Nyaya-Vaiseshika). After him comes Drona, the chief priest of the Vaiseshika. He is followed by Karna, who personifies Food or the creative energy of Prakriti in the pure Sankhya. Then comes Salya, who personifies Sankhya-Nyaya or Jainism; and after him in the end is Duryodhana, the last of the Buddhists, personifying Vaiseshika-Nyaya.

ELEVEN AKSHAUHINIS AND THEIR CAPTAINS.—We have explained that the eleven Akshauhinis of the Kauravas correspond to Vaiseshika and Nyaya in which they believe. We have also explained the idea of those who assembled them; and here we are told that they were under the respective commands of Kripa, Drona, Salya, Jayadratha, Sudakshina, Kritavarman, Asvatthaman, Bhurisravas, Sakuni and Valhika. Of these the idea of all except Valhika has already been explained, and this prince personifies the relation of the Mind to Prakriti as well as Breath. It is in the light of the main ideas (leaders) personified by the commanders of forces that the debate on the side of the Kauravas is to be carried on, and they too must advance such array of arguments as would appeal to the Senses or be in conformity with Pratyaksha Pramana (Akshauhinis).

Valhika.—Valhika is a variant of Balhika, and means "of Balhika." Balhika (Bal, h, *i*, ka) means "(ka) the body of (*i*) the Mind in relation to (h) Prakriti and (bal for bala as in Balarama) Breath."

189. Bhishma and Karna.

Bhishma and Karna.—The pure Sankhya, holding that all actions, of whatever kind, must be renounced, has nothing in common with Nyaya or any other system of thought. It would be convenient to eschew all reference to the pure Sankhya when Nyaya is under debate; and conversely when we examine the pure Sankhya, there need be no reference to Nyaya. Hence Bhishma stipulates that either he (Nyaya) should fight first, or Karna (Sankhya); and Karna promises not to fight so long as Bhishma lives. Then, as the Kauravas believe in performing necessary actions as a Sacrifice, they, like the Pandavas, also come to Kurukshetra, "the Field of the imperative necessity of Action."

The Choice of Bhishma.—Bhishma says that he regards both Kauravas and Pandavas as alike, and yet he decides to fight against the Pandavas in this great "war." Bhishma personifies Nyaya, which is a fundamental part of Buddhism, and we have explained how it is impossible for him to change at this stage.

Bhishma and Arjuna.—Bhishma says that there is no one in the world equal to him save Arjuna. Bhishma personifies Nyaya, which holds that the individual Soul should ultimately re-

nounce all actions and become a mere spectator of the work of Prakriti. This idea of Nyaya can be changed only when we understand the true character of the Soul as endowed with Consciousness, the mainspring of all Action; and so Arjuna alone, personifying the Soul of Man established in Vedanta, can combat the grandsire Bhishma.

190. THE VOW OF BHISHMA.

HOW CAN BHISHMA BE DEFEATED ?—But can Arjuna really defeat Bhishma ? The whole debate is to be carried on in the light of evidence satisfactory to the Senses ; and we see that at some stage of our life we tire of action in the world and wish to become mere spectators of life. That is the goal of Nyaya, and how can we deny this fact ? Then, how can we prove the error of Nyaya or defeat Bhishma ?

BHISHMA CANNOT FIGHT A WOMAN.—We tire of actions when our strength is exhausted and we are nearing our end. But so long as we are strong, we act, and without action life itself would become impossible. The philosophy of Nyaya is thus applicable not to life but to death ; and so long as the individual Soul associates with Prakriti, it must act. Bhishma (Nyaya) cannot combat this argument, for he knows that it is true. Now Prakriti is symbolized as a Woman and with this argument relating to the association of the Soul with Prakriti (Woman) Bhishma (Nyaya) cannot fight ; and corresponding to this we are told that the

grandsire could not fight (argue) with a Woman (Prakriti). And when in the battle of Kurukshetra Arjuna (Soul) takes his stand behind Sikhandin (Woman or Prakriti) and shoots (acts), Bhishma is unable to offer defence and falls. In other words, Bhishma (Nyaya) has no answer to the argument that the Soul (Arjuna) must act (shoot) when it is associated with Prakriti (Woman).

WOMAN TRANSFORMED INTO A MAN.— But if the Soul associates with Prakriti, it is transformed into Ahankara or Egoism, and cannot be said to be established in pure Vedanta. How then can Arjuna (Soul) fight (act) in association with a Woman (Prakriti) ? We have seen that Sacrifice can transform the idea of Prakriti into that of Purusha or God. In other words, when the Soul associates with Prakriti and acts in a spirit of Sacrifice, it is not changed into Egoism. On the contrary, it realizes its true nature and attains to God-consciousness, for Prakriti itself is transformed into God through Sacrifice. Thus the Soul established in Vedanta can associate with Prakriti and act, but only in a spirit of Sacrifice. This argument too is unanswerable ; and corresponding to this we are told that Bhishma could not fight with a Woman (Prakriti) who had been transformed into a Man (Purusha or God through Sacrifice). That is Sikhandin, and Bhishma says that he has taken a vow that he would not fight with him.

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191. THE STORY OF SIKHANDIN.

THE STORY OF SIKHANDIN.—*Sikhandin* was the third child born out of the Sacrifice of Drupada, and we have explained that he personifies the idea of Prakriti transformed into Purusha or God through Sacrifice (MM. IV, 153-154). It is necessary to bear in mind that Sacrifice is selfless and beneficent action, characterized by order and restraint ; and when we associate this idea of a moral order with the creative power of Nature or Prakriti, we transform it into God. In other words, God may be described as a Being who has all the power of Nature and is characterized by Sacrifice. Hence we might say that Sacrifice can transform Nature into God ; or the definition of God is Nature *plus* Sacrifice.

SIKHANDIN AND BHISHMA.—The Story of *Sikhandin* and *Bhishma* has already been explained (MM. IV, 154-155).

192. THE ORDER OF BATTLE.

THE ORDER OF BATTLE.—Before a discussion (battle) begins, Reason bids us settle the order of debate in order to avoid confusion and overlapping; and so Yudhish*thira* (Buddhi or Reason) selects suitable combatants to ensure fairness and equality of debate.

Dhrishtadyumna and Drona.—Dhrish*ta*dyumna was to fight with Dro*na*. The one personifies the Sacrifice of the Mind and the Senses of Knowledge, leading to the idea of God in Vaishnavism, while the other refers to the same in Buddhism. The combat between them is a conflict between

these systems of thought, and we shall see that the former succeeds.

Arjuna and Karna.—The combat between Karna and Arjuna is a contest between Food and the Eater of Food. Arjuna is the Soul established in Vedanta, and it has Prana or Breath for its vehicle. As it is Breath that swallows Food, and the latter is really a Sacrifice offered to the Soul, Arjuna succeeds in defeating Karna.

Bhima and Duryodhana.—Bhima is the Mind of Man, while Duryodhana personifies Buddhism, based on the character of the Mind and the Senses of Knowledge. As Man is now established in Vedanta, the fight between Bhima and Duryodhana is a debate regarding the nature of the Mind in the two systems.

Dhrishtaketu and Salya—Dhrishtaketu personifies Buddhi and the Sacrifice of the Mind and the Senses of Knowledge, while Salya personifies Jainism or Sankhya-Nyaya, and so it is the latter who falls.

Uttamaujas and Kripa.—Uttamaujas personifies the energy of Action in the Sankhya, while Kripa refers to the necessity of Action in the same system. The idea of the former may be proved to be erroneous, but not the latter; and so Uttamaujas can be "slain," but not Kripa. In fact he is one of the few survivors of the Kauravas.

Uttamaujas (Uttama, ojas) means "(uttama) the highest (ojas) vital energy of action." Ojas also signifies Water or Prakriti, and so Uttamaujas must be "assigned to Prakriti or slain."

Nakula and Asvatthaman.—Nakula personifies the Arms or Hands of Man regarded as instruments of Action, while Asvatthaman refers to the idea of

the Mind associated with the Senses of Action. As both of them refer to true facts of life, they cannot be "slain."

Saivya and Kritavarman.—Saivya means "of Sivi," which, as we have explained, refers to the idea of the Mind in relation to Prakriti. Kritavarman personifies good actions performed with a Mind under control. Hence he cannot be slain, whereas Saivya can.

Yuyudhana and Jayadratha.—Yuyudhana is the son of Satyaka and is called Satyaki, and he personifies Buddhi as we have explained. Jayadratha on the other hand refers to Buddhism and Jainism, whose range of thought extends from the Mind to the Senses of Knowledge and Action. Hence Jayadratha must die and Yuyudhana survive.

Sahadeva and Sakuni.—Sahadeva is the Legs of Man, the instruments of Motion. He also refers to Nyaya. Sakuni on the other hand personifies Jainism or Sankhya-Nyaya. The two are equally matched, but as Sahadeva is a part of Man established in Vedanta, it is Sakuni who must fall.

Abhimanyu and Vrishasena.—Abhimanyu is Egoism or Abhimana and must be "slain" before Man can attain to truth. Vrishasena (Vri, sha, sena) means "(sena) the body or embodiment of (sha) the Mind associated with (vri) restraint or Sacrifice."

VI. BHISHMA PARVA

CHAPTER XL

THE FIELD OF BATTLE

OR

PREPARATIONS FOR A DEBATE

193. The Rules of Combat. 194. Sanjaya and Dhritarashtra. 195. The Battle-Arrays.

A Summary.

Before we enter into a discussion on so large a scale, it is necessary to lay down the rules of debate. (The Rules of Combat).

It is also advisable to make arrangements for a report of the proceedings to enable those who cannot take part in the debate to understand. (Sanjaya and Dhritarashtra).

It is also necessary to settle the order of debate. (The Battle-arrays).

193. The Rules of Combat.

The Rules of Combat.—Before discussing a subject on so large a scale,—embracing all systems of Hindu Philosophy and Religion—it is necessary to lay down the rules of debate; and so we are told that "before the assembled armies engaged in the

fight, they settled their rules regarding different kinds of combat, so that it might be carried on with fairness and chivalry." In order to ensure equality of debate, only those who were equally equipped, were to "fight;" and in order that the result of the discussion might be satisfactory to all, "a warrior was to fight with another after due consideration of fitness, willingness, bravery, and strength, and after having duly challenged him."

The Kinds of Warriors.—We are told that a Car-warrior was to fight with a Car-warrior, an elephant-rider an elephant-rider, a horse-man a horse-man, and a foot-soldier a foot-soldier. The word for a Car in the text is Ratha which, as we have explained, refers to the "body" or the form of a person or thing, or the embodiment of an idea. The word for an Elephant is Gaja (Ga, ja), which signifies "(ja) manifest (ga) Senses of Knowledge; and so an Elephant-rider is one who "rides" or personifies the Nyaya system of thought. Similarly a Horse in sacred literature symbolizes the Senses of Action, and all that they imply; and a Horseman is one who refers to the Senses of Action. The word for a Foot-soldier in the text is Padat, which is the same as Padata or Padati (MWD. 618); and Padati (P, *a*, d, *a*, ti) means "(ti or iti) that is to say (*a*) leading to (d) Sacrifice (*a*) in association with (p) the objects of the senses." A Foot-soldier signifies, therefore, Sacrifice in connection with the objects of the senses.

These rules of combat also show how in olden times actual war was carried on with fairness and humanity.

194. Sanjaya and Dhritarashtra.

Sanjaya and Dhritarashtra.—As it is not possible for all to take part in a debate of this kind, and as the matter is of vital importance, it is necessary to make arrangements for its report for the benefit of those who cannot participate in it. Corresponding to this we are told that Vyasa, the celebrated author of the Epic, gave a boon to Sanjaya, enabling him to witness the whole scene of battle and describe it to Dhritarashtra, who was unable to see the "fight." The character of Vyasa and Sanjaya has already been explained.

Dhritarashtra refuses the Gift of Sight.—Dhritarashtra is the "blind" king of Buddhism, but has now been converted to Vaishnavism. Yet for the sake of consistency in the Story, he continues to retain his old character. But he cannot participate in the debate on the side of his sons. He was "blind" because he could not see the truth ; but now that he has understood, he is offered the gift of sight. However, as he must retain his original character, he refuses the gift.

195. The Battle Arrays.

The Battle Arrays.—Each side has to be ready for the debate. The Pandavas are established in pure Vedanta, based on the character of the Soul, but are prepared to argue in the light of Buddhi identified for practical purposes with the Soul. Arjuna personifies the Soul, and Yudhishthira Buddhi, and the two together give us Yoga-Vedanta, Visishtadvaita, or qualified Monism; but as it is the idea of the Soul that really "leads" in

this debate on their side, Yudhishthira (Buddhi) calls upon Arjuna (Soul) to lead the hosts (of arguments). The Kauravas are Buddhists, established in Vaiseshika-Nyaya ; and, as Nyaya, the basis of the Hinayana school, is the mainstay of this system, they wish to begin with Nyaya ; and so Bhishma, the hero of Nyaya, arranges the troops on their side.

The Vajra Array of Arjuna.—The battle array of Arjuna is called Vajra, which refers to electric or super-electric energy, the energy of the Mind or of the Heart or Soul akin to it (MM. I, 38, n. 2; 166, n. 2). This means that Man offers to examine the character of the Soul (Arjuna) in the light of Buddhi (Yudhishthira) and the Mind (Vajra array). This gives us the whole range of Vaishnavism (Vedanta-Yoga-Vaiseshika). As the idea is to be examined by means of evidence which the Mind and the Senses can regard as satisfactory (Pratyaksha Pramana), Bhima (Mind of Man) is placed at the head of this array.

The Army of the Kauravas is like the Rolling Ganga.—We have explained that the river Ganga is the Prakriti of the Nyaya system of thought; and, as the Kauravas have offered to oppose the Pandavas by means of Nyaya, their army is described as the "full, rolling, and surging Ganga."

Battle-array or Vyuha.—The word for a Battle-array in the text is Vyuha (V-y, *u*, ha), meaning that "(ha) the ultimate creative energy of life (*u*) is woven with (V-y) Prakriti and Purusha as joint creators." As both sides form these Battle-arrays or Vyuhas, this means that both of them hold that Purusha and Prakriti are joint creators of life. We have seen that this is the point of view of the Vaiseshika, based on the character of the Mind

(MM. II, 140-141). Now this great "battle" is between Vaishnavism (Ved*a*nta-Yoga-Vai*s*eshika), and Buddhism and Jainism combined (S*a*nkhya-Ny*a*ya-Vaiseshika); and so both sides meet in the Vaiseshika. In other words, the Mah*a*y*a*na school of Buddhism is a form of Dualism; and Dualism also forms one of the three schools of Vaishnavism. The difference between them is that, while the Mah*a*y*a*na school gives a larger place to Prak*r*iti, the Vaishnavite school holds that Purusha has a greater share in the creation of the universe.

Bhishma arranges his Troops.—Bh*i*shma is said to have arrayed his troops in different ways,--in human, celestial, Gandharva, and Asura Vy*u*has, as occasion required. All these refer to different points of view bearing on the Ny*a*ya system personified by him. The meaning of Asura and Gandharva has already been explained (MM. I; 329-330; IV, 313-314).

CHAPTER XLI

THE BHAGAVAD GĪTĀ

OR

AN EPITOME OF THE EPIC AND OF ALL SYSTEMS OF PHILOSOPHY AND RELIGION

196. Chapter I : The Grief of Arjuna at Yoga. 197. Chapter II : Yoga in relation to the Sankhya. 198. Chapter III : Yoga in relation to Action. 199. Chapter IV : Yoga in relation to Knowledge and Action. 200. Chapter V: Yoga in relation to Renunciation. 201. Chapter VI: Yoga in relation to Knowledge of the Soul. 202. Chapter VII : Yoga in relation to the Understanding of Knowledge. 203. Chapter VIII : Yoga in relation to Imperishable Brahma. 204. Chapter IX : Yoga in relation to the Secret of Rajas. 205. Chapter X : Yoga in relation to a Glimpse of Divine Glory. 206. Chapter XI : Yoga in relation to a Vision of the Universal Form. 207. Chapter XII : Yoga in relation to Devotion. 208. Chapter XIII : Yoga in relation to the Field and the Knower of the Field. 209. Chapter XIV : Yoga in relation to the Division of the three Guṇas. 210. Chapter XV : Yoga in relation to the Supreme Purusha. 211. Chapter XVI : Yoga in relation to the Division of the Divine and Demoniac Qualities. 212. Chapter XVII : Yoga in relation to the Threefold Faith. 213. Chapter XVIII : Yoga in relation to Renunciation.

A SUMMARY.

THE Bhagavad Gīta or the Song of the Lord is an epitome of the Mahābhārata and a summary of all systems of Hindu Philosophy examined in relation to the Yoga system of thought; and each of its Chapters has a bearing on the corresponding Parva or section of the Epic, or the day of the Battle of Kurukshetra which, as we

have pointed out, is a " conflict " of systems of thought. We have always to begin at the bottom of the scale. Man is at first represented as unable to accept the Yoga system of thought, where Yoga is identified for practical purposes with Vedanta, as Buddhi, the basis of Yoga, is identified with the Soul, the basis of Vedanta. This gives us Yoga-Vedanta, Visishtadvaita, or qualified Monism, the creed of Man, while his opponents are wedded to Buddhism and Jainism. (The Grief of Arjuna at Yoga).

Then, as all others have accepted Buddhism and Jainism, based on the creative character of Prakriti as it is in the Sankhya, it is necessary to understand this system in relation to Yoga, the creed of Man. (Yoga in relation to the Sankhya).

Yoga stresses the necessity of performing actions as a Sacrifice ; and so we need to understand this system in its relation to Action. (Yoga in relation to Action).

The Sankhya has Knowledge, and Yoga, Action, for its goal ; and so we must understand Yoga in connection with both Knowledge and Action. (Yoga in relation to Knowledge and Action).

The Sankhya believes in the renunciation of all actions. It is, therefore, necessary to grasp the idea of Renunciation in connection with the Yoga system of thought. (Yoga in relation to Renunciation).

Yoga is based on Buddhi, which may, for practical purposes, be identified with the Soul. We

need, therefore, to understand Yoga in relation to the character of the Soul. (Yoga in relation to Knowledge of the Soul).

Yoga, as the highest point of Saivism (Yoga-Vaiseshika-Nyaya) admits the necessity of Action, but has Knowledge for its goal. But Yoga, as the centre of Vaishnavism (Vedanta-Yoga-Vaiseshika), where Buddhi is for practical purposes identified with the Soul, has Action for its end. It is, therefore, necessary to understand the character of Knowledge in relation to the Yoga system of thought. (Yoga in relation to the Understanding of Knowledge).

Then we need to understand the idea of God in relation to Yoga. Commencing at the bottom of the scale, we have Brahma, the supreme deity of Buddhism and Jainism, which hold, however, that Prakriti is the chief creator of the universe. (Yoga in relation to the Imperishable Brahma).

After that we have Saivism, based essentially on the character of the Mind, corresponding to which we have the Rajas Guna, where Purusha and Prakriti are conceived as joint creators of the universe. (Yoga in relation to the Secret of Rajas Guna).

After Saivism we have Vaishnavism, having Vishnu or Krishna for its supreme deity. We have now to examine this idea of God in the light of Yoga. (Yoga in relation to a Glimpse of Divine Glory).

When we have done this, we get a complete idea of God made manifest in the universe. (Yoga in relation to a Vision of the Universal Form of God).

When we have done this, we shall see that the idea of God arises out of Sacrifice, which is Action conceived as Devotion. (Yoga in relation to Devotion).

Then it is necessary to understand the connection between Soul and Body, and God and Nature in the light of Yoga. (Yoga in relation to the Field and the Knower of the Field).

As Nature is said to consist of the three Gunas, Sattva, Rajas, and Tamas, we have to understand the Yoga system of thought in their light. (Yoga in relation to the Division of the three Gunas).

Following our examination of Nature, we have to grasp the idea of God in the same light. (Yoga in relation to the Supreme Purusha).

Then we have to see how God and Nature make themselves manifest in the world in the light of Yoga. (Yoga in relation to the Division of Divine and Demoniac attributes).

We have to act in the world and all Action requires some kind of faith. Hence it is necessary to understand Yoga in relation to Faith. (Yoga in relation to Threefold Faith).

In conclusion we understand the idea of Renunciation in the light of Yoga and see that all good and necessary actions must be performed as a Sacrifice. (Yoga in relation to Renunciation).

196. CHAPTER I.

THE GRIEF OF ARJUNA AT YOGA.

THE BHAGAVAD GITA : EIGHTEEN CHAPTERS.—We have observed that the Bhagavad *Gita* is an epitome of the Mahabharata, and each of its eighteen chapters is a summary of either the corresponding Parva of the Epic, or the corresponding day of the Battle of Kurukshetra. There are eighteen Parvas or main sections of the Mahabharata, eighteen days of the battle of Kurukshetra, and eighteen chapters of the Bhagavad *Gita*. The number of the Akshauhinis or divisions of the forces of the combatants is also the same. In this connection we have explained that this number is composed of seven, six, and five, referring to the Yoga, Vaiseshika, and Nyaya systems of Philosophy (MM. V, 394-395); and as the combat between the Pandavas and Kauravas is between Yoga (or Yoga-Vedanta) on the one hand, and Vaiseshika and Nyaya combined (Buddhism) on the other, the former have seven, and the latter eleven Akshauhinis on their side. The number eighteen refers, therefore, to these systems of thought,—Yoga, Vaiseshika, and Nyaya ; and, as Yoga is to be understood as identical, for practical purposes, with

Ved*a*nta, as Buddhi is with the Soul, and similarly, as S*a*nkhya and Ny*a*ya are equally allied, and refer to the Senses of Action and Knowledge respectively, this number represents the conflict of all systems of Hindu Philosophy and their corresponding systems of Religion. This, as we have observed, is the essential idea of the Epic, and that of the Bhagavad *Gita* is the same ; and, as it is Yoga or Yoga-Ved*a*nta (qualified Monism) that is opposed to Buddhism and Jainism in the Epic, the Bhagavad *Gita* is also described as referring to " the Yoga system of thought and the essence of the Upanishads;" and we have seen that the Upanishads deal with all the great systems of Hindu Philosophy.

THE DESCRIPTION OF CHAPTERS.—The idea of each Chapter of the *Gita* is given in its description at its end. For instance, the first Chapter is described as "Arjuna Vish*a*da Yoga," which is usually translated as "the Yoga of Arjuna's Grief;" but it really means "Yoga (system of thought) in relation to the grief of Arjuna." In other words, it means that Arjuna is grieved to think that he has to follow the Yoga system of thought, which calls upon us to act, whereas Buddhism, the creed of his opponents, holds that all actions must be renounced and Knowledge is our only goal. In this way, if we understand the text aright, we shall see that the Bhagavad *Gita* examines the Yoga system of thought, the creed of Man, in relation to the main ideas of all the great systems of Hindu Philosophy.

THE PROBLEM OF THE GITA AND THE MAHABHARATA.—We have now to examine the Bhagavad *Gita* in relation to the Story of the Mahabharata,—the connection between its Chapters and the Parvas of the Epic, and the corresponding days of the Battle of Kurukshetra. In this connection we have observed that the Epic deals with the whole cycle of human thought, in both its Ascending and Descending Scales (MM. II, Chapter V). It explains how we can rise from atheism and agnosticism to pure belief in God by means of the idea of Sacrifice ; but when that is abandoned, we sink by degrees from Vedanta or Yoga-Vedanta to agnosticism and atheism once more.

In the Battle of Kurukshetra we deal with the conflict between the great systems of Philosophy, and see how we can rise from Buddhism and Jainism to Vedanta or Yoga-Vedanta. In other words, it refers only to the Ascending Scale of Thought. As the Bhagavad *Gita* is a prelude to this Battle, it too can only deal with the Ascending Scale of Thought. We notice that we get the Descending Scale in the Epic after the Pandavas have won, and completely understood all systems of thought in their relation to one another. This happens when Bhishma, the hero of Nyaya, passes away, and that takes us to the end of the thirteenth or Anusasana Parva of the Epic. After that we have Asvamedha or the Horse Sacrifice, at the conclusion of which the Descending Scale sets in when, with the loss of Sacrifice, the idea of God (Krishna) dies in the world, and

Man (the *Pandavas*) passes away. Corresponding to this we shall see that the first thirteen Chapters of the *Gita* follow the first thirteen Parvas of the Epic; but after that, though the main idea remains unchanged, they follow the corresponding days of the Battle more than the Story of the Mahabharata.

THE FIRST CHAPTER OF THE GITA AND THE FIRST PARVA OF THE EPIC.—The first Chapter of the *Gita* corresponds to the idea of the first Parva of the Mahabharata. In the first or *Adi* Parva, we have the Sambhava Parva, with which our Story begins, and it deals with the birth of the main characters of the Epic. There we see how Man, born in Jainism, rises from the system of his birth to Buddhism and thence to *Saivism*, having Yoga for its highest point of thought. But this Yoga is not the same as it is in Vaishnavism (Vedanta-Yoga-Vaiseshika), where it is identified for practical purposes with Vedanta, giving us Visishtadvaita or qualified Monism. Hence there is some doubt as to the precise character of the Yoga system of thought.

Corresponding to this we have the first Chapter of the *Gita*, where Arjuna is grieved to think that he has to follow the Yoga system of thought. The chief heroes of the Epic personify great systems of Philosophy, and corresponding to this we find them arrayed on "the battlefield," when the episode of the Bhagavad *Gita* begins. The Kauravas are Buddhists, holding to Vaiseshika-Nyaya, and believe that, though necessary actions should be

performed for the time being as a Sacrifice, the end of life is Knowledge and not Action. The Soul of Man (Arjuna) has been wedded to the idea of Sacrifice (Draupadi), and understands the idea of God as the chief creator of the universe (Krishna). But he has not yet realized the truth of Buddhi, the basis of Yoga, as identified for practical purposes with the Soul, the basis of Vedanta. He believes that in the light of Buddhi the goal of life should be Knowledge and not Action, and so cannot understand why he should engage in ceaseless Action in the world, specially when so many good and wise people hold that Knowledge and not Action in our end. Arjuna is thus grieved at the idea of having to accept the Yoga system of thought, and so the first Chapter of the *Gita* is described as Arjuna-Vishada-Yoga, meaning "Yoga in relation to the grief of Arjuna."

1*. *In the Field of Dharma.*—The opening verse of the *Gita* tells us that the armies of the combatants met in the Field of Dharma, in Kurukshetra. We have observed that Dharma relates to the Vaiseshika system of thought, and the opening of the Vaiseshika Sutra refers to this word. We have also shown that this system is a meeting place of all principal systems of Philosophy and Religion, and so indicates how they are now "at war." The word Dharma also signifies Righteousness; and, as the object of both parties is the establishment of Righteousness or Truth, they are said to have met in "the Field of Dharma." It would be impossible to maintain that the Pandavas alone were in the right and not the

*The numbers refer to the verses of the *Gita* in the different Chapters.

Kauravas; but in a great debate, the objective of both parties can easily be Truth.

Kurukshetra.—We have explained that Kurukshetra signifies "the Field of the imperative necessity of Action." As both parties agree that actions which are imperatively necessary must be performed, they meet in Kurukshetra or the Field of Action. We have also observed that our planet Earth is called a Field of Action, signifying that so long as we live on Earth, we must perform necessary actions.

We have explained that all systems of Philosophy can be rendered in terms of Knowledge or Action as the final goal of life (MM. II, 120-122); and Kurukshetra or the Field of Action signifies that the debate refers to the question of Action as the goal of Man.

2. *The Preceptor of Duryodhana.*—That is Dro*na*, the high priest of the Vaiseshika or the Maha*yana* school of Buddhism.

3. *The Son of Drupada.*—That is Dhrishta-dyumna, the commander-in-chief of the P*anda*va hosts.

4-10. *The names of Warriors.*—The names of the principal warriors mentioned by Duryodhana have already been explained.

41-43. *Confusion of Castes.*—Arjuna says that there would be a confusion of castes if he engages in battle and slays his opponents. Now the four Castes are said to have been created by God by means of the division of Gu*na*s (Qualities or Attributes) and Actions (BhG. IV, 13). Arjuna believes at this stage that he is being compelled to accept an erroneous view about Action, in the light of Yoga, *viz.*, that we should engage in it without end. Hence there is, according to him,

a confusion of ideas about Action, following which there would be a "confusion of castes."

197. CHAPTER II.

YOGA IN RELATION TO THE SANKHYA.

THE SECOND CHAPTER OF THE GITA AND THE SECOND PARVA OF THE EPIC.—The second Chapter of the *Gita* corresponds to the second or Sabha Parva of the Mahabharata. As we have seen, this Parva may be divided into two parts. In the first we have the Rajasuya Sacrifice, which signifies the confirmation of Man in Saivism after overthrowing Buddhism and Jainism (Jarasandha and Sisupala). In the second part we have the Gambling Match, which signifies a contest between Jainism (Sakuni) and Saivism (Yudhishthira).

Corresponding to this, the second Chapter of the *Gita* is also divided into two parts. In the first Krishna explains the theory of life in the light of the Sankhya and its allied systems of thought, *viz.*, Buddhism and Jainism, and shows how death follows life and life follows death in a continuous stream of existence; and hence, so long as we live, we must act. Then he says that he has explained the question in the light of the Sankhya, and would proceed to do so in the light of the Yoga system of thought (II, 39). He points out that no effort ever comes to naught; that our concern should be with Action alone, and not with its fruit; that we must not be attached to inaction, and must for ever perform all actions with an even mind,—and that is the teaching of the

Yoga system of thought. Yoga is skill in Action, he says, and that comes when we abandon the fruit of Action, and act.

17-30. *The Body and the Soul.*—After explaining how birth and death follow each other in an endless cycle of being, Krishna points out that the Soul is eternal and undying. Arjuna personifies the Soul, and so he must take his stand on its true character; and if his opponents, having incomplete and erroneous views regarding the Soul, are defeated in the "battle" (debate), he has no reason to be sad, for then they will have understood the true character of the Soul. It will only be that part of theirs which belongs to Prakriti that will be "assigned to Prakriti or slain."

31-38. *Krishna exhorts Arjuna.*—Krishna exhorts Arjuna to "fight" or enter into this debate, for Truth (Dharma) is on his side. Indeed, the correct idea of the Vaiseshika too (Dharma) supports him and not his opponents. That system is based on the idea of the Mind, whose energy is electric; and electricity has a positive and a negative aspect, which may be called Purusha and Prakriti. There we see how all life is created out of the union of the two; but, as the positive must be at a higher potential, the share of Purusha must be regarded as greater than that of Prakriti. Hence his opponents, the Kauravas or Buddhists, who believe in Vaiseshika and Nyaya, must be made to shed their erroneous views regarding Prakriti as the chief creator of life, and so they must be shown their true character or "slain."

39. *Sankhya and Yoga.*—Krishna says that he has explained the whole idea in the light of

the Sankhya, and would now proceed to explain it in the light of the Yoga system of thought. Apparently, however, there is no reference whatever to the Sankhya system in the preceding verses, wherein he only explains how life and death follow each other without end. But this is exactly the idea of the Sankhya that all life is a series of births and deaths in an endless stream, and the explanation of Krishna is to be understood in this light. Even if we believe in the Sankhya and its allied systems, we must act; and this is the point of Krishna's argument. And then he goes on to show how we must do so in the light of the Yoga system of thought,—only this system tells us how to escape the evil effects of Action.

45. *Vedas and Three Gunas.*—It is said that the Vedas deal with three Gunas. We have shown that the Vedas explain the phenomena of Prakriti or manifest life and that their hymns are to be understood in this way by means of the method of Letter-analysis (MM. I, Chapters VIII-IX; MM. II, Chapters II and IV). Prakriti consists of the three Gunas,—Sattva, Rajas, and Tamas (MM. I, 51-52, 80-82; MM. II, 168); and so the Vedas are said to deal with these three. It is necessary for Man to rise from Prakriti to the Soul or God, and that is what Krishna enjoins. It is unnecessary to mention that the Vedas deal with the problem of the Soul and God as well. They are, as we have pointed out, the origin of all systems of Hindu Philosophy and Religion. Here Krishna emphasizes that they proceed from Prakriti to Purusha, and Arjuna must not confine himself to Prakriti or the Gunas alone.

47-53. *Action and Yoga.*—After this Krishna explains the idea of Action in the light of Yoga,

based on the character of Buddhi. Hence Krishna calls it Buddhi-Yoga. He points out that Yoga is skill in Action, and that we ought to concern ourselves with Action alone and not its fruit; and so we should act with an even and balanced mind.

55-61. *A Yogi.*—Thereafter Krishna explains the character of one who is made perfect in the Yoga system of thought. As Buddhi, the basis of Yoga, is identified for practical purposes with the Soul, such a person is at one with his Soul. He is free from sorrow and joy, and neither loves nor hates; he has abandoned all desires, has controlled all his senses, and has fixed his Mind on the Highest.

62-67. *The Loss of Buddhi* —Then Krishna shows how Desire arises out of contact with the objects of life; how wrath arises from desires, ending in the loss of Buddhi or Reason and the ruin of the Soul. All this happens when the senses are uncontrolled and the Mind subject to their will. We have shown that "restraint or control" is of the essence of Sacrifice, which leads to the idea of God. When restraint or Sacrifice is absent, the idea of God is lost, and with it that of the Soul.

68-72.—*The attainment of Peace.*—In conclusion Krishna shows how we attain to peace when our desires are stilled and we subdue our egoism and selfishness. That is the idea of Sacrifice, which leads to God-knowledge and peace of Mind and Soul.

198. Chapter III.

Yoga in Relation to Action.

The Third Chapter of the Gita and the Third Parva of the Epic.—The third Chapter

of the *Gita* corresponds to the third or Vana Parva of the Epic. We have seen in that Parva how Man is dissatisfied with the character of Buddhi in *Saivism*, and desires to understand it in the light of Vaishnavism, where Buddhi is for practical purposes identified with the Soul. He then realizes that Consciousness, a special characteristic of the Soul, is the mainspring of Action, and so concludes that Buddhi too leads to Action and not merely Knowledge as is commonly believed.

Corresponding to this the third Chapter of the *Gita* is called Karma Yoga, or Yoga in relation to Action; for now we have to understand the character of Buddhi, the basis of the Yoga system of thought, in relation to Action. *Krishna* explains that there are two paths for the seeker of Truth,—the Path of Knowledge and the Path of Action,—the former for those who follow the *Sankhya* system and the latter for those who follow Yoga. He regards Yoga as more true to the verities of life, for no one can attain to freedom from Action by abstaining from performing actions; because we cannot live for even a moment without performing some actions at least. Even those who believe in the *Sankhya* and hold that it is Prak*riti* who creates, must agree that Action is necessary, for it is characteristic of Prak*riti* itself which creates. He then explains how all bondage, usually associated with Action, can easily be removed if actions are performed as a Sacrifice,—that is, if we are free from attachment in our actions and have our Mind under proper control.

Then, as the idea of Sacrifice leads to that of God, he points out how even God is said to create by means of Sacrifice, and Brahma, the supreme deity of Buddhism and Jainism, creates also in this way. He then explains how the supreme Purusha of Vaishnavism (he himself) engages in endless actions, for without that the whole world would cease to exist. Prakriti implies Action, for that is the very meaning of its name (Pra, kri, ti); and when the Soul acts with attachment to Prakriti it becomes deluded by (is transformed into) Egoism or Ahankara; but a wise man acts without any such attachment, and so is free. Therefore we should act, renouncing all fruit of Action to God. We should control ourselves and our desires. We should subdue our Senses by means of the Mind, our Mind by means of Buddhi, and our Buddhi by means of the Soul. This is the essence of Sacrifice as originally conceived; and thus we see that Krishna explains in this Chapter the necessity of Action performed as a Sacrifice, in the light of the character of Buddhi identified for practical purposes with the Soul; and that is also the subject-matter of the Vana Parva of the Epic.

8-15. *Action and Sacrifice.*—Krishna explains the idea of actions performed as a Sacrifice. They should be necessary actions, creative actions, and should be performed without attachment or desire. Then such actions lead to the satisfaction of all desires, and make for freedom from bondage and evil, associated with Action, at the same time. All life is created by means of Action conceived as a Sacrifice; and this is the idea not only of Vedanta, but also of the Sankhya and its allied

systems, for they hold that Prakriti, or God associated with it as its presiding deity (Brahma), creates by means of Sacrifice. Hence Prajapati and Brahma are both said to create by means of Action conceived as a Sacrifice. The idea of Prajapati and Brahma has already been explained (MM. I, 330, n. 1; 357, n. 3; MM. II, 297, *seq*).

14. *Creatures arise from Food.*—We are told that all creatures arise from Food. This is the Sankhya point of view, and Krishna is explaining the idea of Action in the light of this system. Then he shows that Food ultimately arises out of Action, conceived as a Sacrifice ; and so all creatures, born out of Food, must be regarded as born of Sacrifice. Hence even the Sankhya must agree to the necessity of Sacrifice. We have already explained that the creative energy of Prakriti according to the Sankhya corresponds to *semen virile* or the creative energy of Food.

The problem of Food has been explained at considerable length in the Upanishads (MM. II, 209, 225-229), and there we are told how a creature is born on earth when the Soul, descending from the higher regions, is mingled with rain, which causes the Vegetable Kingdom to grow. In this way it becomes the Food of the Animal, and is transformed into *semen virile*, by means of which a creature is born (MM. II, 87-88). That is why we are told that all creatures come into being through Food.

Food and Rain.—It is obvious that if there is no rain there can be no plant life, and so no Food. All water that causes vegetable life to grow, including well and river water, is originally rain water. In this connection it might be of interest to note that the Upanishads tell us that Water is the origin of Food (MM. II. 229, n. 1).

Rain and Sacrifice.—It is said that rain is born of Sacrifice. Sacrifice is really creative and selfless action meant for the benefit of all. Whether we believe that it is God who creates or Nature who does so, no one can deny that all life is governed by a Law which is selfless, beneficent, and just in its operation, and that it creates and preserves Life as a whole. That is the idea of Sacrifice. It is by this Law that we get rain in its due season, whereby we get corn or Food, by means of which creatures are born. And so we might say that "rain comes of Sacrifice." It is in this sense that we have to understand the idea of Sacrifice here.

Action and Sacrifice.—Sacrifice is said to be born of Action. Action is to be understood in its widest significance as "an irreducible element of the universe," characteristic of Prakriti and all forms of life (MM. II, 116, n. 1). Sacrifice itself is creative and selfless Action, and so it may be said to be born of Action.

15. *Brahma and Action.*—It is said that all actions come from Brahma, the deity of Buddhism and Jainism. These systems are based on the idea of Prakriti as the chief creator of life, and Prakriti is characterized by Action. Hence Action must be associated with these systems, and we cannot utterly renounce it in their light. And so we are told that the imperishable Brahma dwells in all Action.

17-19. *The Supreme Goal.*—He who has no motive or self-interest in his actions, who has nothing to gain, who is unattached, and performs necessary actions in a spirit of Sacrifice, is happy within and attains the supreme goal. Krishna explains how we can attain to perfection even though we perform actions, only our actions should be conceived as a Sacrifice.

20. *Janaka.*—Janaka (Ja, na, ka) means "(ka) Prakṛiti associated with (na) the Senses of Knowledge and (ja) Action." He personifies, therefore, Sankhya-Nyaya or Jainism. He too is said to have attained to perfection by means of Action, for even Jainism cannot escape the necessity of Action. We have shown how its Svetambara school, based on the character of Nyaya, admits the necessity of Action performed as a Sacrifice.

The Father of Sita.—Janaka is the father of Sita, and we have seen that she personifies the idea of the Mind and the Senses of Action associated with God through Sacrifice. Her birth in the house of Janaka signifies that this idea of Sacrifice is born in the Jaina system of thought; and so she is born not of a woman, but a Sacrifice (MM. IV, 333-334, *seq.*).

22-24. *God himself is an Actor.*—This is the idea of God in Vaishnavism, personified by Krishna.

25. *Actions performed for preserving the World.*—This is the essential idea of Sacrifice. Actions meant for the benefit of all, or for preserving the world, are Sacrifice. A reference is made to this in verse 20 as well.

27-28. *Prakriti, Gunas, and Actions.*—It is said that the Gunas of Prakṛiti,—Sattva, Rajas, and Tamas—perform all actions. Prakṛiti is characterized by unceasing action, and is said to act through its Gunas or attributes, which constitute it; and the point has already been explained (MM. II, 167-169). The idea here is clear. Prakṛiti is regarded as the chief creator of life in Buddhism and Jainism, which are based on its character; hence those who believe in these systems cannot avoid Action. But even in Vedanta, Prakṛiti retains its active and creative energy, only it owes its origin to God. Hence,

those who believe in Vaishnavism or Vedanta must also admit the necessity of Action. The difference between the two schools refers to the idea of Sacrifice. Vaishnavism has more of it than Buddhism and Jainism; and if our actions are conceived as a Sacrifice, we become free from their bondage; and so we are told that he who knows the true character of Action as performed by the Gunas of Prakriti, is not attached. He performs them as a Sacrifice, and so becomes free from the taint of Action.

Egoism and Action.—It is said that the Soul, perplexed by egoism, imagines that it performs all actions, whereas it is really Prakriti that acts. We have explained that when the Soul entangles itself with the objects of life (Prakriti) and acts, it is transformed into Egoism or Abhimana, and that is the idea of Abhimanyu, the son of Arjuna (Soul). The point here is that, whether we hold to Buddhism and Jainism or Vaishnavism, the creative character of Prakriti remains unchanged; and so, if Prakriti is conceived as active in all systems of thought, and it acts through its Gunas or qualities, no purpose is served by imagining that it is the Soul that acts. Indeed, it would probably make for detachment from Prakriti if we believe that it is Prakriti that acts. The idea of Vedanta or Vaishnavism is not vitiated thereby, for it is to be clearly understood that Prakriti itself is created by God, who gives to it his own power, whereby it creates. Hence, as the idea of the Soul corresponds to that of God in each system of thought, the Soul remains an actor and creator too; but because it is unattached and acts in a spirit of Sacrifice, like God, it is free from the effects of Action.

30-31. *Renounce all Actions unto God, and Fight.*— This is the teaching of Vedanta, which

enjoins unceasing Action performed as a Sacrifice. This Action must be free from egoism, selfishness, or desire, and must be performed for the benefit of all; and so, as Sacrifice embodies the idea of God, it must be performed in the name and for the sake of God. In other words, we must renounce or hand over all our actions to God; that is, perform them as an unending Sacrifice. We have shown that a "fight" in Sacred literature refers to Action. Hence those who act in this way are for ever free, because their actions are a perpetual Sacrifice.

33-35. *The Path of Nature: One's own Dharma.*—But it often happens that, though theoretically we admit the truth of Vedanta, we act in a very different manner, and the wisest of us might easily fail. That is because Nature or Prakriti has an obvious power, and its Philosophy is difficult to resist. But if a man is honest in thought and action, he will realize the Truth wherever he is; and it is for this reason that Hinduism is like a University of Religions; and so long as we live and act up to our principles, we continue to be Hindus, whether we are atheists, agnostics, dualists, qualified Monists or pure Monists.

37. *Rajas Guna and Desire.*—We have explained that Rajas Guna refers to the Mind, which is characterized by Desire. Desire gives rise to Anger, which destroys (BhG. II, 62-63).

42-43. *The Senses, Mind, Buddhi, and the Soul.*—This indicates the gradation of the faculties constituting Man. Above the Senses is the Mind; above the Mind is Buddhi; and above Buddhi is the Soul. Then the idea of God corresponds to that of the Soul in Man.

199. Chapter IV.

Yoga in Relation to Knowledge and Action.

The Fourth Chapter of the Gita and Fourth Parva of the Epic.—The fourth Chapter of the *Gita* corresponds to the fourth or Vir*a*ta Parva of the Mah*a*bharata, where Man is shown as having attained to Ved*a*nta, based on the character of the Soul, the unmanifest within the manifest. We have seen that Ved*a*nta holds that the goal of life is Action, which gives us Knowledge too at the same time. The Soul has Pr*a*na or vital Breath for its vehicle, and that is the energy of Action. The Soul is, on the other hand, characterized by Consciousness, Memory, etc., which result in Knowledge. Hence both Knowledge and Action are twin characteristics of the Soul; and with every breath we draw we act and get Knowledge at the same time. Again, the two are still further harmonized by means of the idea of Sacrifice, which is Action characterized by a moral and beneficent Law, and that requires Knowledge to realize.

Now Yoga, as Yoga-Ved*a*nta or qualified Monism, is based on the character of Buddhi, which is identified for practical purposes with the Soul. Hence, if we agree that the Soul is characterized by both Knowledge and Action, the idea of Buddhi should be the same. And so this Chapter of the *Gita* is called "Yoga in relation to Knowledge and Action."

The Essence of the Chapter.—As the essential idea of the whole is based on the character

of the Soul, to which the idea of God also corresponds, here we are told how God (Krishna) the unmanifest becomes manifest in the world, and the formless one takes form. This is the idea of incarnation which Krishna explains first of all. Then we have observed that it is through Sacrifice that the idea of God receives its first form and name, and the more complete the idea of Sacrifice, the more complete is his "incarnation" or embodiment too. And so God (Krishna) takes birth to establish righteousness and Truth, protect the good and destroy the doers of evil. In other words, he is born through Sacrifice and for Sacrifice. Then, as the whole idea is based on Sacrifice, Krishna goes on to show what is Action and inaction, and what is good and evil Action, and tells us of the different forms of Sacrifice offered unto God, by means of which he becomes manifest. As Krishna explains the idea of God in pure Vedanta, he speaks of himself (God) as universal actor and creator,—the maker of four Castes through the division of Gunas and Actions,—and yet free from the effects of all because they are performed as a Sacrifice. Further, as he seeks to establish a harmony between Knowledge and Action in their relation to Buddhi or the Soul, he explains that Knowledge is a great purifier in Action, that it burns up all its impurities, that it is born of the control of the Senses, or Sacrifice, and that the Knowledge of the Soul makes for perfection in Yoga or Action.

1. *Vivasvat, Manu, and Ikshvaku.*—Krishna says that he had told this Truth to Vivasvat, he

to Manu, and the latter to Ikshvaku. It wasthen passed on to others, but in course of time it perished in the world, and so he is teaching it to Arjuna again. All these names refer to systems of Philosophy; Vivasvat to Buddhi, Manu to the Mind and the Senses of Knowledge, and Ikshvaku to the Mind in association with the creative character of Prakriti. Hence they personify Yoga as the highest point of Saivism, Vaiseshika-Nyaya or Buddhism in its own character and as a part of Saivism, and Buddhism and Jainism combined. What Krishna means is that the idea of God has been explained in the light of these systems of thought, but, being incomplete, it has perished. He desires, therefore, to explain it in the light of the Soul (Arjuna), and show how both Knowledge and Action can be harmonized in its light.

Vivasvat.—Vivasvat is the name of the Sun (MWD. P. 987), which symbolizes Buddhi, the basis of the Yoga system of thought. Here Yoga is to be understood in its own character as the highest point of Saivism (Yoga-Vaiseshika-Nyaya).

Manu.—Manu is the son of Vivasvat, and (Man, u) means "(u) the Senses of Knowledge associated with (man for manas) the Mind." He personifies, therefore, Vaiseshika-Nyaya, based on their character. We see that Yoga (Vivasvat) and Vaiseshika-Nyaya (Manu) give us the whole range of Saivism; and so Manu is the son of Vivasvat.

Ikshvaku.—Ikshvaku (I , kshu, *a*, ku,—u and *a* being changed to va by rules of grammar) means "(ku) the Earth (*a*) associated with (kshu) Food and (i) the Mind." We have seen that our planet Earth personifies Prakriti, and Food is its creative character, and the Mind is the basis of the Vaiseshika. Prakriti associated with the Vaiseshika gives us the whole range of Vaiseshika-Nyaya-

Sankhya or Buddhism and Jainism, which are based on the idea that it is Prakriti who creates. Hence, as Buddhism and Jainism may be said to be descended from the Vaiseshika-Nyaya of Saivism, Ikshvaku is descended from Manu.

6. *God, Prakriti and Maya.*—Krishna says that, controlling Prakriti, he is born by means of his own Maya. We have explained that May is creative energy and not an illusion as is commonly imagined. and is associated with both God and Prakriti (MM. I, 85-91). In Vedanta it is conceived as the energy of God who creates Prakriti and imparts it to it. God may, therefore, be said to create the whole universe by means of his Maya or creative energy; and, as Prakriti is his own creation, he has it under his control. Further, we have seen that the idea of God is born through Sacrifice, which is essentially creative and beneficent Action, arising from Maya or creative energy.

7-8. *The Birth of God.*—We have explained that God is "born" through Sacrifice, and Sacrifice is synonymous with Goodness and a moral Law. Hence God is "born" from age to age to uphold the good and destroy the doers of evil.

13. *The Four Castes.*—God is said to have created the four Castes by means of the division of Gunas (attributes) and Actions, and this gives us the orthodox as well as the most correct interpretation of the idea of the Caste system as it was originally conceived. We have different qualities of body and mind, and have to perform different actions; and it is this that gives us the original Caste system and the division of labour in modern society. Some of these qualities are hereditary while others are acquired; and the idea of Caste by birth would appear to owe its origin to eugenic considerations when hereditary qualities came to be regarded as more vital than acquired. But such

was not the idea of the Caste as it was originally conceived. In this connection we have observed that the four Castes correspond to the four manifest energies of life in Man,—Buddhi, Mind, the Senses of Knowledge, and the Senses of Action; and these in their turn are associated with the three Gunas, born of Prakriti (MM. I, 80-83, 193-196, 282-287; MM. II, 168-169). A person who has attained to Buddhi is a Brahmana, he who is at the Mind-stage is a Kshatriya, he who is associated with the Senses of Knowledge is a Vaisya, and he who is steeped in the Senses of Action is a Sudra. As these creative energies are again associated with different systems of Philosophy and Religion, the idea of the Caste refers to these as well. It is for this reason that the Caste system is said to be the foundation of Hinduism; but it is not difficult to see how different is the present-day system from its idea as originally conceived. Then it was a sign of health, to-day it is a disease.

14-15. *Action and Freedom.*—Then we are told that actions have no fetters for us when we do not seek their fruit and are not tainted by them,—that is, when they are performed as a Sacrifice; and that is the way to act and yet be free.

16-18. *Action and Inaction.*—Krishna then explains the nature of Action and inaction. He who acts, and yet because he has no desire and performs it as a Sacrifice, is free from the effects of Action, and knows the true nature of Action. Hence, though acting, he is like one who does not act at all. A man should, therefore, know that Action can be like inaction. Similarly he should realize that, even if he believes in inaction, he needs must act if he wishes to live. And so we are told that a Yogi (one who is established in the Yoga system of thought) is one who sees Action in inaction, and inaction in Action.

19. *Actions are Burnt in the Fire of Knowledge.*—It is this Knowledge that destroys the evil effects of Action. When our actions are free from all purposes and desire, that is, when they are performed as a Sacrifice, they are "burnt up in the fire of this Knowledge."

20-22. *The Cause of Freedom.*—And so, when we renounce the fruit of actions, when our Mind is controlled in their performance, and when they are such as are necessary for the preservation of life,—that is, when they are conceived as a Sacrifice,—they do not bind us or make for sin; and however much we might engage in such actions, it is as though we do not act at all.

23. *Sacrifice and Action.*—This is the ancient idea of Sacrifice. When our actions are devoid of attachment, when we are free from desire, and when we wish to understand the Truth through them, they are performed as a Sacrifice, and all their evil effects are dissolved away.

24-33. *Different kinds of Sacrifice offered to Brahma.*—Then we are told of the different kinds of Sacrifice (good and creative actions) performed in the name of God and so offered unto him. We have the Sacrifice (selfless, creative and beneficent action) of wealth, the Senses, and motion of Prana or Breath; and all Action must be characterized by self-control to be regarded as a Sacrifice. All Sacrifice is performed by means of Action, and supreme above all is the Sacrifice of Knowledge. In other words, when we use our Knowledge in performing actions as a Sacrifice, the highest and best kinds of actions are performed. In this sense all true Action may be regarded as a fruition of the Sacrifice of Knowledge. In this way Krishna harmonizes Knowledge with Action in the light of Vedanta or the character of the Soul.

24. *Brahma and Sacrifice.*—Brahma is the deity of Buddhism and Jainism, and even these systems admit of the necessity of Sacrifice. Krishna desires to emphasize this point, and then goes on to show how Knowledge, the goal of these systems, can be harmonized with Action, the goal of Vedanta or Yoga, identified all practical purposes with Vedanta.

25. *Sacrifice, this World, and the Next.*—We cannot even live if we do not act; and to be free from the evil effects of Action, we must perform it as a Sacrifice. This world may, therefore, be said to be governed by the Law of Sacrifice; and so too the next, if there is a single Law for the whole universe. As Brahma is associated with Sacrifice, we are told that those who make Sacrifice attain to Brahma; but neither this nor the next world is for those who make none.

34. *The Means of gaining Knowledge of Truth.*—Now the question is, How can we understand the Truth? In order to know, we must first of all wish to know. Then, all Knowledge begins with a denial or doubt. Indeed, that is the function of the Mind; and we have shown that the Mind is characterized by Desire and Doubt (MM. I, 68; n. 6; 281, n. 7). In other words, when the Mind associates with the Senses and is fixed on the objects of life, it desires to possess and to know them. But it begins with a doubt; it does not know what they are, and yet wishes to know. This is the first step to Knowledge.

If we do not know, how can we know? We need to learn from those who have understood; and in order to know, it is necessary to have faith in the teacher. And then we have to use our Mind and ask questions to settle our doubts.

Then, when we have understood, we need to put our Knowledge to use, and that is Action.

But to be free from the effects of Action, we must perform it as a Sacrifice. As Service is at the root of Sacrifice, we must engage in acts of Service to realize the Truth. There are thus three stages in the attainment of Truth: (1) faith in the teacher, (2) asking questions to settle doubts, and (3) acts of Service or Sacrifice.

Service and the King of Virata.—The fourth Chapter of the *Gita* corresponds to the fourth or Virata Parva of the Mahabharata, and we have shown that the whole idea there centres round the service of the king of Virata by the Pandava brothers and Draupadi. In other words, the truth of Vedanta, in which Man is established in that Parva, is expressed through Service, the basis of Sacrifice. That is the idea here as well.

35-38. *Knowledge purifies Action.*—We can now understand how Knowledge purifies Action conceived as a Sacrifice. If the most sinful of men acts in this spirit, he understands the idea of God in the whole universe, and so crosses over his sins.

39-42. *The way to attain Peace.*—Action conceived as a Sacrifice makes for peace. It is synonymous with Knowledge put to a good use. It can be acquired by means of faith and devotion to God, by control of the Senses, and renunciation of the fruit of actions. When a person acts in this manner, no actions can ever bind him. Then he is said to be duly established in the Yoga system of thought, which enjoins unceasing Action conceived as a Sacrifice.

200. CHAPTER V.

YOGA IN RELATION TO RENUNCIATION.

THE FIFTH CHAPTER OF THE GITA AND THE FIFTH PARVA OF THE EPIC.—The fifth Chapter of the *Gita* corresponds to the fifth or Udyoga Parva of the Epic where, as we have seen, an attempt is

made to reconcile the claims of the contending parties, and Krishna (God) himself goes to bring about peace. The Pandavas are established in Yoga, Yoga-Vedanta or qualified Monism, while the Kauravas are Buddhists, holding that Prakriti, as it is conceived in the Sankhya, is the chief creator of life. Both parties have some common beliefs relating to (1) the existence of God as creator, (2) the necessity of performing actions as a Sacrifice, and (3) the character of the Mind; and an attempt is made to see if they can be reconciled. Corresponding to this an attempt is made in this Chapter of the Gita to reconcile Action, the ideal of Yoga, with Knowledge, the goal of the Sankhya; and so Krishna says that both Renunciation (Knowledge) and Action lead to final freedom, and Sankhya and Yoga are, therefore, alike in aim and achievement. But, as we have seen, the view points of the opponents are fundamentally divergent, and so it is impossible to bring about peace between them. The Pandavas want peace on their own terms, *viz.*, that the Kauravas should agree that God is the chief creator of the universe, and consequently Action is our final goal. Corresponding to this Krishna is careful to add in this Chapter of the Gita that renunciation of Action (Knowledge) cannot be achieved without Action: and freedom from Action really consists in acting in a spirit of Sacrifice, that is, by controlling the senses and resigning all actions to God. And so the Yogis renounce all attachment, and act with their body, Mind and Buddhi for the purification of their

Soul. In other words, they act in a spirit of Sacrifice, and thereby realize the Supreme, and know him to be the lord of all Sacrifice,—the creator and friend of all,

2. *Freedom, Renunciation, and Action.*—In this Chapter Krishna attempts to reconcile the goal of the Sankhya with that of the Yoga system of thought. The Sankhya holds that the aim of life should be Knowledge, while Yoga holds to Action. Krishna says that both of them can be reconciled, and lead to freedom in the end. We have seen how this can be done through Sacrifice. But, as Yoga is superior to the Sankhya, he is careful to add that Action properly performed is better than Knowledge or the renunciation of Action.

3. *A true Renouncer.*—In order to reconcile the two points of view, Krishna explains that absolute renunciation of all Action is impossible; and true renunciation consists in acting in a spirit of Sacrifice, that is, without desire of any kind; and it is this that makes for freedom from the bondage of Action.

3-5. *Sankhya and Yoga.*—Krishna now attempts to reconcile Sankhya and Yoga systems of thought, and points out that Action is necessary in both, and both of them are alike in their aim, *viz.*, freedom from the bonds of Action.

6. *Renunciation and Action.*—But, as Yoga is really a higher system, Krishna is careful to add that absolute renunciation of Action (Knowledge) is impossible, and the only renunciation that can be achieved is in the light of the Yoga system of thought, *viz.*, that we must renounce the fruit of actions and perform them in a spirit of Sacrifice.

7-12. *Purity and Freedom in Action.*—Krishna then explains how, if a person acts in a spirit of Sacrifice, that is, with a pure Mind and Senses under control, he is untainted by the effects of

Action, like a lotus leaf resting on and yet unaffected by water. This is the goal of life even according to Buddhism and Jainism over which Brahma presides ; and so if a person acts, renouncing his actions to Brahma, he attains to the highest goal. It is in this manner that the Yogis (those established in Yoga) renounce all attachment and act in a spirit of Sacrifice, with their body, Mind, and Buddhi, for the purification of their Soul.

13. *The City of Nine Gates.*—The City of nine gates is the human body, and the gates are the openings or organs of the Senses,—two ears, two eyes, two nostrils, one mouth, one organ of creation, and one of excretion. This, as we have explained, is the significance of Dvaraka, or "the body with gates." When a person renounces the fruit of actions and acts in a spirit of Sacrifice, God, born through this Sacrifice, comes to dwell within him, and so his Soul dwells happily in the body, without any thought of Action and its effect. This is the idea of Krishna dwelling in Dvaraka.

14. *God, Prakriti, and Actions.*—Actions are said to be born of Nature or Prakriti, and so we might say that they are natural to Man. It is not by any special intervention of God that a man realizes their necessity. Indeed, the very idea of God arises out of Action performed as a Sacrifice ; and if we hold that Action refers to Prakriti, the idea of Vedanta is not vitiated, for, according to this system, Prakriti itself is created by God, who gives to it his own creative power.

15. *The idea of Sin.*—The idea of God is that of Nature characterized by Sacrifice. Thus it is Sacrifice or good Action that gives us the idea of God. It is possible to express this idea of Goodness or Sacrifice in terms of a personal God ; but, conceived in his widest significance, God is an embodiment of the creative energy of the universe

coupled with a moral order governing it all. Sin is action contrary to this moral law. Thus it is not God who makes Sin or its opposite, but Good or Evil that makes for God or his absence in the world. Indeed, the knowledge of this Law is Goodness or God, and its ignorance atheism and Sin; and it is this that is explained in this verse.

16-17. *Knowledge and God.*—Hence it is this Knowledge that reveals God to Man.

18. *The Effect of Knowledge.*—When we get knowledge of this moral order, which is God, we realize that it is Sacrifice or its negation that makes Good or Evil; and so, taken in themselves, all things are alike. As God is an embodiment of Sacrifice or a moral Law in the universe, he regards all things as alike, for he has made them all; and as the idea of the individual Soul corresponds to that of God, we are told that a man of perfect knowledge, who understands this Law, regards a dog and a cow, an elephant, a Brahmana, or a Chandala as alike. This knowledge must not be mixed up with Knowledge (or the renunciation of Action), the goal of the Sankhya and its allied systems. Here it is to be understood as knowledge of the moral order of the universe.

19-26—*Nirvana of Brahma.*—Krishna then explains how by performing actions as a Sacrifice, we can attain to the highest goal according even to Buddhism and Jainism, over which Brahma presides. And so we are told that those whose Mind is balanced, and Buddhi steady and unperplexed, who are unattached, whose Soul is controlled, and who are intent on doing good to all,—in other words, those who act in a spirit of Sacrifice,—attain to the Nirvana of Brahma.

27-28. *Equality of in-coming and out-going Breath.*—Breath is the energy of Action and the vehicle of the Soul; and so, if our actions are a

Sacrifice and we regard all things as alike, our in-coming and out-going Breath attains equilibrium. This is the essence of *Pranayama* or Breath-control, and it is this that *Krishna* now explains.

29. *The Lord and Enjoyer of Sacrifice.*—God is Sacrifice in the universe; and so he is said to be the enjoyer of all Sacrifice, the creator of the universe, and the friend of all.

201. Chapter VI.

Yoga in Relation to Knowledge of the Soul.

The Sixth Chapter of the Gita and Sixth Parva of the Epic.—The sixth Chapter of the *Gita* corresponds to the sixth or *Bhishma* Parva of the Mahabharata where, as we shall see, we have a conflict between *Nyaya*, personified by *Bhishma*, on the one hand, and Yoga (identified with Vedanta) of the *Pandavas* (Man) on the other. As Yoga is based on Buddhi, identified for practical purposes with the Soul, this Chapter of the *Gita* is called "Yoga in relation to the knowledge of the Soul."

The Essence of the Chapter.—We get in this Chapter a description of one who has attained to Yoga, who has raised his Soul by means of his Soul, who regards all things, pleasant or unpleasant, as alike, who is balanced in everything, who is self-controlled and finds happiness within himself, who sees God and the Soul in everything, and everything within God and the Soul, and so becomes one with *Krishna*, the supreme creator of the universe.

1. *A true Yogi and a Sannyasi.*—The opening verse of this Chapter begins with an attempt to reconcile yet once more Renunciation and Action; or rather, to merge the idea of the former into the latter. And so we are told that a true Yogi (one who is established in Yoga) and a Sannyasi (a renouncer) is one who performs necessary actions without desire of gain, that is, as a Sacrifice,—and not one who renounces such actions.

2-4. *Yoga, Renunciation and Action.*—The attempt to reconcile Renunciation and Action continues. Renunciation is the same as Action, it is said, and no one can be a true actor (a Yogi, established in Yoga) unless he has renounced his desires. It is by means of actions that we attain to Yoga, and then comes to us peace; and so when a person becomes unattached to actions and has forsaken all desires, he may be said to have attained to Yoga.

5-9. *Raise the Soul by the Soul.*—This is the essence of Soul-knowledge, which can only be attained if we think and act in terms of the Soul. We should elevate the Soul by the Soul, regard it as a friend and not a foe, control the Senses and the Mind, become balanced in everything, behold the Soul in everything and everything within the Soul, and so attain to God, the supreme creator of the universe. This is the idea of this Chapter.

10-14. *The Practice of Yoga.*—Here we get an idea of meditation and concentration necessary to attain to the Yoga system of thought, based on the character of Buddhi.

15-28. *The Essence of Yoga.*—After this meditation we attain to Yoga, culminating in joy and peace that abides in God. This Yoga demands that we should be balanced in all our actions, should have our Mind in control, be unwavering

and free from desires, and rest in the Soul alone. Then we shall understand the nature of the Soul, and feel that boundless joy that comes of the vision of Truth, beyond which there is nothing in the world, and which severs all the bonds of pain. It is this that gives perfect peace and infinite bliss, born of contact with God.

29-32. *A True Yogi.*—A true Yogi is one who looks on all with an equal eye, beholds the Soul in everything and everything within the Soul; and this gives him an idea of God in the universe.

202. Chapter VII.

Yoga in Relation to the Understanding of Knowledge.

The Seventh Chapter of the Gita and Seventh Parva of the Epic.—The seventh Chapter of the *Gita* corresponds to the seventh or Drona Parva of the Mahabharata where, as we shall see, there is a conflict between the Vaiseshika, the basis of the Mahayana school of Buddhism personified by Drona on the one hand, and Yoga (identified with Vedanta), the creed of the Pandavas (Man), on the other. The Vaiseshika gives us the centre of the conflict between Buddhism (Vaiseshika-Nyaya), the faith of the Kauravas, and Vaishnavism (Vedanta-Yoga-Vaiseshika), the creed of Man (Pandavas); and yet its point of view in both is different. It conceives of Purusha and Prakriti as joint creators of the universe; but in Buddhism it gives a larger share to Prakriti, and in Vaishnavism to Purusha. Thus we have to understand Prakriti from two stand-points, corresponding to its character in the two systems. In the one, Prakriti is conceived as

it is in the Sankhya,—for that is the idea of Buddhism as we have explained—and in the other as it is in Vaishnavism or Vedanta. The former has Knowledge for its goal, and the latter holds that Action is the end of life; and, as Yoga (qualified Monism) is the creed of Man, we have to understand the idea of Knowledge in the light of Yoga. Hence this Chapter is called "Yoga in relation to the understanding of Knowledge."

THE ESSENCE OF THE CHAPTER.—As we have to understand Prakriti from two points of view,—as it is in Sankhya and Vedanta,—we are told of the eight divisions of Prakriti in the Sankhya, —consisting of Buddhi, Egoism, Mind, and the five elements. Then we have to understand its other idea in Yoga or Vedanta; and so Krishna speaks of another Prakriti, created by God, where the whole universe is woven on him as rows of pearls on a string, and all that pertains to Prakriti, or the Gunas born of Prakriti, belongs to him; for he is the creator of the whole universe,—imperishable, all-knowing, infinite and supreme.

4. *The Eight Divisions of Prakriti.*—These, according to the Sankhya, are Buddhi, Egoism, Mind, and the five elements (MM.II, 169-171), and the same are given here.

5. *Higher and Lower Prakriti.*—After explaining the idea of Prakriti in the Sankhya, he explains a higher idea of Prakriti as it is in Yoga or Vedanta, where it is conceived as created by God himself. As this is a truer conception of Prakriti, it is said to be its higher form.

6. *Prakriti and God as Creators.*—These are the two ways in which we can understand the idea of Prakriti, and in either case it is a creator of life; for though Vedanta holds that Prakriti is created by God, it believes that God gives to it his own power by means of which it creates. Hence these two forms of Prakriti are said to be "the womb of the world," and God is still the creator and destroyer of life.

7-10. *God as Supreme Creator.*—Then we get a description of God as supreme creator in the light of Yoga or Vedanta. The whole universe is woven on him as rows of pearls on a string; he is the life of all beings, and the eternal seed of all creatures.

11. *God and Desire.*—God is here described as characterized by Desire, which is unopposed to Dharma. In a number of other places we are told that all desires must be renounced; and so the point of this verse is somewhat different. We have observed that the whole discussion here centres round the conception of the Vaiseshika, which is common to both Buddhism (Vaiseshika-Nyaya) and Vaishnavism (Vedanta-Yoga-Vaiseshika). We have to understand the idea of God in the light of the Vaiseshika in both system of thought. Now the Vaiseshika is based on the idea of the Mind, characterized by Desire; and so God himself is conceived as possessed of Desire when we think of him in the light of the Vaiseshika (MM. II, 213). Hence Krishna says that he (God) is Desire unopposed to Dharma. The idea of Dharma, as referring to the Vaiseshika, has already been explained.

12. *Gunas and God.*—As Prakriti is conceived to be a creation of God, the three Gunas, born of Prakriti, also belong to him; and so all conditions pertaining to the Gunas rise from God.

13. *Beyond the Gunas.*—But the creator of the Gunas is beyond their range, immutable and supreme, because of Sacrifice.

14. *Maya and Gunas.*—Maya is creative energy belonging to both Prakriti and God. As the three Gunas are the three states of Prakriti, Maya is said to be composed of the Gunas. As it creates all forms of life, it is difficult to understand its character. But God is the creator of Maya itself; and so he who attains to God, goes beyond this Maya. As the idea of God is born of Sacrifice, this implies that if we understand truly the creative character of Action (Sacrifice or God) we know all about creative energy (Maya).

16. *Four Kinds of Worshippers of God.*—This tells us how we seek and worship God. If we seek knowledge or wisdom, we end in the idea of God; and again if we are in sorrow or seek wealth or some other object of desire, we think of him.

20-22. *Worship of God.*—But as it is God who creates all forms of life, all creatures come unto him in the end.

29-30. *The Character of God.*—Krishna describes the character of God in these verses. He who understands God knows what is Brahma, the nature of the Soul (Adhyatman) and Action. God is to be found in all forms of physical life, made of the five elements (Adhi-bhuta); he is to be seen in the Soul within (Adhi-daiva); and he is to be met in each act of Sacrifice (Adhi-yajna).

Adhibhuta.—Adhi-bhuta means "relating to bhuta" or the elements, and there are five of these elements,—Ether, Air, Fire, Water and Earth.

Adhidaiva.—Adhi-daiva means "relating to daiva;" and Daiva, as explained in the next Chapter (VIII, 4), refers to the Soul within each

creature. Such is also the idea of Adhyatman (Adhi-atman).

Adhiyajna.—Adhi-jayna means "relating to Sacrifice," and we have seen how the idea of God rises from Sacrifice; and so Krishna says in the next Chapter that he dwells in each being by means Adhi-yajna or Sacrifice.

203. Chapter VIII.

Yoga in Relation to Imperishable Brahma.

The Eighth Chapter of the Gita and Eighth Parva of the Epic.—The eighth Chapter of the Gita corresponds to the eighth or Karna Parva of the Mahabharata which, as we shall see, is a conflict between Karna and Arjuna, Food and the Eater of Food, Sankhya and Vedanta (Yoga), or the creative energy of Prakriti and Purusha,—in which the latter succeeds. As the whole conflict may be rendered in terms of Sankhya and Yoga, and Brahma is the deity of the Sankhya and its allied systems, this Chapter is called "Yoga in relation to the imperishable Brahma.

The Essence of the Chapter.—We have to examine the Sankhya in relation to Yoga or Yoga-Vedanta. As Brahma is the deity of the former and Krishna of the latter, we are told of the world of Brahma that comes and goes, and of Krishna which is eternal and remains though everything else should pass. Then, as we have to understand the connection between Prakriti, Soul and God, we are told of what relates to the Elements or Prakriti (Adhi-bhuta), what to the individual Soul

(Adhi-daiva), and what to God himself made manifest in the world through Sacrifice (Adhi-yajna). After that we have a brief description of the supreme Purusha in the light of Yoga (Yoga-Vedanta), —the omiscient, ancient, over-ruler, minuter than an atom, self-luminous like the Sun, who creates the whole universe and into whom everything is merged again, who is the supreme Unmanifest beyond the Prakriti of the Sankhya, and who is not destroyed when the whole world comes to an end.

3. *Brahma.*—Brahma is the deity of Buddhism and Jainism, based on the creative character of Prakriti. He is called unchangeable because the totality of life, named Prakriti, is unchangeable too. Its parts may change, but the whole remains unchanged.

Adhyatman.—Adhyatman means "that which relates to the Soul." The innate nature of Brahma (as well as of each individual being) relates to the Soul.

Sacrifice and Action.—Here we get a definition of Action as "Sacrifice which creates and supports all." It is this that is to be understood as Action in the real sense of the term. In other words, when there is a reference to Action in the sacred books, it is to be understood as a Sacrifice.

4. *Adhibhuta.*—Adhi-bhuta means "that which relates to the Elements," that is, physical or the material universe.

Adhidaiva.—Adhi-daiva means "that which relates to the divine;" hence it is called Purusha, which refers to God and also to the Soul,—specially in the Sankhya.

Adhiyajna.—Adhi-yajna means "relating to Sacrifice." As God becomes manifest through Sacrifice, Krishna (God) is said to be "Adhi-yajna, abiding in the bodily frame." In other words, God is an embodiment or personification of Sacrifice.

5-8. *The Devotees of God.*—Those who think of God and live up to his idea in their life, attain to him in life and after death.

9. *A Description of God.*—Here we get a description of God as omniscient, ancient ruler of the world, minuter than an atom, of inconceivable form, supporting all life, and radiant like the Sun.

10-15. *Attaining to God.*—Then we are told how, if we remember God and meditate on him, we attain to him.

16. *The World of Brahma.*—Brahma is the deity of the Sankhya and its allied systems, based on the creative character of Prakriti. Hence the world of Brahma is the world of Prakriti. As Prakriti is characterized by Action, which is Change of all kinds, the world of Brahma and all that belongs to it is subject to birth and change. Not so the world of Krishna, the deity of Vaishnavism, who creates all forms of life without undergoing any change himself.

17. *A Day and Night of Brahma.*—A complete description of this is given in the Santi Parva of the Mahabharata (XII, ccxxxi), where we are told of the four Yugas or Ages of Time,—Satya, Treta, Dvapara, and Kali. A year of men is said to be equal to a day and night of the gods; 4,800 years of the gods make Satya Yuga; Treta consists of 3,600; Dvapara of 2,400; and Kali of 1,200 such celestial years. These make 12,000 years of the gods, forming a Cycle of Time; and a thousand such cycles make a single Day of Brahma, and the same is the duration of his Night.

18-19. *Creation and Dissolution.*—Then we are told that "with the beginning of Brahma's Day

the universe comes into being, and it comes to an end at the approach of his Night;" and the same idea is repeated in the *Gita* here.

20-21. *The Imperishable World of God.*—After understanding the idea of Nature and God in the *Sankhya* and its allied systems, we must grasp it in Yoga (Yoga-Vedanta); and so we are told that beyond the world of Brahma is the world of the God of Vedanta, the eternal and unmanifest, that can never die though everything else should perish.

24-26. *The Two Paths, the Bright and Dark.*—Krishna then tells of the two Paths of Life and Death, corresponding to the idea of Purusha and Prakriti. Purusha is characterized by Light and Prakriti by Darkness; and those who pursue the Path of Light attain to God, while those who follow the Path of Darkness or Prakriti are merged in Prakriti. The former become free from the cycle of Time and change, of birth and death, but the latter are born again and again.

The Northern and Southern Paths of the Sun.—When the Sun enters the northern solstice, we get the advent of Spring and Summer; and there is Autumn and Winter when it enters the southern solstice. The former might be said to refer to light and the latter to darkness, and this is specially so at the Poles of the Earth, where we get six months of light alternating with six months of darkness in this way. Corresponding to this we are told that those who pass away in the midst of light and day, in the bright fortnight of the Moon, and six months of the northern path of the Sun, go unto God; while those who die amidst smoke and night, during the dark fortnight of the Moon and six months of the southern path of the Sun, are born again in the world of Prakriti or manifest life.

The Abode of the Moon.—The Moon is a symbol of the Mind. The idea is that after death we go to the region to which we correspond at the time of death. If the Soul of a person is lost among the Senses and their objects at the time, he goes to the Elements and becomes a Bh*u*ta (Element) or a spirit of the Elements; if it is associated with the Mind, it goes to the Moon; if it is associated with Buddhi, it goes to the Sun; and if it is merged in the Soul, it goes unto God. Those who are merged in God become a part of God; but all the rest return to the world of life. That is the ancient idea of birth and death.

204. Chapter IX.

Yoga in Relation to the Secret of Rajas.

The Ninth Chapter of the Gita and Ninth Parva of the Epic.—The ninth Chapter of the G*i*ta corresponds to the ninth or *S*alya Parva of the Mah*a*bh*a*rata where, as we shall see, we get the final victory of Yoga (Yoga-Ved*a*nta) over Jainism and Buddhism. We have observed that the Battle of Kurukshetra is really a conflict between Vaishnavism (Ved*a*nta-Yoga-Vai*s*eshika) on the one hand and Buddhism and Jainism (S*a*nkhya-Ny*a*ya-Vai*s*eshika) on the other, and the two systems meet on the common ground of the Vai*s*eshika, also called Dharma, based on the character of the Mind. In order, therefore, to understand the essential difference between them we must understand the true character of the Mind. We see that its energy is electric, which has a positive and a negative aspect, and the positive or Purushic is really more active (at a higher potential) than the

negative or Prakritic. If we grasp this, we cannot admit the truth of Buddhism or Jainism which hold that where Purusha and Prakriti are conceived as joint creators of life, the share of Prakriti is greater than that of Purusha or God. Now we have seen that the character of the Mind corresponds to Rajas Guna (MM. I, 51); and, as the essential difference between the two systems at "war" refers to the true character of the Mind, this Chapter of the Gita is called "Raja Vidya Raja Guhya Yoga" or "Yoga in relation to the Secret and Knowledge of Rajas Guna." The word Raja means "of Raja," and Raja is the same as Rajas (MWD. p. 863).

THE ESSENCE OF THE CHAPTER.—Corresponding to this we have a description of the supreme Purusha of Yoga (Yoga-Vedanta) victorious over the Prakriti of the Sankhya. He pervades everything, he is the lord of Prakriti and, animating it, projects again and again the whole multitude of creatures into life; and it is by means of his presiding over it that Prakriti produces the movable and immovable world. He, the supreme Purusha, is both the father and mother of the universe; he is its origin and end, sustainer, purifier and lord.

2. *Knowledge Perceived by the Senses.*—This is Pratyaksha Pramana or evidence satisfactory to the Senses. We have shown that the whole "debate" is to be carried on in the light of this, and this is also the idea of the Gambling Match. Hence Krishna says that the knowledge he wishes to impart is such as the Senses would accept as true.

4-6. *All creatures abide in Me, not I in them.*—The idea obviously is that God is greater than the creatures made by him, even as the whole is greater than its part. They are included in him, and not he in them.

7. *Creation and Destruction.*—The idea is the same as in BhG.VIII,18-19.

8. *God Creates through Prakriti.*—This is the idea of creation in the light of the Yoga or Yoga-Vedanta system of thought. Prakriti in this system is conceived as a mere spectator of the work of God; and so we are told that God, "having recourse to Prakriti, creates all forms of life again and again."

9. *Actions do not bind God.*—But these actions do not make for bondage in the case of God, because they are performed as a Sacrifice,—because he is "unattached and unconcerned" in performing them.

10. *Prakriti creates.*—According to Vedanta, God creates Prakriti or the unformed forces of the universe at first; and then, in union with it, creates the different forms of life as we see them. Hence Prakriti in Vedanta is conceived as creative too, but in a secondary and not a primary sense as it is in the Sankhya and its allied systems. It is this that is here explained.

12. *Rakshasas.*—The Rakshasas or Asuras are those who believe in Prakriti as the chief creator of life. Hence those who do not believe in God, believe in Prakriti of the Sankhya and its allied systems; that is, they have a Prakriti of the Rakshasas.

16-19. *The Idea of God in Yoga-Vedanta.*—After this we get the idea of God as it is in Yoga-Vedanta. His idea is born of worship and Sacrifice; he is the creator, and both father and mother, of the universe; he is sustainer and purifier,

existence and non-existence, and the source and end of all.

20-25. *The World of Devas and true God.*—Then Krishna tells us that those who live up to Vedanta attain to the one true God; but those who follow other systems of thought, based on the idea of other deities, come again to birth, for they have not attained to perfection. But even those who worship other deities, worship God, though indirectly, for all forms of life and faith are made by him. Only they do not properly understand.

26-34. *The Way to attain to God.*—The way to attain to one true God is through Sacrifice,—devotion to God, offering all actions to him and renouncing everything to him. And so even the most sinful of people can attain to God if they are filled with righteousness and take refuge in him.

205. CHAPTER X.

YOGA IN RELATION TO A GLIMPSE OF DIVINE GLORY.

THE TENTH CHAPTER OF THE GITA AND THE TENTH PARVA OF THE EPIC.—As we shall see, the great Battle of Kurukshetra ends with the ninth or Salya Parva of the Mahabharata, and only a few side issues remain. The great debate relating to systems of Philosophy is, therefore, at an end, and we have almost come to the top of the Ascending Scale of Thought. And so the tenth Chapter of the Gita follows partly the tenth or Sauptika Parva of the Epic, and partly the tenth day of the Battle of Kurukshetra. In the tenth Parva we are told how the idea of God depends essentially on Sacrifice, and how when

the idea of God or the Soul believing in him is absent, all Sacrifice, so called, comes to naught; while on the tenth day of the battle Bhishma falls, Nyaya is routed, and the idea of God in Yoga (Yoga-Vedanta) stands victorious over the field. Corresponding to this the tenth Chapter of the Gita gives us a glimpse of God, and so is called "Yoga in relation to a glimpse of Divine Glory."

THE ESSENCE OF THE CHAPTER.—In this Chapter we have a description of God as it is in Yoga or Vedanta (Krishna). He is the unborn and eternal source of the universe, the imperishable Soul dwelling in the hearts of all, and the beginning, middle and end of everything.

6. *The Seven Great Rishis.*—The Rishis are said to be sages, seers, or poets. They were believed to be seven at first, but the number was increased to ten in later literature. The Satapatha Brahmana mentions Gotama, Bharadvaja, Visvamitra, Jamadagni, Vasishtha, Kasyapa and Atri; while in the Mahabharata we have Marichi, Atri, Angiras, Pulaha, Kratu, Pulastya and Vasishtha. Three more names were added afterwards,—Daksha, Bhrigu and Narada, making ten in all. They are said to have been created by the self-born Manu for the production of all creatures, including gods and men. The seven Rishis are also said to refer to the seven stars in the constellation of the Great Bear in Astronomy. Metaphysically they stand for the seven senses or the seven vital airs (MWD. p. 227). The seven senses would refer to the five senses ordinarily understood as such, and Mind and Buddhi; and we have seen that the term "Sense" is used in the Upanishads in this significance (MM. III, 335, n. 1).

Manu.—The idea of Manu (Man,u) as referring to "(u) the Senses of Knowledge and (man) the Mind," has already been explained.

The Ancient Four.—They are said to be the Mind-born sons of Brahma,—Sanaka, Sana, Sanatkumara and Sanandana. The idea of the Mind-born sons of Brahma has already been explained. It signifies that the Mind is the highest energy in the systems of thought (Sankhya-Nyaya-Vaiseshika) over which Brahma presides; and so the four sons of Brahma would refer to the four parts into which this system is grouped,—the Digambara and Svetambara schools of Jainism (Sankhya-Nyaya) and the Hinayana and Mahayana schools of Buddhism or Nyaya-Vaiseshika (MM. II, 298-300).

Krishna is the Creator of All.—As Krishna is the supreme Purusha of Vaishnavism, all these are said to be created by him. In this connection we have seen how Brahma is said to have been created out of the navel of Vishnu (MM. II, 300), and Krishna is a complete incarnation of this god.

20. *Attributes of God.*—The Heart is the seat of the individual as well as the supreme Soul. Then God is the creator of the universe, the source, middle, and end of everything.

Gudakesa.—This is a name of Arjuna.

21. *Vishnu of Adityas.*—The Adityas are said to refer to the character of the Sun. Their number differs in different sacred books. The Brahmanas mention twelve of them, as representing the Sun in the twelve months of the year. Aditya is also the name of Vishnu in his Dwarf or Vamana incarnation. Hence Krishna calls himself "Vishnu of Adityas." We have explained that Vamana refers to the character of the Mind in connection with Prakriti (MM. I, 127).

Again, the number twelve refers to Buddhi, over which as thirteenth is the Soul. Krishna is the supreme Soul of the universe, and so he may be said to be the lord of Adityas who refer to Buddhi. In this sense also he is called "Vishnu of Adityas."

Marichi of Maruts.—Marichi (Ma, r, i, ch, i) means "(i) the Mind associated with (ch) the Mind, and (i) approaching (r) the Senses of Action and (ma) the Senses of Knowledge." He signifies, therefore, the Mind in its own character and as associated with the Senses of Knowledge and Action. The idea of Maruts, as referring also to the Mind and the Senses, has already been explained (MM. I, 423-426).

22. *Indra of the Devas.*—Indra is the deity of Buddhi, Yoga, or Yoga-Vedanta (qualified Monism). The word Deva (Da, i, va) means "(va) Prakriti relating to (i) the Mind associated with (da) Sacrifice." Deva refers, therefore, to Sacrifice associated with Prakriti on the one hand and the Mind on the other; and we have seen that the Sacrifice of the Mind leads to Buddhi, whose deity is Indra.

Mind of the Senses.—The Mind is above the Senses.

Consciousness of Beings.—Consciousness is the special characteristic of the Soul and the mainspring of all Action.

23. *Sankara of Rudras.*—Sankara is Mahadeva, the deity of the Mind. There are said to be eleven Rudras, who refer to the Mind and the ten Senses. Mahadeva is also called Rudra; and, as he personifies the Mind, he may be said to be the lord of the ten Senses.

Kuvera of Yakshas and Rakshasas.—Kuvera is the deity of the Mind, and so like Rudra or *Siva* is said to be the regent of the northern region. The Yakshas refer to the Senses of Knowledge, and Rakshasas to those of Action. All these names have already been explained.

Pavaka of Vasus.—Pavaka is the name of Agni, the deity of Buddhi as the highest point of *Saivism*. The Vasus personify the eight divisions of Prakriti, having Mahat or Buddhi for the highest. And so Pavaka is the best of Vasus.

Meru of the Mountains.—Meru is the name of a mountain. The river Ganga is said to fall from heaven first of all on its summit, and it is believed to form part of the Himalayas.

24. *Brihaspati.*—He is identified with Jupiter.

Skanda of Generals.—Skanda is the god of war, and the leader of *Siva's* hosts. He is said to be the son of *Siva* or Agni.

25. *Bhrigu of Rishis.*—Bhrigu is enumerated among the great *Rishis* when the number is raised from seven to ten.

The Sacrifice of Japa.—Japa means "silent repetition or prayer," and refers to memory and consciousness associated with the Soul. The idea of God arises out of Sacrifice; and when we remember him, and pray to him, he comes and dwells in our Heart, the seat of the Soul.

26. *Asvattha of Trees.*—The Asvattha is said to be the holy Fig tree, conceived as a symbol of self-creating Prakriti. Its branches hang down and, entering the earth, become the roots of new trees, and so it may be said to create out of itself. Hence it symbolizes Prakriti in the Sankhya and its allied systems, *viz.*, Buddhism and Jainism, and so is worshipped by the followers of these faiths. The Lord Buddha is said to have received his illumination under this tree.

Narada of Rishis.—The idea of Narada has already been explained. He is said to be one of the ten *Rishis*.

Chitraratha of Gandharvas.—The idea of these has already been explained.

Kapila of Siddhas.—Kapila is the celebrated author of the *Sankhya* system, and Siddha is one who has become mature or perfect. The Jaina Arhat or perfect being is also called a Siddha, and we have shown that the Digambara school of Jainism is based on the *Sankhya*.

27. *Uchchaihsravas of Horses.*—Uchchai*hs*ravas is the name of the horse of Indra, produced at the Churning of the Ocean. We have explained that the Horse in sacred literature is a symbol of the Senses. Indra is the deity of Buddhi, identified for practical purposes with the Soul. The Ocean refers to Prak*r*iti, and different forms of life become manifest at its "Churning." Uchchai*h*-*s*ravas refers, therefore, to the Senses associated with Buddhi and the Soul (Indra) on the one hand and Prak*r*iti (Ocean) on the other. In other words, it means that the Senses of Action (Horse) are associated with both Prak*r*iti and the Soul. The word Uchchai*hs*ravas (Uchchai*h*, *s*, ra, vas) means "(vas) dwelling with (ra) the Senses of Action and (*s*) Knowledge (uchchai*h*) from above." It refers, therefore, to the Senses of Knowledge and Action, signified by the Horse in sacred literature.

Airavat of Elephants.—Air*a*vat is the elephant of Indra, also produced at the Churning of the Ocean. The word Air*a*vat is derived from Ir*a*vat (MWD. p. 234); and Ir*a*vat (I, r, *a*, vat) means "(vat) like what is (*a*) associated with (r) the Senses of Action and (i) the Mind." He personifies, therefore, the connection of the Mind with the Senses of Action. We have explained

that the Elephant refers to the Senses of Knowledge or the Nyaya system of thought (MM. IV, 78), and over these is the Mind, associated not only with the Senses of Knowledge, but with those of Action too. That is the idea of Airavat.

28. *Kamadhuk of Cows.*—Kamadhuk or Kamadhenu is the Cow of Plenty. The Cow in sacred literature refers to the Senses of Knowledge or the Nyaya system of thought, and Kama is Desire, characteristic of the Mind, the basis of the Vaiseshika. "Kamadhenu of Cows" means, therefore, that it is only when the Senses of Knowledge (Cow) are associated with the Mind (Kama), that our desires can be satisfied (Kamadhuk). In terms of Philosophy it means that it is only when we rise from Nyaya to the Vaiseshika that we can be satisfied.

Kandarpa of Creators.—Kandarpa is the name of Kama, the god of Desire or Love. We have explained that Kama is characteristic of the energy of the Mind, according to which we hold that Purusha and Prakriti are joint and equal or almost equal creators of life. Thus, when we understand that the universe is created in this way, we are on the path of Truth, for then we can understand that the share of Purusha or God is greater than that of Prakriti, and that is the first step to Vaishnavism. We have also shown that the Vaiseshika, based on the character of the Mind, is a meeting place of all principal systems of thought; and if we understand its character aright, we can grasp the essential idea of all systems of thought.

Vasuki of Serpents.—Vasuki is said to be the king of Serpents. It is derived from Vasuka (MWD. p. 948) and Vasuka (Va, su, ka) means "(ka) the body (su) born of (va) Prakriti." It refers, therefore, to the manifest form of Prakriti,

and we have shown that this corresponds to a Serpent-wave (MM. I, 113, *seq.*).

29. *Ananta of Nagas.*—Ananta is the name of *S*esha, a brother of *V*asuki, and of *V*asuki too. It is also the name of *S*iva, who personifies the Mind. N*a*ga (N, *a*, ga), as we have explained (MM. IV, 78), refers to the Senses of Knowledge, on which Ny*a*ya is based; and, as Ananta refers to the Mind, it means that the Mind (Ananta) is associated with the Senses of Knowledge (N*a*gas).

Varuna of Water-creatures.—Varu*n*a is the deity of Water or Ocean, symbolic of Prak*r*iti. He is the Vedic original of the S*a*nkhya system of thought, based on the character of Prak*r*iti as the supreme creator of life. Hence Varu*n*a is the deity of all who belong to Water or Prak*r*iti.

Aryaman.—Aryaman is the name of an *A*ditya or an attendant of the Sun.

Yama of the Self-controlled.—Yama is the deity of the Ny*a*ya system of thought, and we get the idea of Sacrifice or self-control first of all in this system.

30. *Prahlada.*—He was the son of Hira*n*ya-kas*i*pu, the king of Daityas, who denied Vish*n*u. Prahl*a*da was a pious Daitya (demon), and worshipped Vish*n*u, and thereby incurrred his father's disfavour. Vish*n*u slew his father and made him king in his place. The word Prahl*a*da (Pra, h, l, *a*, da) means "(pra) like (h) Prak*r*iti and (l) the ten Senses (*a*) associated with (da) Sacrifice." He personifies, therefore, the idea of Sacrifice in connection with the ten Senses and Prak*r*iti; and, as the idea of God is born out of Sacrifice, he is a worshipper of Vish*n*u.

Vainateya of Birds.—Vainateya is the name of Garu*d*a, the bird of Vish*n*u, on which he rides,

Garuda was originally identified with the fire of the Sun's rays (MWD. 348); and, as the Sun symbolizes Buddhi, Vishnu, the deity of the Soul, may be said to ride over Buddhi. In other words, Buddhi "carries" the Soul in this system, and so the two are for practical purposes identified; and this gives us Yoga-Vedanta or qualified Monism as we have explained.

35. *Marga-sirsha.*—It is the name of a month, corresponding to November-December.

37. *Vasudeva of Vrishnis.*—Vasudeva is the name of Krishna, the son of Vasudeva, and he is said to belong to the Vrishni race. The word Vrishni is derived from Vrish (MWD. pp. 1011-1013), and Vrish (Vri, sh) means "(sh) the Mind associated with (vri) restraint," the essence of Sacrifice. The Sacrifice of the Mind leads to Buddhi, and it gives birth to the idea of God. Buddhi is conceived as identified for practical purposes with the Soul, and this gives us Yoga-Vedanta or qualified Monism as we have explained. Krishna is the deity of Vaishnavism (Vedanta-Yoga-Vaiseshika); and as Yoga-Vedanta or qualified Monism, based on the character of Buddhi identified with the Soul, is the centre of this system, he is said to belong to the Vrishni race. We shall see how in the end this race is destroyed when the people abandon the idea of Sacrifice on which it is based.

Dhananjaya of Pandavas.—Dhananjaya is a name of Arjuna, and literally means a vital Air. We have seen that Arjuna too personifies Breath as the vehicle of the Soul.

Vyasa of Munis.—The idea of Vyasa has already been explained. He personifies Buddhi as the highest point of Saivism and the centre of Vaishnavism. In the latter system Buddhi is for practical purposes identified with the Soul.

Usana.—Usana is the name of an ancient sage.

3 -42. *The Essence of the Idea of God.*—Krishna explains the essence of the idea of God in these verses. He is Sacrifice (restraint) and Knowledge; he is the seed and source of things, and he supports the world with but a portion of himself.

206. Chapter XI.

Yoga in Relation to a Vision of the Universal Form.

The Eleventh Chapter of the Gita and the Eleventh Parva of the Epic.—The eleventh Chapter of the *Gita* corresponds to the eleventh or Stri Parva of the Mahabharata where, as we shall see, we are told of the real nature of the different forms of Prakriti (symbolized as Women) in relation to Purusha, God, or the human Soul, in the light of Yoga (Yoga-Vedanta). And so this Chapter of the *Gita* is entitled "Yoga in relation to a Vision of the Universal Form of God."

The Essence of the Chapter.—In this Chapter Krishna reveals himself as embracing all forms of Prakriti, the movable and the immovable,—the entire universe divided and sub-divided into many parts. He is the imperishable one, without beginning, middle, or end,—the creator and destroyer of all.

4. *The Lord of Yoga.*—Krishna is called the Lord of Yoga or the Yoga system of thought.

He is the supreme Purusha of Vaishnavism (Vedanta-Yoga-Vaiseshika), having Yoga for its centre; and we have explained that Yoga is to be regarded as Yoga-Vedanta or qualified Monism, where Buddhi, the basis of Yoga, is identified for practical purposes with the Soul, the basis of Vedanta.

6. *Rudras, Vasus, Adityas and Asvins.*—The meaning of these has already been explained.

7: 10-13. *A Description of God.*—In these verses we get a description of the glory of God.

15-46. *A further Description of God.*—In these verses we get a further description of God as creator, supporter and destroyer of the universe.

15. *Brahma on the Lotus Throne.*—The idea of Brahma and the Lotus has already been explained (MM. II, 300; IV, 301).

Sadhyas.—They are a class of celestial beings.

Visva.—Literally all-pervading. It is the name of a class of gods.

Ushmapa.—Ushmapa or Ushmapa is the name of a class of manes. All other names in this verse have already been explained.

32. *Death am I.*—God is not only creator, but also the destroyer, of the universe. As this course of life and death follows a certain Law, conceived as a Sacrifice, God is unaffected by these acts.

33. *Be thou the instrument.*—Man or the Soul (Arjuna) is but an instrument of God. We have seen how the two can be identified in pure Vedanta; and then God is only a charioteer of the Soul, and it is the latter who acts. But when the Soul does not come up to this, God does not cease to act. In other words, the course of the universe,

conceived as a Sacrifice (and that is God), cannot stop because a person chooses not to act. In any case, therefore, the Soul is but an instrument of God (the Law of Sacrifice).

36. *Hrishikesa.*—This is a name of Krishna.

37. *Sat, asat.*—Being, non-being. As God is the sole creator of the universe, he is both being and non-being.

41. *Yadava.*—Yadava means "of the race of Yadu." Yadu (Ya, d, u) means "(u) the Senses of Knowledge associated with (d) Sacrifice and (ya) Buddhi." As Krishna belongs to this race, it means that the idea of God is born through Sacrifice of the Senses, culminating in the Sacrifice of Buddhi which gives us the idea of the Soul.

51. *Janardana.*—A name of Krishna.

52-55. *The Vision of God.*—We can get a complete idea of God by thinking of him and him alone, as pervading the whole universe,—being the knower, knowledge and the thing known all combined into one. Then, when we understand the Law, we get a perfect idea of Sacrifice and so of God. But we cannot know God by merely giving alms and making sacrifices, commonly so called. It is by prayer to God, by actions performed as a Sacrifice in his name, without attachment or desire and meant for the benefit of all,—and that is true Sacrifice,—that we can understand God and attain to him.

207. Chapter XII.

Yoga in Relation to Devotion.

The Twelfth Chapter of the Gita and the Twelfth Parva of the Epic.—The twelfth Chapter of the *Gita* corresponds to the twelfth or *Santi*

Parva of the Mahabharata where, as we shall see, we examine all systems of Philosophy from Sankhya to Yoga, thus completing the cycle of the number twelve, which refers to Buddhi, the basis of the Yoga system of thought. As the idea of God is to be understood in terms of Devotion to him, or Action conceived as a Sacrifice and performed in his name, this Chapter of the *Gita* is entitled "Yoga (system) in relation to Devotion."

THE ESSENCE OF THE CHAPTER.—Hence we get in this Chapter a comparison between the idea of God according to Yoga and other systems; and we are told of a personal God as Krishna, and God in relation to Prakriti, the unmanifest, immutable, and eternal. The latter too is an idea of God, but it is not so clear or comprehensive as the other one; and so we are told that the path of the Unmanifest is hard for Man to find. The idea of a personal God as in Yoga (Yoga-Vedanta) is more easy to understand. It may be grasped by means of concentration of Mind, or by practice and application, or by renouncing the fruit of actions to him. This is Sacrifice, and when a person acts in this way, his Soul attains unto him and is established in perfect peace.

Bhakti or Devotion.—This Chapter is called Bhakti Yoga or "Yoga in relation to Bhakti." Bhakti usually means Devotion, but it really signifies a combination of Karma and Jnana or Action and Knowledge (MWD. p. 743), and the two are harmonized into one in Bhakti. This, as we have seen, is a special characteristic of Vedanta, where Knowledge and Action are conceived as the

twin goal of life. As the Soul, the basis of Vedanta, is identified for practical purposes with Buddhi, the basis of Yoga, Vedanta is to be understood as Yoga in the text; and this enables us to understand the idea of God in the light of Yoga or Vedanta (Yoga-Vedanta or qualified Monism). As an attempt is made to harmonize Knowledge and Action in this way, we have in this Chapter the conflicting systems of thought holding to Knowledge and Action, and an attempt is made to reconcile them.

1. *The Immortal, the Unmanifest.*—Both Purusha and Prakriti are referred to as immortal and unmanifest. In this verse Arjuna would appear to refer to Prakriti or Purusha in his impersonal form. We have explained that the attributes of God can be expressed in terms of a person or in his personal form.

2-8. *Personal and Impersonal God.*—In these verses Krishna distinguishes between a personal and an impersonal God. A personal God is God incarnate, that is, characterized by certain positive attributes which people can easily understand. The easiest of these is Sacrifice. But we can also conceive of God as immortal, indestructible, unmanifest, unthinkable, and unchangeable; or as eternal, without beginning or end. But it is difficult to conceive of God in such negative terms, for what is unthinkable is unimaginable. We can imagine immortality, but have never known what it is; nor can we understand exactly what is indestructible, unmanifest, or unchangeable. But the idea of Sacrifice is something positive and can easily be grasped by a man; and the task of those who think of God as unmanifest is more difficult. Those, however, who understand the idea of Sacrifice,—control of the Senses, constancy of Buddhi, doing good to all—understand the idea of God more easily, and so attain to him.

9-20. *How to attain to God.*—In these verses Krishna explains the different ways in which we can attain to God. We can do so by fixing our minds on him, and understand him in the light of the Yoga system of thought (9). If this appears to be difficult, we can do so by means of Sacrifice,—by performing actions for his sake (10), by controlling ourselves and renouncing the fruit of actions (11).

12. *Effort, Knowledge, Meditation, and Renunciation of fruit of Action.*—Here we get the different stages through which we must pass to attain to God. First of all we have mere actions, as in the Sankhya (Effort). Then we believe in Knowledge as our goal. After that we have recourse to Meditation, worship of God and prayer, and understand the truth more fully, and realize that it is by Sacrifice (renunciation of the fruit of Action) that we attain to God.

13-20. *A Dear Devotee of God.*—A devotee of God is one who lives in perpetual Sacrifice,—who is free from selfishness and pride, who is friendly to all, whose body, Mind and Soul are properly controlled, who is in harmony with his surroundings, who is pure and sweet, who is free from desire, who is balanced in everything, and who renounces the fruit of all actions to God, and has God for his goal.

208. CHAPTER XIII.

YOGA IN RELATION TO THE FIELD AND THE KNOWER OF THE FIELD.

THE THIRTEENTH CHAPTER OF THE GITA AND THE THIRTEENTH PARVA OF THE EPIC.—The thirteenth Chapter of the *Gita* corresponds to the thirteenth or Anusasana Parva of the Mahabharata where, as we shall see, we get an account of pure Vedanta, based on the character of the Soul; and we have seen that it is this that the number

thirteen signifies. As Buddhi is for practical purposes identified with the Soul, here we get an account of God in the light of Yoga or Yoga-Ved*a*nta (qualified Monism), which conceives of God as the creator of the universe and Prak*r*iti but as a spectator of his work. Corresponding to this, this Chapter of the G*ita* is entitled "the Yoga system of thought in relation to the Field and the Knower of the Field," where the Field is to be understood in the light of Prak*r*iti, and the Knower of the Field is God or the individual Soul. In this Chapter, therefore, we get the relation subsisting between Purusha and Prak*r*iti in the light of Yoga, Yoga-Ved*a*nta, or Visish*ta*dvaita.

THE ESSENCE OF THE CHAPTER.—We have explained that Ved*a*nta holds that God creates Prak*r*iti, and then imparts to it his own power, by means of which it creates. The idea of Yoga, Yoga-Ved*a*nta, or Visish*ta*dvaita is almost the same. It conceives of Prak*r*iti existing side by side with God, but only as a spectator of his work. Then God imparts to it his own energy, by means of which it creates. In this Chapter of the G*ita* we are told of the difference between Purusha and Prak*r*iti, and the world is said to be a Field of Action, and the Soul its actor. The supreme Purusha is the universal actor,—the creator, sustainer, and destroyer of all,—impartible yet divided, and dwelling in the hearts of all. It is Prak*r*iti, acting under the direction of God, that brings into play effect and cause; but it is Purusha who is seated in Prak*r*iti, and may be said to experience even the Gu*n*as born of it. Yet

he allows Prakriti to create. Having created it, he gives to it his own energy, and allows it to create; and so he may be spoken of as an onlooker, supporter, enjoyer, and the lord of all. But we should never forget that it is he who creates Prakriti, and by giving to it his own *Maya* (creative energy), lets it create by the law of its being; and so he himself is free from all actions because they are performed as a Sacrifice. Thus God abides in Prakriti and illuminates it all.

1. *The Field and the Knower of the Field.*—The body is said to be the Field, and the Soul the Knower of the Field. Similarly, Prakriti or Nature is the Field, and God the Knower of that Field.

2. *Krishna as Knower of all Fields.*—Hence Krishna or God, the supreme Soul, dwelling in the hearts of all, is the Knower of all the Fields.

True Knowledge.—True knowledge is that which relates to Nature, Soul, and God; and that is the Field and the Knower of the Field.

3-11.—*Knowledge of the Field.*—The Knowledge of the Field consists, therefore, of Nature or the human body. Prakriti is said to consist of eight divisions,—Buddhi or Mahat, Egoism, Mind, and the five elements. The five elements have their five properties, corresponding to which we have the five Senses of Knowledge and Action. Then in the human body we have desire, aversion, pleasure, pain consciousness and will; humility, sincerity, self control, service, etc. etc.; and all these constitute the Knowledge of the Field.

12. *Brahma is neither Sat nor A-sat.*—Sat is being, and A-sat non-being, and the two would exhaust all classification of life. But to define God even in the most perfect manner imaginable, is to limit him, and so he is neither Sat nor A-sat.

Brahma.—Brahma is conceived as different from Brahma. The former is universal God, while the latter is the deity of Buddhism and Jainism.

13-17. *A Description of God.*—In these verses we get a description of God as pervading everything. He has the energy of Gunas and yet is free from them. He creates Prakriti with its Gunas, but is not affected by them, because all his actions are a Sacrifice.

19. *Purusha and Prakriti.*—Purusha and Prakriti are spoken of as both without beginning or end. This is the Yoga point of view, *viz.*, that Prakriti co-exists with God from the beginning, but he is the chief creator. Prakriti is either a spectator of his work, or has at best but a small share in it.

20-21. *Relation of Purusha and Prakriti.*—The idea of Purusha and Prakriti, as expressed above, is continued in these verses. Prakriti is said to be the cause of Action, while Purusha that of enjoyment. The same idea is repeated in the Upanishads.

22. *Purusha as Witness.*—Then we get another idea of Purusha or God as dwelling in Prakriti as a mere witness and spectator of Prakriti. But he is really its supporter and enjoyer too. Thus we get on from the Nyaya to the Yoga idea of God.

23-26. *Means of Knowledge.*—After this Krishna explains the different ways in which we can get knowledge of Purusha and Prakriti. We may understand the problem in the light of the knowledge of our Soul, which corresponds to the knowledge of God; or we may understand it in the light of the different systems of Philosophy. The Sankhya tells us that the end of life is Knowledge; and we may examine the same

problem in the light of Yoga as well, holding that Action is our goal. In any case we shall see that it is out of Purusha and Prakriti,—the Field and the Knower of the Field—united together, that all life is born; and this gives us the point of view of the Vaiseshika.

27-28. *The God of Vedanta.*—After describing the idea of God in these systems of Philosophy, Krishna goes on to say what it is in Vedanta, for it is in the light of this system that we have to understand it in this Chapter. Vedanta holds that God is the sole supreme creator of the universe, that it is he who abides equally in everything, and that all separate things of life exist in him and rise from him.

29-31. *The Soul is Actionless.*—It is said that all actions are performed by Prakriti, and that the Soul is actionless. This is apparently the teaching of the Sankhya and its allied systems. But this can also be the teaching of pure Vedanta, for this system holds that God creates Prakriti and gives to it his own power whereby it creates. Hence Prakriti is conceived as a creator in this system too, though in a subordinate sense. Then again the Soul, like God, is conceived as a tireless actor in Vedanta, ever acting in a spirit of Sacrifice. But, because all its actions are a Sacrifice, it is unaffected by them. Hence, it may be called actionless too. In other words, when a person realizes that all Action takes place according to the Law of Life,—and that is Sacrifice—he acts and yet is actionless. It is for this reason that we are told that though the supreme Soul dwells in each being, it performs no actions and receives no taint.

34. *Freedom from Prakriti.*—This is the path of freedom from Prakriti,—not that we should cease to act, but that we should understand the true

nature of Action, and so, performing it for ever as a Sacrifice, be free from its bondage and taint.

209. Chapter XIV.

Yoga in Relation to the Division of the three Gunas.

The Fourteenth Chapter of the Gita and the Fourteenth Day of Battle.—The fourteenth Chapter of the *Gita* follows not the fourteenth or Asvamedha Parva of the Epic, but the corresponding day of the Battle of Kurukshetra. The great "fight or argument" is ended, and its issues have been examined at length in the thirteen Parvas as we have seen. The Ascending Scale of Thought is over now, and soon after this the Descending Scale will commence. As the *Gita* cannot deal with the latter part of the subject, it cannot follow the subsequent Parvas of the Mahabharata; and so after this its Chapters correspond to the days of the great "battle" instead.

As we shall see, Jayadratha is slain by Arjuna on the fourteenth day, and he personifies Sacrifice in Buddhism and Jainism (Sankhya-Nyaya-Vaiseshika), based on the idea of Prakriti as the chief creator of life. We should, therefore, have an examination of the creative character of Prakriti in the light of the Yoga (Yoga-Vedanta) system of thought; and, as Prakriti is composed of the three Gunas, this Chapter is entitled "the Yoga system in relation to the division of the three Gunas."

The Essence of the Chapter.—Corresponding to this in this Chapter of the *Gita* we have a

description of Prakriti as the womb of Purusha or God, in which he places the germ, and from whence is the birth of all beings. Prakriti is said to be characterized by the three Gunas, which cause Action in the world. But after this we must understand that it is God who rules over Prakriti, —for that is the idea of Yoga-Vedanta; and so we are told that it is only when a person crosses over the three Gunas born of Prakriti, and understands what is higher than they, that he attains to the supreme Purusha of Yoga or Yoga-Vedanta.

3-4. *My Womb is the great Brahma.*—We have explained that Brahman or Brahma is the deity of Buddhism and Jainism, holding that Prakriti is the chief creator of life, and Brahma is sometimes identified with Prakriti itself (MM. II, 302). We have seen that Mahat or Buddhi is the highest energy of Prakriti in this system, and so Mahat-Brahma is not only "great Brahma," but Brahma in relation to Mahat or Prakriti. According to Vedanta, this Prakriti is created by Purusha or God; and so it may be said to be the "womb" of God, in which he places the seed of life; and so he is said to be the father of all creatures in the world.

5-13. *The Gunas and their Character.*—After this Krishna explains that there are three Gunas,—Sattva, Rajas, and Tamas—and they are born of Prakriti. As they form part of all creatures that have birth in Prakriti or manifest life, no one can be without them. All the three Gunas co-exist in all creatures, but different Gunas predominate in different persons; some have more of Sattva than Rajas and Tamas, others more of Rajas, and so on (Cf. MM. II, 168-169).

14-18. *Birth and Gunas.*—All systems of Hindu Philosophy believe in the continuity of life

from birth to newer birth; and the condition of each birth is said to correspond to the stage of evolution of the Soul at the time of death in a previous birth. The Soul is said to carry with it the subtle impressions of its life even after death; and it brings them back again into the world when it is re-born; and so we might say that the cause of good and evil birth is the corresponding association of the Soul with the Gunas or Prakriti. We get this idea in the previous Chapter (BhG. XIII, 21), and the same is repeated here. Sattva makes for freedom and light; Rajas for attachment and desire; and Tamas for inaction, darkness, and delusion.

19-20. *Transcending the Gunas.*—We attain to the idea of God when we transcend that of Prakriti (or Gunas) as the chief creator of life. It is only when we understand that it is God who creates, that we understand the truth. After explaining the creative character of Prakriti or its Gunas, Krishna passes on to God who transcends them all.

22-26. *The Marks of one who crosses over the Gunas.*—The question now is, How can we cross over the three Gunas and attain to God? We have seen that it is only by means of Sacrifice that we can do so; and it is this that Krishna explains in these verses. He who hates nothing, who is free from desire, who controls himself, who renounces the fruit of actions, and is devoted to God (Sacrifice) in the light of Yoga, crosses over the idea of Prakriti and attains to God.

27. *Brahma's true Abode.*—We have shown how Brahma, the deity of Buddhism and Jainism, arises out of the navel of Vishnu. In other words, Prakriti, over which Brahma presides, is conceived as created by God (Krishna) in Vedanta; and, as Brahma is identified with Prakriti, God (Vishnu)

is the creator of Brahma himself. And so Krishna says that he is the true abode of Brahma. It is in this way that he proves that the Vedanta (or Yoga) idea of God is superior to that of Prakriti in Buddhism and Jainism (over which Brahma presides). This is the essential idea of this Chapter of the Gita, and it is this that is explained on the fourteenth day of the Battle of Kurukshetra.

210. CHAPTER XV.

YOGA IN RELATION TO THE SUPREME PURUSHA.

THE FIFTEENTH CHAPTER OF THE GITA AND THE FIFTEENTH DAY OF BATTLE.—The fifteenth Chapter of the Gita corresponds to the fifteenth day of the Battle of Kurukshetra, when Drona, the high priest of the Mahayana school of Buddhism, is slain by Dhrishtadyumna, who personifies the idea of Sacrifice of the Mind and the Senses leading to God. As the idea of God according to Yoga (Yoga-Vedanta) is established on this day, this Chapter is entitled "the Yoga system in relation to the Supreme Purusha."

THE ESSENCE OF THE CHAPTER.—Drona personifies the Vaiseshika as the basis of the Mahayana school of Buddhism, holding that Prakriti is the chief creator of life; and corresponding to this we have in this Chapter a description of Asvattha, the Tree of Life, symbolic of the creative power of Prakriti. Then, as it is by means of Sacrifice (Dhrishtadyumna) that the bonds of the creative power of Prakriti (personified by Drona) are broken, we are told

that this Asvattha (the Tree of Life or Prakriti) nourished by Gunas, having the objects of the Senses for is shoots and Actions for its roots, which is without beginning or end, can be cut down only by the weapon of non-attachment or Sacrifice. Then, as Sacrifice leads to the idea of God, we get a description of the supreme Purusha of Yoga (Yoga-Vedanta) who abides in Prakriti and takes birth in the world of life, associating himself with all forms of Prakriti. He is imperishable and supreme, sustaining all, and dwelling in the heart of the universe.

1. *The eternal Asvattha.*—We have observed that the Asvattha, the sacred Fig Tree, is symbolic of self-creating Prakriti, for its branches hang down and, entering the earth, become the roots of other trees. For this reason it is held specially sacred by Jainas and Buddhists and certain sects of Saivites, who believe in Prakriti as the chief creator of life (MM. II, Chapters X-XIII). The Lord Buddha is said to have received illumination while sitting in meditation under this tree; and the idea of Buddha's life has already been explained (MM. II, 309-313).

2. *Nourished by Gunas.*—Prakriti is nourished by Gunas, and so we are told is this Asvattha.

Creating Action.—Prakriti creates Action, even as its name (Pra, kri, ti) implies (MM. II, 116, n. 1).

The Sense-objects are its Shoots.—The objects of the senses refer to manifest life; and it is these that constitute the physical part of Prakriti.

3. *Nor end, nor source of this Tree.*—Prakriti in the Sankhya and its allied systems is conceived as being without beginning or end.

Weapons of Non-attachment.—We can cut the bonds of Prakriti (Asvattha) only by means of Sacrifice, and non-attachment is a form of this Sacrifice. Hence this Asvattha can be cut down only by means of the weapon of non-attachment.

4-6. *Man attains to God.*—When a person has gone beyond Prakriti by means of Sacrifice, he attains to God, and never returns to Prakriti.

7-9. *The Birth of God.*—As all creatures are made by God, it is he who takes birth in the form of all creatures. And so he may be said to be born in Prakriti or manifest life, endowed with all forms of Prakriti. Hence Krishna says that his own eternal portion becomes an individual being in the world, drawing to itself the five Senses and the Mind, abiding in Prakriti, making use of all its Sense-energies, and enjoying all the objects of the Senses. This is the ancient Hindu idea of Incarnation; and, as the idea of God is born through Sacrifice, we have different incarnations of God, more or less complete, according to the nature of the energy and the character of Sacrifice personified.

12-15. *The Character of God.*—After this Krishna explains the character of God. The energy of the Sun and Moon is from him; he supports all creatures; he is the fire of life and the energy of Breath; he abides in the hearts of all, and the Soul owes its special character,—memory, consciousness, knowledge—to him.

16-17. *Three Purushas in the World.*—We are told of two, and then of three Purushas in the world. The two are the Jiva and the individual Soul, who dwell in each created being. The Jiva or Jivatman is also spoken of as Bhutatman or the elemental Soul, and

the two are sometimes compared to two birds in the Upanishads, inseparable friends, who cling to the same tree, but only one of them eats the sweet fruit, and the other looks on without eating (MM. II, 221, n.3). In this connection we have explained that the Soul is really one, but it is transformed into *Jiva* when it associates with the objects of life; and that is the idea of Ahank*a*ra or Egoism (Abhimanyu, the son of Arjuna). The third Purusha is God or the Over-Soul, the supreme creator of the universe, whose image in each heart is the individual Soul.

Thus we see that in this Chapter we get different ideas of the Soul according to different systems of Philosophy. The S*a*nkhya conceives of the Soul in terms of physical life, that is, as *Jiva*. Other systems have a higher idea of the Soul, and finally we get the Ved*a*nta idea of the Soul as identified with God. We should always remember that the idea of God himself is born through Sacrifice.

211. Chapter XVI.

Yoga in Relation to the Division of Divine and Demoniac Qualities.

The Sixteenth Chapter of the Gita and the Sixteenth Day of Battle.—The sixteenth Chapter of the G*i*ta corresponds to the sixteenth day of the Battle of Kurukshetra, when Arjuna and Kar*n*a engage in an inconclusive fight. Arjuna is the Soul, having Pr*a*na for its vehicle, while Kar*n*a is Food or Corn, significant of the creative energy of Prak*r*iti. In other words, it is a combat between Purusha (Soul or Arjuna) and Prak*r*iti (Food or Kar*n*a), or Food and the Eater of

Food. As Purusha is spoken of in terms of Light, and Prakriti of Tamas or Darkness, and the two may again be described in terms of the divine and the demoniac, this Chapter of the Gita is entitled "the Yoga system of thought in relation to the division of the divine and demoniac qualities."

THE ESSENCE OF THE CHAPTER.—In this Chapter we get an idea of those who believe in Prakriti (Karma) on the one hand, and Purusha or the Soul (Arjuna) on the other. In this connection we have explained that the idea of God is born through Sacrifice; and so those who believe in God hold that it is God alone who creates; and they are characterized by purity of heart, knowledge, Sacrifice, self-control, and renunciation of all desires in performing actions. Those who believe in Prakriti, deny all Sacrifice, —law, system, truth, goodness, and self-control,—holding that the universe is without law, without truth, without God, created by fortuitous combination of things, and has only desire and lust for its cause. And so their actions are selfish, devoid of self-control, and full of delusion, ending in their doom.

1-3. *The Qualities of a Divine State.*—The qualities of a divine state refer to the idea of God or Sacrifice,—in the light of Yoga or qualified Monism. These comprise knowledge of the Yoga system of thought, self-control, renunciation of desires, goodness of heart,—all that makes for Sacrifice in Action.

4. *The Devilish State.*—This arises when we believe in Prakriti alone and abandon the idea of God or Sacrifice.

5. *Freedom and Bondage.*—Hence, if we believe in God or Sacrifice, we can act and still be free; while if we believe in Prakriti, we must act and are in bondage. And so the divine state is meant for freedom, and the demoniac for bondage. We have explained that the divine state refers to belief in God, and the demoniac to belief in Prakriti.

6-20. *The Qualities of a Devilish State.*—The qualities of a devilish state refer to belief in Prakriti as the creator of life. Hence we have a negation of Sacrifice in this state. In other words, we have a negation of Action, goodness, self-control, truth, and belief in God. And so we are told that persons of a devilish nature do not know what to do and what not to do; nor is there good conduct, purity, or truth in them. They believe that there is no God, and that the world is created by the union of the sexes, with lust and desire as its only cause. They perform evil actions, are full of wicked desires, and even their sacrifices are meant to do harm. They are full of hate, anger, and pride, and they do nothing but evil.

21. *The Threefold Gate of Hell.*—Anger, lust, and greed are the three gates that lead to Hell.

23-24. *Action and the Sacred Books.*—Krishna, after explaining all this, concludes by saying that the Sacred Books enjoin Action as a Sacrifice, and it is this that gives us the idea of God.

212. Chapter XVII.

Yoga in Relation to the Threefold Faith.

The Seventeenth Chapter of the Gita and the Seventeenth Day of Battle.—The seventeenth Chapter of the *Gita* corresponds to the seventeenth day of the Battle of Kurukshetra,

when Karna is slain by Arjuna; and we might describe this as a victory of Vedanta (Arjuna) over the Sankhya (Karna), of belief in God over belief in Prakriti, or of Action performed as a Sacrifice over its renunciation. Corresponding to this we should have an examination of Action in the light of Prakriti or the Sankhya on the one hand, and Purusha, Yoga or qualified Monism on the other; and, as all Action depends on a certain amount of Faith, this Chapter is entitled "Yoga in relation to the threefold Faith."

Sraddha.—The word Sraddha, used in the text, means "faith, trust, confidence; wish, desire; respect, loyalty;" and these, in one form or another, are necessary for Action.

THE ESSENCE OF THE CHAPTER.—We have to examine Action with reference to Prakriti and Purusha; and, as Prakriti consists of three Gunas, we need to understand everything in their light. Then, as the idea of God is born through Sacrifice associated with Prakriti, we need to grasp it in connection with the three Gunas. Corresponding to this we examine (a) Faith, (b) Food, and (c) Sacrifice, Penance and Gifts in the light of the three Gunas; and then (d) we pass on to the idea of Purusha or God. In other words, we examine all life in terms of Prakriti first of all, and then, through the idea of Sacrifice, rise to that of God, and examine all things in his terms. In this connection we have observed that Faith of some kind is necessary to

all Action, and we examine this in terms of the three Gunas or Prakriti. Then Food is the energy of Prakriti, and we examine its character in the same way,—and it is here that we get a special reference to Karna, who personifies Food, in this Chapter. Finally, we examine the idea of Sacrifice in relation to the three Gunas, and this enables us to understand the true idea of God.

THE THREE GUNAS.—Prakriti is composed of three Gunas, Sattva, Rajas, and Tamas; and so we have to examine the three points,—Faith, Food, and Sacrifice—in their terms. As the three Gunas correspond again to Buddhi, Mind, and the Senses, on which the different systems of Hindu Philosophy are based (MM. I, 80-84, 193-196; II, 103-192), we have to consider the whole problem in terms of all systems of thought, culminating in Yoga or Yoga-Vedanta (qualified Monism). This enables us to understand the idea of God from all points of view; and this is the essential idea of this Chapter of the *Gita*.

2-3. *Faith and a Man's nature.*—Faith is here conceived in a very wide significance, and we are told that a man consists of his faith, and a man is even as his faith is. As we have to examine the problem in the light of Prakriti, and then see how we can pass on to God, we need to examine the idea of Faith in reference to the three Gunas of which Prakriti is composed.

4-6. *Faith and Worship.*—We have explained that Worship is a form of Action conceived as a

Sacrifice; and so in these verses Krishna explains the idea of Faith, the basis of Action, in terms of Worship.

7-10. *The Character of Food.*—In these verses Krishna explains the character of Food in relation to Prakriti or the three Gunas; and we have pointed out that Food is transformed into blood and *semen virile*, and constitutes the physical energy of life to which Prakriti corresponds.

11-22. *Sacrifice, Penance, and Gifts.*—Having examined the problem of Faith (Action) and Food in relation to Prakriti or the three Gunas, we have to pass on to the idea of Sacrifice. We have seen how each system of Philosophy has its own conception of Sacrifice, which includes Penance and Charity,—self-control and goodness in Action—and so it is necessary to examine it in terms of the three Gunas, the basis of different systems of Philosophy. This will enable us to understand the idea of God in each.

23. *Om, Tat, Sat.*—It is Sacrifice that gives us the idea of God, and he is described in these three terms,—Om, Tat, and Sat. Om, as we have explained, refers to the action of Prana or Breath, the vehicle of the Soul (MM. I, 172-173); and it is in this that God is revealed. In this connection we have pointed out that the idea of God corresponds to that of the Soul in each system of thought; and the Soul has Prana or Breath for its vehicle.

Tad or Tat means literally "all that," and refers to all manifest life that is around us. Hence we have the classic phrase—"*Tat tvam asi*"—"that thou art," referring to God as comprehending everything made manifest in the universe.

Sat means "Being, Life, Truth," and that gives us a further idea of God, repeated in Sat-chit-*a*nanda, which describes God as "Existence and Truth (Sat), power of Thought (Chit), and Joy and Peace (*A*nanda)."

These three terms give us a comprehensive idea of God as made manifest in Pr*a*n*a* or the Soul (Om), in all objects of life that we see around (Tat), and in Sacrifice (Sat).

24-27. *Om, Tat, Sat and Sacrifice.*—We have observed that the idea of God is essentially born through Sacrifice; and, though it may be associated with Om, Tat, and Sat as we have explained, it is essentially through Sacrifice (deeds of penance, charity and goodness) that we understand it. And so we are told that those who seek for freedom from the bondage of life perform their acts of Sacrifice, Penance and Gifts with uttering Om, Tat, and Sat. In other words, the idea of God in connection with Om, Tat, and Sat is associated with Sacrifice, Penance and Gifts.

26-27. *Sat.*—We have said that Sat means "Being, Life, Truth." This also gives us the idea of Sacrifice, specially in connection with Truth, and this is clearly defined in these verses. Sat is here said to mean "what is real and good;" it also means "a good and auspicious action done." It is "steadiness in penance, gifts, and Sacrifice, and it is Action performed in the name of God." This, as we have explained, is essentially the idea of Sacrifice as the ancients understood it. Hence the idea of God arises by uttering the word "Sat" or Sacrifice.

213. CHAPTER XVIII.

YOGA IN RELATION TO RENUNCIATION.

THE EIGHTEENTH CHAPTER OF THE GITA AND THE EIGHTEENTH DAY OF BATTLE.—The last and eighteenth Chapter of the *Gita* corresponds to the last and eighteenth day of the Battle of Kurukshetra, when the great argument is over, and *Salya* and Duryodhana, or Jainism and Buddhism, are defeated by the *Pandavas* or Man established in Yoga-Ved*anta*, and we see that the true goal of life is Action and not its renunciation. Corresponding to this the last Chapter of the *Gita* is entitled "the Yoga system in relation to Renunciation."

THE ESSENCE OF THE CHAPTER.—In this Chapter we have a discourse on the necessity of performing Action as a Sacrifice. We are told that true renunciation consists not in renouncing all actions, but actions with desire; and that the abandonment of the fruit of Action is true abandonment. In other words, we must perform Action as a Sacrifice; and so, says *Krishna*, acts of Sacrifice, austerity and gifts must not be renounced. They ought always to be performed, but without attachment or desire for fruit; and the abandonment of these is due to Tamas or delusion. Then he goes on to explain that actions cannot entirely be abandoned by a man, for that would mean the end of life itself; and so he who renounces the fruit of Action is a true renouncer in the world. All those who perform their duty properly attain to perfection; and he who is free from egoism, anger and desire, and,

taking refuge in God, performs all actions as a Sacrifice, attains unto him. We all act in conformity with our nature; and it is the Lord, dwelling in the hearts of all, who causes all things to act by means of his *Maya* or creative power. Hence he is the supreme creator and actor in the universe, and that too is the nature of the Soul. It is in this way that the universe evolves.

2. *True Renunciation.*—True renunciation consists in renouncing actions with desire, and abandoning their fruit.

3-9. *Different Views about Renunciation.*—There are some wise men who believe in Buddhism and Jainism. But the correct view, says Krishna, is that acts of penance, Sacrifice and gifts should never be renounced, but should always be performed. But all these actions should be performed as a true Sacrifice,—that is, without desire for fruit, and without attachment of any kind.

7-9. *Different kinds of Renunciation.*—There are different kinds of renunciation. If we refuse to perform necessary and properly controlled actions, that is, actions conceived as a Sacrifice,—this renunciation is born of Tamas or darkness of Mind. If we refuse to perform them because Action means pain, this renunciation is born of Rajas. But if we perform all necessary actions and with proper self-control, renouncing all attachment and fruit, that is, perform them as a true Sacrifice,—then this is true renunciation, born of Sattva, the Guna of Buddhi, the basis of the Yoga system of thought.

11. *Impossible to renounce all Action.*—It is impossible for a man to renounce all actions, for

then all life would cease. We can only renounce the fruit of actions. This is the essence of Krishna's teaching.

13-16. *The Five Causes of Action.*—The five causes of Action are (1) the place where action takes place, (2) the doer of deeds, (3) the Senses of Action which must come into play, (4) the different functions of the Senses, and (5) the occasion for action. These are the five causes of Action as described in the Sankhya; and that is also the view point of Nyaya. Hence according to these systems the Soul is not conceived as an actor at all.

17-18. *Three other Causes.*—But there is a higher cause of Action too, *viz.*, Consciousness. It consists of three things,—Knowledge, Knower, and the thing known. And in the light of this, if a person acts without egoism or pride, that is, in a spirit of Sacrifice, he is not bound by the effects of Action.

19-28. *Knowledge, Actor and Action in terms of Gunas.*—The Sankhya holds that all Action is born of Prakriti, and as Prakriti consists of the three Gunas, it is necessary to examine the three causes of Action, in relation to Consciousness, in the light of the three Gunas.

29-35. *Buddhi and Fortitude in terms of Gunas.*—If Knowledge is the basis of Action, and Buddhi is characterized by Knowledge, we need to examine the character of Buddhi in terms of the three Gunas. Fortitude is strength of Mind in performing actions; and we need to examine this too in the same light.

36-39. *Threefold Happiness.*—After this Krishna explains the idea of Happiness in terms of the three Gunas.

40. *Gunas embrace all forms of Life.*—All forms of life, which refer to Prakriti, refer to the three Gunas; and, since all manifest life is Prakriti, there is no form of life which is devoid of Gunas.

41. *The Four Castes and Gunas.*—We have been told that the four Castes have been created according to the division of Gunas (qualities) and Actions (BhG. IV, 13), and the same idea is repeated here again.

41-44. *The Duties of the Castes.*—After this we are told of the duties of the different castes.

45-59. *Perfection through Action.*—It follows from this that we can all attain perfection by performing our duties, that is, actions performed as a Sacrifice. We must perform our natural or necessary duties, and no sin attaches to such actions, even though they be full of faults. Then we should be properly controlled and without attachment and desire; and then, if we act, renouncing the fruit of actions, our actions will be a Sacrifice, and we shall be free even though we engage in actions. This Action brings happiness to the Soul and enables it to attain to God; and when a person takes refuge in God, he attains unto him, even though he performs all kinds of actions.

61. *God and Maya.*—Maya is the creative energy of God, by means of which he causes all things to act.

65-66. *Worship me, Sacrifice to me.*—This is the last word of Krishna, and this is the essence of all God-knowledge. When a person acts in a spirit of Sacrifice, and understands how it leads to God,—for then alone is it a true Sacrifice—he attains to him.

75. *Sanjaya and Vyasa's Favour.*—Vyasa is said to have blessed Sanjaya with a divine vision,

which enabled him to witness all the events of the great "battle" of Kurukshetra from afar, and to describe them in detail as they occurred to the blind old king Dhritarashtra. The idea of Sanjaya, as personifying Buddhism and Jainism, and then being converted to a higher point of view, has already been explained.

THE END OF THE GITA.—Thus ends the Bhagavad Gita, "the essence of the Upanishads and the knowledge of the Eternal in the science of Yoga (system of thought)." It is, as we have seen, an epitome of the Mahabharata, having for its subject-matter the same problem that is to be debated in the great "Battle of Kurukshetra,"—a conflict of all principal systems of Hindu Philosophy and Religion.

CHAPTER XLII

BHISHMA'S BATTLE OF TEN DAYS

OR

THE CONFLICT OF NYAYA AND YOGA-VEDANTA

214. Yudhishthira seeks Permission to Fight. 215. Yuyutsu Joins the Pandavas. 216. The First Day of Battle. 217. The Second Day of Battle. 218. The Third Day of Battle. 219. The Fourth Day of Battle. 220. The Fifth Day of Battle. 221. The Sixth Day of Battle. 222. The Seventh Day of Battle. 223. The Eighth Day of Battle. 224. The Ninth Day of Battle. 225. The Tenth Day of Battle. 226. Bhishma's Advice. 227. Sikhandin's Part. 228. The Fall of Bhishma. 229. The Bed of Arrows. 230. Arjuna Brings out Water from the Earth. 231. Bhishma's Advice to Duryodhana. 232. Karna seeks Permission to Fight.

A SUMMARY.

THE great "battle" or debate begins. On one side is Yoga-Vedanta or qualified Monism of the Pandavas, and on the other Nyaya, personified by Bhishma. Nyaya is based on the character of the Senses of Knowledge, and it has two points of view: (1) as the centre of Buddhism and Jainism (Sankhya-Nyaya-Vaiseshika) and the basis of the Hinayana school of Buddhism, and (2) as the lower limit of Saivism (Yoga-Vaiseshika-Nyaya). As there are five Senses of Knowledge, these two points of view may be represented by the number ten. (Bhishma's Battle of Ten Days).

As is customary in all civilized societies, Man seeks permission to open the debate. (Yudhishthira seeks Permission to Fight).

As it is possible for a Buddhist to be converted to Vaishnavism, it is agreed that those among the Buddhists (Kauravas) who accept the philosophy of Man are free to go over and argue on his side. (Yuyutsu joins the Pandavas).

The first five days of the "battle" refer to the character of Nyaya as the centre of Buddhism and Jainism (Sankhya-Nyaya-Vaiseshika). As the debate in general is between Buddhism (Nyaya-Vaiseshika) and Vaishnavism (Vedanta-Yoga-Vaiseshika), and the two meet in the region of the Vaiseshika, based on the character of the Mind, the first argument relates to the character of the Mind. (The First Day of Battle and Vajra Vyuha).

Then Man (Pandavas) holds, in the light of Vedanta, that the first creative energy of life is the Soul; while his opponents maintain, in the light of Nyaya, that the chief energy of life is (Purushic) Ether with elliptical motion, to which the Senses of Knowledge correspond, and on which this system is based. (The Second Day of Battle).

The next point for consideration is the character of the Senses of Knowledge, the basis of Nyaya. The Kauravas hold that it is these that lead to action, while the Pandavas (Man) maintain that it is the Mind, associated with

both the Senses of Knowledge and Action that does so. Then the point of attack is changed, and there is a debate on the character of the Soul, the basis of Vedanta. Bhishma maintains, in the light of Nyaya, that the Soul is only a spectator of life, while Man (Pandavas) argues, in the light of Vedanta, that it is the chief actor in the world and is guided by God himself. (The Third Day of Battle).

This leads to a debate on the character of God in the light of Nyaya and Vedanta. (The Fourth Day of Battle).

The next argument relates to the character of Buddhi and the Senses of Knowledge,—on which Yoga (Yoga-Vedanta) and Nyaya are respectively based, and all that is connected with them is discussed. (The Fifth Day of Battle).

With the first five days of "battle" the debate on the first aspect of Nyaya as the centre of Buddhism and Jainism (Sankhya-Nyaya-Vaiseshika) is over; and now we have to examine Nyaya as the lower limit of Saivism (Yoga-Vaiseshika-Nyaya), which holds that God has a certain share in the creation of life, but it is smaller than that of Prakriti. As on the first day of the debate, we begin again with a discussion on the character of the Mind in the light of the two systems at "war;" and then there is a debate on the character of God in the light of Vedanta. (The Sixth Day of Battle).

An examination of the character of the Mind continues, and the Kauravas hold that the Mind is

connected with the Senses and is essentially Prakritic in character. The Pandavas (Man) maintain, on the other hand, that the Mind is akin to the energy of the Heart, the abode of the Soul, and is therefore associated with Purusha or the Soul. (The Seventh Day of Battle).

Then Bhishma maintains, in the light of Nyaya, that Prakriti is the chief creator of life; whereas the Pandavas hold, in the light of their own system, that it is God who creates. (The Eighth Day of Battle).

The debate has gone on in this way on both sides, but without any conclusive result. The only way to convince Nyaya seems to be to prove that Prakriti itself, the chief creative energy in this system, is transformed into Purusha or God, the chief creator in Yoga or Yoga-Vedanta, by means of Sacrifice. (The Ninth Day of Battle).

But the most important point for consideration in this connection is whether such an argument will be accepted as conclusive. (The Tenth Day of Battle).

As Nyaya understands the idea and realizes the necessity of Sacrifice, it cannot refuse to admit that if every action of Prakriti is a Sacrifice, Prakriti itself is transformed into Purusha or God. (The Advice of Bhishma).

All that is necessary, therefore, is the realization of the fact that Sacrifice can transform Prakriti (Woman) into Purusha or God (Man). (Sikhandin's Part).

When this happens, Nyaya can easily be overcome. (The Fall of Bhishma).

There are, however, two important questions which still remain to be examined. The first is whether God possesses the Senses of Knowledge and Action that he acts. The reply to this is that, if God so desires, he can make use of the Senses and act. (The Bed of Arrows).

The second question is, Can Purusha really create Prakriti?—for that is the essence of Vedanta. The reply is that he can, for even the individual Soul can create its own *semen virile*, which corresponds to the creative energy of Prakriti, – when its vehicle Prana or Breath functions in connection with Food and transforms it into vital energy. (Arjuna brings out Water from the Earth).

After this Bhishma, the chief advocate of Nyaya, is converted to Vedanta or Yoga-Vedanta, and advises other Buddhists too to accept this system. (Bhishma's Advice to Duryodhana).

After this discussion on Nyaya, the centre of Buddhism and Jainism, is ended, the Kauravas feel free to argue in the light of the pure Sankhya, in respect of the creative energy of Prakriti or Food. (Karna seeks permission to Fight).

214. Yudhishthira Seeks Permission to Fight.

Yudhishthira Seeks Permission to Fight.—The great debate begins and, as is customary in all civilized societies, Yudhishthira, who personifies Buddhi, the basis of Yoga or Yoga-Vedanta, and

indicates that the whole discussion is to be carried on in the light of Reason and such evidence as would satisfy the Senses (Pratyaksha Pramana), seeks permission to open the argument on the side of the Pandavas or Man. And, as the object of both parties is Truth, his opponents grant him not only permission, but their blessings too.

Blessings for Yudhishthira. — Yudhishthira prostrates himself before Bhishma, and asks for his permission and blessings, which the latter gladly gives. Then he does the same with Drona, Kripa, and Salya, and each of them permits and blesses him. It would be strange if this should happen in a real and terrible war; but in a great debate it would be a most ordinary act of courtesy and grace. We have already explained the systems of Philosophy personified by these characters.

215. YUYUTSU JOINS THE PANDAVAS.

YUYUTSU JOINS THE PANDAVAS.—Yudhishthira asks aloud in the Kaurava camp if any one from among them would join him against their own people. Yuyutsu, the son of Dhritarashtra, openly responds to the call, and not only joins the "enemy," but gets the approval of his people for what in a real war would be regarded as an act of treachery and defection. But in a great debate all these things are of every day occurrence. It is appropriate that Yudhishthira should seek permission to "fight;" it is an ordinary act of courtesy and grace for his "opponents" not only to permit, but to bless him too; it is an ordinary thing for him to inquire if any one would agree

with his views and join him; and it is not strange that a son of Dhritarashtra should be converted and argue on the side of Man, when the blind old king himself had done the same,—only he could not now change his roll and take part against his own sons. Thus what in a real war would be most extraordinary and strange, is a most natural thing in a great debate or a "battle" of systems of thought.

216. The First Day of Battle.

The Nature of the Combat.—We have explained that the general "combat" between the Pandavas and Kauravas is between Vaishnavism (Vedanta-Yoga-Vaiseshika) on the one hand and Buddhism and Jainism (Sankhya-Nyaya-Vaiseshika) on the other. In particular it is between Yoga or Yoga-Vedanta on the one hand, and Buddhism (Vaiseshika-Nyaya) on the other. The two sides meet, however nominally, on the common ground of the Vaiseshika, based on the character of the Mind, holding that Purusha and Prakriti are joint and equal or almost equal partners in the creation of life. Starting from this, the Pandavas have to prove that it is God alone who creates, and Prakriti, if it is a separate entity, is but a spectator of his work.

Vajra Vyuha.—The first argument of the Pandavas relates, therefore, to the character of the Mind, and this is the Vajra Vyuha that they form to oppose the enemy. And we have explained that Vajra refers to the Mind and Vyuha

to the composition of ideas arranged in combat against one another (MM. V, 461).

THE FIGHT.—As we have explained, this great "fight" is a combat between great systems of thought, and the language of war is used to personify and enliven the whole conception. In this connection we have shown how this form of expression is used in the Upanishads in the same manner (MM. III, 335-336), and explained the meaning of cars, car-warriors, elephant-riders, horse-men, and foot-soldiers. As we might expect, the meaning of "weapons" used by the opponents, —armour, pikes, axes, maces, clubs, swords, lances and javelins—is also the same; and all of them refer to Action, its effect and cause, and the energies of life and systems of thought associated with it.

Armour.—The word for Armour in the text is Varman (Var, man) which means "(man for manas) the Mind associated with (var for vara) control." It signifies, therefore, the Sacrifice or control of the Mind, and Action performed by its means.

Arrow.—The words for an Arrow used in the text are *A*suga, Ishu, and B*an*a. *A*suga (*A*su, ga) means "(ga) the Senses of Knowledge (*as*u) in quick motion;" and so signifies quick motion of the Senses. Ishu (Ish, u) means "(u) the Senses of Knowledge (ish) moving quickly;" and so the meaning is the same as that of *A*suga. B*an*a (B, *a*, *n*a) means "(*n*a) the energy of the Heart (*a*) associated with (b) Prak*r*iti." It is all these arguments or "arrows of thought" that are thrown at the opponents.

Sword.—The word for a Sword in the text is Kha*dg*a (Kha*d*, ga), meaning "(ga) the Senses of

Knowledge (kha*d*) dividing." There are five Senses of Knowledge, and we need to divide them, that is, understand their functions separately from one another, and also distinguish them from the Senses of Action. This is conveyed by Kha*d*ga or the Sword.

Shield.—The word for a Shield in the text is Charma (cha, r, ma), meaning "(ma) the Senses of Knowledge and (r) Action associated with (cha) the Mind." In other words, the Mind is associated with both the Senses of Knowledge and Action, and this is its correct idea and may be used as a "Shield."

Javelin.—The word for a Javelin is *S*akti, which also means the creative energy of Prak*r*iti in the S*a*nkhya and its allied systems (MM. II, 302, n. 4; Chapter XIV).

Battle-axe.—The word for a Battle-axe is Para*s*u (Pa, ra, *s*, u), meaning that "(u) the Senses of Knowledge associated with (*s*) the Senses of Knowledge, (ra) the Senses of Action, and (pa) the objects of the Senses."

Mace or Club.—The word for a Mace or Club is G*a*da (Ga, d, *a*), which means "(*a*) leading to (d) the Sacrifice of (ga) the Senses of Knowledge."

Thus we see that it is by means of these arguments and ideas or "weapons" that this great "combat" is to be carried on.

THE RESULT OF THE FIRST DAY'S BATTLE.—The argument on the first day is inconclusive, for both sides press their own point of view with equal success; and in conclusion the P*a*nd*a*vas have to admit that the Senses of Action are associated with Prak*r*iti. This is signified by the death of *S*veta on the P*a*nd*a*va side; and so the first day comes to an end.

Sveta.—*S*veta means "a white horse," and we have explained that the Horse in sacred literature personifies the Senses, specially those of Action. "Slaying" means "assigning to Prak*r*iti;" and so "the death of *S*veta" means that the Senses of Action (*S*veta) should be referred or assigned to Prak*r*iti (death). In other words, the P*and*avas (Man) agree that it is the physical energy of the Heart (Prak*r*iti) that enables the Senses of Action —hands, feet, etc., to function; and that these are closely associated with the objects of Nature and correspond to the five elements (MM. I, 70). This is the "death of *S*veta," and he is said to be an ally of the P*and*avas because Man (P*and*avas) believes in unending Action or the unceasing function of the Senses of Action (*S*veta), and so may be said to be "allied" to this view.

217. THE SECOND DAY OF BATTLE.

THE SECOND DAY OF BATTLE.—On the second day of debate the P*and*avas maintain that the first creative energy of life is the Soul, which directs the Senses of Knowledge and Action associated with the Mind. The Kauravas hold, on the other hand, that the first creative energy of life is Ether, characterized by elliptical motion, corresponding to which we have the Senses of Knowledge, on which the theory of Ny*a*ya, personified by Bh*i*shma, is based. And so we are told that the P*and*avas arranged their forces in a Kraunch*a*ru*n*a array, while the Kauravas arranged theirs in a Mah*a* or "great" array.

Krauncharuna Array.—The word Kraunch*a*ru*n*a means "of Kruncharu*n*a," even as Krauncha is derived from Kruncha (MWD. p. 323); and

Kruncha*runa* (K, r, u, anusv*a*ra, ch, *a*, r, u, *na*) means "(*na*) the Soul associated with (u) the Senses of Knowledge and (r) Action (*a*) leading to (ch) the Mind which is (anusv*a*ra) united with (u) the Senses of Knowledge and (r) Action, and is (k) the first creative energy of life." It is this argument that the P*and*avas now advance, and that is their Kraunch*a*ru*n*a array.

Maha Array.—Mah*a* (Ma, h, *a*) means "(*a*) leading to or associated with (h) the ultimate energy as (ma) the Senses of Knowledge," the basis of Ny*a*ya, corresponding to which we have Ether with elliptical motion. The Kauravas advance this argument in reply to the P*and*avas, and that is their Mah*a* array.

THE SUPPORTERS OF THE PANDAVA ARRAY.—The P*and*avas propose to explain all life in terms of the Soul as the chief creative energy of life; and hold that it is this that is transformed into Buddhi, Egoism, Mind, and the Senses. Then they explain that the idea of God as the sole supreme creator of the universe arises out of Sacrifice. And so in support of their "array of arguments" they bring together those who personify these energies and ideas: Yudhish*th*ira (Buddhi), Abhimanyu (Egoism), Bh*i*ma (Mind), Nakula and Sahadeva (Senses), Drupada (Sacrifice of the Senses and their objects), and Dhrish*t*adyumna (Sacrifice of the Mind and the Senses as in *S*aivism, leading to Vaishnavism).

THE COMBAT AND END OF THE SECOND DAY'S FIGHT.—The great combat is between systems of thought; and we have Ved*a*nta against Ny*a*ya, and a conflict of ideas relating to Sacrifice. Corresponding to this we are told that a great battle

was fought, in which Arjuna (Soul, the basis of Vedanta) and Bhishma (Nyaya), Dhrishtadyumna (Sacrifice of the Mind and the Senses) and Drona (Sacrifice of the Senses) took part. The day closes with a statement by the Kauravas that the body or the physical frame partakes of Prakriti; and so we are told that the lord of Kalinga, an ally of the Kauravas, was slain on this day.

Kalinga.—Kalinga (Ka, linga) means "(linga) an emblem of (ka) the body," and we have explained that "slaying" means "assigning to Prakriti." Kalinga or "an emblem of the body" is slain or "assigned to Prakriti," and this means that the body or the physical frame of things is regarded as being Prakritic in character.

218. THE THIRD DAY OF BATTLE.

THE THIRD DAY OF BATTLE: THE GARUDA ARRAY.—On the third day Bhishma argues that Prakriti is the chief creator of life, and it makes itself manifest through the motion or function of the Senses of Knowledge and Action. Corresponding to this he forms his Garuda array on this day.

Garuda.—Garuda (Ga, r, u, da) means "(da) Prakriti associated with (u) the Senses of Knowledge and (r) Action and their (ga) motion."

THE SUPPORTERS OF THE KAURAVA ARRAY.—Then, the Kauravas are Buddhists, and understand the nature of the Sacrifice of the Senses (Drona), good actions performed with restraint of Mind (Kritavarman), Mind associated with the

Senses of Action (*Asvatthaman*), Actions associated with their objects (*Kripa*),—in the light of Buddhism or Vaiseshika-Nyaya, based on the character of the Mind and the Senses of Knowledge (Duryodhana); and so we are told that all these "warriors" were brought together in support of this "array" (of arguments).

THE PANDAVA ARRAY.—As against this the *Pandavas* maintain that the Mind is greater than the Senses, and so they form an "array" after the shape of the half Moon, and we have explained that the Moon symbolizes the Mind. The Kauravas had held that Prakriti is the chief creator of life; and as against this the *Pandavas* argue that the supreme creator is God or the Soul, made manifest through Sacrifice which can transform Prakriti into Purusha; and so they hold that it is possible for one who believes in Prakriti as the chief creator of life to be converted to Vaishnavism or Vedanta.

The Half-Moon Array.—We have explained that the Moon is a symbol of the Mind. It is a half-Moon array, because the argument of the *Pandavas* rests partly on the character of the Mind and partly on that of God.

THE SUPPORTERS OF THE PANDAVA ARRAY.—The supporters of the *Pandava* array are those who hold (1) that the chief creator of life is God or the Soul (*Krishna* and Arjuna), (2) made manifest through Sacrifice (Drupada and *Dhrishtadyumna*), (3) which can transform Prakriti into Purusha (*Sikhandin*); (4) so that it is possible for one who

believes in Prakriti as the chief creator of life to be converted to Vaishnavism or Vedanta (Virata). Corresponding to this we are told that they brought together all these "warriors" in support of their array (of arguments); and at the head of all was Bhima, who personifies the Mind, to indicate that the first part of the argument relates to the character of the Mind.

THE FIGHT.—There is a warm discussion between Nyaya and Vedanta (Yoga-Vedanta), or Bhishma and Arjuna. The former holds that God is a mere spectator of the work of Prakriti,—for that is the point of view of this system as the centre of Buddhism and Jainism (Sankhya-Nyaya-Vaiseshika) and it is this that is at present under debate—and gives a thousand arguments in support of his contention, and bears down all that Reason can say to the contrary And so we are told that Bhishma multiplied himself (his arguments) a thousand-fold, and the vast array of Yudhishthira (Buddhi or Reason) gave way before him.

THE REAL ISSUE.—But the real debate can be carried on not in the light of Buddhi, but the character of God and the Soul, for it is these that are spoken of as spectators and not actors in Nyaya; and so we are told that, after the flight of Yudhishthira (Buddhi), Krishna and Arjuna (God and Soul) faced the grandsire (Bhishma or Nyaya).

THE SOUL AS A SPECTATOR.—The question now is, Do we not at one stage of life or another feel sick and weary of existence, and wish to be mere

spectators of all that is happening around? If this be really so, may we not hold that the Soul is (or ought to be) a mere spectator of the drama of life? Corresponding to this we are told that at one stage in this combat between Bhishma (Nyaya) and Arjuna (Soul), the latter did not put forth his best endeavour (Action), while Bhishma exerted himself to the utmost.

God as a Tireless Actor.—But the real Truth is that God is the supreme actor and creator of the universe. So long as the individual Soul acts in a spirit of Sacrifice, God acts through the Soul (Arjuna); but when it imagines that it is a mere spectator of life, God continues to act alone without intermission. And so we are told that Krishna (God) was unable to bear this conduct of Arjuna (Soul), and taking up his Discus (Chakra, signifying Action), rushed out to fight with Bhishma.

Bhishma's Willingness to be Slain by Krishna.—But if it can really be demonstrated that God acts alone, without reference to the individual Soul, there is of course an end to the theory of Nyaya; and so we are told that Bhishma was only too willing to be "slain" by Krishna himself.

Arjuna Promises to Fight.—But God usually acts through the individual Soul, and the latter, understanding the course of the universe, soon realizes that it is God who creates, and so regards itself (Soul) as an unceasing actor too. It feels sick and weary because it fails to act in a spirit of Sacrifice;

but when it understands that life is a perpetual Sacrifice, it acts without feeling tired, and so agrees that the goal of life is endless Action as a Sacrifice. Corresponding to this we are told that Arjuna (Soul) came up to Krishna (God), and promised "never to withdraw himself from the acts to which he had pledged himself."

KRISHNA IS PACIFIED.—Thus, if the individual Soul regards itself as a tireless actor, there is no need for God to act, for then the two are identified and the Soul becomes an instrument of God, acting under his guidance. And so we are told that Krishna was pacified by the promise of Arjuna and kept back his Discus (symbolic of Action) and, mounting his car, became his charioteer once more.

ARJUNA WORKS HAVOC.—Then, as the Soul has come to believe once again that it is a constant actor in the world, Arjuna is said to have wrought great havoc among the Kaurava ranks that day.

219. THE FOURTH DAY OF BATTLE.

THE FOURTH DAY OF BATTLE.—The discussion of the previous day is continued, and so we are told that "the armies were arrayed in the same Vyuhas as on the previous day." As we have a debate on the character of God and the Soul between Nyaya and Vedanta, it is said that Bhishma (Nyaya) and Arjuna (Vedanta, Soul) engaged in a single combat and distinguished themselves. As the second part of the debate relates to the character of the Mind, it is this that is examined

in the light of the different systems of Philosophy at "war;" and so Bhima (Mind) is said to have displayed his powers against Duryodhana (Buddhism) and his allies.

BHISHMA'S ADVICE TO DURYODHANA.—But Nyaya cannot overthrow Vedanta (or Yoga-Vedanta), and so Bhishma informs Duryodhana that the Pandavas are invulnerable, because the supreme creator (Krishna), the creator of Prakriti itself, "who is both actor and the deed, the father and mother of the universe," is on their side; and so he advises him to make peace. But, as we have explained, Buddhism (Duryodhana) cannot make peace with Vedanta without abolishing itself; and so Duryodhana refuses to listen.

The Birth of Brahma.—The idea of the birth of Brahma from the navel of Vishnu has already been explained. It signifies the birth of Prakriti, with which Brahma is identified, from Purusha or God (MM. II, 299-302). Bhishma explains to Duryodhana the truth, *viz.*, that Prakriti is created by Purusha or God, and advises him to make peace. But the latter, for reasons explained, does not listen.

220. THE FIFTH DAY OF BATTLE.

THE FIFTH DAY OF BATTLE: THE PANDAVA ARRAY.—On the fifth day the Pandavas examine the character of the Senses of Knowledge and Mind in relation to Buddhi, thus embracing the whole range of Saivism, and point out how Buddhism, the creed of the Kauravas, is included in this system. And so we are told that they arranged their troops after the figure of a Hawk.

A Hawk.—The word for a Hawk in the text is *S*yena (*S*, ya, i, na), meaning "(na) the Senses of Knowledge and (i) the Mind associated with (ya) Buddhi as (*s*) a resting place." This, as we have seen, embraces the whole range of *S*aivism or Yoga-Vaiseshika-Ny*a*ya, which includes Buddhism or Vai*s*eshika-Ny*a*ya.

THE SUPPORTERS OF THE PANDAVA ARRAY.—The arguments in support of the P*and*avas refer to Buddhi (*S*atyaki), the Sacrifice of the Mind and the Senses (Dhrish*t*adyumna), the Sacrifice of the Senses and their objects (Drupada), the idea that Sacrifice can transform Prak*r*iti into Purusha (*S*ikha*nd*in), and the character of the different energies that go to make Man,—Soul and Pr*a*na (Arjuna), Buddhi (Yudhish*th*ira), Egoism (Abhimanyu), Mind (Bh*i*ma), and the Senses (Nakula and Sahadeva). And so we are told that all these "warriors" joined in support of this array (of arguments).

THE MAKARA ARRAY OF KAURAVAS.—To this the Kauravas oppose their view that the Senses of Knowledge as well as those of Action are associated not with Buddhi, as the P*and*avas maintain, but with Prak*r*iti, which is the chief creator of life. And corresponding to this we are told that they made a Makara array to oppose the formation of the enemy.

A Makara Array.—The word Makara (Ma, ka, ra) means "(ra) the Senses of Action associated with (ka) Prak*r*iti as the first creator of life and (ma) the Senses of Knowledge." In other words, the Senses of Knowledge as well as those of

Action are said to be associated with Prakriti, and not with Buddhi as the Pandavas maintain. The Pandavas argue that it is Buddhi that directs the Senses and the Mind; while the Kauravas hold that it is Prakriti that does so, specially where the Senses are concerned; pointing out that, whatever we might say about the Mind, the Senses at least refer to the elements (MM. I, 70), and so are a part of Prakriti.

COMBAT BETWEEN ARJUNA AND BHISHMA — Then again we have a combat between Nyaya and Vedanta, and so we are told that Bhishma and Arjuna faced each other and distinguished themselves.

221. THE SIXTH DAY OF BATTLE.

THE CHARACTER OF THE COMBAT.—We have observed that the combat headed by Bhishma refers to the two aspects of Nyaya which he personifies, (1) as the centre of Buddhism and Jainism (Sankhya-Nyaya Vaiseshika), and (2) as the lower limit of Saivism (Yoga-Vaiseshika-Nyaya). In connection with the first, God is held to be a mere spectator of the work of Prakriti, which alone creates; while in connection with the second, he is given a certain share in the work of creation, but smaller than that of Prakriti. As Nyaya is based on the character of the Senses of Knowledge, and there are five such senses, Bhishma "fights" for twice five or ten days in connection with both these aspects of Nyaya. The first has been examined in the first five days of "battle" or debate; and now Bhishma has to offer for examination the second

aspect of this system, holding that God creates, but his share of work is less than that of Prakriti.

THE SIXTH DAY OF BATTLE: THE PANDAVA ARRAY.—On the previous day the Kauravas had argued that Prakriti is the prime creator of life, and directs the Senses of Knowledge and Action. The Pandavas combat this by stating, in the light of Vedanta, that it is God or the Soul who directs the Senses. On the previous day they had held that it is Buddhi that governs and controls the Senses and the Mind; but on this day they find it easier to combat the Kaurava point of view by holding that it is God who does so; for the Kauravas now admit, in the light of Nyaya, based on the Senses of Knowledge, that God has a certain share in the creation of life; and so they (Pandavas) argue that it is God who directs the Senses of Knowledge, on which Nyaya is based. Corresponding to this we are told that the Pandavas formed a Makara array on this day.

A Makara Array. — The word Makara (Ma, ka, ra) means "(ra) the Senses of Action associated with (ka) God and so also (ma) the Senses of Knowledge." We notice that the Kauravas too had formed a Makara array; but in their case ka stands for Prakriti, while in the case of the Pandavas it stands for God. In connection with the idea of God as associated with the Senses and acting through them, we might compare Bhagavad Gita (XV, 7-9). The idea of God is born through Sacrifice, and when the actions of the Senses are a Sacrifice, we get the first idea of God.

THE SUPPORTERS OF THE PANDAVA ARRAY.—The Pandavas have to prove that it is God who

directs the Senses of Knowledge and Action. Now Nyaya, which is under debate, is based on the character of the Senses of Knowledge, and we rise to it from the Sankhya through the idea of Sacrifice. Further, we have seen that Sacrifice embodies the idea of God; and so we might hold that the Senses of Knowledge are associated with the idea of God. This is the line of argument of the Pandavas. In other words, they must show that it is Sacrifice that gives us the idea of God; and so they bring together all ideas of Sacrifice in support of their argument, and conclude that God is the supreme creator of the universe. Hence we are told that this Makara array was formed by Dhrishtadyumna (Sacrifice of the Mind and the Senses), with the assistance of Drupada (Sacrifice of the Senses and their objects); and then there was Sikhandin (Prakriti transformed into Purusha by means of Sacrifice) to bring up the rear. Then we have to examine the point in relation to Man and all the energies that he has; and so Arjuna (Soul), Yudhishthira (Buddhi), Abhimanyu (Egoism), Bhima (Mind), and Nakula and Sahadeva (the Senses) are brought together in support of this "array." Then we can see how it is possible to convert a Buddhist and a Jaina to Vaishnavism; and so Virata, who personifies this, comes to support it too.

THE KRAUNCHA ARRAY OF BHISHMA.—The Pandavas hold that it is God who directs the Senses of Knowledge and Action; and against this Bhishma maintains that it is the Mind that does

so and not God, and the Mind and the Senses are all associated with Prakriti. Corresponding to this we are told that he formed his troops in a Krauncha array, after the figure of a Crane.

A Krauncha Array.—The word for a Crane in the text is Krauncha, which means "of Kruncha" (K, r, u, n, cha); meaning "(cha) the Mind associated with (n) the Senses of Knowledge, and (u) the Senses of Knowledge associated with (r) the Senses of Action, with (k) Prakriti as the first creative energy of life." This is the reply of Bhishma to the "Makara" array of the Pandavas.

THE SUPPORTERS OF THE KAURAVA ARRAY.—Bhishma relies on the character of the Mind as associated with and directing the Senses of Knowledge and Action; and so he brings together all those ideas which refer to the character of the Mind and the Senses in his support. He examines the idea of the Mind in relation to the Senses of Knowledge and their Sacrifice (Drona); how the Mind is associated with the Senses of Action (Asvatthaman); what is the connection between the Senses of Action and their objects (Kripa); how good actions are performed with a Mind under proper control (Kritavarman); what is the connection between the Senses of Knowledge and of Action (Salya); and what is the nature of the Mind itself (Somadatta). And so we are told that all these "warriors" came to assist his "array" of arguments.

THE SUCHIMUKHA ARRAY OF THE PANDAVAS.—The Pandavas argue that it is God who directs

the Senses of Knowledge and Action, while Bhishma maintains that it is the Mind that does so. The debate cannot be conclusive, for the idea of the Pandavas is somewhat vague and can easily be combated by their opponents, who can show that it is the Mind that moves the Senses. The Pandavas have, therefore, to make themselves more explicit; and so they explain that God abides in the Heart, whose energy is akin to that of the Mind (MM. I, 48-49), and it is out of the Mind that the Senses arise. Hence we might hold that it is God who abides in the Senses and directs their action. Thus the argument of the Pandavas becomes more clear, and it turns round the connection of the Mind with the Heart, the abode of God, on the one hand, and with the Senses on the other; and corresponding to this we are told that the Pandavas re-arranged their troops in the afternoon of that day, and formed an array known as Suchimukha; and with Bhima (Mind) at their head, penetrated the Kaurava ranks.

Suchimukha. — The word Suchimukha or Suchimukha (MWD. p. 1241) means "the point of a needle;" but Suchimukha (S, *u*, ch, i, m, u, kha) means "(kha) the Mind associated with (u) the Senses of Knowledge; and (m) the Senses of Knowledge with (i) the Mind; and (ch) the Mind (*u*) woven with (s) the Heart." In this connection we have explained that God is said to abide in the Heart (MM. I, 35, n. 3); and so the latter refers to him. Again the energy of the Heart is said to be akin to that of the Mind, the one being electric and the other super-electric (MM. I, 42-43; 48-49).

THE END OF THE DAY'S BATTLE.—As we see, the main idea of both parties is that the Mind is associated with the Senses of Knowledge and Action; and so there is victory for neither when the day ends and they retire to their tents for the night.

222. THE SEVENTH DAY OF BATTLE.

THE SEVENTH DAY OF BATTLE: THE ARRAYS OF KAURAVAS AND PANDAVAS.—The debate on the previous day was inconclusive, and so it is continued on the seventh day. Both sides had held the view that the Mind is associated with the Senses; and the P*and*avas maintained that the Mind is akin to the Heart in which God, the supreme creator of the universe, abides. In opposition to this the Kauravas hold on this day that the energy of the Heart is indeed akin to that of the Mind, but it is Prak*r*itic in character and has nothing to do with God. In other words, they maintain that it is *semen virile* that constitutes the energy of the Heart, and it is this that supplies its energy to the Mind; and so we are told in the Upanishads that the subtle portion of Food (*semen virile*) is transformed into the Mind (MM. II, 228, n. 1). The P*and*avas hold, however, that their point of view is more correct. And so we are told that the Kauravas formed a Ma*nd*ala Vy*u*ha, and the P*and*avas their Vajra Vy*u*ha on this day. The debate was again inconclusive and both sides held their own; and, when evening came, retired to their tents for the night.

A Mandala Array.—The word Mandala (Ma, *n*, *da*, la) means "(la) the ten Senses associated with (*da*) the Prakritic energy of (*n*) the Heart, related to (ma) the Mind." This is the position of the Kauravas in this debate. They hold that the ten Senses are associated with *semen virile* or the physical (Prakritic) energy of the Heart, which in its turn is connected with the Mind. This is their Mandala array.

A Vajra Array.—Vajra means Lightning, which refers to both the Mind and the Heart, and the latter is conceived as the abode of God (MM. I, 64, n. 6; 78, n. 2; 166, n. 2). This is the point of the Pandavas.

223. The Eighth Day of Battle.

The Eighth Day of Battle: the Kaurava Array.—On the eighth day of "battle" or debate, Bhishma dwells on the character of Prakriti as the chief creative energy of life in the light of the system he personifies; and corresponding to this he forms an array resembling the Ocean (Prakriti). In support of this idea he shows how, when the Mind functions in association with the Senses of Knowledge (Drona), or of Action (Asvatthaman), it must be associated with Prakriti or the objects of Nature; how, in the light of Buddhism (Duryodhana), Prakriti is regarded as the chief creator of life; and how all actions are associated with their objects (Kripa), which are based on Prakriti. And so we are told that this array of Bhishma was supported by Drona, Asvatthaman, Duryodhana, and Kripa; and the ideas personified by these heroes have already been explained.

THE PANDAVA ARRAY.—As against this the P*and*avas hold that Purusha, and not Prak*r*iti, is the highest creator of life, and that this can be demonstrated by means of arguments which the Senses of Knowledge would regard as satisfactory (Pratyaksha Pram*a*na). And so we are told that they formed a *Sr*ing*a*taka array to oppose the enemy.

Sringataka Array. — The word *Sr*ing*a*taka (*Sr*inga, *a*, *t*a, ka) means "(ka) Purusha associated with (*t*a) the Senses of Knowledge (*a*) leading to (*sr*inga) the Highest." In other words, we see in the light of the Senses of Knowledge that the highest creator is Purusha or God.

THE SUPPORTERS OF THE PANDAVA ARRAY.—In support of this argument, the P*and*avas examine the character of the Mind of Man (Bh*i*ma), and show how all human energies,—the Soul (Arjuna), Buddhi (Yudhish*th*ira), Egoism (Abhimanyu), and the Senses (Nakula and Sahadeva) are in agreement with this idea. Then they explain that the Mind is associated with the Ether of the Heart to which the Senses correspond (Gha*t*otkacha); and, as the Heart is the seat of the Soul, it is the Soul that may be said to direct the Mind and the Senses. Then they point out how all forms of Sacrifice (sons of Draupad*i*) lead to the idea of God; and so it is possible for a person who believes in the supreme creative power of Prak*r*iti to be converted to Vaishnavism or Ved*a*nta, and hold that it is God who creates (Vir*a*ta). Corresponding to this

we are told that they brought all these "warriors" in support of their array (of arguments).

THE END OF THE DAY.—The debate, as we might expect, becomes inconclusive, and so both parties "fight" the whole day long and retire to their tents for the night.

224. THE NINTH DAY OF BATTLE.

THE NINTH DAY OF BATTLE: THE NATURE OF SACRIFICE.—The debate now turns on the nature of Sacrifice. The *Pandavas* explain the idea of Sacrifice of the Mind and the Senses of Knowledge leading to that of God (Dhrish*ta*-dyumna), and point out how even Prak*ri*ti may be transformed into Purusha by means of the idea of Sacrifice (*Sikhandin*), when it is associated with that of the Soul in Ved*a*nta (Arjuna). In other words, when the Soul holds that the universe is governed by nothing but the Law of Sacrifice, all that belongs to Prak*ri*ti is transformed into Purusha or God. Corresponding to this we are told that Arjuna (Soul) asked Dhrish*ta*dyumna to place *Sikhandin* face to face before Bh*i*shma, promising that he would protect him himself.

THE KAURAVA ARRAY: SARVATOBHADRA.—As against this idea of Sacrifice, Bh*i*shma points out, in the light of Ny*a*ya, that he himself believes in Sacrifice; that Sacrifice means good Actions of all kinds, and these are enjoined in his own system of thought as well. He explains that even when we hold that the Senses are associated with their

objects (*K*ripa), or that Actions should be performed with a Mind under control (*K*ritavarman), or that the Mind is associated with the Senses of Action (*A*svatth*a*man),—whether we believe in the Vai*s*eshika or the Mah*a*y*a*na school of Buddhism (Dro*n*a), *S*ankhya-Ny*a*ya or Jainism (*S*akuni), or *S*ankhya-Ny*a*ya-Vai*s*eshika or Buddhism and Jainism both,—the idea of Sacrifice is always good actions meant for the benefit of all; and all systems of thought agree that they must be performed. Only he holds that they have to be performed for the time being alone, that is, so long as a person lives; but must ultimately be renounced if salvation is to be achieved. Corresponding to this we are told that Bh*i*shma formed his troops in a Sarvatobhadra array, which means "good actions on every side" (MWD. p. 1189), and was supported by all these "warriors." As the P*a*nd*a*vas could not challenge the correctness of Bh*i*shma's point of view, *viz.*, that Sacrifice means good actions meant for the benefit of all,—they are said to have been shaken and repulsed, and at the end of the day retired to their tents for the night.

225. THE TENTH DAY OF BATTLE.

THE TENTH DAY OF BATTLE: KRISHNA'S ADVICE.—The debate, as we have seen, has been inconclusive so far, and each side has held its own without giving way to the other on any material point. The P*a*nd*a*vas have maintained that it is God, and the Kauravas that it is

Prakriti, who is the chief creator of the universe. They have discussed the question from different points of view, and no one has been able to dislodge their opponent. If God is the supreme creator of the universe, it is of course easy enough for him to prove it to the world if he so cares; but God does not reveal himself in that way. He does not intervene in human affairs directly. As his idea is born through Sacrifice, he acts through the Soul of Man who has grasped this idea of Sacrifice; and it is then for Man, guided by God, to demonstrate it to the world. And so we are told that after nine days of battle, the Pandavas were disheartened and approached Krishna (God) for advice. Krishna offered to fight with Bhishma himself and slay him; but as Arjuna (Soul) had undertaken to do the task, Krishna thought that it was easy enough for him (Arjuna) to accomplish it.

THE VISIT OF YUDHISHTHIRA AND KRISHNA TO BHISHMA.—We see that the Pandavas are unable to prove that God is the supreme creator of life, for the Kauravas hold the very opposite view, *viz.*, that it is Prakriti who creates, and assign to it all the power that the Pandavas attribute to God. Nor can the latter object, for Prakriti, according to Vedanta, has the same creative power as in the Sankhya, only Vedanta maintains that it is God who creates Prakriti. How can this be proved? The position of each side seems to be equally invulnerable; and now, if the direct intervention of God is out of the question, what else is to be done?

We have seen that the idea of God arises out of Sacrifice, and God is nothing but Nature associated with eternal Sacrifice. Man understands this to perfection; and even Bhishma, who personifies Nyaya, understands it to a certain extent. He admits that necessary actions have to be performed for the time being as a Sacrifice; and, corresponding to this, he must agree to this extent to the existence of God as a creator in the universe. In other words, he must admit that the association of the idea of Sacrifice with Nature, to howsoever limited an extent, transforms the latter into Purusha or God.

Further, we see that all creation is an act of Sacrifice, and even the Sankhya denies Sacrifice to all save Prakriti, the chief creator in this system (MM. IV, Chapter XXIV). The Prakriti of Nyaya is the same as in the Sankhya, and so Bhishma cannot deny Sacrifice to Prakriti in his own system. Now, if Sacrifice transforms Prakriti into Purusha or God, and if Prakriti creates by means of its Sacrifice, does it not follow that Prakriti itself is transformed into Purusha or God thereby? Bhishma believes in Sacrifice and the idea of God, though to a limited extent. Can he deny the correctness of this argument in its universal application, and refuse to agree that it is Sacrifice that transforms Prakriti into Purusha or God? If Bhishma agrees, Nyaya is beaten after all, and its great hero must capitulate or fall.

The whole argument appears to be reasonable; and so Yudhishthira, who personifies Buddhi or

Reason, believes that it is possible to defeat Bhishma (Nyaya) after all. But there are two conditions which must be satisfied. First of all, it is necessary that Bhishma should agree that it is Sacrifice which, in its association with Prakriti, gives us the idea of God; and then he should admit the correctness of this line of thought. And so we are told that Yudhishthira (Buddhi) requested Krishna (God) to accompany him to Bhishma (Nyaya), so that the latter might correctly appreciate the idea of God, and say whether he is prepared to accept the whole argument relating to Prakriti, Sacrifice, and God. And so it is said that both Krishna and Yudhishthira went to Bhishma to ask him about the means of his own death. The point of this apparently strange procedure is now easy to understand.

226. Bhishma's Advice.

Bhishma welcomes Krishna and Yudhishthira.—As the objective of both parties is Truth, Bhishma welcomes the questions; and so we are told that he welcomed both Krishna and Yudhishthira, and the latter asked him how they could vanquish him in battle (argument), and secure sovereignty for themselves.

The Advice of Bhishma.—We have shown that Vedanta, pure or qualified, cannot succeed so long as Nyaya holds out; and so Bhishma observes, "So long as I am alive, you will not be able to obtain victory." And then he explains that the only way in which he can be overthrown

is that Vedanta should explain clearly how the very idea of Prakriti is transformed into that of God by means of Sacrifice. This can only be done through the idea of the Soul established in Vedanta, holding that *all* its actions are a perpetual Sacrifice. If Prakriti is characterized by Action, it will then be associated with unending Sacrifice; and then, as Bhishma agrees that Sacrifice does transform Prakriti into Purusha, all that we know of Prakriti will be transformed into God; and the idea of Prakriti as the chief creator in Nyaya will be transformed into that of God as it is in Yoga or Yoga-Vedanta. If the whole argument is presented in this way, Bhishma cannot make any reply; and then alone will Vedanta (Yoga-Vedanta) triumph over Nyaya, and Bhishma be "assigned to a Prakritic system of thought, or slain." This is the import of Bhishma's advice, suggesting that Arjuna (Soul in Vedanta) should place Sikhandin (Sacrifice transforming Prakriti into Purusha) in front of him, and quickly pierce him (Bhishma) through with arrows (arguments); for then Bhishma would be utterly incapable of offering any resistance. This, he observes, is the only way. It is only when the Soul understands the idea of God as arising out of Sacrifice associated with Nature—transforming the latter into God thereby,—that Nyaya can be defeated and Bhishma overthrown.

227. SIKHANDIN'S PART.

SIKHANDIN'S PART.—When the debate commences on the tenth day, the Pandavas, convinced

of the truth of Vedanta, argue that it is Sacrifice that transforms Nature into God; and corresponding to this we are told that they placed Sikhandin in the van of their troops, and all the Pandava brothers and their allies came to his support.

228. The Fall of Bhishma.

Sacrifice and Prakriti.—The idea of Sacrifice, even if associated with Prakriti, cannot, by itself, prove anything; for Buddhism and Jainism are based on the idea of Prakriti as the chief creator of life, and they believe in Sacrifice too in their own way. Nyaya cannot be dislodged from its position only by means of the idea of Sacrifice. It is only when Sacrifice is associated with the Vedanta idea of God and the Soul, as we have explained, that it can succeed.

Bhishma cannot fight with a Woman.—Corresponding to this we are told that Sikhandin stood before Bhishma; and, as the latter agrees that Sacrifice transforms Prakriti into Purusha or God, he cannot fight (argue) with Sikhandin. Indeed, Bhishma agrees with everything that can be said about the creative character of Prakriti, and so he cannot fight (argue) with a Woman, or one who has been a Woman (Prakriti) at any time. And now he further agrees that Sacrifice transforms Prakriti into Purusha; and so we are told that when Bhishma saw Sikhandin before him, he was unable to fight, but the latter's arrows passed by him unhurt; for this idea of Sacrifice cannot, by itself, hurt Nyaya.

ARJUNA SHOOTS BHISHMA FROM BEHIND SIKHANDIN.—This idea of Sacrifice cannot, by itself, hurt Nyaya (Bhishma). But when it is associated with that of the Soul established in Vedanta (Arjuna), and guided in every deed by God (Krishna), Nyaya must own defeat as we have explained. And so we are told that Arjuna (Soul in Vedanta) stood behind Sikhandin (Sacrifice transforming Prakriti into Purusha), and attacked Bhishma (Nyaya), piercing his vitals (vulnerable parts), and that hero fell down, mortally wounded, from his car (the system embodied or personified by him).

THE SOUTHERN AND NORTHERN SOLSTICE.—Bhishma by his fall has been converted from Nyaya to Vedanta, and holds that God is the supreme creator of the universe. Nyaya has been proved to be a Prakritic system; and so he, who represented it, must be "assigned to Prakriti or slain." But Nyaya is not a purely Prakritic system. It does not deny the existence of God, and agrees that he has a certain share in the creation of life. But it gives the place of honour to Prakriti as creator; and it is only in comparison to Vedanta, pure or qualified, that it can be regarded as a Prakritic system. Hence it is only in the presence of a purely Purushic system (Vedanta or Yoga-Vedanta) that Nyaya (Bhishma) can be "assigned to Prakriti or slain."

Now we have pointed out that the northern path of the Sun, corresponding to Spring and Summer, refers to Purusha, while its southern

path, corresponding to Autumn and Winter, to Prakriti (MM. V, 505). As Nyaya (Bhishma) cannot die so long as the idea of Prakriti prevails, Bhishma cannot "die" while the Sun is in the southern solstice. Nyaya can really die only when the idea of Purusha prevails, and so we are told that Bhishma (the Purusha of Nyaya), who was wounded when the Sun was in the southern solstice, desired to pass when the Sun should change its course and enter the northern solstice. In this connection it might be of interest to observe that Vedanta or Yoga-Vedanta (pure or qualified Monism) has not yet come out victorious in the debate. It has still to fight with many other systems of thought (heroes); and it is only when it succeeds against all, when all questions have been answered and all doubts silenced in the knowledge of Truth, that the idea of God as the sole supreme creator of the universe would be said to prevail; and it is only when this happens, that the Sun (emblem of Buddhi, the basis of Purusha or God in Yoga or Yoga-Vedanta) can enter the "northern solstice," and Bhishma (Nyaya) pass away.

229. The Bed of Arrows.

The Bed of Arrows.—Yoga or Yoga-Vedanta has succeeded against Nyaya through the idea of Sacrifice transforming Prakriti into Purusha or God. But, even though Bhishma has had to accept the force of logic against his system, some important questions still remain to be answered by Man. One of them is that, if God creates and

is an actor, even as it is held by the P*and*avas, —and if all Action takes place through the Senses of Knowledge and Action,—does God possess these Senses that he acts? The reply to this is that Yoga or Yoga-Ved*a*nta is really based on the character of the Soul (or Buddhi identified for all practical purposes with the Soul); and it is the idea of the Soul that corresponds to that of God in all systems of Philosophy (MM. II, 128). Now the Soul in Yoga-Ved*a*nta makes use of the Senses and acts by means of its vehicle Pr*a*na; even so can God (Cf. BhG. XV, 7-9). Bh*i*shma is satisfied with this reply; and corresponding to this we are told that Bh*i*shma was feeling restless after his wounds, and Arjuna (Soul) made a Bed of Arrows for him, when he was pleased and lay down quietly at rest.

An Arrow.—The word for an arrow in the text is *S*ara (*Sa*, ra) which means "(ra) the Senses of Action associated with (*sa*) those of Knowledge." Arjuna (Soul) shows how he can make use of "arrows" (Senses of Knowledge and Action); and this satisfies the restless Bh*i*shma.

230. ARJUNA BRINGS OUT WATER FROM THE EARTH.

BHISHMA IS THIRSTY.—The second question is that, if God is the sole supreme creator of the universe, he must create Prak*r*iti too. If so, how does this happen ? Bh*i*shma (Ny*a*ya) is anxious to understand the character of Prak*r*iti in Yoga-Ved*a*nta, and so we are told that he felt thirsty and asked Arjuna (Soul) to give him some Water (explain the idea of Prak*r*iti in his system).

ARJUNA BRINGS OUT WATER FROM THE EARTH.—The reply to this question too has to be given in terms of the creative energy of the Soul to which that of God corresponds. Prakriti in Man is his vital energy or *semen virile*, transformed out of Food; and so the question may be put in this form : How does the Soul create its vital energy ? We see that it is Prana or Breath, the vehicle of the Soul, which acts on Food through the action of the Heart, where the Soul abides, and it is in this way that vital energy is produced. With this reply too Nyaya (Bhishma) is satisfied. Corresponding to this we are told that Arjuna (Soul) placed his arrow on his bow Gandiva (form and functions of the Heart), and pierced the Earth (Food or Prakriti) with his dart (in-coming and out-going breath), whereupon there gushed out a jet of water (vital energy of Prakriti), and Bhishma (Nyaya) was satisfied.

Gandiva, Arrows, Earth, Water.—We have explained that the bow Gandiva represents the form and functions of the human Heart; the two inexhaustible quivers of arrows are the in-coming and out-going Breath which are inexhaustible in a sound Heart; the Earth is identified with Prakriti as well as Food (MM. II, 226); and Water is Prakriti or its vital energy. Hence we might say that the Soul or its vehicle Prana (Arjuna) acts in connection with the Heart (Gandiva) on Food (Earth), and produces out of it its physical vital energy (Water).

231. BHISHMA'S ADVICE TO DURYODHANA.

BHISHMA'S ADVICE TO DURYODHANA.–Bhishma, convinced of the truth of Yoga-Vedanta, advises

Duryodhana, who personifies Buddhism, to make peace with the Pandavas, established in qualified Monism; warning him that, if he does not share his kingdom (of thought) with them, he would lose all. But, for reasons already explained, Duryodhana cannot listen to this advice. He knows that "peace" means certain defeat; whereas there might possibly be a chance of his maintaining his position in an open "war" (debate).

232. KARNA SEEKS PERMISSION TO FIGHT.

KARNA SEEKS PERMISSION TO FIGHT.—So long as we argue in the light of Nyaya, we cannot do so in the light of the pure Sankhya; and it was for this reason that Karna, who personifies Food or the creative energy of the Sankhya, had agreed to be out of the "fight" (debate) so long as the grandsire (Bhishma or Nyaya) lived. But while this great "war" (debate) is in general between Yoga or Yoga-Vedanta on the one hand, and Buddhism or Vaiseshika-Nyaya on the other, the latter can make such use of the idea of the creative energy of the pure Sankhya as it legitimately can. Karna has, therefore, a definite place in this "fight." So long, however, as Bhishma was in charge of the field, Karna was out of it by mutual agreement. But now that the burden of it has fallen on others, the Kauravas are anxious to welcome all legitimate assistance; and so Karna seeks permission of the grandsire to allow him to enter the lists, and argue the case for the creative character of Prakriti in the Sankhya in support of his friends. But the Sankhya has not to advance its

extreme argument of the Digambara school that there is no place for God in the scheme of the universe; it has also to admit that all creation is an act of Sacrifice on the part of Prakṛiti. Corresponding to this Bhishma grants permission to Karna to enter the field, but asks him to "fight" (argue) with due regard to the idea of Sacrifice. "Free from malice and wrath, casting off arrogance, engage in the fight," says he; and this, as we have explained, is a part of Sacrifice. Karna agrees to the position as defined by Bhishma, propitiates the grandsire, and, mounting his chariot, goes to the pavilion of Duryodhana to offer his service to the king.

VII. DRONA PARVA

CHAPTER XLIII

DRONA'S BATTLE OF FIVE DAYS

OR

THE CONFLICT OF VAISESHIKA AND YOGA-VEDANTA

233. Drona as Commander-in-Chief. 234. The Eleventh Day of Battle. 235. The Attempt to Capture Yudhishthira. 236. The Twelfth Day of Battle. 237. The Battle Arrays. 238. The Fight. 239. Arjuna and Samsaptakas: Krishna's Part. 240. The Thirteenth Day of Battle. 241. The Circular Array. 242. The Task of Abhimanyu. 243. Abhimanyu's Fight. 244. The Death of Abhimanyu. 245. Vyasa Consoles Yudhishthira. 246. The Vow of Arjuna. 247. The Difference between Arjuna and Jayadratha. 248. Krishna's Part. 249. The Worship of Mahadeva. 250. The Weapons of Mahadeva. 251. The Fourteenth Day of Battle: Drona's Arrays. 252. Arjuna's Fight. 253. The Horses of Arjuna. 254. The General Fight. 255. The Death of Bhurisravas. 256. The Death of Jayadratha. 257. The Night Attack. 258. The Lamp-Light Attack. 259. The Death of Ghatotkacha. 260. The Moon-light Fight. 261. The Fifteenth Day of Battle: the Two Divisions of Kuru Forces. 262. Asvatthaman the Elephant. 263. Drona Questions Yudhishthira. 264. Krishna's Advice to Yudhishthira. 265. Yudhishthira's Lie. 266. The Chariot of Yudhishthira. 267. Dhrishtadyumna Slays Drona. 268. The Vow of Asvatthaman. 269. The Narayana Weapon. 270. The Vision of Arjuna.

A SUMMARY.

THE debate between Yoga-Vedanta and the twofold character of Nyaya having ended, we have now a discussion between Yoga-Vedanta and

the Vaiseshika or the Mahayana school of Buddhism, based on the character of the Mind, which holds that God and Nature are joint creators of life, but the share of Nature is greater than that of God; and that the Mind is like one of the Senses of Knowledge, and might be said to be the sixth Sense itself. (Drona as Commander-in-Chief).

The first point for examination is the character of the Mind and its connection with the Senses of Knowledge, or their corresponding systems of thought, *viz*, Nyaya and Vaiseshika. (The Eleventh Day of Battle).

After this we have to understand the character of Buddhi as it is in Vaishnavism on the one hand and in Buddhism and Jainism on the other. Vaishnavism holds that it may, for practical purposes, be identified with the Soul; whereas the other systems believe that Buddhi or Mahat is the first manifestation of Prakriti, and so Prakritic in character, and has Knowledge for its attribute. The Kauravas claim that this is the only correct idea of Buddhi. (The Attempt to Capture Yudhishthira).

These two ideas of Buddhi have to be carefully distinguished, for even Vaishnavism does not maintain that Buddhi can be identified with the Soul for *all* purposes. In this connection we have to examine the idea of Sacrifice of the Mind and the Senses, which is said to lead to Buddhi. (The Twelfth Day of Battle).

The Kauravas maintain that the Mind is associated with the Senses of Knowledge and Action.

The P*and*avas agree, but hold that the ultimate energy is the Soul, abiding in the Heart. (The Battle Arrays).

This is followed by a general discussion on the character of these energies. (The Fight).

The P*and*avas agree that Buddhi and the Soul cannot always be identified, and it is only in connection with the character of the Soul, the basis of pure Ved*a*nta, that God is regarded as a universal actor and creator. Hence it remains doubtful if we can maintain that Buddhi, the basis of Yoga, can be regarded as characterized by Action. The question needs, therefore, to be discussed in the light of Ved*a*nta and the character of the Soul; and against this the Kauravas are free to advance their Jaina point of view. (Arjuna and Samsaptakas: K*r*ish*n*a's Part).

After Buddhi, the next point for consideration is the character of Egoism or Abhim*a*na in the two systems under debate. (The Thirteenth Day of Battle).

Dro*n*a maintains that even in Vaishnavism Egoism means the action of the Soul in association with Prak*r*iti. Hence Egoism is the Prak*r*itic form of the Soul, and so must be "assigned to Prak*r*iti or slain" (The Circular Array: the Vow of Dro*n*a).

We have thus to examine the character of Egoism as distinguished from the Soul. The P*and*avas agree that Egoism may be defined as

"the Soul associated with Prakriti and unable to withdraw from it." (The Task of Abhimanyu).

Nevertheless it is necessary to understand how the Soul is transformed into Egoism, and how the latter acts in the world. (Abhimanyu's Fight).

It is agreed that Egoism is correctly defined as above, and so it must be "assigned to Prakriti or slain." (The Death of Abhimanyu).

No sin is committed in the "death" of Egoism. (Vyasa consoles Yudhishthira).

But when Egoism is slain, the Soul attains to its perfect purity in Vedanta, and so can overthrow the advocates of the whole range of thought in Buddhism and Jainism, based as they are on the creative character of Prakriti. (The Vow of Arjuna).

In order, however, to do so, the Soul must understand the essential idea of these systems; and, commencing from the very bottom of the scale, grasp the idea of Sacrifice and rise through it to Vedanta. (The Difference between Jayadratha and Arjuna).

The Soul must understand that, according to Vedanta, God is the sole supreme creator of life, and so he is the universal actor in the world. (Krishna's Part).

Vaishnavism (Vedanta-Yoga-Vaiseshika) really excludes both Buddhism and Jainism (Sankhya-Nyaya-Vaiseshika). The Vaiseshika is apparently common to both, but the idea of the Vaiseshika

in each is different. The Vaiseshika point of Vaishnavism is that God and Nature are joint creators of life, but the share of God is greater than that of Nature ; whereas the Vaiseshika in the other system gives a larger share to Nature in its joint creation with God. The only agreement between the two systems is that God is a joint creator of life with Nature or Prakriti. As it would be impossible to have a discussion without some common ground of agreement, it is necessary to seek for it somewhere. We see that Saivism (Yoga-Vaiseshika-Nyaya), holding that God and Nature are joint creators of life, is common to both systems. Further, the idea of Sacrifice is also common to both. (The Worship of Mahadeva).

Thus, in the " battle " between Vaishnavism on the one hand and Buddhism and Jainism on the other, we must make use of arguments based on Saivism ; and it is only in this way that Vaishnavism can succeed. (The Weapons of Mahadeva).

In this combat the Kauravas examine first of all their idea of Action, and then of Sacrifice, in the light of Nyaya. After this they pass on to the Vaiseshika, and hold that though God and Nature are joint creators of life, the share of Nature is greater than that of God. (The Fourteenth Day of Battle : Drona's Arrays).

The Pandavas oppose this by means of their idea of the Soul in Vedanta. (The Fight of Arjuna).

The debate then turns on the character of the Senses, and the Kauravas maintain that they are always associated with their objects which are physical or Prakritic in character. Again, the five Senses correspond to the five Elements; and so the Senses are Prakritic in character. As against this the Pandavas argue in the light of the character of the Soul, and hold that it is the Soul that directs the Senses, and they need not always be associated with Prakriti or its objects. They are associated with the Soul when the latter controls them in itself; and then they continue to exist and function by means of the vital energy created by the Soul within the Heart. (The Horses of Arjuna).

This is followed by a general discussion on the character of the Soul, Buddhi, Mind and other energies in the light of the different systems of thought. (The General Fight).

The Kauravas maintain that the Soul cannot be identified with Buddhi or the Mind, and so it needs to be separated from all other energies in Man. The Pandavas hold, in the light of Vedanta, that the Soul is engaged for ever in endless Action as a Sacrifice, and so it needs to be associated not only with Buddhi and the Mind, but with the objects of the Senses too; and it is untainted by the effects of Action, because it is performed as a Sacrifice. (Arjuna is assisted by a number of heroes).

This renders it necessary for us to understand the idea of Sacrifice in Buddhism and Jainism. We see how defective it is; for these systems consider

it in terms of Prakriti and not Purusha; whereas the essence of Sacrifice is that it transforms Prakriti into Purusha, and so it embodies the idea of God as a creator of the universe. (The Death of Bhurisravas).

Then we understand how, even as the Sun may be darkened and hidden from view, so too may God veil himself behind Prakriti by means of his Maya or creative energy. But, as we are sure that the Sun yet shines behind this darkness, even so we might be with regard to God in connection with Prakriti. But when the veil is withdrawn, we come out into newer light and see with a clearer vision, and realize that it is God who creates. (The Death of Jayadratha).

This is followed by a general discussion on the character of Nature or Prakriti. (The Night Attack).

The Kauravas maintain that, if Light be regarded as symbolic of Purusha and his creative power, then Prakriti too is characterized by the same power; for Oil gives light, and it is pressed out of Seed, which is the essence of the Vegetable Kingdom or Prakriti. Hence we should agree that Prakriti is possessed of creative power. (The Lamp-Light Attack).

They further point out that, even as Food has power over the Soul, so has Prakriti over Purusha; and, in any case, Food can affect the Mind and the Senses and the Ether that abide in the Heart. (The Death of Ghatotkacha).

The Pandavas admit, in the light of Vedanta, that Prakriti has creative power, but hold that it is derived from Purusha or God. Even so has Oil power to give out light; but it is the Moon that causes the Vegetable Kingdom to grow. The light-giving power of Seed (Oil) or the Vegetable Kingdom is derived from that of the Moon, and even so is that of Prakriti from God. (The Moonlight Fight).

We have examined a number of problems, and now it is time that we should consider the Vaiseshika, the basis of the Mahayana school of Buddhism, as personified by Drona. Purusha and Prakriti are conceived as joint creators of life in this system, but the share of Prakriti is believed to be greater than that of Purusha or God. (The Fifteenth Day of Battle: two Divisions of Kuru forces).

The Vaiseshika is based on the character of the Mind, but in the Mahayana school the Mind is really conceived as a sixth Sense. We have, therefore, to examine the Mind in relation to the Senses. Drona begins by attacking the position of the Pandavas; and then it is the turn of the Pandavas to question him. Drona holds that the Mind and the Senses are Prakritic in character. Suppose we agree: It follows that all those who accept this view must be "assigned to Prakriti or slain." (Asvatthaman the Elephant.)

But do the Pandavas really agree that the Mind and the Senses are Prakritic in character?—

for if they do, they too must be "assigned to Prakriti or slain." (Drona Questions Yudhishthira).

Vedanta holds that Prakriti itself is created by God; and so, provided this is clearly understood, there seems to be no harm in agreeing that the Mind and the Senses of Knowledge are associated with Prakriti. (Krishna's Advice to Yudhishthira).

And so Yudhishthira replies to Drona's question in the affirmative, adding that it is to be understood that Prakriti itself is created by God. (Yudhishthira's Lie).

After this Man grasps correctly the idea of Prakriti in Vaishnavism or Vedanta. (The Chariot of Yudhishthira).

Then it is shown that the idea of Sacrifice in the Vaiseshika, as personified by Drona, is defective, for it conceives of Action in terms of Prakriti and not Purusha, whereas Sacrifice is Action embodying the idea of God. (Dhrishtadyumna slays Drona).

The next question for consideration is whether Sacrifice *always* implies the idea of God. There are some actions commonly called Sacrifice, which are semetimes associated with the idea of God, and sometimes not. What happens to such acts of Sacrifice? We are told that they can be regarded as acts of Sacrifice only so long as they are associated with the idea of God. As soon as they are dissociated from Him, they cannot be regarded

as true acts of Sacrifice. (The Vow of Asvatthaman).

Then it is argued that if, as the Pandavas agree, the Mind and the Senses are Prakritic in character, they too must be "assigned to Prakriti or slain." (The Narayana Weapon). It is, however, pointed out that the Pandavas really hold that Prakriti itself is created by God, and so this is a harmless objection to the validity of their position. (The Weapon does not Hurt).

In conclusion we realize that Vaishnavism can overthrow Buddhism and Jainism only by means of Saivism. (The Vision of Arjuna).

233. Drona as Commander-in-Chief.

Drona as Commander-in-Chief. — The Pandavas, established in qualified Monism or Yoga-Vedanta, have overthrown Bhishma and his Nyaya system of thought; and now it is the turn of Drona, the high priest of the Vaiseshika as the basis of the Mahayana school of Buddhism, to take the field. And so Drona is appointed as a successor to Bhishma as commander-in-chief.

Drona's Battle of Five Days.—We have pointed out that the Vaiseshika, as the basis of the Mahayana school, holds that Purusha and Prakriti are joint creators of life, but the share of Prakriti is somewhat greater than that of Purusha or God. This is exactly the view of Nyaya as the lower limit of Saivism (Yoga-Vaiseshika-Nyaya). Now the Vaiseshika is based on the character of the Mind, while Nyaya on that

of the Senses of Knowledge; and so we find that the Mahayana school of Buddhism, based on this aspect of the Vaiseshika, holds that the Mind may be regarded as one of the Senses of Knowledge (MM. II, 153, n. 1). But the Senses are really five, and the Mind in this character can only be said to partake of each one of them. As Drona personifies this character of the Mind, *viz.*, that it is like a Sense of Knowledge, and there are five such Senses, he "fights" or argues for five days. We have seen that Bhishma "fought" for ten or twice five days because he personified Nyaya, based on the five Senses of Knowledge, in its two aspects. Now Drona "fights" for five days because he personifies the Vaiseshika or the Mind, where the latter is like Nyaya (of Saivism), based on the Senses of Knowledge.

DRONA CANNOT FIGHT WITH DHRISHTADYUMNA. —We have explained that Drona personifies the idea of Sacrifice in Buddhism (MM. IV, 99-100; 102, *seq.*), while Dhrishtadyumna in Saivism (MM. IV, 151-152). Drona knows this, and so is unable to "fight" or argue with that hero, who represents a higher system of thought, leading to Vaishnavism or Vedanta. And so it is on this condition that he agrees to become commander-in-chief of the Kauravas.

DHRISHTADYUMNA CAN SLAY DRONA.—Again, Dhrishtadyumna can demonstrate the error of Drona's thought, and show that, inasmuch as he (Drona) believes in Prakriti as the chief creator

of life, and ascribes all Action to Prakriti, he must hold that acts of Sacrifice refer to Prakriti and not God; whereas they really embody the idea of God in the universe. And so the idea of Sacrifice, as personified by Dhrishtadyumna, is specially intended to demolish that of Drona. Hence we are told that Dhrishtadyumna had been specially created out of the Sacrifice of Drupada to "slay" Drona, that is, "assign him to Prakriti," in which he believes.

234. The Eleventh Day of Battle.

The Number Eleven.—We have seen that the number ten refers to the ten Senses of Knowledge and Action. As above the Senses is the Mind, the number eleven refers to the Mind (MM.I, 199); and corresponding to this we have to examine the character of the Mind in the light of different systems of thought on the eleventh day of "battle" or debate.

The Eleventh Day of Battle: The Kaurava Array.—We have explained that Drona personifies the Vaiseshika, based on the character of the Mind. But this Vaiseshika, as the basis of the Mahayana school of Buddhism, is almost identical to Nyaya as the lower limit of Saivism (Yoga-Vaiseshika-Nyaya). Nyaya is based on the character of the Senses of Knowledge; and even so the Mind, as personified by Drona, is closely allied to the Senses of Knowledge, as we have explained. Hence the Kauravas examine the character of the Mind in the light of the Senses of Knowledge on

the eleventh day, and corresponding to this they form their troops in a *Sakata* array.

Sakata.—The word *Sakata* (*Saka*, *ta*) is usually understood to signify "a Car or waggon," but it really means "(*ta*) the Senses of Knowledge associated with (*saka*, 'Water') Prakriti."

THE PANDAVA ARRAY.—As against this the *Pandavas* explain the true character of the Mind as associated with the Senses of Knowledge and Action, but not as identical with them. And so they arrange their troops in the form of a Krauncha.

Krauncha.—Krauncha means "of Kruncha" (K, r, u, n, cha), signifying that "(cha) the Mind is associated with (n) the Senses of Knowledge, and (u) the Senses of Knowledge with (r) those of Action, having (k) God as the first creator of life." (Cf. MM. V, 567).

THE SUPPORTERS OF ARRAYS.—Then we are told that Krishna and Arjuna were at the head of the *Pandava* hosts, while Karna led the armies of the Kauravas. This signifies that the former held to Vedanta or Yoga-Vedanta, while the latter had based themselves on the creative character of Prakriti (Food) in the Sankhya and its allied systems of thought; and this is indicated in their "arrays" (of arguments).

235. THE ATTEMPT TO CAPTURE YUDHISHTHIRA.

THE CHARACTER OF BUDDHI IN VEDANTA AND SANKHYA.—The *Pandavas* adhere to Vedanta or Yoga-Vedanta, while the Kauravas to the creative character of Prakriti in the Sankhya and its

allied systems of thought. Yoga-Ved*a*nta or qualified Monism is based on the character of Buddhi, where Buddhi is identified with the Soul for all practical purposes; whereas Buddhi is spoken of as Mahat in the S*a*nkhya, and is the first manifest form of Prak*r*iti in that system and regarded as the chief creative energy of life (MM. II, 179). What is the difference between these two aspects of Buddhi? This question has already been examined in another form (MM. IV, Chapter XXIII), and we have seen that Buddhi in the S*a*nkhya and its allied systems is said to be characterized by Knowledge, while in Ved*a*nta or Yoga-Ved*a*nta by unceasing Action performed as a Sacrifice.

THE ATTEMPT TO CAPTURE YUDHISHTHIRA.—The Kauravas, however, claim that they alone have comprehended the true character of Buddhi, and so we are told that Duryodhana and Kar*n*a, who personify Vaiseshika-Ny*a*ya and S*a*nkhya respectively, and cover between themselves the whole range of Buddhism and Jainism (S*a*nkhya-Ny*a*ya-Vaiseshika), based on the creative character of Prak*r*iti in the S*a*nkhya,—begged Dro*n*a to capture Yudhish*th*ira (Buddhi of Man established in Yoga-Ved*a*nta).

THE PROMISE OF DRONA.—The Ved*a*nta or Yoga-Ved*a*nta idea of Buddhi is different from its counterpart in other systems, because Buddhi in that system is, for practical purposes, identified with the Soul; and so it is argued that if the idea of Buddhi can be separated from that of the Soul,

and the two kept apart, Buddhi by itself and in its own character will be the same in all systems of thought. In other words, if Yoga based on Buddhi, in which Man is established, can part company with pure Ved*a*nta, based on the Soul, it will cease to be Yoga-Ved*a*nta or qualified Monism as an integral part of Vaishnavism (Ved*a*nta-Yoga-Vaiseshika), and drop down to Yoga as the highest point of *S*aivism (Yoga-Vaiseshika-Ny*a*ya), where Buddhi is conceived as characterized by Knowledge and not Action; and so the whole "battle" will come to an end. Corresponding to this we are told that "Dron*a*, after some reflection, promised to capture Yudhish*th*ira (Buddhi in Yoga-Ved*a*nta) if he should find him unprotected by the heroic Arjuna (Soul)." In other words, if the P*and*avas can agree to separate their idea of Buddhi (Yudhish*th*ira) from that of the Soul (Arjuna), their Buddhi will come to be regarded as characterized by Knowledge and not Action, and so will be "captured" by Buddhism (Dron*a*), which holds the same view.

THE HOPE OF DURYODHANA AND KARNA.—If this can be done, the whole "battle" (argument) will come to an end; for the P*and*avas can argue, not in the light of the unmanifest Soul, but Buddhi, its first manifest form; and so they must agree that the end of life is Knowledge and not Action. Their Buddhi will be the same as it is in *S*aivism; and, as once before, when they had been established in *S*aivism, they had been defeated by *S*akuni (Digambara school of Jainism) in the

Gambling Match, so would they be again. Corresponding to this we are told that Duryodhana and Karna felt that if Yudhishthira could be captured, "he could once more be defeated at the Game of Dice, and the Kurus be free from the unconquerable might of Arjuna (the Soul)."

DRONA CREATES CONFUSION AMONG THE PANDAVA RANKS.—The question now is, How can the idea of Buddhi in Yoga-Vedanta be completely differentiated from that of the Soul? We have seen that the two are regarded, for all practical purposes, as alike, and cannot be separated so long as Man is established in Yoga-Vedanta. In order, however, to "capture" Yudhishthira, all that Drona can do is to confuse the issues and make an attempt to show that Buddhi and Soul are essentially different things and cannot in any case be identified; and so we are told that he created great confusion among the Pandava hosts.

ARJUNA HELPS YUDHISHTHIRA.—But, as we have seen, there is little practical difference between pure Vedanta, based on the character of the Soul, and Yoga or Yoga-Vedanta as the centre of Vaishnavism, based on the character of Buddhi. The former holds that God is the sole creator of life, including Prakriti; while the latter maintains that God is the sole creator of life, and Prakriti, if it exists as a separate entity, is but a spectator of his work. As there is little practical difference between these two points of view, of pure and qualified Monism, the Soul and Buddhi, on whose character these two systems are based, may also,

for practical purposes, be identified. Hence, though Dro*n*a tries to confuse the issues, Man, established in Yoga-Ved*a*nta, understands; and so we are told that Dro*n*a's attempts were in vain, "for Arjuna (Soul) was ever ready to come to the rescue of the king (Yudhish*th*ira or Buddhi); " and when the "battle" ended for the day, the victory lay with the P*a*nd*a*vas.

236. THE TWELFTH DAY OF BATTLE.

THE NUMBER TWELVE.—The number eleven refers to the Mind, and twelve to Buddhi above the Mind (MM. I, 199); and so we must have a debate on the character of Buddhi on this day.

THE TWELFTH DAY OF BATTLE: ARJUNA FIGHTS WITH SAMSAPTAKAS.—The debate on the character of Buddhi continues. It is said that the Soul and Buddhi may, *for practical purposes*, be identified in Ved*a*nta or Yoga-Ved*a*nta. But obviously this cannot be done for *all* purposes. In other words, it must be admitted that they are different entities even in Ved*a*nta; and it is only in order to understand the difference between Buddhi in Ved*a*nta or Yoga-Ved*a*nta and its idea in other systems, that it is identified for practical purposes with the Soul in this system. Arjuna (Soul) and Yudhish*th*ira (Buddhi) must, therefore, be separated; only we must still remember that Buddhi is characterized by Action and not Knowledge. And so we are told that "when the next day dawned, the Kurus resolved to draw Arjuna out of the field, so that Yudhish*th*ira, left alone, might easily be captured. Knowing that he (Arjuna)

could never turn back, if challenged, the Samsaptakas called out Arjuna to meet them; and he, leaving behind Satyajit and Dhrishtadyumna to protect Yudhishthira, went out to meet them."

Samsaptaka.—The word Samsaptaka (Sam, sa, p, ta, ka) means "(ka) the first creative energy of life is Prakriti associated with (ta) the Senses of Action and (p) their objects and (sa) the Senses of Knowledge (sam) united together." As the two schools of Jainism are based on the character of the Senses of Knowledge and Action (Sankhya-Nyaya), both holding that Prakriti is the chief creative energy of life, the Samsaptakas personify these two schools of Jainism. In other words, they are atheists and agnostics, and so the chief opponents of Vedanta. They are more hostile to this system than Buddhists, and they are said to have taken a vow to "slay" Arjuna (Soul); and we have seen how the very idea of the Soul is associated with Prakriti in the Jaina system of thought, specially its Digambara school. Hence they desire to "slay" Arjuna (Soul) or "assign him to Prakriti."

Arjuna and Samsaptakas.—As the question of the Soul in Vaishnavism as against Jainism is even more important than that of Buddhi under debate, Arjuna (Soul), the chief opponent of the Samsaptakas (Jainas) cannot, if challenged, refuse to "fight" with them.

YUDHISHTHIRA IS PROTECTED BY SATYAJIT AND DHRISHTADYUMNA.—We have seen that the Soul and Buddhi must be distinguished even in Vedanta. The next question is whether Buddhi, after it is distinguished from the Soul in Vedanta, is to be regarded as characterized by Knowledge or

Action, or both. The reply to this is that it is really because Buddhi is characterized by Action in Vedanta or Yoga-Vedanta, that it is identified for practical purposes with the Soul. Thus Buddhi in Vedanta or Yoga-Vedanta must continue to be associated with Action; and, as all Action is performed by means of the Mind associated with the Senses, Buddhi in Yoga-Vedanta must be associated with the Mind and the Senses of Action. That is Satyajit appointed by Arjuna (Soul) to protect Yudhishthira (Buddhi).

The next point to remember is that the idea of Buddhi arises out of the Sacrifice of the Mind and the Senses. In other words, when we associate with the objects of life (through our Senses), when we think, desire, or ask questions (that is the character of the Mind), creatively, selflessly, with self-restraint, and for the benefit and happiness of all (that is the idea of Sacrifice),—we are bound to come to a definite conclusion before long and gain peace within (that is the idea of Buddhi). Hence Yudhishthira (Buddhi) must be associated with the Sacrifice of the Mind and the Senses of Knowledge, and that is Dhrishtadyumna, as we have explained.

Satyajit.—Satyajit (Satya, j, i, t) means "(t) the Senses of Action associated with (i) the Mind (j) made manifest in (Satya) Buddhi." He signifies, therefore, the association of Buddhi with the Mind and the Senses of Action.

Dhrishtadyumna.—We have explained that Dhrishtadyumna personifies the Sacrifice of the

Mind and the Senses of Knowledge in *Saivism*. This leads to the idea of Buddhi, even as *Saivism* leads to Vaishnavism.

Yudhishthira cannot be Captured.—It is obvious that, so long as Yudhishthira is protected by Satyajit and Dhrishtadyumna, he cannot be captured by Drona and his associates.

237. The Battle Arrays.

The Battle Arrays of Kauravas and Pandavas.—The debate now turns on the character of the Mind, the basis of the Vaiseshika. The Kauravas maintain that the Mind is associated with and directs the Senses of Knowledge and Action; and corresponding to this they arrange their troops in a Suparna array. The Pandavas hold, on the other hand, that the Mind is indeed associated with the ten Senses, but to limit the Mind to this is to take a very narrow, or a purely Prakritic, view; for, as we have seen, Buddhism and Jainism are Prakritic systems and they are based on the character of the Mind and the Senses of Knowledge and Action. They point out that the Mind is really akin to and associated with the Heart, the abode of the Soul on the one hand, and the source of the energy of the Senses of Action on the other. And corresponding to this they form their troops in a Mandala-ardha or Semi-circular array.

Suparna.—The word Suparna (S, upa, r, *na*) means "(*na*, being originally na, but changed to *na* by rules of grammar) the Senses of Knowledge associated with (r) those of Action and (upa) under (s) the Mind."

Mandala-ardha.—Mandala-ardha (man, da, la, a, r, dha) means "(dha) the Mind associated with (r) the Senses of Action and (a) the Heart; and (la) the ten Senses associated with (da) the Prakritic energy of (man, being originally man, the root of Manas, and changed to man by rules of grammar) the Mind." The Pandavas explain that the Mind is associated with the Heart, which is the energy of the Senses of Action as well as the abode of the Soul (Mandala); and to say that the Mind is Prakritic in character and associated only with the ten Senses is to grasp only a part (Ardha, a half) of its view. In this connection we have explained that the energy of the Mind is said to be akin to that of the Heart, the one being electric, and the other super-electric (MM. I, 42-43, 48-49).

THE SUPPORTERS OF ARRAYS.—As the Kauravas examine the idea of the Mind, Drona who personifies the Vaiseshika, based on its character, is at the head of their array; and, as his argument is supported by the whole range of Buddhism and Jainism (Sankhya-Nyaya-Vaiseshika), he is helped by Duryodhana (Nyaya-Vaiseshika or Buddhism) and Karna (Sankhya). As the idea of the Pandavas expresses the Vedanta or Yoga-Vedanta point of view in regard to the Mind, Yudhishthira (Buddhi) is supported by Dhrishtadyumna,—for the Sacrifice of the Mind and the Senses (Dhrishta dyumna) is closely allied and leads to Buddhi (Yudhishthira) in Yoga-Vedanta.

238. THE FIGHT.

DRONA IS REPELLED BY DHRISHTADYUMNA.—So long as Satyajit and Dhrishtadyumna support

Yudhish*th*ira (Buddhi), the latter cannot be "captured" or defeated by Dro*n*a ; and so we are told that Dro*n*a rushed at Yudhish*th*ira, but was repelled by the P*a*nch*a*la prince (Dhrish*t*adyumna.)

DURYODHANA CHARGES BHIMA.—Bh*i*ma personifies the Mind of Man established in Yoga-Ved*a*nta, and Duryodhana personifies Buddhism or Vaiseshika-Ny*a*ya, based on the character of the Mind and the Senses of Knowledge. Bh*i*ma and Duryodhana examine the character of the Mind and the Senses of Knowledge from their respective points of view, and Bh*i*ma has to admit that the Mind is associated with the Senses of Knowledge. Corresponding to this we are told that Duryodhana charged Bh*i*ma, who was forced to hide himself under the body of an elephant; and we have explained that an "Elephant" refers to the Senses of Knowledge.

An Elephant.—The words for an Elephant are N*a*ga (N, *a*, ga) and Gaja (Ga, ja), and both of them refer to the Senses of Knowledge.

239. ARJUNA AND SAMSAPTAKAS: KRISHNA'S PART.

ARJUNA AND SAMSAPTAKAS.—The Sams*a*ptakas personify the two schools of Jainism or S*a*nkhya-Ny*a*ya ; and Ved*a*nta or Yoga-Ved*a*nta can be said to succeed only when the Jainas are convinced. And so we are told that Arjuna (Soul in Ved*a*nta or Yoga-Ved*a*nta) decided on the "destruction" of the Sams*a*ptakas. Arjuna desires to prove that theirs is a purely Prak*r*itic system of

thought, and even though Nyaya admits the necessity of Sacrifice and so of God, they really believe in Prakriti and not God; and so they must be "assigned to Prakriti or destroyed."

YOGA-VEDANTA VERSUS JAINISM.—Now the question is, How can the Soul, established in Vedanta, succeed against Jainism or Sankhya-Nyaya? Vedanta holds that everything is created by God, while Jainism holds the very opposite view, *viz.*, that it is Prakriti who creates. What Vedanta or Yoga-Vedanta assigns to God, Jainism assigns to Prakriti. As the former is monistic or qualified monistic in respect of God, the latter is in respect of Prakriti. The two exclude each other. How can Vedanta or Yoga-Vedanta succeed against Jainism?

KRISHNA'S PART.—In this connection we have explained that a Jaina of the Digambara school, holding that *all* actions, of whatever kind, must be renounced, cannot even manage to live. But if he desires to live, he must pass on to Nyaya, accept the creed of the Svetambaras, and hold that necessary actions must be performed for the time being as a Sacrifice; and this gives him the elementary idea of God as a mere spectator of the work of Prakriti, or having but a small share in it. In other words, in order to succeed against Jainism, we must introduce the idea of Sacrifice and with it that of God; and that is the part of Krishna (God) in this combat.

ARJUNA FIGHTS WITH BHAGADATTA.—The Digambara school of Jainism is based on the pure Sankhya, and it is not possible to hold any discussion with this system. Indeed, as we have pointed out, no one sincerely believing in this system can even live. Hence we must discuss the question with Nyaya or the Svetambara school of Jainism; and so we are told that Arjuna (Soul) charged against Bhagadatta, who personifies this system.

Bhagadatta.—Bhagadatta (Bha, ga, datta) means "(datta) given by (ga) the Senses of Knowledge associated with (bha) Prakriti." Bhagadatta (Bhaga, datta) also refers to the Mind (MM. V, 398), and we have shown how the Mind is regarded as one of the Senses in this system of thought.

BHAGADATTA INVOKES THE VAISHNAVA WEAPON.—We have seen that what Yoga-Vedanta assigns to Vishnu or God, Jainism assigns to Nature or Prakriti. In other words, we might say that Prakriti is the Vishnu of the Jainas; and it is for this reason that some Jainas in India still regard themselves as Vaishnavites. Thus a Jaina is entitled to argue that his Vishnu is Prakriti; and so we are told that Bhagadatta "invoked a Vaishnava weapon and, inspiring it with sacred aphorisms, aimed it at the heart of Arjuna." In other words, Bhagadatta argues that, according to the sacred books (sacred aphorisms) the Heart is spoken of as the abode of the Soul (heart of Arjuna, the Soul). Now the energy of the Heart is its *semen virile*, and that is physical or Prakritic in character. Hence, he maintains,

it should be agreed that the Soul abides in Prakriti. Again, as Prakriti is the Vishnu of Bhagadatta, he makes use of the "Vaishnava weapon," and argues that the Soul must, therefore, be said to partake of the character of Prakriti.

KRISHNA RECEIVES THE VAISHNAVA WEAPON.—We have explained that the only way to convince a Jaina, whether of the Digambara or the Svetambara school, is by means of the idea of Sacrifice, which embodies the idea of God. The only way, therefore, in which Bhagadatta can be answered is to point out to him that he himself admits the necessity of Action as a Sacrifice; and that, though the Soul abides in Prakriti or the Prakritic energy of the Heart, when it acts in a spirit of Sacrifice, Prakriti itself is transformed into Purusha or God. Then Bhagadatta, who believes in Nyaya, and accepts the necessity of Action as a Sacrifice, and cannot deny the existence of God, will, like Bhishma, be compelled to accept the point of view of Vaishnavism or Vedanta. Thus, in order to combat the view of Bhagadatta, we have to bring in (a) the idea of God, (b) the idea of Sacrifice or the action of God, and (c) the Soul in relation to both; and corresponding to this we are told that Krishna (God) received the weapon (argument) of Bhagadatta on his own Heart (the source of Action), and explained to Arjuna (Soul) that it was for his benefit that he did so (Sacrifice). The weapon was then changed into a celestial garland.

THE DISCOURSE BETWEEN KRISHNA AND ARJUNA.—Then we see how Krishna explains the

nature of his "action" in a more simple and less symbolic form. The whole idea rests on Sacrifice, embodying the idea of God; and so says Krishna, that whenever he acts, it is "for the benefit of the world;" and this, as we have seen, is an essential requisite of Sacrifice. In the present case he has acted for the benefit of Arjuna, he says; that is to say, he has illustrated the idea of Sacrifice in connection with the Soul.

THE DEATH OF BHAGADATTA.—To this argument Bhagadatta is unable to reply; and, like Bhishma, he must admit that he belongs to a Prakritic system of thought, and so is "assigned to Prakriti or slain."

SAKUNI AND KARNA ATTACK ARJUNA.—Then, as we are examining Sankhya-Nyaya or the Jaina system of thought at present, Sakuni and Karna who personify Sankhya-Nyaya and the creative character of Prakriti in this system respectively, step in to discuss the subject with Arjuna (Soul). But, after the death of Bhagadatta, they are easily silenced, and so we are told that these heroes "set upon Arjuna, but were compelled to retire."

240. THE THIRTEENTH DAY OF BATTLE.

THE NUMBER THIRTEEN.—We have seen that, as the number eleven corresponds to the Mind, we had a debate on the character of the Mind on that day of the battle. In the same manner, as the number twelve corresponds to

Buddhi, there was a debate on the character of Buddhi on the twelfth day. The number thirteen refers to Egoism or the Soul (MM. I, 199), and so on this day we have to examine the character of Egoism in relation to the Soul;—and we have seen that Egoism or Abhimana is personified by Abhimanyu, the son of Arjuna, in the Epic.

THE CHARACTER OF EGOISM.—We have explained that Abhimana or Egoism arises when the Soul is associated with Prakriti or the objects of life ; and so Abhimanyu (Egoism) is the son of Arjuna (Soul) and Subhadra (Prakriti). As Egoism is said to be born of Mahat or Buddhi in the Sankhya, Subhadra is Prakriti having Buddhi for its first manifest form. It is for this reason that Egoism is said to be the elemental (Adhibhuta) form of the Soul (MBh. XII, cccxiv, 12); and we are told in the *Yoga Sutra* (II, 6) that "Asmita (Egoism) is the identity between Consciousness (Atman or Soul) and the Senses." In other words, when the Soul identifies itself with the objects of the Senses, it is transformed into Asmita or Egoism. As Egoism represents the association of the Soul with the objects of life, this idea is rendered in the Mahabharata in terms of the marriage of Abhimanyu with Uttara, as we have explained.

THE VOW OF DRONA.—We have seen that Drona is unable to dislodge Man from his position that Buddhi may for practical purposes be identified with the Soul, and so he has not found

it possible to "capture" Yudhishthira. But all systems of Philosophy agree that Egoism represents the association of the Soul with Prakriti; that it is the elemental or Prakritic aspect of the Soul; and that it is only when the Soul understands its true character and ceases to be Egoism, that it can attain to perfection in Vedanta. As Egoism refers to Prakriti, it must be "assigned to Prakriti or slain;" and corresponding to this we are told that Drona, having failed to "capture" Yudhishthira, took a vow that he would "slay" one of the foremost warriors among the Pandavas on that day; and that, as we shall see, was to be Abhimanyu or Egoism.

Soul, Egoism, and Prakriti.—The "death" of Egoism does not mean that the Soul should have nothing to do with Prakriti or the objects of life. It only means that the Soul must not *identify* itself with these objects; for when it does so, it becomes transformed into Egoism. It must act and make use of the objects, but all its actions should be a Sacrifice, that is, performed without desire or interest, selflessly, with self-restraint, and for the benefit of all; and after the action is performed, it must retire into itself, as "neither male nor female." (Cf. MM. IV, 375).

241. The Circular Array.

The Circular Array.—We have explained that the Soul is transformed into Egoism when it is associated with the objects of life, except when its actions are performed as a Sacrifice. Drona holds, however, that whenever the Soul acts in the world, it is *always* transformed into Egoism;

implying that, inasmuch as Egoism is admittedly a lower aspect of the Soul, the Soul should not engage in actions, and so Knowledge or the renunciation of Action is our goal. This, as we have se en, is the view of the Sankhya and its allied systems, where we are told that "the individual Soul identifies itself with the acts of Prakriti through Ahankara or Egoism" (MM. II, 170). Corresponding to this Drona forms a Chakra or Circular array, symbolic of the action of the Soul in the midst of Prakriti or the objects of life.

A Chakra Array.—We have explained that the word Chakra is derived from "Kri," which means "to act;" and the idea of the Sudarsana-Chakra of Krishna is the same (MM.IV, 202-203). Drona desires to examine the idea of the Soul in relation to Action; and so he forms his troops in a "Chakra array" or an "array of Action."

242. THE TASK OF ABHIMANYU.

ARJUNA LEAVES ABHIMANYU BEHIND.—We have to distinguish between two aspects of the Soul:—(1) in its pristine purity, acting in the world in a spirit of Sacrifice, and so free from all taint of Action; and (2) acting as Egoism or Abhimana, in association with Prakriti, and drawn into its bondage. The former is Arjuna, the Soul of Man established in Vedanta, and the latter Abhimanyu. As we have to distinguish between the two, we are told that Arjuna went away to fight with the Samsaptakas (Jainas), leaving Abhimanyu behind.

THE ATTACK OF DRONA AND YUDHISHTHIRA'S DECISION.—The *Pand*avas hold that the Soul in its purity is unaffected by actions, but agree that when the Soul is associated with Prak*r*iti it is transformed into Egoism. Dro*n*a maintains that when the Soul acts in connection with Prak*r*iti, it is always associated with it and so is transformed into Egoism; and he "attacks" the P*and*avas from this point of view. Bhima is unable to answer Dro*n*a, and so we are told that he could not resist his attack. Yudhish*th*ira (Buddhi) feels that the question needs to be carefully examined, and we should understand how the Soul is transformed into Egoism when it enters into Prak*r*iti or the world of life. And corresponding to this he asks Abhimanyu (Egoism) to penetrate the Chakra array of Dro*n*a, to show how Action (Chakra) atkes place.

THE ABILITY OF ABHIMANYU.—We have explained that Egoism is an aspect of the Soul when the latter enters into Prak*r*iti or the objects of life, but is unable to withdraw from them; that is, when it is attached to Prak*r*iti and its deeds. Thus we might say that (the Soul as) Egoism knows how to enter into Prak*r*iti and act, but not to withdraw from it. Corresponding to this we are told that Abhimanyu knew how to penetrate into Dro*n*a's Chakra array, but not to come out of it again. But, as we have to understand the nature of action performed by the Soul as Egoism, Yudhish*th*ira (Buddhi) asks Abhimanyu (Egoism) to penetrate into the "array" of Dro*n*a, and the prince carries out the bidding of the king.

243. ABHIMANYU'S FIGHT.

THE STANDARD OF ABHIMANYU.—We have to understand the idea of Abhim*a*na or Egoism in action; and so Abhimanyu has a standard with the device of a Karnik*a*ra tree; and Karnik*a*ra (Karni, k*a*ra) means "(karni) the act of breaking through (k*a*ra) action."

ABHIMANYU IS EQUAL TO KRISHNA AND ARJUNA IN POWER.—We have explained that the idea of God corresponds to that of the Soul in each system of thought, and in Ved*a*nta the two are identified. It is for this reason that Arjuna and Krish*n*a are often spoken of as equal and alike. Then we have seen that the Soul is transformed into Egoism when it acts in association with Prakriti. Hence Abhimanyu (Egoism) is Arjuna (Soul) in association with Prakriti; and so we might say that he is equal in power of action to both Krish*n*a and Arjuna; and that is what we are told.

ABHIMANYU BEARS DOWN DURYODHANA, DUSASANA, AND KARNA.—We have pointed out that the idea of Egoism is the same in all systems of thought; and so the Ved*a*nta idea of Egoism (Abhimanyu) cannot be defeated by its counterpart in Buddhism and Jainism. Corresponding to this we are told that Abhimanyu was attacked by Duryodhana, Duhs*a*sana, and Kar*n*a, but he bore down all of them. The idea of these "heroes" has already been explained.

EGOISM AND SACRIFICE.—We have explained that when we act in a spirit of Sacrifice, though acting, we yet are free. Now the Soul is transformed into Egoism when it acts in the world and is attached. It follows, therefore, that the idea of Sacrifice is absent in the action of the Soul in its aspect as Egoism or Abhimana. In other words, we see Egoism to be an aspect of the Soul attached to Prakriti or the world of life, in relation to the idea of Sacrifice; and so Egoism can be "slain or assigned to Prakriti," with which it is associated, by means of the idea of Sacrifice.

JAYADRATHA STOPS THE PANDAVAS.—Man claims to be established in Vedanta, which holds that all actions are performed by the Soul, and that the Soul is engaged in action for ever. It follows that, if *all* actions are performed by the Soul, the actions of Egoism are also actions of the Soul. Again, if it is the Soul that performs all actions, they cannot be performed by other energies of Man at the same time. This is the argument of Jayadratha, who personifies Buddhism and Jainism and their idea of Sacrifice. He maintains (a) that the idea of Sacrifice cannot be associated with Egoism; (b) that the acts of Egoism are acts of the Soul; and (c) that the idea of Egoism must be separated from that of Buddhi, Mind, and other energies of Man. In the absence of Arjuna (true idea of the Soul), Yudhishthira (Buddhi) is unable to make a suitable reply to this argument; and so we are told that the Pandava heroes and their allies

(different energies of Man) were coming up to help Abhimanyu, but they were all successfully stopped by Jayadratha.

244. THE DEATH OF ABHIMANYU.

THE DEATH OF ABHIMANYU.—It is agreed on all hands that Egoism is an aspect of the Soul when it is attached to actions or Prakriti; and so it must be "slain or assigned to Prakriti," to which it is attached. In this connection we have explained that the idea of Sacrifice is absent in the actions of Egoism; and so it can be "slain" only by means of the idea of Sacrifice. Now Drona personifies the idea of Sacrifice in Buddhism, and Kritavarman signifies "good actions performed with a Mind under control." Hence he too refers to the idea of Sacrifice. Thus it is only when Buddhism and Jainism accept the idea of Sacrifice, that is, are supported by Drona and Kritavarman, that they can succeed in "slaying" Abhimanyu or Egoism. But then, if they admit the necessity of Action as a Sacrifice, the tables would soon be turned upon them, and their own end would not be far. In connection with Abhimanyu, however, their argument cannot be answered; and so we are told that "six mighty car-warriors, Karna, Kritavarman, Kripa, Asvatthaman, the king of Kosala,—all headed by Drona, surrounded Abhimanyu, and he was overpowered and slain by their combined arms."

YUDHISHTHIRA COMFORTS THE PANDAVAS.—As in the light of the argument of Drona, it was inevit-

able that Abhimanyu should be "slain," Yudhishthira (Buddhi) comforts his people who feel disconsolate at this defeat.

245. Vyasa consoles Yudhishthira.

Vyasa consoles Yudhishthira.—We have seen how Drona and his allies were able to lead Yudhishthira to the conclusion that Egoism or Abhimana (Abhimanyu) must be "slain" even according to Vedanta. But, if in Vedanta all actions of the Soul are a perpetual Sacrifice, can there be any Abhimana (Egoism), and so can Abhimanyu be slain? The reply to this is obvious. If there is no place for Egoism in Vedanta, then Abhimanyu, who personifies Egoism, must belong to some other system than Vedanta, and so must be "assigned to a Prakritic system" and "slain." The "death" of Abhimanyu is, therefore, inevitable in any case; and so he has been "slain" without any sin on the part of the Kauravas. Corresponding to this we are told that Vyasa, who personifies Buddhi in all its aspects, came to console Yudhishthira, and explained to him the origin of the Goddess of Death, who destroys without committing sin.

246. The Vow of Arjuna.

The Vow of Arjuna.—We have seen how it is essential to the idea of the Soul in Vedanta that Abhimana or Egoism should be "slain." It is only when that is done that the Soul can attain perfect self-consciousness, realize its true character, and understand the idea of Action as a perpetual Sacrifice. And then the Soul can easily show

that the idea of the Sankhya and its allied systems that Prakriti is the chief creator of life, is an erroneous one, and their conception of Sacrifice incomplete. Corresponding to this we are told that when Arjuna (Soul) heard of the death of Abhimanyu (Egoism), he was filled with grief ; but he soon regained self-consciousness (special attribute of the Soul), and vowed that he would " slay " Jayadratha the next day ; and we have seen that Jayadratha personifies the idea of Sacrifice in the whole range of Buddhism and Jainism, based on the Sankhya and its allied systems of thought (Sankhya-Nyaya-Vaiseshika).

247. THE DIFFERENCE BETWEEN ARJUNA AND JAYADRATHA.

THE DIFFERENCE BETWEEN ARJUNA AND JAYADRATHA.—Arjuna is the Soul established in Vedanta, acting for ever in endless Sacrifice. Jayadratha personifies the idea of Sacrifice in Buddhism and Jainism. What is the difference between the two? That is the question which Jayadratha asks of Drona.

FROM BUDDHISM AND JAINISM TO VEDANTA.—We have seen that the Pandava brothers are five parts of one Man, who is born in Jainism, and thence has risen to Buddhism, Saivism, and finally to Vaishnavism culminating in Vedanta or Yoga-Vedanta, through the idea of Sacrifice. The two schools of Buddhism and the Svetambara school of Jainism also accept the idea of Sacrifice; but the difference between Man on the one hand

and Buddhists and Jainas on the other is obvious. The Buddhist and Jaina range of thought extends to Sankhya-Nyaya-Vaiseshika, while that of Vaishnavism to Vaiseshika-Yoga-Vedanta. We notice that Yoga and Vedanta are outside the range of Buddhism and Jainism; and so we might say that we rise from these systems to Vedanta through Yoga; and that is the difference between them. As the Soul of Man has risen from Jainism and Buddhism, and has been instructed in these systems, Arjuna and Jayadratha, says Drona, have received an equal share so far as teaching is concerned. But, as the Soul has risen from these systems to Vedanta through Yoga, Drona informs Jayadratha that Arjuna had become superior to him through Yoga and the effects of hardship (hard actions or Sacrifice) that he had undergone.

THE ARRAY OF DRONA.—Drona then forms a complicated array (of arguments) to protect Jayadratha, and we shall see its significance in the following pages.

248. KRISHNA'S PART.

KRISHNA'S PART.—Buddhism and Jainism hold that Prakriti is the chief creator of life, and they can be overthrown only if it can be shown that it is God who acts and creates. Krishna, the supreme Purusha of Vaishnaivism must, therefore, be shown to be an actor if Arjuna is to succeed; and so we are told that Krishna "resolved to put forth his power for Arjuna's sake, and so to act that that hero should slay Jayadratha before nightfall."

KRISHNA HAS RECOURSE TO YOGA.—Again, as Buddhi is for practical purposes identified with the Soul, so is Ved*a*nta with Yoga. Hence, as the whole argument is to be carried on not in the light of the Soul, the unmanifest, but Buddhi, the manifest, K*r*ish*n*a, the supreme Purusha of Ved*a*nta, is said to take recourse to Yoga meditation or that system of thought, to indicate the connection between the two systems. We have explained that Ved*a*nta is based on the character of the Soul and Yoga on that of Buddhi.

249. THE WORSHIP OF MAHADEVA.

THE WORSHIP OF MAHADEVA.—The combat between Jayadratha and Arjuna is between the idea of Sacrifice in Buddhism and Jainism on the one hand, and Vaishnavism on the other. We have explained that *S*aivism is a connecting link between the two; and so the simplest way to "fight" these systems is by means of *S*aivism. Arjuna must, therefore, seek the assistance of Mah*a*deva and his system of thought to overthrow Jayadratha; and corresponding to this we are told that K*r*ish*n*a advised him to do so. As we rise from a lower to a higher system by means of Sacrifice, Arjuna must worship Mah*a*deva in order to succeed; and we have explained that worship or devotion is a form of Sacrifice (MM. V, 521-522).

250. THE WEAPONS OF MAHADEVA.

THE WEAPONS OF MAHADEVA.—We have to oppose Buddhism and Jainism (S*a*nkhya-Ny*a*ya-Vai*s*eshika) by means of arguments drawn from

Saivism (Yoga-Vaiseshika-Nyaya), for there is a great deal that is common to both; and then, by means of the idea of Sacrifice (worship), we can rise from the one to the other, and finally pass on to Vaishnavism (Vaiseshika-Yoga-Vedanta). These are the "weapons" (arguments) of Mahadeva that Arjuna needs.

THE WEAPONS IN THE LAKE.—Now the question is, what are the arguments necessary for this purpose? We need first of all to explore the common ground between them, and that is (1) that Buddhism and Jainism accept the necessity of performing actions for the time being as a Sacrifice; (2) that they hold that God exists and creates, but his share is smaller than that of Prakriti; and (3) that Prakriti is the chief creator of life. Now we see that the Vaiseshika is the upper limit of these systems (Sankhya-Nyaya-Vaiseshika); it is the basis of the Mahayana school of Buddhism, and holds that God and Nature are joint creators of life, but the share of Nature is greater than that of God. This is exactly the point of view of Nyaya as the lower limit of Saivism (Yoga-Vaiseshika-Nyaya); and so, as we must find a common ground between the "combatants" before we can "fight" (argue), we must make use of the Nyaya of Saivism as against the Vaiseshika of Buddhism, and then lead on to the whole range of Saivism. Corresponding to this we are told that the weapons of Mahadeva lay in the form of "snakes" in a lake of water; and a "snake" or Naga refers to the Nyaya system of thought.

A Naga.—The word Naga (N, *a*, ga) means "(ga) the Senses of Knowledge (*a*) associated with (n) the Senses of Knowledge;" and the Senses of Knowledge are the basis of the Nyaya system of thought. The meaning of Naga as "an elephant" is exactly the same (MM. IV, 185).

KRISHNA AND ARJUNA MUST SEEK THE WEAPONS.— The next point refers to the idea of Sacrifice. Jayadratha personifies the idea of Sacrifice in both Buddhism and Jainism, and so he understands how Sacrifice embodies the idea of God and how we rise from a lower to a higher system of thought by its means. The arguments of Arjuna must, therefore, relate to the idea of Sacrifice and God, and the connection of the two with the human Soul as an actor. And corresponding to this we are told that both Krishna and Arjuna went to get the weapons of Mahadeva.

THE WEAPONS LIE IN A LAKE OF WATER.— The next point refers to Prakriti in the two systems, and Buddhism and Jainism hold that Prakriti is the chief creator of life, while Vaishnavism maintains the opposite view. Now we have seen that the idea of Prakriti is transformed into that of Purusha by means of Sacrifice; and further, that Prakriti is symbolized as Water in the sacred books. Hence, in order to defeat Jayadratha the arguments must relate to Prakriti in association with the idea of God; and corresponding to this we are told that the "weapons" of Mahadeva lay in a lake of water; and they were to be taken out from there by Krishna (God) and Arjuna (Soul).

THE SNAKES TURN INTO A BOW AND ARROWS.—We have explained that the "weapons" are arguments relating to systems of thought, and the "snakes" refer to the Nyaya system. Now the Nyaya of Saivism (Yoga-Vaiseshika-Nyaya) is almost the same as the Vaiseshika of Buddhism (Vaiseshika-Nyaya), both holding that the share of Nature is greater than of God in their joint creation of life. Hence, the "snakes" should refer to the Nyaya and Vaiseshika systems of thought.

A Bow.—The word for a Bow in the text is Dhanus (Dha, n, u, s), meaning that "(s) the Mind is associated with (u) the Senses of Knowledge, and (n) the Senses of Knowledge with (dha) the Mind." We have explained that the Mind is the basis of the Vaiseshika, and the Senses of Knowledge of Nyaya.

An Arrow.—The word for an Arrow in the text is Sara (Sa, ra), meaning, "(ra) the Senses of Action assciated with (sa) the Senses of Knowledge;" and the Senses of Knowledge and Action give us Sankhya-Nyaya or the two schools of Jainism.

A Bow and Arrows.—As it is by means of a Bow that we shoot arrows, the point here is that it is by means of Vaiseshika-Nyaya (Bow) that we must direct our arguments relating to Jainism or Sankhya-Nyaya (Arrows). As Jayadratha personifies the idea of Sacrifice in both these systems, the arguments will go home.

SIVA AS A BRAHMACHARI.—When a person understands the character of Buddhism and Jainism (bow and arrows), he grasps the whole

range of thought over which Brahma presides; and so we are told that Mahadeva assumed the form of a Brahmachari and appeared to Arjuna. We have explained that Brahmacharya means "action in accordance with the laws of Brahma," the deity of these systems (MM.IV, 182).

PASUPATA WEAPON.—As Arjuna has grasped the character of Buddhism and Jainism once more, Mahadeva gives him his Pasupata weapon, which, as we have explained, refers to these systems (MM. IV, 289).

MANTRA AND MEMORY.—We have observed that the best way for Vaishnavism (Vedanta-Yoga-Vaiseshika) to oppose Buddhism and Jainism (Sankhya-Nyaya-Vaiseshika) is to make use of the arguments based on Saivism or Yoga-Vaiseshika-Nyaya. In the present case we have so far made use of only Nyaya in Saivism, as being the same as the Vaiseshika in Buddhism, and grasped the whole range of its thought. And now the Vaiseshika and Yoga of Saivism still remain. In this connection we have to remember that the Vaiseshika is based on the character of the Mind and Yoga on that of Buddhi. Saivism holds, in the light of the former, that God and Nature are absolutely equal partners in the creation of life; while in the light of Buddhi it gives a larger place to God in this joint creation. This latter view corresponds to that of the Vaiseshika in the Daulist school of Vaishnavism; and so when a person understands Saivism in its entirety, he

may be said to enter into Vaishnavism. It is in this way that we can pass from Jainism and Buddhism into *S*aivism, and from *S*aivism into Vaishnavism ; and all this evolution takes place through the idea of Sacrifice in each of these systems of thought.

We have observed that the Yoga of *S*aivism (Yoga-Vai*s*eshika-Ny*a*ya) corresponds to the Vai*s*eshika of Vaishnavism (Ved*a*nta-Yoga-Vai*s*eshika); and, as the Vai*s*eshika is based on the character of the Mind, this enables us to understand the idea of the Mind as it truly is. In other words, when we examine the real character of the Mind, we see that the share of Purusha is greater than that of Prak*r*iti in their joint creation of life ; and, as the energy of the Mind is electric, this corresponds to the higher potential of its positive aspect, which enables the current to flow (MM. IV, 143, n). Arjuna needs, therefore, to understand the true character of the Mind. When he does so, he will hold that the share of Purusha is greater than that of Prak*r*iti in their joint creation of life, and this will prove the Mah*a*y*a*na Buddhist view of life, also based on the character of the Vai*s*eshika or the Mind, to be erroneous. At the same time, he will have passed into Vaishnavism, culminating in Ved*a*nta. Thus Arjuna (Soul) will be able to defeat Jayadratha and realize the truth in this way. Corresponding to this we are told that Mah*a*deva taught him certain Mantras, which refer to the true character of the Mind.

A Mantra.—A Mantra (Man, tra) is said to be a charm, but it really means "(tra) protecting (man) the Mind." It is by means of true knowledge of the Mind, which may be said to "protect" its true character, that Arjuna can succeed against Jayadratha.

Arjuna is Gifted with an Accurate Memory.—Arjuna is said to be gifted with an accurate memory. He is the Soul, and we have explained that Memory is a special characteristic of the Soul (MM. I, 431-432). In other words, it is Memory which enables us to remember our own identity throughout life, though every other part of ourselves has undergone a change; and it is this I-ness or self-consciousness which is the basis of our idea of the Soul.

251. THE FOURTEENTH DAY OF BATTLE: DRONA'S ARRAYS.

THE FOURTEENTH DAY OF BATTLE.—The number fourteen refers to the manifestation or Sacrifice of the Senses of Knowledge and Action. (MM. I, 201), and corresponding to this the fourteenth Parva of the Mahabharata too deals with Asvamedha, or the Sacrifice of the Horse or the Senses. In the same manner we have to examine the idea of the Sacrifice of the Senses and their connection with the Mind on the fourteenth day of the "battle," and we have seen that Jayadratha personifies this in Buddhism and Jainism. It is, therefore, on the fourteenth day that he is "slain."

DRONA'S ARRAYS: SAKATA-CHAKRA.—An array refers really to an "array" of arguments on each side; and on this day Drona forms a very complicated

chain of arguments to "protect" (support the idea of Sacrifice as personified by) Jayadratha. As Jayadratha personifies Sacrifice in Buddhism and Jainism (Sankhya-Nyaya-Vaiseshika), and Nyaya is the centre of this system, he wishes to argue first of all in the light of Nyaya, and show that, though it holds that Prakriti is the chief creator of life, we should perform necessary actions as a Sacrifice so long as we live,—only the Soul should try and become a mere spectator of the drama of life. That is his Sakata-Chakra or "Car and Circular Array."

THE LOTUS ARRAY.—Then Drona desires to show that this Sacrifice refers not only to the Senses of Knowledge, leading to the Mind, but to the Senses of Action and their objects too. In other words, our actions and the objects of life associated with them can also be examined in terms of Sacrifice; and that is his Padma or Lotus Array.

SUCHI ARRAY.—After this he desires to prove that his view of the Vaiseshika alone is correct, *viz.*, that the share of Prakriti is greater than that of Purusha in their joint creation of life; and that is his Suchi Array, "formed after the shape of a Needle."

Sakata.—We have explained that Sakata (Saka, ta) refers to the Senses of Knowledge or the Nyaya system of thought holding that Prakriti is the chief creator of life.

Chakra.—We have explained that Chakra signifies Action (MM. IV, 202); and so Sakata-Chakra means (Chakra) Action in relation to

(*Sakaṭa*) Nyaya, holding that Prakriti is the chief creator of life. The idea of Action in the light of Nyaya has already been explained.

The Lotus.—The word for a Lotus in the text is Padma, and we have shown that it means "the Sacrifice of the Senses and their objects" (MM. IV, 301).

A Needle.—The word for a Needle in the text is Suchi (S, *u*, ch, *i*) which means "(*i*, a sign of feminine gender) Prakriti characterized by (ch) the energy of the Mind (*u*) woven with (s) God." Drona holds that Purusha and Prakriti are "woven" together in the light of the creative character of the Mind; but the share of Prakriti is, according to him, greater than that of Purusha. In other words, he maintains that his view of the Vaiseshika, as the basis of the Mahayana school of Buddhism, is the only correct view.

THE SUPPORTERS OF THE ARRAYS.—Then, in order to support his thesis, Drona cites the following points in his favour. He holds that Sacrifice implies goodness and control of Mind in performing actions; and that is Kritavarman, the chief hero in his support. Then he maintains that Prakriti is the chief creative energy of life in both Buddhism and Jainism; and so he has Duryodhana and Karna to assist him. Finally he argues that the idea of Sacrifice in these systems of thought can hold its own against any in the world; and corresponding to this he stations Jayadratha by the side of his "Needle-array." The ideas personified by these heroes have already been explained.

252. Arjuna's Fight.

Arjuna's Fight: Arjuna and Krishna Afflict the Kauravas.—We have now to see in what manner can Arjuna (Soul) dislodge Dro*n*a from his position. As this is an argument relating to Sacrifice in Vaishnavism on the one hand, and Buddhism and Jainism on the other,—and Sacrifice refers to the idea of God and the Soul—Arjuna (Soul) and K*r*ish*n*a (God) are said to lead the P*a*n*d*ava hosts against the Kauravas.

Satyaki Protects Yudhishthira.—The first point on the side of Man relates to the character of Sacrifice in his system as against that of the "enemy," and the next refers to the character of Buddhi. The Kauravas hold that Buddhi is Mahat and the first manifest form of Prak*r*iti in their system, and it is characterized by Knowledge and not Action. As against this the P*a*n*d*avas maintain that Buddhi may, for practical purposes, be identified with the Soul. They hold that it is the first manifest form of the Soul, and can take the place of the Soul in the absence of the latter's idea; and it is for this reason that, though established in Ved*a*nta, they have taken their stand on Yoga, based on the character of Buddhi conceived in this light. It is necessary to remember this position of the P*a*n*d*avas, and corresponding to this we are told that Arj na (Soul), led by K*r*ish*n*a (God), went out to fight the enemy, leaving behind S*a*tyaki to protect Yudhish*th*ira (Buddhi in Man); and we have explained that S*a*tyaki personifies Buddhi as

identical, for practical purposes, with the Soul in qualified Monism or Yoga-Vedanta (MM. V, 397, 424-425).

ARJUNA DEFEATS DUHSASANA AND KRITAVARMAN.—After explaining the character of Sacrifice and Buddhi in his system, Man must show that the idea of Prakriti, as understood by the Kauravas, is an erroneous one; that they really believe that all life is an evil in their system, and so their idea of good actions can only be a contradiction in terms; for, if all actions are born of Prakriti and make for bondage, and if all life is an evil, good actions become meaningless. But if we believe in good actions, that is, Sacrifice, we cannot hold that all life is an evil. Corresponding to this, we are told that Arjuna defeated Duhsasana, and engaged Kritavarman and others. We have explained that Duhsasana personifies the pure Sankhya idea of life as an evil, and Kritavarman is "good actions performed with a Mind under control."

THE ARMOUR OF MAHADEVA.—How are the Kauravas to combat these arguments of Arjuna? We see that it is not easy for them to do so, and they can only parry the attack in a different way. Arjuna has made use of Saivism (Yoga-Vaiseshika-Nyaya) to oppose Buddhism and Jainism (Sankhya-Nyaya-Vaiseshika), and has obtained the "weapons" of Mahadeva for the purpose. As Saivism is a connecting link between Vaishnavism (Vedanta-Yoga-Vaiseshika) on the one hand and Buddhism and Jainism on the other,

and as by means of Sacrifice we rise from a lower to a higher system and fall from a higher to a lower one when it is denied,—*S*aivism can not only protect Vaishnavism against Buddhism and Jainism, but also defend the latter against the former system. Corresponding to this we are told that Duryodhana, finding that Arjuna was successful everywhere, sought the assistance of Dro*n*a, who gave him an invincible armour belonging to Mah*a*deva, joining its parts by means of Brahma-threads.

The Armour of Mahadeva.—An armour is a weapon of defence. Duryodhana personifies Buddhism or Vai*s*eshika-Ny*a*ya; and, as this system is a part of *S*aivism (Yoga-Vaiseshika-Ny*a*ya), it can be protected by the latter. In other words, the Mah*a*y*a*na school of Buddhism has a lot in common with *S*aivism; and if a person makes use of arguments based on *S*aivism he will have to admit the truth of the Mah*a*y*a*na system too.

The Armour of Mahadeva and Brahma's Threads.—We have seen how *S*aivism can protect Buddhism and Jainism, specially the Mah*a*y*a*na school of Buddhism. Now we have pointed out that Brahm*a* is the deity of Buddhism and Jainism; and, as Buddhism is a part of *S*aivism, we might say that Buddhism is linked up with *S*aivism. In other words, the "parts of the armour of Mah*a*deva are joined by Brahma-strings."

253. The Horses of Arjuna.

The Horses of Arjuna are Afflicted by the Kauravas.—We have seen that the effect

of "Mahadeva's armour" is that Arjuna cannot combat the Mahayana school of Buddhism. This school is based on the character of the Mind, holding that the share of Prakriti is greater than Purusha's in their joint creation of life. But this is the point of view of Nyaya, based on the character of the Senses of Knowledge, conceived as the lower limit of Saivism (Yoga-Vaiseshika-Nyaya). In other words Arjuna, having himself made use of Saivism, is unable to make any reply to its Nyaya point of view (corresponding to the Vaiseshika of the Mahayana school) when it is advanced by the Kauravas. Corresponding to this we are told that his "horses" were afflicted with arrow-wounds by the enemy; and we have explained that the Horse refers to the Senses of Knowledge and Action, specially those of Action, in sacred literature (MM. I, 316).

KRISHNA UNYOKES THE HORSES OF ARJUNA.—But Arjuna must make a proper reply to the Kauravas or own defeat. He has, therefore, to find some means of answering his opponents. As he cannot answer them by means of Saivism, he must make use of a higher system of thought, *viz.*, Vaishnavism; and corresponding to this we are told that he sought the assistance of Krishna, the supreme deity of this system. Now the question is, how can Arjuna answer the Kauravas who hold that, in the light of the Mahayana school of Buddhism as well as the Nyaya of Saivism, Prakriti is the chief creator of life? Arjuna has to admit that the Senses function in connection with their

objects, which, being physical, refer to Prakriti or manifest life. But he can answer his opponents in a different way. First of all, he can point out that it is *not always* that the Senses are associated with their objects. For instance, when a person is asleep or is exhausted, or when he is awake but has controlled the functions of his Senses, they do not associate with their objects, and still they exist. In sleep they exist through the action of Prana or Breath, the vehicle of the Soul; and when they are under control it is the Soul that keeps them so. May we not, therefore, say that the Senses are associated with the Soul even more closely than with Prakriti or the objects of life? They are not always associated with Prakriti; but whether they function or not, they are *always* associated with the Soul or its vehicle Prana. In other words, when we "unyoke" the Senses, put them at ease, and let them cease to function in connection with their objects, we see that they still exist in association with Prana or the Soul. This agrees also with the point of view of Nyaya, based on the character of the Senses of Knowledge, which tells us that the Soul can control the Senses (MM.II, 153, n.2); and, as the Kauravas have taken their stand on Nyaya as the lower limit of Saivism (Yoga-Vaiseshika-Nyaya), to which their Mahayana school of Buddhism corresponds, they are unable to combat this argument. And so we are told that Arjuna asked Krishna (God) to unyoke his horses and leave them at ease (dissociate the Senses from their objects),

while he kept the whole army of the Kauravas at bay.

Unyoking the Horses.— We have explained that Horses refer to the Senses. "Unyoking the horses" means freeing them from contact with the Chariot. Now the Chariot or Ratha is symbolic of the "body," and the "body" refers to Prakriti, as the Soul, dwelling in it, does to God (MM.V, 525). "Unyoking the horses" means, therefore, "freeing the Senses from their contact with Prakriti or the objects of life;" and we need to examine their character when that is done. Then we see how they are really associated with the Soul or its vehicle Prana, and not with Prakriti.

ARJUNA TAKES OUT WATER FROM THE EARTH FOR HIS HORSES TO DRINK.—Let us admit that it is the Soul that directs and controls the Senses. But are not the Senses physical entities, corresponding to the five great elements (MM. I, 70) ? How can we then say that the Senses are associated with the Soul even more intimately than with Prakriti ? What has Arjuna to say to this ?

Arjuna has to admit that if we examine the Senses, from within or without, they are associated with Prakriti. Indeed, it is the physical energy of the Heart or *semen virile* that supplies them with all their strength. But this energy itself is created by the Soul; and so we might still maintain that it is the Soul that rules them even more than Prakriti. Corresponding to this we are told that, even as in the case of Bhishma, Arjuna took out water from the Earth for his horses, and made an arrowy hall for their rest.

Water for Drinking and not for Bath.—This Water is said to be required for drinking and not for bath; that is, for inside and not outside use. Water symbolizes Prakriti; and if it is required for a bath or outside use, it means that, if we examine the Senses (horses) from without, we see that they are associated with their objects (Water or Prakriti). But if we examine them from within, that is, when a person is not engaged in action, we still see that they depend for their existence on the physical energy of the Heart; and that is Water (Prakriti) for drinking (inside use). And so the question for consideration is, How can we say that the Senses are associated with the Soul more than with Prakriti? The reply to this is that this physical energy of the Heart or *semen virile* is itself created by the Soul.

ARJUNA YOKES HIS HORSES ONCE MORE, AND FIGHTS.—The Kauravas are unable to answer this argument of Arjuna. He has shown that the Senses are associated more with the Soul and its vehicle Prana than with the objects of life; and though they are linked up with the physical energy of the Heart, that itself is created by the Soul. Hence, if the Senses function in a spirit of Sacrifice, which the Kauravas admit, they can associate with their objects and still be free from taint. Again, as the idea of God corresponds to that of the Soul, and is born of Sacrifice, we can now maintain that if it is our Senses that perform the functions of life, it is really God who does so. And so we may once again "yoke" our Senses (horses) to the body (chariot) and act, and yet be free. Corresponding

to this we are told that Arjuna "yoked his horses once more to his chariot with a joyful heart, urged them to their utmost speed, and came to where the struggle was the thickest."

254. THE GENERAL FIGHT.

THE GENERAL FIGHT.—After this there is a general debate on the character of the different energies of life as understood in the different systems of thought; and that is the "general fight" or debate.

THE ATTACK OF DRONA.—Then Duryodhana attacks Arjuna, but is easily repelled, for Buddhism (Duryodhana) cannot make a stand against Ved*a*nta (Soul). Then, in the absence of Arjuna, Dro*n*a attacks Yudhish*th*ira and S*a*tyaki, and compels them to retire: showing that, when the Soul (Arjuna) is absent, and Buddhi (Yudhish*th*ira and S*a*tyaki) is examined in its own character and not as identified with the Soul, its idea is the same as in other systems of thought; and so Yoga, based on Buddhi, and conceived as the highest point of *S*aivism, cannot hold its own against the enemies of Man. In the same manner Dro*n*a succeeds in showing that, apart from their association with the Soul, the character of all energies and actions is the same in all systems of thought; and so we are told that he set upon thousands and thousands of P*a*nch*a*las and Matsyas and scattered them. The idea of P*a*nch*a*la and Matsya has already been explained (MM. IV, 105, 357).

THE ISOLATION OF ARJUNA.—By separating the different energies of life from the Soul and proving that, in the absence of the Soul, their character is the same in all systems of thought, Drona seeks to isolate the idea of the Soul itself, implying that the Soul can be examined as apart from the objects of life. This is intended to strike at the idea of Vedanta which holds that the Soul is always engaged in actions in a spirit of Sacrifice; for actions always refer to their objects, and if now we isolate them from the Soul, a doubt is likely to be created as to the truth of Vedanta; and that is the object of Drona. And so when Drona is "fighting" in this way, Yudhishthira (Buddhi) feels that Arjuna (Soul) is likely to be cut off from his friends, and so sends Satyaki to his assistance.

SATYAKI GOES TO ASSIST ARJUNA.—Yudhishthira feels that the simplest way to combat Drona is to take a stand not on pure Vedanta but Yoga-Vedanta or qualified Monism, where Buddhi is identified for practical purposes with the Soul. That is the original position of the Pandavas, to which Drona cannot object; and, as soon as it is conceded that the Soul may be associated with Buddhi, the danger of its being isolated will pass. Corresponding to this we are told that Yudhishthira (Buddhi) sent Satyaki to the assistance of Arjuna (Soul), and we have explained that Satyaki or Yuyudhana personifies Buddhi, Yoga-Vedanta or qualified Monism, where Buddhi is identified for practical purposes with the Soul (MM. V, 397, 424-425).

BHIMA IS LEFT BEHIND WITH YUDHISHTHIRA.—Here we might ask, What happens to Buddhi (Yudhish*th*ira) when it is dissociated from the Soul (Arjuna) as well as its own character as Buddhi (S*a*tya'ki)? Buddhi is conceived as an energy of Action in Vaishnavism; and so when it gives up its association with the Soul (Arjuna) and its character as Buddhi (S*a*tyaki), it is transformed into the Mind. It is in this way that the ancient Hindus conceived of the law of creation from a higher to a lower energy (MM. I, 65-66); and so we are told that when S*a*tyaki went to the assistance of Arjuna, he left Bh*i*ma (Mind) behind to take care of Yudhish*th*ira.

BHIMA GOES TO ASSIST ARJUNA.—Man is established in Vaishnavism, whose range of thought extends from the Soul to Buddhi and the Mind. S*a*tyaki has gone to assist Arjuna, and that gives us the association of Buddhi with the Soul. The Mind still remains, and so Bh*i*ma (Mind) too must go to assist Arjuna. Corresponding to this we are told that he too was sent to assist his brother soon after S*a*tyaki.

DHRISHTADYUMNA STAYS TO PROTECT YUDHISHTHIRA.—Again we might ask, What happens to Buddhi when it ceases to be associated with the Soul (Arjuna), Buddhi (S*a*tyaki), and the Mind (Bh*i*ma)? Buddhi is an energy of action and creation in Yoga-Ved*a*nta, and so it must now be transformed into the Senses (MM. I, 65-70), functioning in endless Sacrifice. Hence Yudhish*th*ira

(Buddhi) must be associated with the Sacrifice of the Senses of Knowledge, leading from Saivism to Vaishnavism, after Bhima goes to assist Arjuna. That is Dhrishtadyumna, who is now appointed to protect Yudhishthira.

Dhrishtadyumna.—We have explained that Dhrishtadyumna personifies the Sacrifice of the Mind and the Senses of Knowledge in Saivism, leading to Vaishnavism or the true idea of God. It is necessary to understand why Dhrishtadyumna must now be associated with Yudhishthira. Man is established in Vaishnavism, and it is the idea of Sacrifice in Saivism that can lead to this system. Yudhishthira must, therefore, be associated with the Sacrifice of the Senses of Knowledge, the basis of Nyaya, in Saivism (Yoga-Vaiseshika-Nyaya), and that is personified by Dhrishtadyumna.

Satyaki and Bhima join Arjuna.—As Man is established in Vaishnavism, whose range of thought extends from the Soul to Buddhi and the Mind, it is impossible to prevent Satyaki and Bhima (Buddhi and Mind) from joining Arjuna (Soul). In other words, the Kauravas agree that Man, who claims to be established in Vaishnavism, is entitled to argue in its light; and they also agree that this system comprehends the character of the Soul, Buddhi, and Mind. Corresponding to this we are told that Satyaki and Bhima made their way through the Kaurava hosts and succeeded in joining Arjuna. The result of this is that the Soul is now associated with Buddhi and Mind; and, as the Mind is transformed into the

Senses of Knowledge and Action, and the Kauravas hold that it is one of the Senses of Knowledge itself,—they have to admit that the Soul is associated with Action. The attempt of Drona to isolate Arjuna (Soul) has utterly failed.

255. THE DEATH OF BHURISRAVAS.

SATYAKI AND BHURISRAVAS.—Man is established in Vaishnavism and the Soul linked up with Buddhi and Mind. It is this system now that has to face the Kauravas. But it is necessary to grasp the different character of Buddhi in Vaishnavism and other systems, and to remember that it is characterized by Action in Vaishnavism, and Knowledge in the other systems. Now it has been pointed out that, in the absence of the Soul, the character of Buddhi is the same in all systems of thought, *viz.*, that it is associated with Knowledge and not Action. Corresponding to this we are told that Satyaki (Buddhi) and Bhurisravas (Jainism) fought (argued) with each other; and, in the absence of Arjuna (Soul), the latter was on the point of "slaying" Satyaki (Buddhi). We have explained that Bhurisravas personifies the Jaina system of thought, based on the character of the Senses of Knowledge and Action (MM. V, 398), and in this discussion with Satyaki (Buddhi) he shows that, in the absence of the Soul (Arjuna), Buddhi is a Prakritic energy, and so can be "assigned to Prakriti or slain." Buddhi is referred to as a Prakritic energy in the Sankhya and its allied systems and called Mahat; and as, in the absence of the Soul, the idea of Prakriti is the

same in all systems of thought, Buddhi must be "assigned to Prakriti" or Satyaki "slain."

ARJUNA TO THE RESCUE.—But this is the idea of Buddhi only in the absence of the Soul; and so in the presence of the Soul (Arjuna) Buddhi (Satyaki) cannot be "assigned to Prakriti or slain." Corresponding to this we are told that Arjuna (Soul) came to the assistance of Satyaki, and cut off the right arm (idea of action) of Bhurisravas. In other words, he showed that, if the idea of the Soul can be separated from Buddhi, it must also be separated from all other energies of life. How then can a person act? As Bhurisravas personifies both the schools of Jainism and admits the necessity of performing actions as a Sacrifice, he cannot argue that *all* actions should be renounced. He is, therefore, obliged to agree that Action arises when the Soul is associated with the objects. Hence he has to admit that the Soul may be associated with Buddhi too in the same way.

The Right Arm of Bhurisravas.—We have explained that the Hands or Arms are instruments of Action (MM. I, 70). To cut off an arm is, therefore, to cut off the instrument or idea of Action. If the Soul be separated from Buddhi, it follows logically that all actions must cease, and so Bhurisravas's own idea of Action (right Arm) is cut off.

The Banner of Bhurisravas.—We have shown that Bhurisravas personifies the two schools of Jainism. As the Svetambara school, based on Nyaya, accepts the necessity of Action performed as a Sacrifice, Bhurisravas has the device of the Sacrificial Stake on his banner.

BHURISRAVAS AND PRAYA-YOGA.—Bhurisravas personifies Jainism or Sankhya-Nyaya, and after this discussion he accepts the point of view of Nyaya as explained. Now Nyaya is not only the centre of Buddhism and Jainism (Sankhya-Nyaya-Vaiseshika), but the lower limit of Saivism (Yoga-Vaiseshika-Nyaya) too; and, having admitted the necessity of Sacrifice in this system, Bhurisravas can easily pass on to Nyaya as a part of Saivism, having Yoga for its highest point of thought. And corresponding to this we are told that "he desired to enter upon the performance of Praya-Yoga," which means "(Praya) destined for (Yoga) the Yoga system of thought."

THE DEATH OF BHURISRAVAS.—But if a person is converted, it means that he owns defeat and agrees that his previous notion was incorrect, and that he believed in Prakriti or a Prakritic system of thought, and so could be "slain." As Bhurisravas was originally a Jaina, believing in Sankhya-Nyaya, he has to be "assigned to Prakriti or slain;" and so we are told that Satyaki (Yoga-Vedanta) cut off the head of Bhurisravas at the bidding of Krishna (God), "even as he was engaged in Yoga (system of thought) for the liberation of his Soul."

THE HEAD OF BHURISRAVAS.—As Bhurisravas personifies the Senses of Knowledge and Action, on which Sankhya-Nyaya, is based, and as he believes in Sacrifice, we are told that his head "looked like the head of a Horse cut off in a Horse-Sacrifice and placed

on the sacrificial altar." In this connection we have explained that the Horse in sacred literature symbolizes the Senses of Knowledge and Action, but more specially those of Action (MM. I, 324-3-6); and so the character of Bhurisravas is accurately described in this way.

256. The Death of Jayadratha.

The Death of Jayadratha before Sunset.— We have explained that the combat between Arjuna and Jayadratha is between the character of the Soul in Vaishnavism, and that of Sacrifice in Buddhism and Jainism. Jayadratha believes in God as a creator, but holds that Prakriti has a still larger share in creation than he; whereas Arjuna believes that God is the sole supreme creator of the universe. Now, as Jayadratha believes in God to a certain extent, he cannot be wholly "assigned to Prakriti or slain;" but, as opposed to Vedanta, based on the character of the Soul, personified by Arjuna, his system is Prakritic in character, for he gives the place of honour to Prakriti as creator. Thus he can be "assigned to Prakriti or slain" only in the presence of the full idea of Purusha or God, not otherwise. Corresponding to this we are told that he was to be "slain" by Arjuna (Soul or Vedanta) before sunset or while the Sun shone; and we have explained that the Sun or Day is symbolic of Purusha, and Darkness or Night of Prakriti (MM, I, 37, n. 1; 42, n. 2). Hence Jayadratha could be slain only during daytime and not night-time.

THE STRATAGEM OR YOGA POWER OF KRISHNA: KRISHNA ASSISTS ARJUNA.—We have seen that Jayadratha can only be defeated in the light of Ved*a*nta or Yoga (Yoga-Ved*a*nta or qualified Monism) identified for all practical purposes with this system, even as Buddhi, the basis of Yoga, is with the Soul, the basis of Ved*a*nta. Now God in this system is conceived as the supreme creator of the universe; and even Jayadratha cannot object to his being regarded as a creator to a limited extent, for he personifies the idea of Sacrifice in Buddhism and Jainism, and Sacrifice gives us the idea of God as a creator in the universe. Hence we are told that in this "fight" (argument) between Arjuna and Jayadratha, K*r*ish*n*a (God) came to the assistance of Arjuna and had recourse to Yoga or a "stratagem." The point really is that God or the Over-Soul (K*r*ish*n*a), abiding in each individual, suggested to the individual Soul (Arjuna) to argue (fight) in the light of the Yoga system of thought, where Yoga (Yoga-Ved*a*nta or qualified Monism) is for practical purposes identified with Ved*a*nta or pure Monism.

A Stratagem or Yoga.—The word for a Stratagem in the text is Yoga, which really means the Yoga system of thought, and is mistranslated as a "stratagem."

THE VEIL OF DARKNESS ROUND THE SUN.—The point to be proved is that it is God who is the chief creator of life, and that even when we imagine that it is Prak*r*iti who creates, it is really God who does so. We have shown that one of the

ways in which this can be done is to explain that Prakriti itself is transformed into Purusha or God through Sacrifice. This was done in the case of Bhishma; and, as Jayadratha personifies Sacrifice in Buddhism and Jainism, it would be easy to convince him in this way. But there is another way too; and we might argue that behind the manifestation of the power of Prakriti is the power of Purusha expressed in Sacrifice; and this too Jayadratha, who believes in Sacrifice, cannot deny. Then we might hold that even where we do not, for the moment, see the finger of God in the world of life, as soon as we think of the Law of Sacrifice, he is there. We see with our own eyes that it is so in Nature too. For example, the Sun is a symbol of Purusha or God and shines for ever; and though the sky is sometimes overcast with clouds and it seems as though it is night, the Sun yet shines behind the clouds. Even so is the power of Purusha or God. He is the Sun (God) behind the darkness of clouds (Prakriti); and when the veil is removed, the Sun is there shining as before. In the same way we sometimes believe that it is Prakriti who creates; but when the veil of ignorance is removed, we see that it is God who does so through Sacrifice. Corresponding to this we are told that Krishna (God) created a veil of darkness (Prakriti) to cover the Sun (Purusha); and Jayadratha believed that it was admitted that it is Prakriti who creates. And so he came out of the intricate line of defence that Drona had prepared for him, and showed himself as he really was, personifying the idea of Sacrifice.

But Sacrifice is symbolic of God, and so as soon as he appeared, Krishna (God) removed the veil of darkness from the Sun (Purusha), and bade Arjuna (Soul) cut off his head (the principal point of his argument). Arjuna did so, proving thereby that Jayadratha believed in Prakriti and not Purusha as the chief creator of life.

The Maya or Illusion of Krishna.—We are told that this veil was created by Krishna by means of his Maya which, as we have explained (MM. I, 85-91), signifies the creative power of God and not an illusion as is commonly believed. Prakriti is said to have this Maya too, and that is because it is created by God who gives to it his own Maya or creative power.

257. THE NIGHT ATTACK.

THE NIGHT ATTACK.—We have explained that, according to Vedanta, Prakriti has the same creative power as in the other systems; only Vedanta holds that the original power belongs to God, and it is he who creates Prakriti and gives to it his power, by means of which it creates. After the "fall" of Jayadratha it becomes necessary to examine the idea of the creative power of Prakriti in the light of the different systems of thought; and, as Night is symbolic of Prakriti, we are told that after the death of Jayadratha the hostilities did not cease with the day, but were continued, and there was a fierce nocturnal battle between the combatants.

THE COMBATANTS.—Then there is a discussion on the nature of the Mind and the Senses as understood in the different systems of thought, and that

is the fight between Ghatotkacha and the son of Drona. This is followed by an examination of the character of Buddhi, as distinguished from the Soul; and that is the fight between Yudhishthira and Drona. After this we have a discourse on Food and the Eater of Food, or the creative energy of Prakriti in the Sankhya and Vedanta; and that is the struggle between Karna and Arjuna. Then there is a discussion about the action of the Mind and the idea of Sacrifice attaching to it; and that is the conflict between Asvatthaman and Dhrishtadyumna. The character of these "heroes" has already been explained.

258. The Lamp-Light Attack.

The Lamp-Light Attack.—After this Duryodhana maintains that Prakriti creates by means of its own inherent power, and it is that which is said to be the power of Purusha or God. In other words, he holds that Prakriti is the chief creator of life. He points out that Light is said to be symbolic of Purusha, and it is Oil that gives light. As there are Oil-seeds in Nature, and they are pressed into Oil, we might say that the creative power attributed to Purusha or God (Light) really belongs to Nature or Prakriti (Oil). Corresponding to this we are told that the Kauravas, at the command of Duryodhana, "took in hand burning lamps filled with perfumed oil, and the whole army was lighted up again and the battle commenced anew."

The Combatants.—This is followed by a general discussion on several points in which a

number of "warriors" take part. First of all there is the question of Buddhi and good actions in the different systems of thought, and that is the "fight" between Yudhishthira and Kritavarman. Then there is the idea of the Mind in Vedanta and other systems, and that is the "combat" between Bhima and Duryodhana. Finally, we have the effect of Food on the functions of the Senses; and that is the struggle between Karna and Sahadeva. The character of these "heroes" has already been explained.

259. THE DEATH OF GHATOTKACHA.

KARNA AND GHATOTKACHA.—Then follows a discussion on the creative energy of Prakriti in relation to Purusha or God; and the two correspond to Food and the Eater of Food (Man). The question is, What happens to Man under the action of Food? and if Food can overpower Man, it must be admitted that Prakriti has a greater creative power than Purusha or God. In this connection we have explained that the power of Food is greater than that of all faculties of Man, except the Soul and its vehicle Prana (MM. V, 439, *seq.*). And even Prana or Breath is not unaffected by the power of Food. Nor can we deny that it is Food that supplies the physical energy of the Heart or *semen virile*, by means of which a person acts and creates. If this is the effect of Food on Man, may we not hold that the share of Prakriti (Food) is greater than that of Purusha (Man) or God in the creation of life? This is what Karna maintains, and he personifies Food or the creative energy of

Prakriti in the Sankhya; and that is the nature of his "fight" with Ghatotkacha.

THE COMBAT OF GHATOTKACHA.—As against this the Pandavas explain that Food does not affect the essence of the Soul. The Soul is surrounded by a number of sheaths or Kosas,—Anna-maya Kosa, Mano-maya Kosa, Prana-maya Kosa, Buddhi-maya Kosa, and Anand-maya Kosa,—the sheaths of Food, Mind, Prana or Breath, Buddhi and Joy (MWD. p. 314). It is the last that is the final abode of the Soul; and, as the idea of the Soul corresponds to that of God, it is for this reason that God himself is described as Sat-Chit-Anand. The effect of Food can reach as far as the sheaths of Food and Mind; and even if we agree that it can go as far as Buddhi or Prana, the region of Joy, where the Soul abides, remains untouched. But it is generally agreed that the action of Food goes only as far as the Mind, and so we are told in the Upanishads that the subtlest portion of Food becomes the Mind. [1] Again we are told that there is in Man what is called Ether of the Heart, and in it dwells the Purusha consisting of the Mind. [2] If Food can affect the Mind, it follows that it acts on this Purusha or Soul characterized by the energy of the Mind and dwelling in the Ether of the Heart. Then it is said that "the Ether which is around us is the same as the Ether within us; and the Ether which is within us, that is the Ether within the Heart." [3]

1. MM. II, 228, n. 1; MBh. Santi Parva, XII, ccxiv, 19-23.
2. Tait. Up. I. vi. 1; SBE. XV, 49.
3. Chh. Up, III, xii, 8-9; SBE. I, 46.

Thus, if Food cannot affect the Soul, it can affect the Purusha of Mind and Ether; and that is Ghaṭotkacha, the son of Bhima, who personifies the Mind and the Senses of Knowledge, based on the idea of Ether with elliptical motion, as we have explained. Hence we might say that Ghaṭotkacha is "the Purusha of the Mind abiding in the Ether of the Heart;" and he can be affected by the action of Food or Karṇa.

The Puruṣha of the Mind.—It would be of interest to note that the Vaiseshika, based on the character of the Mind, conceives of Puruṣha or the Soul in the light of the Mind; and, as the Upanishads deal with the question from all points of view, it is this that is to be understood in the context (MM. II, 146-147; 220).

THE DEATH OF GHATOTKACHA.—Ghaṭotkacha is Puruṣha of the Mind and the Senses of Knowledge, or Vaiseshika and Nyaya; and of these the Nyaya holds that Puruṣha is either a spectator of the work of Prakṛiti, or has at best but a small share in the work of creation. Hence, he who believes in this system, believes in Prakṛiti, and so must be "assigned to Prakṛiti or slain." Again, we must admit that Food is the creative energy of Prakṛiti, and so Karṇa (Food) succeeds in "slaying" Ghaṭotkacha.

GHATOTKACHA AS A SUBSTITUTE FOR ARJUNA.—We are told that Ghaṭotkacha was a substitute for Arjuna; and Karṇa would have slain him if he had not slain Ghaṭotkacha instead. The point is that no one can deny the effect of Food on the

Heart, where the Soul is said to abide. Unless, therefore, we are able to distinguish between the different sheaths or Kosas of the Soul, we shall have to admit that Food affects the Soul itself. A certain portion of the Heart at least is physical or Prakritic in character; and so Karna (Food) must "slay or assign to Prakriti" either Arjuna, or some one else abiding in "the Ether of the Heart." That is Ghatotkacha, the Purusha of the Mind associated with Ether, as we have explained, and so it is he who is "slain" in place of Arjuna.

Ghatotkacha as a Rakshasa.—We have explained that a Rakshasa is one who believes in Prakriti as the chief creator of life; and, as Ghatotkacha does so with respect to his Nyaya point of view, he is called a Rakshasa and "slain."

The Illusive Power of Ghatotkacha.—It is said that Ghatotkacha had Maya or illusive power, and at one time it seemed as if he was going to slay Karna. We have explained that Maya is creative energy and not an illusion as is commonly believed. As Ghatotkacha is the Purusha of Vaiseshika-Nyaya, he may easily be said to possess Maya or creative energy. Food too has its creative power, and that is the Maya of Prakriti; and so Karna may also be said to possess Maya, and it would be superior to that of Ghatotkacha.

Could Ghatotkacha slay Karna?—It is said that at one time Ghatotkacha was on the point of slaying Karna. In this connection we have explained that the Soul has a number of Kosas or sheaths; and outside of all is the sheath of Food. Within it is the sheath of the Mind, after which we get Prana, Buddhi, and Joy. Hence we might say that the Mind is nearer to the Soul than Food;

and so it may be regarded as superior to the latter. Hence Ghaṭotkacha, who personifies this Mind, may be regarded as superior to Karṇa or Food, and so was on the point of slaying him. But we have seen that the Purusha of the Mind is really affected by Food; and so it is Ghaṭotkacha who must be "slain".

260. THE MOON-LIGHT FIGHT.

THE MOON-LIGHT FIGHT.—Duryodhana maintains that Prakṛiti has inherent creative power, like that of Seed, the essence of its energy—giving oil and light. Arjuna, holding to Vedānta, points out that this Purushic or light-giving power of Prakṛiti is really derived from God, like that of Seed or the Vegetable Kingdom from its lord the Moon; and the energy of the Sun and Moon is derived from God and not Prakṛiti (BhG. XV, 12-13). Corresponding to this we are told that Arjuna suspended the fight (debate) till the Moon should rise; and when "the Moon rose and the world was flooded with a stream of light," the battle (argument) was renewed again.

261. THE FIFTEENTH DAY OF BATTLE: TWO DIVISIONS OF THE KURU FORCES.

THE FIFTEENTH DAY OF BATTLE. TWO DIVISIONS OF THE KURU FORCES: RIGHT AND LEFT.—We have explained that the debate relates to the respective shares of Purusha and Prakṛiti or God and Nature in the creation of life. Droṇa holds that the two create jointly, but the share of Prakṛiti is greater than that of God; while the

*Pandava*s maintain that God is the sole creator of the universe, and Nature is but a spectator of his work. Corresponding to this character of the debate, Dro*n*a makes two divisions of his troops (of arguments) to refer to Purusha and Prak*r*iti respectively; and, as the right refers to Purusha and the left to Prak*r*iti (MM. I, 56, n. 2.), Krish*n*a asks Arjuna to see that the two are kept separate, so that the issues might be clearly defined. Dro*n*a believes in God and Sacrifice, but to a limited extent. Still, as he does so, the division headed by Dro*n*a is kept to the right. The question, however, is whether his idea of God is really correct; hence, how long he would continue to be at the head of his right division.

262. Asvatthaman the Elephant.

How can Drona be Slain?—We have explained that "slaying" means "assigning to Prakriti" or showing that a person believes in Prakriti as against Purusha or God. The question now is, How can Dro*n*a who believes in God, though to a limited extent, be "assigned to Prak*r*iti or slain?"

Drona must lay down his Weapons.—As in actual war, even so in a debate we may either assume the offensive and attack our opponent, or be on the defensive and argue in favour of our own point of view. Dro*n*a personifies the Vai*s*eshika as the basis of the Maha*y*ana school of Buddhism, holding that God and Nature are joint creators of life, but the share of Nature is greater than that of God. The P*a*nda*v*as are wedded to Vaishnavism (Ved*a*nta-Yoga-Vai*s*eshika), and the

Vaiseshika is the lower limit of this system, holding that the share of God in this joint creation is greater than that of Nature. The two points of view are alike and yet exclude each other; and, if we believe that God and Nature are joint creators of life, it is as difficult to dislodge the one as the other. The attributes ascribed by the one to Prakriti are ascribed by the other to Purusha, and even the idea of electric energy, to which the Vaiseshika corresponds, can give little assistance; for while we agree that electricity has a positive and a negative aspect, and one of them must be at a higher potential to enable the current to flow, how can we say that the higher potential belongs to Purusha and not Prakriti? Even the idea of Sacrifice, associated with God, may easily become inconclusive, for Drona does not deny the existence of God and admits that he creates, only his share is a little less than that of Nature or Prakriti. In other words, he agrees that there is a moral Law in the universe,—the Law of Sacrifice—but not to the extent to which the Pandavas imagine. Hence, so long as Drona is on the offensive, and attacks the position of the Pandavas, criticizes and calls upon them to prove their position, it is exceedingly difficult to combat him; and it is only when he allows himself to be attacked, gives a chance to the Pandavas to assume the offensive and assail his own point of view, that it is possible to show the error of his thought. And so we are told that Drona was irresistible except when he laid down his weapons (attack) of his own accord.

ASVATTHAMAN MUST BE SLAIN.—How can we assail the position of Drona and prove that he belongs to Prakriti and so must be "assigned to Prakriti or slain?" We have seen that he believes in the Vaiseshika as the basis of the Mahayana school of Buddhism; and this system forms the highest limit of thought in Buddhism and Jainism (Sankhya-Nyaya-Vaiseshika), relating to the creative character of Prakriti. The Prakriti of the Sankhya is the same as that of the Vaiseshika in the Mahayana school of Buddhism; and even though it be associated with Purusha, it must have its eight divisions,—Buddhi, Egoism, Mind, and the five Elements (MM.II, 169-171; BhG. VII, 4). Drona cannot disagree with this statement; and then, if this be so, the Mind as well as the Senses, which correspond to the five Elements, must all be said to be Prakritic in character. Now Asvatthaman personifies the association of the Mind with the Senses of Action; and, as these are admitted to be born of Prakriti, Asvatthaman must be "assigned to Prakriti or slain." Then, if Asvatthaman is "assigned to Prakriti," Drona too must be "assigned to Prakriti or slain." He has been obliged to admit that the Mind and the Senses partake of Prakriti; and as he himself personifies the Mind as associated with the Senses of Knowledge, he too must be "assigned to Prakriti or slain."

KRISHNA ADVISES THE PANDAVAS.—It is only when we assume this line of attack that we can succeed in "slaying" Drona; and corresponding to

this we are told that Krishna advised the Pandavas to ask some one to tell the Preceptor (Drona) that Asvatthaman had been "slain." In other words, the Pandavas had to assail the position of Drona and tell him that, if he adhered to his Vaiseshika point of view, he must agree that "Asvatthaman had been slain."

KRISHNA'S ADVICE: ABANDON DHARMA AND HAVE RECOURSE TO A STRATAGEM.—It is said that Krishna advised the Pandavas to abandon Dharma and have recourse to a stratagem. If we interpret the text aright, the point of this is perfectly clear. The Pandavas had been trying to combat the Vaiseshika of Drona, as the basis of the Mahayana school of Buddhism, by means of the Vaiseshika as the basis of the Dualist school of Vaishnavism (Vedanta-Yoga-Vaiseshika); and we have seen how impossible it is to dislodge the one by means of the other. The Pandavas must, therefore, abandon their Vaiseshika point of view and attack Drona by means of a higher system, *viz.*, Yoga; and, as Dharma refers to the Vaiseshika (MM.I, xvii; III, 339), Krishna advises them to abandon Dharma and take recourse to Yoga (system of thought). It is this that has been so grossly mistranslated and misunderstood. "Dharma" is taken to mean Righteousness, and Yoga as a stratagem, and God himself (Krishna) is believed to have advised a mean and disgraceful course; whereas the whole idea, when properly understood, is perfectly simple and clear.

ARJUNA DECLINES TO FOLLOW THE ADVICE OF KRISHNA.—It said that Krishna made his suggestion

first of all to Arjuna, but the latter declined to carry it out. Arjuna is the Soul of Man characterized by Consciousness and having Prana or Breath for its vehicle, and it is the basis of Vedanta. If Arjuna follows this line of thought and argues that the Mind and the Senses are Prakritic in character, he would cut the ground from under his own feet, for then he cannot again maintain, in the light of Vedanta, that God is the sole supreme creator of the universe. Besides, Krishna advises that the Pandavas should now argue in the light of Yoga, based on Buddhi and not the Soul; and so it is unnecessary for Arjuna to take the place of Yudhishthira.

The Advice of Krishna.—Here it may be asked why, if the position, as outlined above, is inconsistent with the idea of Vedanta, did Krishna, the supreme Purusha of this system, offer such an advice? The reply is obvious. Krishna is God or the Over-Soul, abiding in the heart of each individual being, and guiding the Soul dwelling there. When the Soul has perfect faith in God, the two are identified; and, as God sees everything and surveys all points of view, the Soul, established in Vedanta, does the same. Then, when we act, suggestions arise as to the course we should adopt, and we accept some and reject others. It is this that is called the "inner voice" or the Voice of God. Some of these suggestions are consistent with one position, and others with another; and we follow those which are best suited to the circumstances. In the present case, the Soul of Man (Arjuna) believes that it would be incorrect to attack Drona by taking a stand on the character of the Soul, and it would be more logical to do so in the light of Buddhi instead.

YUDHISHTHIRA RELUCTANTLY AGREES.—While the advice of Krishna is inconsistent with the idea of Vedanta or Yoga-Vedanta or qualified Monism, where Buddhi, the basis of Yoga, is for practical purposes identified with the Soul, the basis of Vedanta, it is perfectly consistent with Yoga as the highest point of Saivism (Yoga-Vaiseshika-Nyaya); for Buddhi, the basis of this system, is characterized by Knowledge and not Action; and if we believe in Knowledge as the goal of life, we also believe in the system of thought based on Prakriti as the chief creator of life. Thus it is more easy to combat the Mahayana school of Buddhism by means of Saivism which includes it. There is nothing illogical about it, and it is a perfectly legitimate line of thought in a debate. If Drona holds a certain view, he might be made to understand its logical conclusion. If Drona can be converted to the Saiva point of view, it would be enough to demolish him, and it is this that is required for the moment.

The question now is, Can Yudhishthira, who personifies Buddhi, the basis of Yoga, follow this line of thought? Man has attained to Vedanta or Yoga-Vedanta, where Buddhi is for practical purposes identified with the Soul; and that is the position of Yudhishthira. But can we not separate Buddhi from the Soul, and that has been the attempt of Drona himself all the time? If Drona has been attempting to do so, why not turn the tables upon him, regard Buddhi in its own character, with Knowledge for its special characteris-

tic, accept for the moment his idea of Prakriti and prove that, in the light of his own argument, the Mind and the Senses are Prakritic in character? This is an easy way of scoring a victory over Drona; but Yudhishthira fears that if he goes down to Saivism, the tables can once again be turned upon him, and he can be defeated as he was by Sakuni in the Gambling Match. But he understands that he can safeguard against that by relying on the idea of God and Sacrifice, which he had omitted at that time. He believes, therefore, that, with certain reservations, the present line of argument is safe enough. At the same time, it is perfectly reasonable and legitimate; and so, however reluctantly, he agrees to follow the advice of Krishna.

BHIMA SLAYS ASVATTHAMAN, THE ELEPHANT.—While Yudhishthira (Buddhi) must come to a conclusion after examining the *pros* and *cons* of things,—for that is the character of Buddhi, which he personifies (MM. I, 65-68), the position of Bhima, who personifies the Mind, is a more simple one. It is not a part of his character to decide after careful thought. He can only think and desire; and so he promptly maintains that the Senses of Knowledge and Action partake of the Elements, and so are Prakritic in character. Again, as the Mind is always associated with the Senses, it may be said to be Prakritic too. Corresponding to this we are told that he "slew" an Elephant, called Asvatthaman, and cried out that "Asvatthaman" had been slain.

An Elephant.—The word for an Elephant is Gaja (Ga, ja) which refers to "(ja) manifest (ga) Senses of Knowledge."

Asvatthaman the Elephant.—We have explained that Asvatthaman refers to the Mind as associated with the Senses of Action; and Gaja or Elephant refers to the Senses of Knowledge. The idea of "Asvatthaman, the Elephant," therefore, is that the Mind is associated with both the Senses of Knowledge and Action; and all of them are "assigned to Prakriti or slain."

DRONA CONTINUES TO FIGHT.—Drona, knowing that Man has taken his stand on Vedanta or Yoga-Vedanta in Vaishnavism, feels sure that he cannot veer round and argue in the light of Yoga in Saivism at this stage. He believes, therefore, that the statement of Bhima is unauthorized and continues the fight (debate).

THE GOD AGNI AND RISHIS ON THE SCENE.—We notice that this is more or less a verbal debate. Drona can easily maintain that if, as Bhima argues, the Mind and the Senses are Prakritic in character, Vedanta itself must fail; and so the whole debate would swing backward and forward without end.

But Drona has had his opportunity of leading an attack, and it is now the turn of the Pandavas to do so. He cannot now put the latter on the defensive and challenge their position. He must stand to his own premises, and take his chance of the conclusion to which they lead. This is what Reason tells us is the correct course of debate;

and so the Poet uses the device of bringing in the god Agni and other *Ri*shis to advise Dro*n*a to desist from "fighting" any more, to cast away his "weapons" (arguments), and quietly answer the charge of his opponents and suffer himself to be "slain"

The God Agni.—We have explained that Agni is the deity of Buddhi as the highest point of *S*aivism (MM.IV,197). As Bh*i*ma has accepted this point of view regarding Buddhi for the time being, Agni, the deity of Buddhi in this system, comes to his assistance, persuading Dro*n*a to desist from further "attack," pointing out to him that his time for further "fight" had passed. In other words, Dro*n*a could not in reason (Buddhi, personified by Agni) resume the offensive, and so could not take up his weapons again.

263. Drona Questions Yudhishtihra.

Drona Questions Yudhishthira.—But, though Dro*n*a may not assume the offensive at this stage, he is free to define the position of Man, so that some one else, coming after him, might succeed in confounding the P*and*avas. Hence, though Agni and other gods intercede on behalf of the P*and*avas, he is unable to discontinue the "fight" before he has inquired from Yudhish*th*ira whether the statement of Bh*i*ma is really correct; that is, whether Man, having examined the question in the light of his Buddhi or Reason, has come to the conclusion that the Mind and the Senses are Prak*r*itic in character, and so he asks Yudhish*th*ira whether "As*v*atth*a*man" had really been "slain"

or not. He knows that Yudhish*th*ira personifies Buddhi, and cannot say anything foreign to its character; and if in the light of Yoga, based on Buddhi, he maintains that the Mind and the Senses partake of the character of Prakriti, it must be taken to be a deliberate statement made on behalf of Man. And so we are told that Dro*n*a believed that Yudhish*th*ira "would not tell a lie even for the sake of getting the wealth of the three worlds."

A Lie.—The word for a "lie" in the text is A-sat*y*a, which means "(a) other than (Satya) Buddhi," the basis of Yoga. A-satya means, therefore, "something different from the Yoga system of thought." After hearing Bh*i*ma, Dro*n*a feels that Yudhish*th*ira, who personifies Buddhi, would speak in the light of Buddhi (Satya) pure and simple, that is, in its own character as the highest point of *S*aivism (Yoga-Vaiseshika-Ny*a*ya), and not of Buddhi in Vaishnavism where it is identified for all practical purposes with the Soul; for that would be A-satya, "something different from Buddhi." He believes that, if Yudhish*th*ira takes his stand on Buddhi in its own character, he could easily be defeated as in the Gambling Match. This is what Dro*n*a expects, and we shall see how he is foiled.

264. KRISHNA'S ADVICE TO YUDHISHTHIRA.

KRISHNA'S ADVICE TO YUDHISHTHIRA.—We have seen how, in order to combat Dro*n*a or the Mah*ay*ana school of Buddhism, we must first of all get out of the Vaiseshika and argue in the light of Yoga as the highest point of *S*aivism; and that is the idea of the advice of K*r*ish*n*a that the

Pandavas must abandon Dharma (Vaiseshika) and make use of Yoga (system of thought). Man is arguing in the light of this system, and now the fear is that the tables will be turned upon him and he would be defeated, as Yudhishthira was in the Gambling Match. Hence, the only course open to him is to abandon Yoga in its own character, and argue in the light of Vedanta or Yoga-Vedanta (qualified Monism), where Buddhi is conceived as identical, for practical purposes, with the Soul. According to this system, God creates Prakriti itself, and gives to it his own power by means of which it creates. Thus Prakriti in Vedanta has the same creative power as in the pure Sankhya, only Vedanta holds that this power is originally derived from God himself. In the light of this point, Man can hold that the Mind and the Senses are associated with Prakriti, only it should be clearly understood that Prakriti itself is created by God. Corresponding to this, Krishna says to Yudhishthira, "Under the circumstances, Falsehood is better than Truth;" and this, when correctly interpreted, means that he advised him to abandon his position of Yoga, and argue in the light of Vedanta, based on the character of the Soul and its vehicle Prana or vital Breath.

Truth and Falsehood.—The word for Truth in the text is Satya, which , as we have explained, signifies Buddhi, the basis of the Yoga system of thought. The word for Falsehood in the text is Anrita (An, rita) which means "(rita) the law of (an for ana) Breath," the vehicle of the Soul, the basis of Vedanta. Krishna advises Yudhishthira to abandon Satya, Buddhi, or the Yoga system

of thought, and follow Anrita, or the Law of Breath, the vehicle of the Soul, the basis of Vedanta. In other words, he asks him to give up the Yoga system of thought at this stage, and argue in the light of Vedanta, which he is entitled to do.

265. YUDHISHTHIRA'S LIE.

YUDHISHTHIRA'S LIE.—Yudhishthira agrees that the best way to meet the situation is to abandon the Yoga system of thought (Satya) and follow the line of Vedanta (Anrita). He thinks that, in the light of this system, there is no harm in maintaining that the Mind and the Senses partake of Prakriti, provided it is understood that Prakriti as well as the Mind and the Senses are all born of Purusha himself. And so we are told that he said to Drona that Asvatthaman was dead, uttering the word Elephant after it. And this, when properly interpreted, means that the Mind and the Senses are Prakritic in character (Asvatthaman is dead), but Prakriti is really born of Purusha or God himself (Kunjara or Elephant).

The Elephant.—The meaning of Asvatthaman has already been explained. The word for an Elephant in the text is Kunjara, which is really Kumjara (K, u, m, ja, ra), meaning "(ra) the Senses of Action (ja) are born of (m) the Mind and (u) the Senses of Knowledge, associated with (k) God as the supreme creator of life." Kumjara signifies, therefore, that the Mind and the Senses of Knowledge and Action are born of God. This is the point of view of Vedanta; and if that is understood, there is no harm in saying that "Asvatthaman is dead."

266. The Chariot of Yudhishthira.

The Chariot of Yudhishthira Descends to the Ground.—Up to this time Yudhish*th*ira had not quite realized that the creative power of Prak*r*iti is the same in Ved*a*nta as in other systems, —the only difference being that Ved*a*nta holds that Prak*r*iti itself is created by Purusha or God. But after this debate he understands; and corresponding to this we are told that before this "lie" his chariot had stood above the ground, but now it came down and touched the ground. In this connection we have explained that a "Chariot or Ratha" refers to the "body;" and the "Chariot of Yudhish*th*ira" is the "body or substance of Buddhi," which he personifies; while the ground or our planet Earth is a symbol of Prak*r*iti itself (MM. I, 49-50). Before this debate "the Chariot of Yudhish*th*ira" was above the "ground;" that is, the Buddhi of Man (the Chariot of Yudhish*th*ira) was not in proper contact with (had not properly understood) the real character of Prak*r*iti (ground). But now his Buddhi (Chariot of Yudhish*th*ira) came into proper touch with the real nature of Prak*r*iti (ground). In other words, Yudhish*th*ira now understood clearly that Prak*r*iti has the same creative power in Ved*a*nta as in other systems; only Ved*a*nta holds that it is originally derived from God himself.

267. Dhrishtadyumna Slays Drona.

Dhrishtadyumna was Destined to Slay Drona.—The character of Purusha and Prak*r*iti,

in connection with the chief creative energies of life, has now been examined, and only the idea of Sacrifice remains. We have seen that Drona personifies the idea of Sacrifice of the Mind and the Senses of Knowledge as it is in Buddhism, while Dhrishtadyumna does so in Saivism, leading to Vaishnavism or Vedanta. As the latter is a more correct idea of Sacrifice, we are told that Dhrishtadyumna had been created for the purpose of "slaying" the preceptor Drona (Cf. MM. IV, 152).

DRONA BETAKES HIMSELF TO YOGA AND VISHNU.—Drona has had to admit defeat at the hands of his opponents. He has been converted to Vaishnavism (Vedanta-Yoga-Vaiseshika) and to Yoga (Yoga-Vedanta or qualified Monism), the creed of Man; and so he is said to have "betaken himself to Yoga (system of thought), and set his heart on Vishnu," the supreme deity of Vaishnavism.

Drona and Vedanta.—Drona is said to repose on the quality of Sattva, lost in the meditation of the syllable Om. We have explained that the Sattva Guna refers to Buddhi (MM. I, 52), the basis of the Yoga system; while the syllable Om, also called Pranava, expresses the idea of Prana, the vehicle of the Soul (MM. I, 137), the basis of Vedanta. Drona, is thus described as having been converted to Yoga-Vedanta,—Sattva Guna and Om,—and so he worships Vishnu, the supreme deity of this system.

DHRISHTADYUMNA CUTS OFF THE HEAD OF DRONA.—But Drona has been defeated and shown

that, in the light of Vaishnavism, his is a Prakritic system of thought. Although he has admitted defeat and been converted to Yoga-Vedanta, he cannot be allowed to change his character at this stage; and so he needs must be "assigned to Prakriti or slain." And the person to "slay" him is Dhrishtadyumna, as we have explained. And so we are told that Dhrishtadyumna cut off the head (chief point of argument) of the Preceptor in the presence of all.

DRONA SHOULD HAVE BEEN CAPTURED ALIVE.—Then we are told that Arjuna and some others thought that Drona should not have been "slain," but captured alive; and every one felt sad and depressed at his death. The point of this is perfectly clear. Drona personifies the Vaiseshika or the Mahayana school of Buddhism, which does believe in God, only it holds that he is a joint creator with Prakriti, and the share of Prakriti is somewhat larger than his. It seems a pity to have to prove that this is a purely Prakritic system; and there are some who believe that it is worth while preserving it, specially as the Vaiseshika of the Mahayana school is almost the same as Nyaya of Saivism (Yoga-Vaiseshika-Nyaya), and we can pass into this system by its means. That is why some desire that Drona should be taken captive alive, and not "slain." But we have shown how, in view of the character of the debate, Drona cannot change his roll, and so he must be "assigned to Prakriti or slain."

Taking Captive.—The idea of taking a person captive, as in the case of the attempt to capture

Krishna, has already been explained (MM. V, 429-430).

268. THE VOW OF ASVATTHAMAN.

THE VOW OF ASVATTHAMAN.—Drona has been "slain" because the idea of Sacrifice expressed by him is inferior to that of Dhrishtadyumna. But Dhrishtadyumna personifies the idea of the Sacrifice of the Mind and the Senses of Knowledge as it is in Saivism. Can we say that this is the most perfect idea of Sacrifice? Sacrifice leads to the idea of God; and the most perfect idea of God is as it is in Vaishnavism or Vedanta. Again the idea of Sacrifice of the Mind and the Senses in Saivism leads to Vaishnavism; but if the idea of a perfect God in Saivism be absent, this idea of Sacrifice is the same as that of Drona; and so if Drona could be "slain," all those who refer to this idea of Sacrifice should meet with the same fate. This is what Asvatthaman, the son of Drona, proposes to prove; and so he takes a vow that he would "slay Dhrishtadyumna and the Panchalas to the last man."

The Victims of Asvatthaman.—Asvatthaman succeeds in slaying Dhrishtadyumna, Drupada, the sons of Draupadi and all the Panchalas in the absence of Krishna and Arjuna. The idea of Sacrifice and Action as personified by them has already been explained. Asvatthaman proves that, if the idea of God and the Soul established in Vedanta and acting in perfect Sacrifice (Krishna and Arjuna) be absent, the idea of Sacrifice and Action, personified by these characters, is as defective as that of Drona and the other Kauravas,

and so they too must be "assigned to Prakriti or slain."

269. The Narayana Weapon.

The Narayana Weapon.—The Pandavas have admitted that the Mind and the Senses are Prakritic in character, and in this way succeeded in "slaying" Drona. Asvatthaman now turns the tables upon them. He argues that the Mind and the Senses are associated with Buddhi and the energy of the Heart; and, if they are Prakritic or physical in character, the Heart, the abode of the Soul, must be held to be physical too; and with it also the Soul. In other words, he calls upon the Pandavas to admit, in the light of their own statement, that, the Heart being physical or Prakritic in character, it is Prakriti and not Purusha that is the chief creator of life. And that is the Narayana weapon (argument) that he now hurls against them.

The Narayana Weapon—The word Narayana (N, *a*, r, *a*, ya, *na*) means "(*na*) Heart energy and (ya) Buddhi (*a*) associated with (r) the Senses of Action (*a*) leading to (n) the Senses of Knowledge" (MM. IV, 4). This is the "weapon" or argument that Asvatthaman uses now.

The Weapon of Drona.—It is said that this weapon had been given to Drona by Narayana. Now we have seen that the line of argument adopted by Asvatthaman is the same as would have been followed by Drona himself but for the "Anrita or falsehood" of Yudhishthira. And so

this is really a weapon (argument) of Drona, and his son is using it now.

KRISHNA'S PART.—We have seen that the only reply to it is that the Mind and the Senses are indeed associated with Prakriti, but Prakriti itself is a creation of God. We need, therefore, the intervention of the idea of God to answer the argument of Asvatthaman (Narayana weapon); and corresponding to this we are told that Krishna came to the assistance of the Pandavas in their predicament.

THE PANDAVAS MUST LAY DOWN THEIR ARMS AND STAND ON THE GROUND.—Krishna's advice is that the Pandavas must lay down their arms, stand on the grouud, and remember God; and when they did so, the Narayana weapon passed by without hurting them. In other words, no other argument except that of God as the sole supreme creator of the universe can succeed against this Narayana weapon; and so Krishna (God) advises the Pandavas to abandon all other arguments (weapons). They must take their stand on Prakriti as a creation of God, and so they are required to stand on the ground or Earth, which is a symbol of Prakriti, and think of God in their mind, and have God (Krishna) by their side. If they do so, this "weapon" (argument) cannot hurt them.

270. THE VISION OF ARJUNA.

THE VISION OF ARJUNA.—In this debate two points have been made perfectly clear. Firstly, that

we understand the idea of God through Sacrifice; and secondly, that we can rise from Buddhism to Vaishnavism only through *Ś*aivism. It is only in this way that Dro*n*a could be defeated and "slain." Vaishnavism, by itself, cannot succeed against Buddhism unless it call to its aid *Ś*aivism, having Mah*a*deva for its presiding deity. And so we are told that Arjuna had a vision in which he saw Mah*a*deva, and then he understood that it was that god who had routed his foes, and not he (Arjuna) himself.

A Description of Mahadeva: Half Agni, Half Moon.—After this Vy*a*sa gives a description of Mah*a*deva to Arjuna. Vy*a*sa personifies Buddhi both in its own character as the highest point of *Ś*aivism (Yoga-Vai*ś*eshika-Ny*a*ya), and as the centre of Vaishnavism (Ved*a*nta-Yoga-Vai*ś*eshika); and in the latter system it is identified for practical purposes with the Soul. He is, therefore, specially qualified to explain the character of Buddhi in the two systems to Arjuna. Mah*a*deva is described as half Agni and half Moon; and we have seen that Agni is the deity of Buddhi, the basis of Yoga and the highest point of *Ś*aivism; while the Moon symbolizes the Mind, the basis of the Vai*ś*eshika, as the centre of this system. The religion of Mah*a*deva is centred on the idea of the Mind or the Vai*ś*eshika, holding that Purusha and Prak*ṛ*iti are joint creators of life (MM. II, 282), and its highest point of thought reaches to Buddhi, the basis of Yoga; and so Mah*a*deva is described as half Agni and half Moon. There is no reference here to Ny*a*ya, the lower limit of *Ś*aivism, because that is the same as the Vai*ś*eshika of the Mah*a*y*a*na school of Buddhism, and that cannot be regarded as a special characteristic of *Ś*aivism.

The Creator of the Universe.—Mahadeva is spoken of as the creator of the universe. As the ancient Hindus tried to examine the problem of life from all conceivable points of view, Vishnu, Siva, and Brahma, the deities of their own systems of thought, are all regarded as creators of the universe.

The Lord of all Action.—Saivism admits the necessity of Action performed as a Sacrifice, and so Mahadeva is spoken of as the lord of all Action.

The Embodiment of Holy Waters.—Water symbolizes Prakriti, and the idea of Saivism is that Purusha and Prakriti are joint creators of life. Hence Mahadeva is associated with Water or Prakriti.

He has the Sacrificial Ladle in his Hands.—Saivism admits the necessity of performing actions as a Sacrifice; and so Mahadeva may be said to be the chief Sacrificer himself.

His Phallic Form.—The Linga or Phallic form is emblematic of the union of Purusha and Prakriti, on which Saivism rests (MM. II, 287), and so it is always associated with the worship of Mahadeva.

The Brahmachari Vow of Mahadeva.—This gives us the association of Saivism with the religion of Brahma or Buddhism and Jainism, and that has already been explained (MM. II, 291). Brahmacharya really means "acting after the manner of Brahma," and its idea of celibacy or sex-control is a secondary one (MM. IV, 182-183).

VIII. KARṆA PARVA

CHAPTER XLIV

KARṆA'S BATTLE OF TWO DAYS OR THE CONFLICT OF SAṄKHYA AND YOGA-VEDĀNTA

271. Karṇa as Commander-in-chief. 272. The Sixteenth Day of Battle. 273. The Seventeenth Day of Battle : Śalya as Charioteer of Karṇa. 274. The Fight between Arjuna and Karṇa. 275. Karṇa Charges the Pāṇḍavas. 276. Krishṇa's Advice to Arjuna. 277. The Quarrel between Yudhishṭhira and Arjuna. 278. Bhīma Slays Duḥśāsana and Drinks his Blood. 279. The Fight between Karṇa and Arjuna. 280. The Death of Karṇa.

A Summary.

We have to examine the character of the Vaiseshika, Nyaya and Sankhya separately. Of these, the first two have been done, and the Sankhya remains; and we have to examine it in connection with the creative power of Prakriti corresponding to that of *semen virile* or Food. (Karṇa as Commander-in-chief).

We have to examine the question from two points of view : Firstly, we have the Sankhya as against Vedanta or Yoga-Vedanta, that is, the conflict of the two systems of Philosophy. (The Sixteenth Day of Battle).

Then, secondly, we have to examine the problem of Food and the Eater of Food (Prana or Soul) in the light of the two systems. (The Seventeenth Day of Battle). The character of Prakriti in the Sankhya depends on the creative character of Food; and Food, to become really creative, must serve the Eater of Food (Man or Animal). That is its real Sacrifice. (Salya as the Charioteer of Karna).

Thus the chief combat is between Food on the one hand and Prana or Breath, the Eater of Food and the vehicle of the Soul, on the other. (The Fight between Arjuna and Karna).

Then we see that the energy of Food is superior to that of Buddhi, Mind and the Senses,—all that Man has except his Prana and the Soul. (Karna charges the Pandavas).

But Prana must act on Food and swallow it if Man has to live and perform good actions in the name of God; for that is the Sacrifice of Prana or the Soul. (Krishna's advice to Arjuna).

Then we have to see how a person eats Food. He can do so when his Heart functions properly. In the absence of it he cannot take Food; and then he cannot act, and so must relapse into the Sankhya theory of life. (The quarrel between Yudhishthira and Arjuna).

Then, in connection with Food we see that it is transformed into Blood, and it is the latter that gives its physical or Prakritic energy to the

body. But this energy does not affect the Soul ; it is absorbed by the Mind. (Bhima slays Duhsasana and drinks his Blood).

Now we are in a position to understand how Prana can swallow Food. (The fight between Karna and Arjuna).

We eat when the outer rind of grain is removed, and it is powdered or masticated, and loses its original shape. Then, when it approaches the cavity of the throat and sticks there, Breath or Prana acts upon it, and draws it in. It is in this way that a person swallows Food. (The death of Karna).

271. Karna as Commander-in-Chief.

Karna as Commander-in-Chief.—The great " battle " of Kurukshetra is a conflict of Vaishnavism as opposed to Buddhism and Jainism combined. The latter systems are based on Sankhya, Nyaya and Vaiseshika, and hold that Prakriti is the chief creator of life. Of these three, we have examined Nyaya and Vaiseshika, and only the Sankhya remains. This system holds that there is no place for God in the economy of the universe; but this point cannot be advanced in this discussion or " war," which is more particularly between Buddhism (Vaiseshika-Nyaya) and the qualified Monist school of Vaishnavism. The Kauravas are, however, free to maintain that Prakriti, as it is in the Sankhya, is the chief creator of life, without referring to God, for this idea

of Prakriti is common also to their Buddhist creed. Now we have explained that the creative character of Prakriti corresponds to that of *semen virile* formed out of Food, and that is personified by Karna as we have seen. Hence Karna is appointed commander-in-chief of the Kaurava hosts to carry on the "war" with the Pandavas in the light of the creative character of Prakriti in the Sankhya.

THE PROBLEM OF FOOD.—The problem of Food has been examined at considerable length in the Sacred Books of the Hindus; and the question before us is, What is the creative power of Food or Prakriti in itself and in relation to the Eater of Food or Man? It is said that all creatures are born from Food (vital energy), and the Earth itself is identified with Food. Then we are told that when the Soul takes a new birth below, it makes Food or vital energy the means by which it is born. Again, Food and Prana are spoken of as two gods and worshipped as almost alike; and then it is said that it is Prana that swallows Food, and there is a natural hostility between them. Then, again, it is said that Food is a Sacrifice offered to the Soul through its vehicle Prana. Food is said to be superior to Buddhi, Mind and the Senses of Man,—all that he has except his Prana and Soul; and then we are told that the subtle portion of Food becomes the Mind (MM. II, 87-88; 215-216; 225-229; IV, 117-118; 316-319; V, 434-442). The question is, What is the exact connection

between Food and the Eater of Food (Man), and who is greater of the two ?

FOOD AND SYSTEMS OF PHILOSOPHY.—The whole problem may also be examined in the light of different systems of Philosophy. Food is transformed into vital energy or *semen virile*, which corresponds to the creative energy of Prakriti in the Sankhya; and so it may be said to represent this system. Prana or Breath is the Eater of Food, and it is the vehicle of the Soul and the instrument of its action in Vedanta. And so this combat between Food and the Eater of Food takes place between Karna and Arjuna, and corresponds to that between Sankhya and Vedanta.

KARNA FIGHTS FOR TWO DAYS.—Thus we see that we may examine the problem from two points of view. Firstly, we may regard it as a conflict of two systems of thought; and secondly, as a conflict between Food and the Eater of Food; and corresponding to these, Karna fights for two days.

THE ARRAY OF KARNA.—We have first of all to examine the philosophy of Food, and that is the "battle" on the first day of Karna's leadership. On the next day we shall have to consider the problem of Food and the Eater of Food. Karna maintains that the chief creator of life is Prakriti, corresponding to which we have the energy of Food. The essence of this energy is to be found in the twofold character or Ether (with south-seeking and north-seeking magnetic poles or characterized by elliptical and wave motion re-

spectively), corresponding to which we have the Senses of Knowledge and Action, and Nyaya, and Sankhya systems of Philosophy. Again, so far as Food is concerned, this twofold character of Ether corresponds to milk and milk products, eggs, fish, metals, etc. (MM. I, 165; II, 148, 162); and so it is these that constitute the essence of all Food. Again, it is Ether that is transformed into all the five Elements, which constitute the basis of all physical life; and so we might say that Food is the real basis of all manifest life in the world. And corresponding to this Karna forms a Makara array to face the Pandavas.

A Makara Array.—The word Makara (Ma, ka, ra) means "(ra) the Senses of Action associated with (ka) Prakriti as the first creative energy of life, and (ma) the Senses of Knowledge." We have pointed out that the Senses of Knowledge and Action correspond to the twofold character of Ether.

THE ARRAY OF ARJUNA.—As against this, Arjuna maintains that Ether itself is created out of the Mind, even as magnetic energy, characteristic of Ether, is derived from electric energy, characteristic of the Mind. If the essence of Food lies in Ether, it would lie still more in the Mind; and so we are told in the Upanishads that the subtlest portion of Food goes to the Mind (MM. II, 228, n. 1). Corresponding to this he forms his troops after the shape of the half Moon, and we have shown that the Moon is a symbol of the Mind.

272. The Sixteenth Day of Battle.

The Sixteenth Day of Battle.—On the sixteenth day of "battle" we should have a general discussion on the philosophy of Food in Sankhya and Vedanta, the two systems at "war." As the subtlest portion of Food is said to refer to the Mind, we have a discussion on the character of the Mind in this connection; and so Bhima and Asvatthaman, both of whom refer to the Mind, engage in a "battle" on this day. Then, as Arjuna represents Vedanta, based on the character of the Soul, and the Samsaptakas the Sankhya system,—there is a great "fight" between these two. In addition to this, there is a general discussion in which a number of "veterans" take part. The day ends well for the Pandavas on the whole, for they have consolidated their position and succeeded in showing in general that the idea of the creative energy of Prakriti (Food or Karna) cannot stand against that of Purusha or God as conceived in Vedanta.

273. The Seventeenth Day of Battle.

The Seventeenth Day of Battle.—On the seventeenth day we have to examine the second problem in regard to Food, *viz.*, its relation to the Eater of Food. In this connection we must understand clearly the character of Food or the Vegetable Kingdom. We have seen that Food is identified with the Earth, and it is said that all creatures are born from Food. Food or Karna can, therefore, claim that, inasmuch as the Earth is

said to be the "mother" of all creatures, and the P*and*avas are the sons of Kunt*i* or Earth, Man, born of the Earth and supported by Food, cannot be superior to Food. Man holds, on the other hand, that Food creates in two ways, both of which are closely allied. First of all the Seed must grow and multiply, and that is the conquest of the world by Kar*n*a or Corn, celebrated by means of the Sacrifice of the Golden Plough (MM. IV, 316-320). But the Vegetable Kingdom is not creative in itself, and it does not exist for its own sake. If *semen virile* is the creative energy of Food, and it is to this that the creative energy of Prak*r*iti corresponds—then Food must be eaten by a creature before it can be transformed into this energy. In other words, the chief argument in support of the creative energy of Food rests on its suffering itself to be eaten by Man or the Animal. And this, as we have explained, is the idea of Food in Ved*a*nta, which holds that "the process of eating, or the action of Food and its Eater, is an act of self-Sacrifice" (MM. II, 227, n. 4). Hence the very greatness of Food is a means of victory for Ved*a*nta, when we realize that Food is meant to be eaten by Man as an act of Sacrifice,—for the propagation of the race, and the performance of Action intended for the benefit and happiness of all.

SALYA AS CHARIOTEER OF KARNA.—The greatness of Food (Kar*n*a) consists in its power to create,—by multiplying itself in the different

forms of vegetable life and serving as Food for Man (Animal); and it is in this way that "all creatures are born out of Food." Now we have seen that the pure Sankhya holds that all actions must be abandoned and that birth itself is a bane; and yet its theory of life is based on the creative character of Food; and, in order to create, Food must make a Sacrifice and allow itself to be eaten by Man or the Eater of Food. There is, thus, an inconsistency in the conception of the pure Sankhya; and we cannot agree with the Digambara school of Jainism, based on the pure Sankhya, that abstention from Food is a proper course for Man (MM. II, 332-333). Hence, if the idea of Sacrifice is essential to Prakriti (Food) in the Sankhya itself, we pass out from Sankhya to Nyaya, and that gives us the Svetambara school of Jainism, as we have explained. Hence, in order to be creative, Food or Prakriti in the pure Sankhya must be directed by its idea in Sankhya-Nyaya and not the pure Sankhya; and, as this system is personified by Salya, he is appointed as the charioteer (guide) of Karna, and that at the request of Karna himself. As Karna must be made to understand the idea of the Sacrifice of Food, and it is the duty of Salya to teach him—the latter is free to say what he likes in the presence of Karna; and that is the condition on which he consents to become his charioteer (guide).

274. THE FIGHT BETWEEN ARJUNA AND KARNA.

THE FIGHT BETWEEN ARJUNA AND KARNA.—We have explained that Food becomes truly creative only when it is eaten by man (Eater of Food); and so Karna is anxious to "fight" with Arjuna or the Soul, to whom Food is offered as a Sacrifice. At the same time Salya reminds Karna that he must suffer himself to be "slain" (swallowed), for it is only when he is "assigned to Prakriti or slain," that Food can be transformed into *semen virile* or the physical, Prakritic, creative energy of life.

275. KARNA CHARGES THE PANDAVAS.

KARNA CHARGES THE PANDAVAS.—We have explained how Food can prevail over Buddhi, Mind and the Senses of Man,—all except his Prana, the vehicle of the Soul (MM. V, 439-442). And corresponding to this we are told that Karna (Food) put to flight Yudhishthira (Buddhi), and checked Bhima (Mind) and cut off his standard, while Nakula and Sahadeva (Senses) were no match for him.

276. KRISHNA'S ADVICE TO ARJUNA.

KRISHNA'S ADVICE TO ARJUNA.—As Karna is superior to all except Arjuna (Prana or Soul), he is able to carry everything before him. Then we have a general "fight" (debate) in which a number of heroes take part. The main fight, as we have explained, is between Sankhya and Vedanta, and the former cannot be convinced unless we bring in

the idea of Sacrifice or God. Hence Arjuna (the Soul in Vedanta) is busy all the time in fighting with the Samsaptakas (Jainas), and in the end comes to Krishna (God) for help. Krishna believes that the "fight" (debate) must be carried on in the light of Buddhi or Reason, and advises him to see Yudhishthira (Buddhi), who, having been put to flight by Karna, had retired from the field. In other words, Buddhi (Yudhishthira) has agreed that the power of Food (Karna) is superior to itself. Krishna holds that we can admit this only in the absence of the Soul; but when the Soul is present, Food cannot be regarded as superior to Buddhi, specially where Buddhi is for practical purposes identified with the Soul.

277. The Quarrel Between Yudhishthira and Arjuna.

The Quarrel Between Yudhishthira and Arjuna.—The whole question must now be examined in the light of Buddhi or Reason, and we see that the superiority of Man to Food can be established only when the latter is "slain" or swallowed by Prana, the vehicle of the Soul. Yudhishthira (Buddhi) is, therefore, surprised that Arjuna (Soul having Prana for its vehicle) has not yet "slain" Karna (Food). He believes that it is the duty of the Soul (Arjuna) to eat Food (slay Karna) as a Sacrifice; and if that is not done, there must be something wrong with the function of the Heart. Corresponding to this we are told that Yudhishthira was angry that Arjuna

had not yet "slain" Karna, and bade him make over his bow Gandiva to some one else; and we have explained that Gandiva personifies the form and functions of the human Heart.

ARJUNA THREATENS TO SLAY YUDHISHTHIRA.—But if the Soul does not eat Food and the Heart is unable to function aright, it follows that we cannot perform actions, and the result would be that we must regard renunciation of Action as the end of life. This is the goal of the Sankhya and its allied systems, where Buddhi or Mahat is regarded as the first creation of Prakriti. Hence if Arjuna (Soul) gives up Gandiva (functions of the Heart), Yudhishthira (Buddhi) himself must be "assigned to Prakriti or slain;" and corresponding to this we are told that Arjuna threatened to kill Yudhishthira when the latter asked him to give up his bow Gandiva.

THE BROTHERS ARE RECONCILED: THE VOW OF ARJUNA.—But, as there is little real disagreement between the brothers, they are easily reconciled. Arjuna (Soul) agrees that if Karna (Food) is to be "slain," it is he who must act; and so he "takes a vow to slay Karna before the end of the day."

278. BHIMA SLAYS DUHSASANA AND DRINKS HIS BLOOD.

BHIMA SLAYS DUHSASANA AND DRINKS HIS BLOOD.—The "battle" (debate) begins anew. A number of points are discussed and a number of veterans take part in the contest. As the subject

relates to Food, we have to examine the character of the energy of the Heart as associated with Food on the one hand and the Soul on the other. The Kauravas maintain that this energy is purely Prakritic and has little to do with the Soul. The Pandavas hold that it is created by the action of the Soul through its vehicle Prana. Further, as this vital energy or *semen virile* is closely associated with sexual desire, and as all Desire is characteristic of the Mind (MM. I, 30, n. 1; 281, n. 7), they maintain that it is the Mind that takes in or "imbibes" this Prakritic energy of the Heart or *semen virile*; and it is for this reason that the Upanishads tell us that the subtlest portion of Food goes to the Mind (MM. II, 228, n. 1). Corresponding to this we are told that Bhima (Mind) fought with Duhsasana and slew him; and, tearing open his Heart, drank his blood.

The Heart and Blood of Duhsasana.—We have explained that Duhsasana personifies the philosophy of the pure Sankhya, holding that all life is evil. Hence he personifies the idea that the energy of the Heart is purely Prakritic and has nothing to do with the Soul. As he believes in Prakriti, it is easy to "slay or assign him to Prakriti." Bhima personifies the Mind of Man, and he tears open his Heart: that is, he shows openly (tears open) Duhsasana's idea of the Heart. Then he drinks his Blood: that is, he explains that the subtle portion of Food, or Blood, goes to the Mind, and so he must "drink" it. Thus the Mind (Bhima) may be said to absorb (drink) blood or the vital energy created out of Food. The point of this episode has been explained in a previous volume too (MM. IV, 255-256). We have shown

that the energy of the Mind is electric, and of blood electro-magnetic; and so the former may be said to absorb the latter.

Blood.—The word for Blood in the text here is Rasa, which means "the essential juice of the body, formed from Food and changed by the bile into Blood" (MWD. p. 869). Rasa also means Water, symbolic of Prakriti.

279. THE FIGHT BETWEEN ARJUNA AND KARNA.

THE FIGHT BETWEEN ARJUNA AND KARNA.—After this we have to examine the connection between Food and the Eater of Food, and see how a creature eats Food; and that is the "fight" between Karna and Arjuna.

THE BANNER OF ARJUNA.—The question for consideration is, when and how does a person eat Food, and how does Food allow itself to be eaten by him? The first point in this connection is that our body should function, and we should desire to eat Food; and corresponding to this Arjuna has his Ape-banner flying when he fights with Karna.

The Ape.—The word for an Ape in the text is Kapi (Ka,p,i), which means "(i) the Mind associated with (p) the objects of the Senses and (ka) the body." The Mind is characterized by Desire, and the body is associated with the objects of the Senses when it functions aright.

THE BANNER OF KARNA.—Then we have to know what is the ultimate form of Food that the animal takes. We notice that it is the Vege-

table Kingdom, for even the carnivorous live on the herbivorous; and it is for this reason that the Earth, with which all Food is identified, is said to be a common mother of both plant and animal life. Thus we must know clearly that it is the Vegetable Kingdom that constitutes the Food of the Animal Kingdom, and is the creative energy of Prakriti too. Corresponding to this we are told that Karna (Food) had his "banner marked with an Elephant's sign."

A Banner with an Elephant's Sign.—The word for Karna's banner in the text is Hasti-kaksha (H, asti, kaksha), meaning "(kaksha) a plant, forest or Vegetable Kingdom [MWD. p. 241] (asti) is (h) Prakriti." In other words, Karna declares that the Vegetable Kingdom is really Prakriti; and that is the idea of his "banner."

THE FIGHT: KRISHNA GIVES HIS SUDARSANA CHAKRA TO ARJUNA.—Then, as Food and Breath are said to be gods, almost alike in power, we are told that "the heroes (Arjuna and Karna) were equally matched;" and so long as Food is not swallowed by Prana, both of them are "invincible." But we have explained that the eating of Food is said to be an act of Sacrifice on the part of the Soul in Vedanta; and, as Sacrifice is good actions performed in the name of God, Krishna (God) gives his Sudarsana Chakra (good actions) to Arjuna (Soul), whereupon the strength of Karna begins to abate. In other words, when the Soul realizes that it must eat Food in order to be able to perform good actions, the hostility between the two ceases.

280. THE DEATH OF KARNA.

THE DEATH OF KARNA.—We have explained that it is necessary for Man to eat Food when he is filled with a desire to act and his actions are good and conceived as a Sacrifice; and now we have to understand how Food is actually swallowed by Prana, the vehicle of the Soul. In this connection we have explained that Food becomes truly creative only when it is eaten by a creature. But it cannot remain in its original state when it supplies its vital energy to the body. The rind or outer case of Seed is removed; it is powdered or masticated, and its whole form is changed; and that is the idea of Karna's parting with his natural armour and ear-rings at the request of Indra as we have explained (MM. IV, 343-344). Now Food is prepared to be eaten; but it can be swallowed only when it approaches the cavity of the throat, and Breath or Prana draws it in. And corresponding to this we are told that Karna had already parted with his natural armour and ear-rings, and that had exposed him to the danger of death. And now the Earth began to devour the wheel of his Car. It went deep down into the ground; and then Arjuna, at the bidding of Krishna, took out his Anjalika arrow and slew him.

The Earth Swallows the Car of Karna.—The word for Earth in the text is Mahi, which also means Ether or Space (MMD. p. 803); and that in the human body corresponds to the throat (MM. I, 155; II, 346, n. 1). A Car symbolizes the body; and so the "car of Karna" means the "body

of grain or corn." The Earth swallows the car of Karna : and this means that the throat is swallowing the body of corn or Food.

Krishna bids Arjuna go near Karna and slay him.—Krishna bids Arjuna go near Karna and slay him; and this means that Prana, the vehicle of the Soul (Arjuna), must approach Food (Karna). This is done at the bidding of God, or for the sake of Sacrifice, which gives us the idea of God. In other words, the Soul must eat Food in a spirit of Sacrifice.

Karna tries to Extricate the Wheel of his Car.—Karna tries to extricate the wheel of his car from the ground; and this means that even when Food comes near the throat, it slips out of it again, and this happens a number of times before we actually swallow it. We also see how a number of animals swallow Food all at once, and then let it come out of their throat and ruminate at leisure. That is how Karna tries to extricate his car (body of Food) from the ground (throat).

Karna asks Arjuna to desist from attacking him.—If Breath or Prana does not act on Food, it cannot be eaten even though it approaches the cavity of the throat; and so Karna asks Arjuna to give him some respite.

Anjalika Arrow.—We cannot swallow Food in bulk. We can only take in a small measure of it,—less than can be contained in the hollow of our two hands—at a time. And so we are told that Arjuna slew Karna with an Anjalika arrow. The word Anjalika (Anjali, ka) means "(ka) a small (anjali) measure of corn, sufficient to fill both hands when placed side by side" (MWD. p. 11). It is in this way that Prana or Breath (Arjuna) can swallow (slay) Food (Karna).

A Light issues forth from Karna and enters the Sun.—Food is characterized by the energy of Heat, which is a part of the Sun. Again, the Earth itself is transformed into Seed under the action of the Sun and Water, and that is the idea of the birth of Karna as we have explained (MM. IV, 61-62). We have explained the ancient theory of birth and death and shown that when a creature dies he passes on to the region to which he really belongs. As Food is characterized by Heat, a light arises from the body of Karna (Food) when he is "slain," and enters the Sun, the "father" of Karna or Corn, and the source of all heat in the world.

IX. *S*ALYA PARVA

CHAPTER XLV

*S*ALYA'S FIGHT FOR HALF A DAY OR THE CONFLICT OF S*A*NKHYA-NY*A*YA AND YOGA-VED*A*NTA

281. The Eighteenth Day of Battle: *S*alya as Commander-in-Chief. 282. The Combat. 283. The Death of *S*alya. 284. A General Fight.

A SUMMARY.

THE discussion on S*a*nkhya, Ny*a*ya and Vai*s*eshika, as separate systems, having ended, we have to examine these systems in combination as S*a*nkhya-Ny*a*ya and Ny*a*ya-Vai*s*eshika, on which Jainism and Buddhism are respectively based. The first to come under review is S*a*nkhya-Ny*a*ya. (The Eighteenth Day of Battle: *S*alya as Commander-in-Chief).

A general discussion takes place in which a number of points are examined. (The Combat).

It is then seen that, when we examine the question in the light of our Buddhi or Reason, S*a*nkhya-Ny*a*ya or Jainism cannot hold its own against Yoga-Ved*a*nta or qualified Monism. (The (Death of *S*alya)

This leads to the conclusion that the very idea of the Mind and the Senses, as understood in Buddhism and Jainism (Sankhya-Nyaya-Vaiseshika) is erroneous when examined in the light of Vedanta or Yoga-Vedanta. (A General Fight).

281. THE EIGHTEENTH DAY OF BATTLE:

SALYA AS COMMANDER-IN-CHIEF.

SALYA AS COMMANDER-IN-CHIEF.—The three systems at "war" with Man, *viz.*, Sankhya, Nyaya and Vaiseshika, have been examined separately; and now all that remains is to consider them in combination as Sankhya-Nyaya and Nyaya-Vaiseshika, on which the two schools of Jainism and Buddhism are respectively based. Of these, as we have pointed out, Salya personifies Sankhya-Nyaya or the two schools of Jainism, and Duryodhana Nyaya-Vaiseshika or the two schools of Buddhism. And so, after Karna, Salya is appointed Commander-in-chief of the Kaurava hosts; and he is succeeded by Duryodhana at the end of the "fight."

THE GRIEF OF DURYODHANA.—It is easy to understand the grief of Duryodhana at the death of Karna; for he personified the creative character of Prakriti in the Sankhya and its allied systems, and with his fall the whole fabric of these systems must break down too. But it is necessary to complete the whole discussion, and all that remains is to examine Sankhya, Nyaya and Vaiseshika in combination as Sankhya-Nyaya

and Nyaya-Vaiseshika. That can easily be done, and need not take more than a day; and so, in spite of the advice of Asvatthaman to desist from further "war," Duryodhana is determined to carry it to its logical end.

DURYODHANA OFFERS PRAYERS ON THE BANKS OF THE SARASVATI.—Duryodhana still believes that Prakriti is the chief creator of life, and so he goes to the banks of the Sarasvati with his followers and takes bath and offers prayers there. We have explained that Sarasvati is Prakriti characterized by the energy of the Heart, and that is the idea of Prakriti in the Sankhya and its allied systems (MM. I, 347-348).

282. THE COMBAT.

THE COMBAT.—And now a general discussion takes place in which a number of "warriors" take part. As, after the defeat of the separate systems, the philosophy of Jainism or Sankhya-Nyaya can easily be combated in the light of Buddhi or Reason, Yudhishthira (Buddhi) opposes Salya (Jainism) in a deadly fight. Then the Kauravas maintain that all actions are associated with their objects, which are physical or Prakritic in character, and we need to perform them as a Sacrifice by controlling the Mind and the Senses. As against this the Pandavas argue that above the Senses and the Mind is Buddhi which may, for practical purposes, be identified with the Soul, and so it is the Soul that acts. And correspond-

ing to this we are told that Kripa and Kritavarman assisted Salya; while Satyaki, Bhima, and Nakula and Sahadeva came to the help of Yudhishthira. This is followed by a discussion relating to the idea of God and the Soul in the contending systems, and so Duryodhana rushes against Krishna and Arjuna. Then the Kauravas hold that Action arises when the Mind associates with the Senses of Action, and the Pandavas argue that it is the whole Man who acts, and all his actions must be performed as a Sacrifice; and corresponding to this Asvatthaman engages the sons of Draupadi. This is followed by a discussion on the nature of Soul and Prana, and their connection with the Mind and Senses of Action; and so Arjuna engages the son of Drona (Asvatthaman). And then there is a debate on the idea of Sacrifice of the Mind and Senses in Buddhism and Saivism; and corresponding to this Duryodhana and Dhrishtadyumna engage in a deadly fight. The idea of these "heroes" has already been explained.

283. THE DEATH OF SALYA.

THE DEATH OF SALYA.—In conclusion it is seen that Sankhya-Nyaya or Jainism cannot hold its own against Yoga-Vedanta or qualified Monism. Jainism is based on the character of the Senses of Knowledge and Action; and it can easily be shown that above the Senses is the Mind, which acts under the direction of Buddhi, identified for practical purposes with the Soul. And so it is the Soul which acts in a spirit of Sacrifice. Corresponding to this we are told that

Yudhish*th*ira (Buddhi of Man) hurled a dart (argument) of *S*iva (Mind) against *S*alya (Jainism), and that hero fell down dead on the earth.

284. A General Fight.

A General Fight.—This is followed by a general debate (fight), and it is shown that the Ved*a*nta or Yoga-Ved*a*nta idea of the Mind (Bh*i*ma) is more true to life than its counterpart in Buddhism or Vaiseshika-Ny*a*ya. In other words, if we believe that Purusha and Prak*r*iti are joint creators of life,—and that is the idea of the universe in the light of the character of the Mind—we must agree that the share of Purusha is greater than that of Prak*r*iti. And corresponding to this we are told that Bh*i*ma (Mind of Man) "slew" all the sons of Dhrit*a*rash*t*ra (children of Buddhist thought) except Duryodhana, for the case of that prince has to be dealt with separately. In the same manner it is shown that the Ved*a*nta or Yoga-Ved*a*nta idea of the Senses is more true to life than its counterpart in Jainism or S*a*nkhya-Ny*a*ya; and so we are told that Sahadeva slew *S*akuni.

Sahadeva.—We have explained that Sahadeva personifies the Legs of Man, and this name refers also to the Ny*a*ya system of thought based on the character of the Senses of Knowledge (MM. IV, 86, 219). Here we have to understand the word in the latter sense. The idea of all other heroes has already been explained.

CHAPTER XLVI

THE FORLORN HOPE OF DURYODHANA OR THE CONFLICT OF VAISESHIKA-NYAYA AND YOGA-VEDANTA

285. The Attempt of Duryodhana. 286. Duryodhana in the Lake. 287. Krishna's Advice to the Pandavas. 288. The Challenge. 289. The Fight with the Mace. 290 The Anxiety of Krishna. 291. Balarama as a Witness. 292. The Fight. 293. Krishna's Opinion and Advice. 294. The Death of Duryodhana. 295. The Result of Duryodhana's Fall. 296. The Anger of Balarama. 297. The Pandavas in Duryodhana's Tent. 298. The Burning of Arjuna's Car. 299. Oghavati. 300. Krishna in Hastinapura. 301. The Survivors of the Kauravas. 302. The Hope of Duryodhana. 303. The Vow of Asvatthaman.

THE last subject to be examined is Vaiseshika-Nyaya or Buddhism in relation to qualified Monism or Yoga-Vedanta. (The Attempt of Duryodhana).

This system accepts the idea of Action as a Sacrifice, and believes that we must use our Mind and the Senses of Knowledge in our actions. It holds that God and Nature are joint creators of life, but the share of Nature is larger than that of God. Thus it does not deny the existence of God. Indeed, if we deny the existence of God, we cannot be Buddhists at all. But the

only way in which we can combat Vedanta or Yoga-Vedanta is flatly to deny the existence of God and assume the extreme attitude of the pure Sankhya. (Duryodhana in the Lake).

But it is not permissible in this debate to deny the existence of God; and we can only hold that Prakriti is the chief creator of life. Then we see that the only way to combat this claim for Prakriti is to maintain the point of view of Vedanta, *viz.*, that Prakriti has creative power indeed, but it is derived from God. (Krishna's Advice to the Pandavas).

Man claims to have understood Vedanta or Yoga-Vedanta from all points of view, and invites the advocates of Buddhism or Vaiseshika-Nyaya to examine him in any detail or part. (The Challenge).

The chief point in favour of Buddhism or Vaiseshika-Nyaya is that we must perform actions as a Sacrifice with our Senses of Knowledge. Can this be proved to be incorrect in the light of Vedanta? (The Fight with the Mace).

As Vaiseshika-Nyaya or Buddhism accepts the idea of God as creator, though with a smaller share than Prakriti, it is difficult to prove that it is entirely a Prakritic system. This cannot be done in the light of Vaiseshika or Nyaya, but only of Vedanta, which is based on the character of the Soul, having Prana for its vehicle; and, as Prana is the energy of Action, it can be shown that it is the Soul that acts. (The Anxiety of Krishna).

But the idea of Prana may be examined from a number of points of view; and one of them is that it is associated with the Mind and the Mind is rooted in Prana. (Balarama as a Witness).

We have now to examine the idea of the Mind in Vedanta as well as in Buddhism (Vaiseshika-Nyaya), and see which of the two is more true to life. (The Fight).

Vedanta refers to the Soul and its vehicle Prana as the cause of all Action, whereas Buddhism refers to Prakriti. But it is impossible to prove the error of Buddhism in the light of Vaiseshika or Nyaya. The only way to do so is to show, in the light of Vedanta, that the creative energy of Prakriti is derived from God himself; and then to explain that the Mind is associated with the Soul on the one hand and the Senses of Knowledge and Action on the other; and as the latter act through Prana, the vehicle of the Soul, it is the Soul that acts. (Krishna's Opinion and Advice).

Buddhism or Vaiseshika-Nyaya cannot make a stand against this line of thought. (The Death of Duryodhana).

As a result of this victory of Vedanta we see Purusha and Prakriti in a new light. We realize that the two are practically the same, and that Prakriti can be transformed into Purusha or God through the idea of Sacrifice. (The Result of Duryodhana's Fall).

But here a question may be asked, whether it is correct to hold that the Mind is associated with the Soul through Breath or Prana. This is the point of view of Vedanta, and believed to be correct. (The Anger of Balarama).

Thus we see that Vedanta or Yoga-Vedanta has come out victorious over Buddhism or Vaiseshika-Nyaya. (The Pandavas in Duryodhana's Tent).

Having understood the essence of Vedanta, based on the pure character of the Soul, we should be able to distinguish between the Soul and its vehicle Prana. We see that, in the absence of the idea of the Soul, Breath is but a physical thing, a part of the element Air. (The Burning of Arjuna's Car).

With the victory of Vedanta, Man must realize that Prakriti is created by God himself, and so it is his duty to associate with it. (Oghavati).

The victory of Vedanta implies that all other systems are convinced and converted to belief in God. (Krishna in Hastinapura).

However, it must be borne in mind that the other systems are not without some important points of truth, and so must be duly preserved. (The Survivors of the Kauravas).

We see that, if we believe in Sacrifice or God to any extent, it is impossible to resist the con-

clusions of Yoga or Yoga-Vedanta. The only way in which we can perhaps oppose this system is to deny altogether the existence of God; and then, of course, we deny all life itself. (The Hope of Duryodhana).

Vedanta has established itself through the idea of Sacrifice which leads to the idea of God. It follows, therefore, that, if the idea of God is absent from our actions, even though we might call them acts of Sacrifice, they are not really so. They are merely physical actions without reference to God, and partake of the character of Prakriti as it is understood in all systems of thought save Vedanta. (The Vow of Asvatthaman).

285. THE ATTEMPT OF DURYODHANA.

ON THE EVE OF BATTLE.—We have now to examine the last subject of this great debate,—*viz.*, Vaiseshika-Nyaya or Buddhism, personified by Duryodhana, in the light of qualified Monism or Yoga-Vedanta. The whole debate is almost at an end; and so we are told that the eleven Akshauhinis, collected by Duryodhana, were "slain." Only three ideas in the three great systems,—Sankhya, Nyaya and Vaiseshika—survive as correct: (1) that all actions are associated with the objects of the Senses; (2) that we must perform good actions with our Mind under proper control; and (3) that the Mind is associated not only with the Senses of Knowledge but with those of Action too. These are personified by Kripa, Kritavarman and Asvatthaman respectively, and these alone

are said to survive. Sanjaya who had already been converted to Yoga-Vedanta, escapes unhurt; and Yuyutsu, who had joined the *Pand*avas at the very commencement of the "conflict", is the last relic of this great family of the Kauravas or Buddhists. It is in these circumstances that Duryodhana has to make his last attempt against the *Pand*avas.

286. Duryodhana in the Lake.

Duryodhana and his Mace.—Duryodhana personifies Buddhism, based on the character of the Mind and the Senses of Knowledge or Vaisheshika and Nyaya. The Mahayana school, based on the character of the Mind, is the highest point of this system, and we rise to it through the idea of the Sacrifice of the Senses of Knowledge; and so Duryodhana may be said to be supported by this idea everywhere. Corresponding to this we are told that Duryodhana was an expert at fighting with the Mace, which signifies the Sacrifice of the Senses of Knowledge.

A Mace.—The word for a Mace in the text is Gadā (Ga, d, *a*) which means "(*a*) leading to (d) the Sacrifice of (ga) the Senses of Knowledge." As the Sacrifice or creative and beneficent action of the Senses of Knowledge leads to the idea of the Mind, Bhima, who personifies the Mind, is, like Duryodhana, spoken of as an expert at fighting with the Mace. So is Balarama, who personifies the association of the Mind with Prana or Breath (Cf. MM. IV, 203).

DURYODHANA IN THE LAKE.—Duryodhana feels that all arguments in support of Buddhism have been exhausted; and the only way he can combat the Yoga or Yoga-Vedanta of Man is to hold, in the light of the pure Sankhya, that there is no place for God in the scheme of the universe. There will, thus, be nothing in common between the two systems, and so no debate; and in this way he would be able to hold his own against the Pandavas. And corresponding to this we are told that he entered, by means of his Maya, the waters of a lake, wide as the Ocean itself; and then, converting them into a solid substance, rested there.

Maya.—We have explained that Maya is creative energy of both Purusha and Prakriti. Duryodhana holds that it belongs to Prakriti, and so he makes use of his Maya in connection with Water, which symbolizes Prakriti.

Solid substance of Water.—We are told in the Santi Parva of the Mahabharata (XII, clxxxiii, 3-4) that "Water is the life of all creatures, and they have all been produced by Water solidified;" and corresponding to this Duryodhana converts the Water of this lake into a solid substance. In other words, he maintains that Prakriti is the sole creator of life, and it is in this way that it creates. We have explained that Water symbolizes Prakriti.

THE PANDAVAS FIND OUT DURYODHANA AND CHALLENGE HIM.—It is necessary to come to the end of this debate, and Duryodhana cannot be allowed to take shelter behind this theory of life,

The debate was originally between Buddhism and Vaishnavism, and it was decided at its commencement that no one could advance the argument of the pure Sankhya or the Digambara school of Jainism that there is no place for God in the scheme of life. Duryodhana cannot do so now and spoil everything. The Pandavas (Man) find out what he means, and call upon him to come out of his present argument relating to Prakriti (solid lake of Water), and carry on the debate (fight).

287. KRISHNA'S ADVICE TO THE PANDAVAS.

KRISHNA'S ADVICE TO THE PANDAVAS.—We have explained that the only way to combat the Sankhya idea of the creative power of Prakriti is not to deny it, but to maintain, in the light of Vedanta, that this power is derived from God himself. Thus the Maya or the creative power of Prakriti can only be opposed by the Maya or creative power of God; and, as the Pandavas believe in Vedanta and hold that it is God who creates, Krishna advises them to "destroy with their own Maya the Maya of Duryodhana."

YUDHISHTHIRA CALLS OUT DURYODHANA.—It is not legitimate in this debate to exclude the idea of God and maintain that Prakriti is the sole supreme creator of life. It is not reasonable to do so at this stage; and so Yudhishthira (Buddhi or Reason) calls upon Duryodhana to "come out" of his new position with regard to Prakriti (lake of Water) that he has taken up and continue the

debate (fight). Duryodhana desires to hold to it for a little while, and so wants some time to rest where he is. But Yudhish*th*ira maintains that according to the rules of the debate and "injunctions of the Scriptures" he cannot do so and must "fight." Duryodhana admits the force of this argument, and so comes out of his idea of Prak*r*iti (lake of Water), and challenges them all to an argument (fight) collectively or severally as they please.

288. THE CHALLENGE.

THE CHALLENGE.—Man claims to have understood the truth of Ved*a*nta in its entirety, and holds that he can discuss it in the light of all energies that go to make up Man,—Soul, Buddhi, Mind, and the Senses. As these are personified by the five P*a*nd*a*va brothers, Yudhish*th*ira challenges Duryodhana to fight with any one of them and select any "weapon" (argument) he desires; and if he succeeds, the P*a*nd*a*vas would admit defeat, and he would be allowed to reign as king of Buddhism once more.

289. THE FIGHT WITH THE MACE.

THE FIGHT WITH THE MACE.—Duryodhana personifies Buddhism, based on Vai*s*eshika and Ny*a*ya or the character of the Mind and the Senses of Knowledge. He maintains that all life should be examined in the light of the Mind and the Senses of Knowledge. As the Sacrifice of the Senses

leads to the Mind, he believes that this is the best argument in favour of his theory of life, and calls upon his opponents to dislodge him. He is prepared to give up his argument regarding Prakriti as the sole creator of life, and accept that of the Sacrifice of the Senses of Knowledge instead. And so we are told that he selected the Gada or Mace for his "weapon" and offered to "fight" with any one of the five Pandava brothers. And then he came out of the lake (Prakriti), ready to "fight."

290. The Anxiety of Krishna.

The Anxiety of Krishna.—Buddhism or Vaiseshika-Nyaya, personified by Duryodhana, does not deny the existence of God. It only holds that God and Nature are joint creators of life, and the share of God is less than that of Prakriti. Now "slaying" means "assigning to Prakriti or proving that a person believes in Prakriti." Since Duryodhana does believe in God, though to a limited extent, how can he be "assigned to Prakriti or slain?" Duryodhana personifies Vaiseshika and Nyaya, and that is surely superior to Nyaya and Sankhya, based on the character of the Senses of Knowledge and Action; and in a "fight" between the two, the former would succeed. We have, therefore, to be careful in selecting our ground against Buddhism, and see that we do not offer against it Jainism or Sankhya-Nyaya. Hence Nakula and Sahadeva, who personify the Senses in Man, should not be put up against Duryodhana in this "fight."

Again, we have seen how the question, whether a person who believes in Buddhism can be "assigned to Prakriti or slain" has been answered in the case of Bhishma, Drona and other heroes in this great "battle," and the same line of thought must be pursued in the present case as well. We saw in the case of Drona that the only way to deal with the Mahayana school of Buddhism, based on the character of the Mind, was to compare it with Saivism, and then to lead on to Vaishnavism. And in selecting our "warrior" against Buddhism (Duryodhana) we have to bear in mind this line of attack.

Further, we see that there must be a common ground of both agreement and conflict before a "battle" (debate) can take place. For reasons explained, Nakula and Sahadeva cannot fight with Duryodhana; and to secure equality of debate, the best person to oppose him is Bhima, who personifies the Mind of Man, on which the Vaiseshika is based. Duryodhana too personifies the Vaiseshika or the Mind. He holds, in its light, that God and Nature are joint creators of life but the share of Nature is greater than that of God; whereas Bhima, wedded to the Mind in Yoga or Yoga-Vedanta, holds the very opposite view. Let there be a debate between these two points of view, and let us see who succeeds.

Now we can understand the cause of Krishna's anxiety. The idea of God is born of Sacrifice, and we have to be careful in selecting our idea

of Sacrifice and line of thought in combating Buddhism. And so Krishna is filled with anxiety when he hears that any one of the five Pandava brothers could fight with Duryodhana; but he is greatly relieved when he finds that the "battle" is to be between him and Bhima.

THE STATUE OF IRON.—We are told that Duryodhana had practised on a Statue of Iron in order to be able to defeat Bhima. This really means that he held the belief that God and Nature are joint creators of life, but God has a smaller share in the work. As Bhima holds the very opposite view, Duryodhana feels that he would be able to defeat him; for, in the light of the character of the Mind, Bhima can only prove that Purusha and Prakriti are joint creators of life and one of them is greater than the other. He cannot say that it is Purusha who is greater than Prakriti. The energy of the Mind corresponds to Electricity, which has a positive and a negative aspect, and one of them is at a higher potential; and even if we compare these to Purusha and Prakriti, we cannot prove which is which, and say that it is the Purushic aspect that is at a higher potential. In this way Duryodhana hopes to defeat Bhima.

A Statue of Iron.—The expression for "a statue of iron" in the text is *A*yasa Purusha (*A*, yasa for yas, Purusha) meaning "(Purusha) God (yas) exerts (*a*) a little only." This is what Duryodhana believes, and he has been "practising" at this idea for a long time. This, as we have explained, is the

view-point of Nyaya and Vaiseshika in Buddhism; and Duryodhana personifies both these systems of thought.

A FAIR FIGHT.—Krishna says that Duryodhana cannot be defeated by means of Nyaya, which is translated as "a fair fight." But Nyaya signifies the Nyaya system of thought; and what Krishna says is that he cannot be defeated by means of arguments based on this system. In other words, Nyaya, the basis of the Hinayana school, is the stronghold of Buddhism; and even as the lower limit of Saivism (Yoga-Vaiseshika-Nyaya) it corresponds to the Vaiseshika, the basis of the Mahayana school of Buddhism. As Duryodhana personifies both these schools of Buddhism, he cannot be defeated by Nyaya in any case; and it is this that Krishna says.

291. BALARAMA AS A WITNESS.

BALARAMA AS A WITNESS.—We have explained that Balarama personifies Breath or Prana in association with the Mind, and shown why he remained neutral in this great fight between Buddhism and Vaishnavism (MM. V, 390). For the same reason he comes merely to witness this "combat" between Bhima and Duryodhana, and to see how the idea of the Sacrifice of the Senses (fight with the Mace) in Vaishnavism is superior to its counterpart in Buddhism.

292. THE FIGHT.

THE FIGHT.—As both the combatants refer to the character of the Mind in their own systems

of thought, the "fight" is almost an equal one. Both of them display equal strength and skill, and sometimes the one and sometimes the other seems to prevail.

293. Krishna's Opinion and Advice.

Krishna's Opinion.—Bhima and Duryodhana both refer to the character of the Mind in their respective systems of thought. But Man has risen from Jainism and Buddhism to Vedanta, and so has grasped the character of the Soul and its vehicle Prana. In other words, we might say that Bhima understands the Mind in relation to Prana and the Soul. Duryodhana, on the other hand, understands the idea of the Mind in relation to Prakriti as the chief creator of life. This is what Krishna describes when his opinion is asked as to the relative strength of the combatants. He points out that, inasmuch as both of them refer to the Mind, "the instruction received by both has been equal." But whereas Duryodhana has remained attached to the idea of Prakriti, and Bhima has risen to Vedanta or Yoga-Vedanta, "Bhima is possessed of greater strength, while Duryodhana has greater skill and has worked harder."

The Strength of Bhima.—The word for "strength" in the text is Bala which, as in the case of Balarama, is derived from Bal, meaning "to breathe" (MWD. p. 722). It signifies, therefore, Breath, the vehicle of the Soul. Bhima is said to have Bala or Breath; and this means that

the Mind (Bhima) is associated with Breath or Prana. This, as we have explained, is the idea of Bhima's receiving instruction from Balarama, which marks a step in the evolution of Man, enabling him to rise from Buddhism to Saivism (MM. IV, 122-123).

The Skill and hard Work of Duryodhana.—The word for "skill and hard work" in the text is "Kriti" which is the same as Kriti (MWD. p. 303), and its connection with Prakriti (Pra, kriti) is obvious. Kriti also means "the number twenty-four" (MWD p. 333), significant of the twenty-four topics of Prakriti in the Sankhya (MM. I, 71-72; 100). Duryodhana holds, therefore, to Kriti or Pra-kriti as the chief creator of life; and this is the difference between him and Bhima.

FAIR AND UNFAIR FIGHT.—Krishna says that Duryodhana cannot be defeated by means of Nyaya and Dharma, and Bhima must resort to A-dharma if he wants to overthrow him; and Nyaya is understood to mean Justice and Fairness, Dharma Righteousness, and A-dharma Unrighteousness by the translator; and so Krishna is represented as saying something dishonourable and morally reprehensible. But, as we have seen, Nyaya refers to the Nyaya system of thought, and Dharma to the Vaiseshika; and A-dharma would refer to a system "other than the Vaiseshika." What Krishna really says is that Duryodhana cannot be defeated by means of arguments based on Nyaya and Vaiseshika (Nyaya and Dharma). He can only be overcome by means of a system other than the Vaiseshika (A-dharma), and the point of this is perfectly clear.

We have seen that Duryodhana personifies Vaiseshika-Nyaya or the two schools of Buddhism, and shown why he cannot be defeated by means of the Nyaya system of thought. Nor can he be overcome by means of the Vaiseshika in any form. We saw in the case of Drona, who too personifies the Vaiseshika, that he could not be overcome by means of the Vaiseshika (Dharma) as the lower limit of Vaishnavism (Vedanta-Yoga-Vaiseshika), to which its Dualist school corresponds. He could only be defeated by means of Yoga (mistranslated as a "trick") and Vedanta, in respect of Anrita or the Law of Breath (mistranslated as Unrighteousness) [MM.V, 657, *seq.*]; and the same argument must now apply to Duryodhana.

BHIMA MUST PUT FORTH HIS MAYA.—Krishna advises that, inasmuch as Bhima cannot overcome Duryodhana by means of Nyaya and Dharma, he must make use of A-dharma (a system other than the Vaiseshika), and that is Vedanta, or Yoga-Vedanta. Duryodhana holds that Prakriti has great creative power. Bhima must not deny this; only he must hold, in the light of Vedanta or Yoga-Vedanta, that this power is derived from God himself. Corresponding to this he advises that Bhima can succeed only if he puts forth his Maya, which, as we have explained, refers to the creative power of God himself.

The Maya of Duryodhana and Bhima.—We have explained that Maya means creative power, ascribed to both Purusha and Prakriti. Duryo-

dhana believes that Prakriti, while Bhima that Purusha, has this Maya or creative energy, and so both of them are said to possess Maya. Hence we have in this contest a display of the Maya of both Bhima and Duryodhana, or Purusha and Prakriti.

BREAK THE THIGH OF DURYODHANA.—Krishna holds that the only way in which Bhima can succeed in defeating Duryodhana is by "breaking his thigh," and advises that he should do so. What is the meaning of this ?

THE WAY TO DEFEAT DURYODHANA.—Duryodhana personified Vaiseshika-Nyaya or the Mind as associated with the Senses of Knowledge, and so expresses the same idea as Drona. Hence he can be overcome in the same way as that hero was. We have to point out to him that the Senses of Knowledge are closely allied to those of Action, and one of the Senses, *viz.*, the Tongue, is both a Sense of Knowledge and Action, being the organ of Taste and Speech at the same time. Now all Action refers to the element Air, and is caused by Prana or Breath, the energy of all Action, to which Air is allied. But Prana is also the vehicle of the Soul; and so we might say that it is the Soul that acts through its vehicle Prana. Thus, if we link up the Senses of Knowledge with those of Action, the Mind becomes associated with both, and then we can explain that Prana directs them all, and it is the Soul that is seated in Prana. Hence it is the Soul that directs the Mind and the Senses of Knowledge, on which the system

of Duryodhana is based Krishna points out that it is only in this way that Duryodhana can be "slain." Bhima must discard Nyaya and Dharma, put forth his Maya, exert his Bala, and "break the thigh of Duryodhana."

Breaking the Thigh.—The word for "breaking" in the text is Bhid, which also means "to distinguish, pass through, open and expand" (MWD. p. 756); and the word for "thigh" is Uru (U, r, u) which means "(u) the Senses of Knowledge and (r) of Action (u) woven together." Krishna desires that Bhima should "expand" (Bhid) this point that "the Senses of Knowledge and Action are woven together" (Thigh). Duryodhana believes in the Sacrifice or creative action of the Senses of Knowledge, and this is his chief argument or "weapon (Gada or Mace) against his adversaries." He must, therefore, agree that the Senses of Knowledge, in order to act creatively, must be linked up with the Mind on the one hand and the Senses of Action on the other. Then he must admit that the latter are directed by Prana, the vehicle of the Soul; and so it is the Soul that acts through its vehicle Prana. This brings us to the point of view of Vedanta, which explains that the Soul is a perpetual actor, and we can escape the evil effects of Action only through Sacrifice.

294. The Death of Duryodhana.

The Death of Duryodhana.—Duryodhana is unable to resist the force of Bhima's argument, and so he falls to his "attack."

295. The Result of Duryodhana's Fall.

The Result of Duryodhana's Fall.—With the fall of Duryodhana, the great "battle"

(debate) of eighteen days is over, and Vedanta or Yoga-Vedanta comes out victorious everywhere. It is now agreed that God is the sole supreme creator of the universe; that Prakriti too is created by him; and that it is he who gives to Prakriti his own power by means of which it creates as his instrument. Hence we might say that the old idea or "course" of Prakriti is altogether changed, and there is little practical difference between the idea of Purusha and Prakriti, for the latter can be changed into the former through the idea of Sacrifice. And corresponding to this we are told that, as a result of Duryodhana's fall, "swift coursing rivers (Prakriti) began to flow in opposite directions, and women (Prakriti) seemed like men (Purusha), and men like women."

Change in Rivers, Men and Women.—We have explained that all forms of Water refer to Prakriti. When it is said that "rivers changed their course," the point is that the idea relating to the character of Prakriti underwent a change. Similarly a Woman personifies Prakriti and a Man Purusha or God. It is said that men became like women, and women like men; and the point is that there was little difference between the ideas relating to Purusha and Prakriti, and they could be transformed into each other by means of the idea of Sacrifice.

296. THE ANGER OF BALARAMA.

THE ANGER OF BALARAMA.—Bhima was able to defeat Duryodhana by showing that the Senses of Knowledge are linked up with those of Action,

and the latter function through the energy of Prana, the vehicle of the Soul. Now Balarama personifies the idea of Prana as associated, not with the Soul, but the Mind ; and so he holds that the view of Bhima is erroneous; that the Senses of Action function through Prana or Breath at the instance of the Mind and not the Soul. He believes, therefore, that Bhima has erred in his argument, that it is contrary to the teaching of the Scriptures, and so is prepared to " fight " (argue) with him. But, as there is little real difference between the two points of view,—for the Mind itself is controlled by the Soul in Vedanta,—Kirshna the supreme Purusha of Vedanta, easily succeeds in pacifying him.

297. THE PANDAVAS IN DURYODHANA'S TENT.

THE PANDAVAS IN DURYODHANA'S TENT.—Vedanta or Yoga-Vedanta has come out victorious everywhere, and all other systems of thought have been convinced and converted. Vedanta may, therefore, be said to enter their camp in triumph; and so we are told that the Pandavas went and occupied the tent of Duryodhana after his defeat.

298. THE BURNING OF ARJUNA'S CAR.

THE BURNING OF ARJUNA'S CAR.—Vedanta is based on the pure character of the Soul, distinguished from everything else, and yet pervading all. Having understood this, we have to distinguish between the Soul and its vehicle, chariot or body,—Prana or vital Breath. Prana partakes of the element Air, and yet it is the vehicle of the Soul. Hence when the Soul is absent, it is

nothing but the element Air, and ceases to be the vehicle of the Soul. Prana functions in connection with the energy of the Heart where the Soul abides, and it is this that is the cause of action in Man. But when the Soul departs, the Heart ceases to function, and Prana is nothing but the element Air. We have to understand this now; and corresponding to this we are told that Krishna (God) and Arjuna (Soul) got down from their Car (body, Breath or Prana), and Krishna asked Arjuna to take his bow and inexhaustible quiver of arrows (form and function of the Heart); and when he did so, the Car (Breath) was burnt to ashes (assigned to Prakriti or proved to be a purely Prakritic energy, belonging to the element Air). And then we are told that so long as Krishna and Arjuna sat in that Car it could not break; for then it belonged to God and not Prakriti, and was used as his vehicle. But as soon as the spirit of God and the Soul departed from it, it was destroyed; for in their absence it belonged to Prakriti and not God; and that is the idea of Death as we have explained.

299. OGHAVATI.

OGHAVATI.—In the victory of Vedanta we get a new idea of Prakriti or the physical universe as created by God himself and partaking of his energy in every way. Man has to realize this truth and worship Prakriti in this light. And so Krishna desires that they should, as their first scared act, take up their quarters for the night on the banks of the sacred stream Oghavati (Prakriti).

Oghavati.—Oghavati is derived from, Ogha, meaning " Water," a symbol of Prakriti.

300. Krishna in Hastinapura.

Krishna in Hastinapura.—With the victory of Vedanta, Nyaya, the centre of Buddhism and Jainism, is convinced, and Krishna, the supreme Purusha of Vedanta, goes to Hastinapura, the city of Nyaya, to comfort the people there.

Krishna returns to the Pandavas.—As in the absence of the idea of God, Man and his associates must fall away from Vedanta, Krishna fears that the son of Drona (Asvatthaman) would execute his evil designs in his absence, and so he returns to the camp of the Pandavas.

301. The Survivors of the Kauravas.

The Survivors of the Kauravas.—In this great debate only three ideas of the Kauravas were found to be correct : (1) that the Mind is associated with the Senses of (Knowledge and) Action (Asvatthaman) ; (2) that we must perform good actions with a Mind under proper control (Kritavarman); and (3) that all actions are associated with their objects (Kripa) ; and so we are told that of the eleven Akshauhinis of the Kauravas, Asvatthaman, Kritavarman and Kripa, who personify these three points of view, alone survived; and they went to comfort Duryodhana in the last moments of his life.

302. THE HOPE OF DURYODHANA.

THE HOPE OF DURYODHANA.—Vedanta or Yoga-Vedanta has come out victorious in this great debate ; but there was one subject which was excluded in this discussion. No one could assume that God did not exist or had no place in the scheme of the universe ; and the utmost that the Kauravas could maintain was that Prakriti had creative power analogous to that of Food. They could not assume the pure Sankhya point of view and deny God, for then there could be no common ground and so no discussion between this system and Vedanta. We also saw that when Duryodhana entered the " lake of solid waters," he had to come out, for that too meant a denial of God which was not permitted in the debate. Hence Duryodhana feels that the only way in which it is possible to combat Vedanta is absolutely to deny the existence of God ; and so he hopes that when Charvaka,—that materialistic philosopher who denied the existence of God—comes to learn of everything, he would avenge his (Duryodhana's) death.

Bharvaka.—We have seen how it is possible to defeat even the pure atheist. He is a follower of the pure Sankhya or the Digambara school, and he must either be converted to higher forms of thought or be " assigned to Prakriti or slain." Corresponding to this we are told that Charvaka reviled Yudhishthira when he entered Hastinapura in triumph, but was easily put to death.

303. The Vow of Asvatthaman.

The Vow of Asvatthaman.—We have explained that when the idea of God is absent, all actions which we profess to call as acts of Sacrifice,—be they of the Mind or the Senses, are not acts of real Sacrifice at all. They refer to Prakriti and not God, and so can be "assigned to Prakriti" or destroyed. Corresponding to this Asvatthaman holds that, as the Pandavas have established their idea of Vedanta or Yoga-Vedanta through Sacrifice, they must agree that in the absence of God there can be no real Sacrifice. Hence he takes a vow to "slay" Dhrishtadyumna, Drupada and the Panchalas, who personify the Sacrifice of the Mind and the Senses—in the absence of Krishna (God) and Arjuna (Soul)—that very day.

X. SAUPTIKA PARVA

CHAPTER XLVII

THE SLAUGHTER IN SLEEP

OR

THE ESSENCE OF SACRIFICE

304. The Scheme of Asvatthaman. 305. The Slaughter of Panchalas. 306. The Survivors of the Pandavas. 307. The Gem of Asvatthaman. 308. The Weapon of Asvatthaman: Uttara and Abhimanyu.

A SUMMARY.

As Vedanta has been established through the idea of Sacrifice, we must understand its essential character. If the idea of God is absent, all actions are merely physical actions and have no spiritual significance whatever. It is necessary that we should understand this clearly. (The Scheme of Asvatthaman).

Actions, commonly spoken of as Sacrifice, but without the idea of God, refer to Prakriti and not Purusha, and so the doers of such actions must be "assigned to Prakriti or slain." (The Slaughter of the Panchalas).

It is only when we can distinguish between true and false Sacrifice, that we can be said to be established in Vedanta. (The Survivors of the Pandavas).

When we associate the idea of Sacrifice with the Mind and the Senses in the Vaiseshika as the upper limit of Buddhism and Jainism (Sankhya-Nyaya-Vaiseshika), the idea of this system becomes the same as it is in Vaishnavism or Vedanta-Yoga-Vaiseshika. (The Gem of Asvatthaman).

If we accept Vedanta and hold that it is God alone who creates, does it not follow that all forms of Prakriti are deprived of their creative power? (The Weapon of Asvatthaman). The reply to this is that they are not; for, according to Vedanta, God creates Prakriti and gives to it his own power by means of which it creates. Hence Prakriti, through the grace of God, creates all this world of life that spreads around. (Uttara and Parikshit).

304. The Scheme of Asvatthaman.

The Scheme of Asvatthaman.—We have seen how the whole idea of Vedanta is based on Sacrifice or creative action, performed selflessly and with self-control, and meant for the benefit of all. Such action makes for freedom from bondage and has the idea of God inherent in it. We must, therefore, remember that when the idea of God is absent from the functions of the Mind and the Senses,—even though we might call them acts of Sacrifice, they appertain only to Prakriti or physical life and have nothing to do with God. Hence those who perform such actions may easily be "assigned to Prakriti or slain." In other words, if in this world (Banian tree) we exclude the idea of God from Prakriti (Crows), and associate all objects with Prakriti (Sleep), even those who believe in

God only to a limited extent (Owl) can "slay" those who exclude God from Prakriti (Crows). This is the idea of Asvatthaman when he sees how, under a Banian tree, a wakeful Owl could slay his enemies, the sleeping Crows. Asvatthaman personifies the Mind as associated with the Senses of Action, and so the whole range of Buddhism and Jainism. Hence he believes in God, though to a limited extent, and feels that, if the idea of Sacrifice is excluded from the functions of the Mind and the Senses (Panchalas), the latter can easily be "assigned to Prakriti or slain."

A Banian Tree—.The Asvattha or Banian tree is a symbol of Prakriti or manifest life, conceived as creating by means of its own energy (BhG. XV, 1-4; MM. V, 532). Asvatthaman and his associates still believe in this Prakriti, and so they come and rest under a "banian tree."

Crows Sleeping in the Banian Tree.—The words for a Crow in the text are Vayasa and Kaka. Vayasa (Va, a-ya, sa) means "(sa) he who personifies (a-ya) negation of Purusha in (va) Prakriti." Similarly Kaka (Ka, a-ka) means "(a-ka) negation of Purusha in (ka) Prakriti." Hence a Crow is one who believes that there is no God in Nature or Prakriti. These Crows are sleeping in the banian tree, implying that they hold that there is no God in the universe. Sleep refers to Prakriti, and Wakefulness to Purusha; and so God is sometimes conceived as the Intelligent one who is always awake.

The Owl.—The words for an Owl in the text are Uluka and Kausika. Uluka (U, l, *u*, ka) means "(ka) Purusha (*u*) woven with (l) the ten Senses

of Action and their objects and (u) the five Senses of Knowledge." There are five Senses of Action and their five objects, making ten. Kausika is derived from Kusi (MWD. p. 317), and Kusi (K, u, *s*, i) means that "(i) the Mind is associated with (*s*) the Senses of Knowledge, and (u) the Senses of Knowledge with (k) God." Hence Uluka refers to the idea of God in Nyaya and Kausika in the Vaiseshika; and so an Owl refers to these systems of thought, and they give a certain share of creation to God as we have seen. In this connection it might be of interest to note that there is an old tradition that the Vaiseshika owes its origin to the utterance of Siva or Mahadeva in the form of an Uluka or Owl, and so it is called Ulukya Darsana. But here, as we have observed, Uluka refers to Nyaya; and the point is that the Nyaya of Saivism (Yoga-Vaiseshika-Nyaya) is the same as the Vaiseshika of Buddhism (Vaiseshika-Nyaya); and this has already been explained.

The Scheme of Asvatthaman.—The Owl refers, therefore, to the Vaiseshika in Saivism and Buddhism; and Asvatthaman refers to the Vaiseshika in Buddhism, holding that God and Nature are joint creators of life, but the share of Nature is greater than that of God. He may, therefore, be said to be an "Owl" himself, and wishes to act like one.

The Owl is Awake.—The Crows are sleeping, while the Owl is awake; and this means that the Owl refers to the idea of God. We have shown that Sleep refers to Prakriti, and Wakefulness to God; and so the Crows are asleep, and the Owl is awake.

THE IMAGE OF KRISHNA.—But, as we have seen, Vedanta has come out victorious everywhere;

and so Asvatthaman sees the figure of Krishna (God) guarding the entrance of the Panchala camp, and all his attempts to elude him are in vain. He sees the image of Janardana (Krishna) everywhere, indicating the triumph of Vedanta in the world.

ASVATHAMAN WORSHIPS MAHADEVA.—If Vedanta is victorious everywhere, is there no truth in the idea personified by Asvatthaman, *viz.*, that the Mind is associated with the Senses in all actions? Again, does not the idea of the Mind arise out of the Sacrifice of the Senses? If Asvatthaman correctly represents a fundamental truth of life,—and it is for this reason that he is allowed to survive—against what is it valid in a debate? We are told that this idea of Asvatthaman is superior to that of the Mind and the Senses when they have lost their notion of God, and so of Sacrifice. Corresponding to this we are told that Asvatthaman worshipped Mahadeva, the deity of Yoga-Vaiseshika-Nyaya, who, knowing that the hour of the Panchalas had come, gave him a sword with which to "slay" them.

305. THE SLAUGHTER OF THE PANCHALAS.

THE SLAUGHTER OF THE PANCHALAS.—We have explained that when the idea of God is absent, there can be no Sacrifice of any kind,—neither of the Mind nor of the Senses. Krishna and Arjuna, God and the Soul—are said to leave the camp of the Panchalas, while Asvatthaman offers himself as a Sacrifice to Mahadeva, and so understands the idea of Sacrifice in the Vaiseshika which he

(Asvatth man) personifies. Hence the son of Drona can easily "slay or assign to Prakriti" Dhrishtadyumna, the sons of Draupadi, and the Panchalas,—all of whom personify the Sacrifice of the Mind and the Senses in different ways—in the absence of Krishna (God) and the sons of Pandu (Man established in Vedanta).

306. The Survivors of the Pandavas.

The Survivors of the Pandavas.—We have now understood the idea of Vedanta in its purest form, as based on the idea of God inherent in all true Sacrifice. And so after the death of the Panchalas, Man survives in purest Vedanta,—the five Pandava brothers (Man), and God made manifest in the world in his form of Yoga-Vedanta (Krishna and Satyaki). And so we are told that out of the seven Akshauhinis of the Pandavas the five Pandava brothers (Man), Krishna (God of Vedanta), and Satyaki (the charioteer of Krishna, personifying Buddhi or Yoga-Vedanta) alone survived that night. All others were "slain."

307. The Gem of Asvatthaman.

The Gem of Asvatthaman.—But even if Asvatthaman personifies a fundamental truth of life, a "gem" of thought, in connection with the functions of the Mind and the Senses, it cannot be superior to its counterpart in Vedanta, for this system contains the one absolute Truth in the universe. Indeed, it ought to be contained within this system itself. Hence Draupadi, the supreme

symbol of Sacrifice leading to the idea of God in Vedanta, desires that, as Asvatthaman cannot be "slain," this "gem" (of thought) that he wears should be taken away from him and brought to her. Then Bhima, who personifies the Mind of Man established in Vedanta, goes in pursuit of Asvatthaman; and, assisted by Krishna (God), Arjuna (Soul), and Yudhishthira (Buddhi), soon overtakes him. As Asvatthaman has understood the idea of Sacrifice of the Mind by offering himself as a Sacrifice to Mahadeva,—and so grasped the character of Buddhi,—they find him seated with the Rishis gathered round Vyasa, who personifies Buddhi in all its aspects. Asvatthaman feels sure of his position and so challenges the Pandavas to a "fight" (debate).

308. THE WEAPON OF ASVATTHAMAN.

THE WEAPON OF ASVATTHAMAN.—Man has understood the creative character of the Mind in the light of Vedanta, while Asvatthaman in the light of Yoga over which Mahadeva (Yoga-Vaiseshika-Nyaya) persides. As the two systems are very closely allied and represent correct truths of life, none of them can succeed, and so both Asvatthaman and Arjuna discharge their weapons (arguments) and neutralize each other. In conclusion it is necessary for them to desist from further trial of strength, and so Narada and Vyasa appear on the scene to pacify them. But is there really no difference between the two heroes? Yoga, as the highest point of Saivism (Yoga-Vaiseshika-Nyaya), is based on the idea of

Buddhi as characterized by Knowledge, whereas in Vaishnavism Buddhi is conceived as identical for practical purposes with the Soul, and so is characterized by Action even more than Knowledge. Further, Asvatthaman still believes in the creative power of Prakriti; for Yoga, as the highest point of Saivism, allows it. He cannot withdraw from this position. Arjuna, on the other hand, can maintain at will that Prakriti in the light of Vedanta, both has it and has it not. And corresponding to this we are told that Arjuna could withdraw his weapon (argument), whereas Asvatthaman could not.

THE WOMB OF PANDAVA WOMEN—Then Asvatthaman maintains that if, as the Pandavas hold, all creation belongs to Purusha or God alone, it follows that Prakriti is sterile in itself. And corresponding to this we are told that his weapon (argument) could not affect the Pandavas (Purusha, Man or the creative power of God), but fell on the womb of Pandava women (their idea of the creative power of Prakriti), to make them sterile.

THE FOETUS OF UTTARA.—We have explained that Uttara, the wife of Abhimanyu, personifies Prakriti. Asvatthaman maintains that he regarded Prakriti as creative before this; but now it must become sterile if Vedanta is true. And so we are told that his weapon (argument) entered the womb (creative energy) of Uttara (Prakriti), as a result of which, the foetus within it was "killed."

IT IS REVIVED BY KRISHNA.—But the reply to this argument is that Vedanta holds that Purusha (God) alone is conceived as the creator of life ; but he creates Prakriti and gives to it his own creative power, by means of which it creates. In other words, we might say that Prakriti in Vedanta becomes creative through the grace or creative power of God. And corresponding to this we are told that the embryo " slain " by the weapon (argument) of Asvatthaman was revived by the divine power of Krishna (God) again. This child of Uttara (Prakriti) is the world of manifest life that spreads around, and it is called Parikshit.

Parikshit.—Parikshit means " dwelling or spreading around; surrounding, extending " (MWD. p. 592) ; and so refers to the world of life that "spreads around." (Cf. MM. IV, 11).

XI. STRI PARVA

CHAPTER XLVIII

THE WAIL OF WOMEN

OR

A VISION OF PRAKRITI

309. The Grief of Women. 310. Yudhishthira meets Dhritarashtra. 311. Dhritarashtra and Bhima: The Statue of Iron. 312. The Curse of Gandhari. 313. The Funeral Ceremonies.

A SUMMARY.

THE great debate having ended, we see Prakriti in its proper light, as a creation of God according to Vedanta. (The Grief of Women).

As a result of this victory, all other systems are converted to Vedanta. (Yudhishthira meets Dhritarashtra).

It is now agreed that it is incorrect to hold, in the light of the Vaiseshika based on the character of the Mind, that God has a smaller share in the creation of life than Prakriti. (Dhritarashtra and Bhima: the Statue of Iron).

With the victory of Vedanta the Ascending Scale of Thought comes to an end. But there is also a Descending Scale; and when Man forgets the idea of Sacrifice, he comes down from Vedanta, or its first manifestation Yoga, to the Vaiseshika; and then, if he still continues to discard Sacrifice, he comes down to Nyaya, and the idea of God as a creator dies in the world. (The Curse of Gandhari).

But for the present Vedanta holds the field, and we understand in its light that all things belong to God both in life and death; and that all contact with Prakriti purifies and not contaminates when it is made through Sacrifice. Then we realize how closely allied Purusha and Prakriti are, and how the Vegetable Kingdom, on which the idea of the creative character of Prakriti is based, and the Animal Kingdom, which gives us the idea of Purusha, God, or Soul, are but brothers born of the same mother Earth. (The Funeral Rites).

309. THE GRIEF OF WOMEN.

THE GRIEF OF WOMEN.—The whole debate is now at an end; and, as a result of it, we see Prakriti or manifest life in its proper light as a creation of God. This had not been understood before; and so we might say that people had not seen the different forms of Prakriti in their proper light. And corresponding to this we are told that the ladies of the Kauravas (different forms of Prakriti) —and Woman personifies Prakriti—who had never before been seen in this way, came out and were gazed at by the common people. Their grief is great, because Prakriti, which they originally personified, has been deprived of its creative power by the victory of Vedanta.

310 YUDHISHTHIRA MEETS DHRITARASHTRA.

YUDHISHTHIRA MEETS DHRITARASHTRA.—We have pointed out that Dhritarashtra had been converted to Vaishnavism at the time of the visit

of Krishna to Hastinapura; and so it is possible for him to meet the Pandavas after their great victory. And corresponding to this we are told that he left Hastinapura, the city of Nyaya, and came to the banks of the Ganga, the Prakriti of that system, so that it might be seen in its proper light; and there Yudhishthira, accompanied by his brothers and Krishna, came to meet him.

311. Dhritarashtra and Bhima: the Statue of Iron.

Dhritarashtra and Bhima: the Statue of Iron.—Dhritarashtra has been converted to Vaishnavism (Vedanta-Yoga-Vaiseshika), and understands that even in the light of the Vaiseshika, the basis of the Dualist school of this systems, it is incorrect to hold that the share of God is less than that of Prakriti in their joint creation of life. This view is, however, held by the Mahayana school of Buddhism, also based on the Vaiseshika; and Dhritarashtra believes that he can "break" any one who agrees with this view. Now Bhima personifies the Mind of Man, on which the Vaiseshika is based. Further, Man has risen from Jainism and Buddhism to Vaishnavism; and Dhritarashtra holds that even if Man, who has risen to Vaishnavism in this way, goes down to the Mahayana school of Buddhism, he would be able to "break" him. And so Dhritarashtra is desirous of "crushing" Bhima. But Bhima really personifies the Mind of Man in Vaishnavism, which Dhritarashtra himself has accepted as true; and so he cannot

"crush" Bhima. He can only "break" the idea of one who holds that God is but a small creator of life; and corresponding to this Krishna gives him a statue of iron, which represents this idea,—instead of Bhima; and the king breaks it to pieces.

A Statue of Iron.—The expression for "a Statue of Iron" is Ayasa Purusha which, as we have explained, means that "God has a small share in the creation of life." It is this idea that Dhritarashtra can "break." But as he himself, till lately, held the same view, he gets hurt by this display of strength.

312. THE CURSE OF GANDHARI.

THE CURSE OF GANDHARI.—The victory of Vedanta has shown that Prakriti has creative power but it is originally derived from God. Vedanta assigns to Prakriti the same creative power as the Sankhya and its allied systems; and the only difference between Vedanta and the other systems relates to the original creative power of God, or Sacrifice out of which the idea of God is born. To the average man there does not appear to be much real difference between these points of view, specially as Nyaya and Vaiseshika admit the necessity of Sacrifice, and the pure Sankhya denies it to all save Prakriti itself. And so Gandhari complains that all the "slaughter" of this great "battle" is due to Krishna alone and "curses" him. In other words, she reminds him that, if both Vedanta and Sankhya agree in assigning the same creative power to Prakriti,—and the only difference be-

tween them is that in the one case it is derived from God and in the other it is inherent in Prakriti,—the people are likely to lose sight of this subtle difference, forget the idea of God, and come to believe in the inherent creative power of Prakriti before long. In other words, she holds that even as Man has risen from Sankhya-Nyaya or Jainism to Vedanta, Yoga-Vedanta, or qualified Monism, —he will come down from Yoga (Yoga-Vedanta) to the Vaiseshika in one cycle of the Descending Scale; and then from Vaiseshika to Nyaya in another. He will thus come to believe in the inherent creative power of Nature or Prakriti, and hold that God is but a spectator of the drama of life, and Man too should be the same. And so the idea of God as the supreme creator of the universe will perish among men. This is the "curse" of Gandhari. She tells Krishna that in the thirty-sixth year after the Battle of Kurukshetra, which witnessed the triumph of Yoga-Vedanta, Krishna will destroy his own kinsmen and perish himself in disgrace.

The Idea of a Curse.—We have explained that a "curse" really refers to the logical consequence of an idea or a course of action in sacred literature, specially where the result is painful to contemplate. Thus "birth" is conceived as something painful in Buddhism and Jainism, and so it is spoken of as a curse; and the "death" of Krishna is painful in the same way. (Cf. MM. IV, 30, 33-34).

The Death of Krishna.—We have pointed out that the idea of God is born in each act of Sacrifice, or when we remember him. In the same manner God "dies" when we forget him and Sacrifice (MM.

II, 367-368); and so, says Gandhari, will it be with Krishna.

Krishna will Slay his own People.—When people forget God and Sacrifice, they come to believe in Prakriti, and so must be "assigned to Prakriti or slain." Since all life belongs really to God, it is he who destroys as well as creates; and so Krishna will "destroy" his own people,—those who at one time believe in him and then forget him.

After Thirty-six Years.—Krishna is to "die" in the thirty-sixth year after the Battle of Kurukshetra, which witnesses the triumph of Yoga-Vedanta. The number thirty-six is twice eighteen; and we have seen that this number, composed of seven, six and five, refers to a cycle of Yoga, Vaiseshika, and Nyaya (MM. V, 394-395, 467-468) in both the Ascending and Descending Scales of Thought. In one cycle of eighteen years in the Descending Scale, Man, by forgetting the idea of Sacrifice, will come down from Yoga to the Vaiseshika, and in another from Vaiseshika to Nyaya, and so the idea of God as the supreme creator of the universe will perish among men. That is the idea of Krishna's "death" after thirty-six years.

KRISHNA AGREES.—As the Mahabharata deals with the Law of Life and the course of human action in the world,—and men believe in Nature and God exactly in the manner here described,—Krishna agrees that this would be the real course of events, and that men, forgetting the essential idea of Sacrifice, would come to believe less and less in God and more and more in Nature or Prakriti. And so he smiles and comforts Gandhari after she utters this "curse;" for she has only described the Law of Life as it operates among men in the world.

313. The Funeral Ceremonies.

The Funeral Ceremonies.—As a result of the victory of Vedanta we hold that everything, of whatever kind, in life or death, belongs to God and God alone; and so those who are "assigned to Prakriti or slain," must now be assigned to Purusha or God; and that is here personified by Agni, the god of Fire, and the deity of Buddhi or the Yoga system of thought. The bodies of the "dead" are, therefore, assigned to his flames, and their funeral ceremonies performed.

The Access to the Stream becomes easy to All.—Then, as Man now believes that all of Prakriti is of Purusha or God, and its contact purifies through Sacrifice, all those who survive, headed by Dhritarashtra, now converted to Vaishnavism, proceed to Ganga, the Prakriti of Nyaya, and offer oblations of water (Prakriti) to the dead. Then, as the idea of Sacrifice (oblations) enables all to act freely in the world, we are told that, as they were performing their rites, "the access to the stream became easy to all."

Why did the Ancients Burn their Dead.—This will explain why the Hindus burn their dead, and consign the ashes that remain into some river believed to be sacred. "Sacredness" consists in the association of Purusha with Prakriti, or of Sacrifice with Water, symbolic of Prakriti. The river Ganga is regarded by the Hindus as specially sacred, and we have seen that it personifies the Prakriti of Nyaya, which admits the association of Prakriti with Purusha, though to a limited

extent. But whenever the name of God or Sacrifice is associated with Water,—a river, lake, or sea,—it becomes purified and fit to receive the ashes of the dead. The idea of purificatory bath is exactly the same; and so a person who has had this bath becomes free to live and act in the world again.

This practice of burning the dead was not confined to the Hindus alone, and it prevailed among the Greeks and Romans too; and this will point to a common culture of the great races of the Aryan stock. There are many features common to Greek and Hindu Philosophy, and the contact of the two people in olden times is a historical fact.

The Sacredness of the Water of the Ganga.—The water of the Ganga is held particularly sacred because it is believed to possess certain physical properties, and does not easily deteriorate. Ganga is the Prakriti of Nyaya, based on the character of the Senses of Knowledge, corresponding to which we have Ether with elliptical motion; and no germs of any kind can live in this Ether (MM.I, 121, 144, 165, n. 1). As all matter assumes the form of Atom in Ether, it will probably be found on examination that the atoms of the water of the river Ganga are characterized by elliptical and not wave motion as is generally the case with other forms of water. If this be so, it will be a further proof to show how the ancients made use of physical facts to construct their theories of Philosophy and Religion.

THE RECOGNITION OF KARNA.—As Man has recognized Prakriti in its proper place, and as its creative character corresponds to that of Grain or

Food, personified by Karna, it is necessary that the Pandavas (Man) should recognize Karna too. They understand how the Vegetable and Animal Kingdoms are both born of the same mother Earth, and the former is the older of the two. And so we are told that Kunti (Earth) informed them that Karna was her own son and their elder brother. And then, as Man now realizes how the Vegetable Kingdom supports all animal life, and how Food is a Sacrifice offered to the Soul,—transforming itself from Prakriti into Purusha thereby, the Pandava brothers are grieved that Karna should have been "assigned to Prakriti or slain," and perform due rites to their "dead" brother, so that he might be assigned to Purusha or God once more through this Sacrifice.

XII. *S*ANTI PARVA*

CHAPTER XLIX

THE PATH OF PEACE

OR

FROM JAINISM AND BUDDHISM TO YOGA-VEDANTA

314. The Doubts of Yudhish*th*ira. 315. The Opinion of Devasth*a*na and Vy*a*sa. 316. The Advice of K*r*ish*n*a. 317. Bhishma Worships K*r*ish*n*a. 318. K*r*ish*n*a asks Bh*i*shma to teach Yudhish*th*ira. 319. Bh*i*shma's Discourse. 320. The Discourse of Bh*r*igu. 321. The Discourse of Bh*i*shma. 322. The Opinion of Manu. 323. The Discourse of Bh*i*shma. 324. The Discourse of Vy*a*sa. 325. The Names of Mah*a*deva. 326. The difference between S*a*nkhya and Yoga. 327. The Discourse of Vasish*th*a. 328. N*a*rada's Hymn to N*a*r*a*ya*n*a. 329. The Vision of N*a*rada. 330. Brahaman's Hymn to N*a*r*a*ya*n*a.

A SUMMARY.

WE have examined the different systems of Hindu Philosophy in the form of a great "battle," and now we might do so more directly. As all knowledge is from doubt to certainty, we must begin with the doubts of Man. (The Doubts of Yudhish*th*ira).

We have to examine the whole range of the different systems of Hindu Philosophy and Religion,—from Jainism and Buddhism to *S*aivism, and thence to Vaishnavism. We need, threfore, to have first of all a general outline of Buddhism and Jainism in their relation to *S*aivism and the character of Buddhi, the highest point of this system. (The Opinion of Devasth*a*na and Vy*a*sa).

*The *S*anti Parva is divided into three parts,—R*a*jadharma Parva, *A*ppaddharma Parva, and Mokshadharma Parva, and of these the last is the most important from a philosophical point of view. We shall, therefore, confine ourselves to this for the most part.

But it is necessary to examine the question in greater detail; and for this the best person to help us is one who, having been born and bred in a lower system of thought, has been convinced and converted to a higher one. (The Advice of Krishna).

That, as we have seen, is Bhishma. (Bhishma Worships Krishna).

And so he is the best person to resolve the doubts of Man. (Krishna asks Bhishma to teach Yudhishthira).

Bhishma expresses his views on the different problems of life. As this is the twelfth Parva of the Epic, we have to come as far as Buddhi, the basis of Yoga or Yoga-Vedanta, which this number signifies. We must begin with Jainism, and then go up to Buddhism. After that we must study Saivism, culminating in Buddhi, the basis of Yoga and the highest point of thought in this system. Then we must grasp the difference between Sankhya and Yoga systems of thought, and understand that Yoga is superior to Sankhya. Then we must know the character of Yoga in both Saivism and Vaishnavism. (Bhishma's Discourse and the Order of all Discourses).

Thus, first of all we have to examine Sankhya-Nyaya or the Jaina system of thought. (The Discourse of Bhrigu).

Then we have a criticism of this system. (The Discourse of Bhishma).

After Jainism we have to examine Buddhism or Vaiseshika-Nyaya. (The Opinion of Manu).

This too should be followed by necessary criticism. (The Discourse of Bhishma).

After Buddhism we have to pass on to Saivism, having Buddhi for its highest creative energy of life. Thus we have to understand the character of Buddhi and the idea of creation in its light. (The Discourse of Vyasa).

When we have done so, we can grasp the whole range of Saivism. (The Names of Mahadeva).

Having understood Jainism and Buddhism as well as Saivism, we can know the difference between Sankhya and Yoga,—the lowest point of the one and the highest point of the other. (The Difference between Sankhya and Yoga).

After this it is necessary to combine together the two principal systems (Jainism and Buddhism with Saivism), and note the connection and contrast between them. (The Discourse of Vasishtha).

Then we have to understand the idea of God, not separately in each system, but in all combined, and see how it arises out of that of Sacrifice. (Narada's Hymn to Narayana, and the Vision of Narada).

This will enable us to grasp the idea of Buddhi in both Saivism and Vaishnavism; and we can then realize that Yoga, based on Buddhi, is superior to Buddhism and Jainism. (Brahman's Hymn to Narayana).

314. The Doubts of Yudhishthira.

The Twelfth Parva.—This is the twelfth Parva of the Mahabharata; and, as we have explained, this number, made up of seven and five, express the idea of Buddhi in relation to Ether (MM. I, 199), or of Yoga in relation to Sankhya and Nyaya, to which they correspond. In this connection we have observed in the Vana Parva of the Epic that in the first twelve years of their exile, the Pandavas had to survey all systems of Philosophy from Nyaya to Yoga; and the idea of the number twelve is similar here too. Hence this Parva of the Epic deals with all systems of Philosophy from Jainism and Buddhism to Yoga, where Yoga is the highest point of Saivism and also the centre of Vaishnavism as Yoga-Vedanta or qualified Monism, where Buddhi, the basis of Yoga, is for practical purposes identified with the Soul, the basis of Vedanta. We shall see how far this is borne out by the actual contents of this Parva.

The Doubts of Yudhishthira.—The story of the great "battle" (argument) having ended, it is advisable to examine the whole question again in a more simple and direct form, divested of its allegory and pictorical garb. All knowledge is from the known to the unknown; and when we try to understand the problem of life, we are stricken with doubt and fear at first. Arjuna had these doubts and they were resolved by Krishna in the Bhagavad Gita; and similarly here too we

begin with the doubts of Yudhishthira, who personifies Buddhi, and is anxious to understand. He wishes to know why, in the light of Buddhi, we should accept the idea of Action, when there is a more easy path of Knowledge, and there is sacred authority in support of both points of view.

315. THE OPINION OF DEVASTHANA AND VYASA.

THE OPINION OF DEVASTHANA AND VYASA.—But we see that all systems of Philosophy, from Nyaya to Yoga, enjoin the necessity of Action performed as a Sacrifice in more or less degree. The pure Sankhya alone, the basis of the Digambara school of Jainism, upholds the renunciation of all actions, and it has no place for God in its scheme of life. Corresponding to this we are told that the great ascetics Devasthana and Vyasa, who personify Nyaya and Yoga respectively, gave their opinion in favour of performing Action in clear and emphatic terms, pointing out that success arises out of Action, and that it is not possible to avoid all actions (Cf. BhG. III, 4-5; IV, 12).

A Battle as a Sacrifice.—Here we are told that a Battle is a Sacrifice for a king; and a Battle refers to Action both literally and figuratively as we have explained. Hence Action is really conceived as a Sacrifice; and we have explained that Sacrifice means creative, selfless, and beneficent Action. In the same manner a righteous war may be regarded literally as an act of Sacrifice.

Devasthana—Devasthana (Deva, sthana) means "(sthana) the abode of (deva, derived from Div,

cognate with Dyu, the deity of Nyaya,—MWD. pp. 478, 492) the Nyaya system of thought." Devasthana personifies, therefore, the Nyaya system of Philosophy.

Vyasa.—We have already explained that Vyasa personifies the Yoga system from all points of view, as the highest point of Saivism (Yoga-Vaiseshika-Nyaya), and the centre of Vaishnavism (Vedanta-Yoga-Vaiseshika), where Buddhi, the basis of Yoga, is for practical purposes identified with the Soul, the basis of Vedanta.

316. The Advice of Krishna.

The Advice of Krishna.—But Yudhishthira is still not satisfied. The only person who can convince him is one who, having followed Nyaya all his life, has now rejected the Philosophy of Knowledge or the Renunciation of Action, and been converted to Vedanta or Yoga-Vedanta and the path of Action. That is Bhishma; and so Krishna advises Yudhishthira to learn the truth from him.

Bhishma and Krishna think of each other.—We are told that Bhishma and Krishna were thinking of each other. In this connection we have explained that the overthrow of Bhishma signifies his conversion to Vedanta or Yoga-Vedanta; and so he thinks of Krishna, the supreme deity of this system. Krishna, too thought of him, for it is in this way that God may be said to come to us. When we remember him or perform acts of Sacrifice in his name, he thinks of us and appears to us; but if deny him or discard Sacrifice,—
—destroy rather than create, or act selfishly or with an evil purpose,—God disappears and dies. As Bhishma remembers Krishna, the latter too remembers him and desires to go and meet him.

317. BHISHMA WORSHIPS KRISHNA.

BHISHMA WORSHIPS KRISHNA.—Then, as Bhishma has been converted to Vedanta, he worships Krishna as the sole supreme creator of the universe. The universe is said to be his work and exists in his Soul, and he has Water (Prakriti) for his form. God creates, and so he has Maya (creative energy); and he is both Matter and Mind. As all life evolves from the Soul into Buddhi, Mind, and the Elements,— he is the Soul, he is the Sun (Buddhi), he is Soma and Desire (Mind), and he is the Elements. As the Soul, the basis of Vedanta, is characterized by both Knowledge and Action united together into one,—Krishna has the form of Sacrifice or creative Action, and is possessed of life, power and knowledge,--all.

FOUR SECRET NAMES OF KRISHNA : VASUDEVA, SAMKARSHANA, PRADYUMNA, AND ANIRUDDHA.— We have explained how we get the idea of God in the world. (1) If we believe that the universe has an over-lord ; or (2) if we act with a clear Soul and Mind ; or (3) if we act in a spirit of Sacrifice with our Buddhi, Mind and the Senses of Knowledge, and so associate with the Senses of Action and their objects ; or (4) if we act with our Mind and Breath under proper control,—we get the idea of God in the universe. And so Bhishma describes Krishna by four names,—Vasudeva, Samkarshana, Pradyumna and Aniruddha,—which express these four points of view.

Vasudeva.—Vasudeva means " of Vasudeva " (Va, su, deva), which signifies " (deva) lord of all

that are (su) born of (va) Prakriti." If we believe that Prakriti or Nature and all things born of it havean over-lord, or Vasudeva,—we get the idea of Vasudeva or God (Krishna). That is the first name of God, and the simplest way in which we get his idea.

Samkarshana.—Samkarshana, (Sam, kar for kara, sha, na) means "(na) the Soul associated with (sha) the Mind and (kara) acting or creating (sam) together." When we get the idea of the Soul, and believe that it acts in association with the Mind,—which is itself associated with the Senses,—we get the idea of God, and that is Samkarshana. In other words, when we understand the idea of the Soul as an actor, we get the idea of God. Samkarshana may also be analysed into Sam, karshana, and its meaning has already been explained (M.M. IV, 123).

Pradyumna.—Pradyumna (P, ra, d, y, u, mna) means " (mna) the Mind associated with (u) the Senses of Knowledge and (y) Buddhi, and characterized by (d) Sacrifice of (ra) the Senses of Action and (p) the objects of the Senses." Thus, when we understand that we must use our Senses, Mind, and Buddhi in a spirit of Sacrifice, we get the idea of God ; and that is Pradyumna.

Aniruddha.—Aniruddha (An, i, ruddha) means " (ruddha) controlled (i) Mind and (an for ana) Breath." When we have our Mind and Breath properly controlled, and that is Aniruddha,—we get the idea of God.

Samkarshana and Balarama.—Samkarashna is also a name of Balarama, and in that connection we have pointed out that the word is a variant of Krishna. Balarama signifies Prana, the vehicle

of the Soul, in association with the Mind (MM. IV, 123); and Samkarshana gives us the idea of the Soul in association with the Mind. There is only a shade of difference between the two ideas, for Prana and the Soul are often identified.

Pradyumna as a Son of Samkarshana.—Pradyumna is said to be a son of Samkarshana (MWD. p. 680); and the point really is that one idea is descended from or closely allied to another. Samkarshana refers to the Action of the Soul and the Mind; and Pradyumna to the Sacrifice of Buddhi, Mind, and the Senses, all engaged in Action; and we have seen that the idea of the Sacrifice of Buddhi leads to that of the Soul. Conversely, we might say that the idea of the Sacrifice of Mind, Buddhi, and the Senses (Pradyumna) is descended from or closely allied to that of the Soul conceived as an actor (Samkarshana).

Pradyumna and Kama.—Pradyumna is identified with Kama, the god of Desire (MWD. p. 680). As Pradyumna refers to the Mind (mna), which is characterized by Desire, he is identified with Kama.

Aniruddha as a Son Pradyumna.—Aniruddha is said to be a son of Pradyumna, and the idea is similar to what has been explained above. Aniruddha signifies the Sacrifice of the Mind and Prana or Breath; and we have seen that the Sacrifice of the Mind leads to the idea of Buddhi, which is signified by Pradyumna. Hence Aniruddha may be said to be a "son" of Pradyumna.

Sacrifice and the Idea of God.—We have explained how the idea of God arises out of Sacrifice.

318. Krishna asks Bhishma to teach Yudhishthira.

Krishna asks Bhishma to teach Yudhishthira.—Bhishma has been converted from Nyaya to Vedanta; and, as the best person to teach is one who has been duly convinced of his error and has understood the Truth, Krishna asks Bhishma to teach Yudhishthira and remove his doubts.

Fifty-six days of Life for Bhishma.—Bhishma is said to have fifty-six days to live after the "battle," during which he could teach Yudhishthira. Bhishma has been converted to Vedanta which, in the world of life, is identified for practical purposes with Yoga, as Buddhi is with the Soul; and this gives us qualified Monism or Yoga-Vedanta. Now Yoga is based on the character of Buddhi, and Vedanta on that of the Soul; and the two are represented by the numbers seven and eight respectively (MM. I, 63, 197-198). As Bhishma has understood the two systems from all points of view, this idea may be represented by a multiple of seven and eight, that is fifty-six; and so we are told that Bhishma had still fifty-six days to live during which he could teach Yudhishthira. In this connection it might be of interest to observe that this idea of Yoga-Vedanta is represented by the link between the numbers twelve and thirteen,—expressive of Buddhi and the Soul—in Virata Parva (MM. IV, 373-374).

The Hesitation of Bhishma: the Blessing of Krishna.—But Bhishma hesitates, for he is

not sure if he can explain all systems of thought properly by himself. He needs the special assistance of God, for the whole question refers to the idea of God himself. And so Krishna blesses him with "unclouded perception and memory, and a clear understanding." Memory refers to the Soul, and Understanding to Buddhi; and Bhishma, having grasped the character of both, agrees.

319. BHISHMA'S DISCOURSE.

BHISHMA'S DISCOURSE.—Bhishma, converted to Vedanta or Yoga-Vedanta, upholds Action as superior to Destiny, and advises Yudhishthira always to address himself to Action. He then describes to him the different duties (actions) a man is required to perform,—explaining what is Truth, Righteousness, the way to Happiness, and the path of Profit and Pleasure, Morality and Religion.

THE ORDER OF DISCOURSES.—We have observed that the *Santi* Parva of the Mahabharata covers the ground of all systems of Philosophy and Religion from Sankhya-Nyaya or Jainism to Yoga or Yoga-Vedanta or qualified Monism, based on the idea of Buddhi, identified for practical purposes with the Soul. As we have always to begin from the known to the unknown, or the lower to the higher stage, we must commence with Sankhya-Nyaya, or Jainism, and pass on to Nyaya-Vaiseshika or Buddhism. After Buddhism we must grasp the character of Saivism or Yoga-Vaiseshika-Nyaya, having Buddhi, the basis of Yoga, for its highest range of thought. After this we should be

able to distinguish between Sankhya and Yoga systems of thought, and also understand the connection between them. Then we should be able to see the difference between Buddhi in its own character and as identified for practical purposes with the Soul. When we have done this, we shall be in a position to see for ourselves that Yoga, Yoga-Vedanta or qualified Monism is superior to Buddhism and Jainism.

We have seen that these are the different steps by means of which the Pandavas (Man) rise from Nyaya to Yoga in the Vana Parva of the Epic (MM. IV, 265-351); and the same arrangement is followed here as well. We have first of all the discourse of Bhrigu, dealing with Sankhya-Nyaya or Jainism; and, in order that we should place this system in its proper perspective, it is followed by Bhishma's observations thereon. Then we have the opinion of Manu, relating to Buddhism or Vaiseshika-Nyaya; and, for the same reason as before, it is followed by Bhishma's remarks. After this we have the discourse of Vyasa, relating to the character of Buddhi, the basis of Yoga, from all points of view; and, as Bhishma is himself at the Yoga stage in this twelfth Parva, he has no observations of his own to make. We have now understood all systems of thought from Sankhya-Nyaya to Nyaya-Vaiseshika and Yoga; and this embraces the whole range of Saivism or the religion of Mahadeva (Yoga-Vaiseshika-Nyaya); and so we get the names of Mahadeva, describing his character and the system of religion over which he pre-

sides. Then we are told of the difference between Sankhya and Yoga systems of thought; and this is followed by the discourse of Vasishtha, describing the connection between them. Then we see how the idea of God is based on Sacrifice, embracing all systems of thought from Nyaya to Yoga, conceived in its own character and identified for practical purposes with Vedanta, as Buddhi is with the Soul, giving us Yoga-Vedanta; and that is the hymn of Narada addressed to Narayana and a description of his vision of that God. In conclusion we see that Yoga, Yoga-Vedanta or qualified Monism is superior to Buddhism and Jainism, and that is the hymn of Brahma, the deity of these systems, in praise of Narayana, the deity of Yoga-Vedanta.

320. THE DISCOURSE OF BHRIGU.

THE DISCOURSE OF BHRIGU.—We have observed that the discourse of Bhrigu relates to Sankhya-Nyaya or Jainism, and the idea is expressed in his very name.

Bhrigu.—The word Bhrigu (Bh, ri, g,u) means "(u) the Senses of Knowledge associated with (g) the Senses of Knowledge and (ri) of Action and (bh) Prakriti." The Senses of Knowledge and Action are the basis of Sankhya-Nyaya or the Jaina system of thought, which believes in Prakriti as the chief creator of life. Bhrigu personifies, therefore, this system of thought.

THE RISHI MANASA.—We have shown that the idea of Prakriti as the chief creator of life extends

to both Buddhism and Jainism or Sankhya-Nyaya-Vaiseshika; and of these the last is the highest within the range of this system, and is based on the character of the Mind. Hence Bhrigu conceives of the Mind as the highest creative energy in the universe, and holds that the supreme creator,—a Rishi and not God,—is characterized by the energy of the Mind. He is called by the name of Manas or Mind, and is eternal and unmanifest.

MAHAT ETC.—The idea of Prakriti as the chief creator of life is a special characteristic of the Sankhya and its allied systems; and there we are told that Prakriti is transformed into Mahat or Buddhi, Egoism, Mind, and the five Elements. And the same idea is given here.

THE BIRTH OF BRAHMAN.—Then, as Brahma is the deity of Buddhism and Jainism, we are told of his birth from this self-born Manas or Mind.

WATER OR PRAKRITI.—This is followed by a description of the creative power of Prakriti, symbolized as Water and Tamas or Darkness (MM. I, 37); and we are told that "Water (Prakriti) is the life of life of all creatures; that it originates like something darker within Darkness;" and from it arise the Elements and all forms of manifest life.

THE PROPERTIES OF ELEMENTS.—Then we are told of the attributes of the five Elements: Sound of Ether, Touch or Activity of Air, Heat or Form of Fire, Taste of Water, and Smell of Earth.

Then we are told how all bodies are made of the five Elements, and the Senses refer to them too (Cf. MM. I, 68-70).

LIFE IN TREES.—Then, following the Jaina system of thought (MM. II, 329-330), Trees (Vegetable Kingdom) are said to possess life, and we are told that they partake of the Elements and their properties, and are subject to both pleasure and pain, disease and death.

PRANA OR BREATH.—Then Prana or Breath is described as partaking of the physical element Air, which causes all Action and has Activity for its attribute. And so Prana is said to make creatures move and act. It has five forms,—Prana, Vyana, Apana, Samana, and Udana, which act in the body in different ways.

PRANA AND SOUL.—We have explained that Jainism does not deny the existence of the Soul. Indeed, it holds that everything in the world has a Soul of its own, proportionate to its bodily frame; and so we are told of Prana as associated with the Soul in man. Indeed, the Soul itself is identified with Prana; for Jainism conceives of the Soul more or less as a physical entity; and so we are told that "Prana is the living creature," and it is everything that is in man,—his Soul, Buddhi, Mind and Consciouness.

LIFE AND DEATH.—Again, following the same line of thought, we are told that no living creature is ever destroyed, and death is only a change of form (Cf. BhG. II, 13-39; MM.V, 474-475).

PRAKRITI, SOUL, BRAHMAN.—Then again we are told that the whole universe is made of Prakriti (Water); and that the Soul is Brahman, the deity of Buddhism and Jainism, and that it dwells in the Mind, the highest energy of life in these systems.

THE SOUL AND GUNAS.—As Jainism associates the individual Soul with Prakriti, we are told that the Soul may be endued with Gunas; and then, as it conceives of it as independent of Prakriti too, we are told that when it is freed from these attributes (Gunas), it becomes the supreme Soul itself. In this connection it would be of interest to note that the idea of the individual Soul in Nyaya, the basis of the Svetambara school of Jainism, is somewhat different from that of the Sankhya, on which the Digambara school is based; and, as the former conceives of God as a spectator of Prakriti, outside the whole universe, even so does it regard the Soul as separate from Prakriti too. When the Soul is possessed of Gunas, it is called Sa-guna, and when it is devoid of them, it is said to be Nirguna (MM. I, 67). The Soul is said to live "in the body like a drop of water on a lotus;" and this is exactly the idea of Nyaya.

THE CASTES.—Then, as Jainism holds that all actions must be renounced,—and the four Castes correspond to the division of Actions and Gunas (BhG. IV, 13), and there is no fundamental difference between different kinds of actions, for all of them must be renounced,—we are told that there

is no distinction between the different Castes. Again, as Buddhi or Mahat is the highest creative energy of life in this system, and Brahmanas correspond to Buddhi (MM. I, 283), we are told that "the whole world at first consisted of Brahmanas."

MALE AND FEMALE: PURUSHA AND PRAKRITI.—We have explained how Purusha and Prakriti are personified as Man and Woman in all systems of Hindu Philosophy; and so we are told that the Male is like Prajapati. Then, our planet Earth is conceived as symbolic of Prakriti (MM. I, 49-50); and so it is said to give birth to all creatures. As Woman symbolizes Prakriti, it is said that "females partake of her (Earth's) nature." Then, as the creative energy of Prakriti corresponds to that of *semen virile*, we are told that "the seminal fluid is creative energy."

THE FIELD OF ACTION.—It is said that the region where we live, *viz.*, the Earth, is a Field of Action. The Earth is symbolic of Prakriti, which causes all action, even as its name implies. Further, we see that we cannot live even for a moment on this Earth without action of some kind. The chain of action in this world is without end, and we reap but as we have sown. Then we are told that there is another world beyond, called the other world. But this is not a heaven somewhere far away, and is situated towards the north, on the other side of the Himalayas. Thus we see that the whole discourse of Bhrigu is in line with Sankhya-Nyaya or the

Jaina system of thought (Cf. MM. II, Chapter XIII).

321. The Discourse of Bhishma.

The Discourse of Bhishma.—The discourse of Bhishma is a comment on the teachings of Bhrigu. He points out that the five elements are there indeed, but it is God or the supreme Soul who creates and destroys them all. He explains the attributes of the Elements and their connection with the body as being the same as in Sankhya-Nyaya; but then he passes on to the Mind above the Elements and the Senses, Buddhi above the Mind, and the Soul above Buddhi and the rest. He then explains the character of the Mind as doubt or uncertainty of Knowledge, and of Buddhi as certainty of Knowledge (Cf. MM. I, 68); and points out, in the light of Nyaya as against the Sankhya, that the Soul may be regarded as a witness of the drama of life. Then, as against the view of Bhrigu, he explains that the Gunas affect only the Senses, Mind, and Buddhi, but not the Soul. Bhrigu had held that the Mind is the supreme creator of life; and, as against this, he points out that Buddhi is the supreme creative energy of life, and explains the difference between Buddhi and Mind on the one hand, and Buddhi and the Soul on the other (Cf. MM. I, 67-68). Then, in the light of Yoga-Vedanta he observes that the Senses, Mind and Buddhi are in themselves inactive and without consciousness; and that it is the Soul that acts through them all.

322. THE OPINION OF MANU.

THE OPINION OF MANU.—The next system after Sankhya-Nyaya or Jainism, explained by Bhrigu, if Nyaya-Vaiseshika or Buddhism; and corresponding to that we have the opinion of Manu (Man, u), who refers to "(u) the Senses of Knowledge and (man) the Mind," on which it is based. In the light of the Vaiseshika or the Mahayana school, it holds that God and Nature are joint creators of life, but the share of Nature is somewhat larger than that of God; while in the light of Nyaya it believes that God is either a spectator of the work of Prakriti, or has at best but a small share in it. Thus we see that the chief creator of life in this system is Prakriti, and the Mind is its highest point of thought. Corresponding to this Manu holds that all creatures are created by Mind and Action, and the fruit of Action depends on the Mind. Then, as the Hinayana school of Buddhism is more or less agnostic of God and is characterized by "negative tendencies" (MM. II, 318-320), Manu holds that "he from whom this universe has sprung is neither female nor male, nor of the neuter gender. He is neither existent, nor non-existent, nor existent-non-existent."

THE SOUL AS A WITNESS.—After this we are told of the five Elements and their properties and connection with the five Senses, and this is common to all systems of thought. Then the Soul is said to be the ultimate cause of "actor, act, and the material of action," for Buddhism holds that

the Soul is an actor for the time being. But, as it believes that it should have Knowledge and not Action for its goal, we are told that "it is really a witness and, though associated with the Senses, it does not act."

CREATION ACCORDING TO THE VAISESHIKA.—We have observed that Manu personifies the Nyaya and Vaiseshika systems of thought in all their aspects. We have had an idea of Nyaya which holds that the Soul or God is but a witness of Prakriti; but the Vaiseshika is a meeting place of all principal systems of thought; and it is for this reason that Buddhism is associated with both Saivism and Vaishnavism (MM. II, 275-276; 292-293). Hence we should find in the opinion of Manu a reference to all these systems of thought. And so, after a further description of the Elements and their properties, and the association of the Senses with their objects, we are told that the Mind is above all these, that Buddhi is above the Mind, and over all is the Soul,—the first creation of the Unmanifest origin of the universe. The order of creation is from the Soul to Buddhi, thence to the Mind, and thence to the Elements and their attributes and the Senses of Knowledge and Action; while the order of dissolution is the reverse of this. The Senses are merged in the Elements, the Elements in the Mind, the Mind in Buddhi, and Buddhi in the Soul (Cf. MM. I, 73). We notice that all this is common to all principal systems of thought.

After this we are told of the distinction between Buddhi and Mind, and it is said that when Buddhi lives in the Mind it is nothing but the Mind. All Action is traced to Desire for its cause, and Desire is characteristic of the Mind, the basis of the Vaiseshika or the Mahayana school of Buddhism. All actions are to be attributed, not to the Soul, but to Buddhi in its form as Mind, characterized by Desire; for the Soul, in the light of the Vaiseshika, has Knowledge and not Action for its attribute. And so we see once more that Manu expresses the point of view of the Vaiseshika or the Mahayana school in his discourse.

A DESCRIPTION OF VISHNU.—Then, as the Vaiseshika is the lower limit of the religion of Vishnu (Vedanta-Yoga-Vaiseshika), we are told that the divine Vishnu, who is identified with the universe, is superior to everything, and is without beginning, middle, or end. But the goal of life is still Knowledge in this school of thought, and "abstention from acts constitutes the highest religion" (XII, ccvi, 15); and though the Soul acts when it is endued with Gunas, it is "really inactive" (XII, ccvi, 28). Thus we see that the discourse of Manu is in conformity with the systems of thought he personifies (Cf. MM. II, Chapter XII).

323. THE DISCOURSE OF BHISHMA.

THE DISCOURSE OF BHISHMA.—As in the previous case, the discourse of Bhishma, following

that of Manu, is a criticism of the latter in the light of a higher or Yoga-Vedanta system of thought. "Govinda (Krishna or God)," says Bhishma,—and not an unknown, unthinkable or unmanifest Being, "is the lord of all creatures, the supreme creator of the universe." Prakriti, as understood in Yoga or Yoga-Vedanta, exists indeed, but it is he who lies on it (Waters), and creates from it different forms of life. It is he who creates Brahma, the deity of Buddhism and Jainism, expounded by Manu and Bhrigu. It is he who creates Prakriti itself; and "when Prakriti creates, through the action of Purusha or God, the universe with all its potencies springs forth." We notice that this is in keeping with the thought of Yoga or Yoga-Vedanta, which allows a separate place to Prakriti. God is said to create Prakriti, endowing it with his own power, by means of which it creates.

CREATION OF LIFE BY PRAKRITI.—The creation of life by Prakriti, "through the action of Purusha," follows the same order as in the Sankhya and its allied systems, for Prakriti is believed to have the same properties in all systems of thought. Thus Bhishma explains how it gives birth to Buddhi, Ahankara or Egoism, Mind, the Elements with their properties, and the Senses of Knowledge and Action. But though all this "existence springs from Prakriti," the latter itself exists in "the supreme Being who is above Prakriti."

THE SOUL AS AN ACTOR.—Yoga-Vedanta or qualified Monism holds that the Soul is an actor;

and so we are told that the Soul dwells in the body, which has nine gates or openings of the Senses through which Breath or Prana can pass, causing them to act (BhG. V, 13; MM. V, 494). It is the Soul that causes the Senses to act, and it is not itself subject to decay or death. "The bodily organs are not the actors; it is the Soul that is the doer or deeds." It is in this way that Bhishma supplies the necessary corrective to the opinion of Manu.

MAN AND WOMAN.—Then, as in all systems of thought, Man is spoken of as a symbol of Purusha, and Woman of Prakriti. Brahmacharya is defined as a means of attaining to Brahma, and not celibacy as is often imagined.

PURUSHA AND PRAKRITI.—Then as Yoga (Yoga-Vedanta) conceives of Prakriti as co-existent with God, though it is the latter who creates, we are told that "both Prakriti and Purusha are without beginning and without end. Prakriti is endued with the three Gunas, and is engaged in creation, through the action of God, and the latter apprehends all the changes of Prakriti."

324. THE DISCOURSE OF VYASA.

THE DISCOURSE OF VYASA: THE YOGA SYSTEM OF THOUGHT.—After an account of Sankhya-Nyaya and Nyaya-Vaiseshika, we should examine life in the light of Yoga, from its two points of view:—(1) as the upper limit of Saivism (Yoga-Vaiseshika-

Nyaya), and (2) as the centre of Vaishnavism (Vedanta-Yoga-Vaiseshika); and as Vyasa personifies both these aspects of Yoga, we have now a discourse by him. Yoga is based on the creative character of Buddhi; and, as the highest point of Saivism, it holds that necessary actions must be performed as a Sacrifice, but the final goal is still Knowledge or the renunciation of Action. But Yoga as the centre of Vaishnavism holds that Buddhi may for practical purposes be identified with the Soul, and so the end of life is endless Action as a Sacrifice, which results in Knowledge too. Hence we should have an account of both these points of view in the discourse of Vyasa; and, as Bhishma has himself been converted to Yoga, where Buddhi is for practical purposes identified with the Soul, he can have little to criticize in the discourse of Vyasa. And so this discourse is not followed by that of Bhishma as in the two previous cases.

THE MEASURE OF TIME.—Vyasa commences with Buddhi, the basis of Yoga, and symbolized in its manifest form in the world of life by the Sun. And so he explains how all Time is measured by the action of the Sun, and how all life comes into existence at the commencement of a Cycle of Time and ceases at its end. Thus we might say that Buddhi, Sun-energy, or Time is the chief creative energy of life; and it is with this that Vyasa begins his discourse. We have already explained the idea of the Four Yugas or Ages which form a Cycle of Time (MM. I, 124, *seq.*).

THE ORDER OF CREATION.—We have explained that the idea of the order of creation is the same in all systems of Hindu Philosophy; and the only point of disagreement between them relates to the share of God in each. And so here too Vyasa describes the creation of life in almost the same manner as we have in the other systems. First of all we have Buddhi or Mahat, then Egoism, Mind, the Elements with their properties, and the Senses of Knowledge and Action. But, as God is the supreme creator in Yoga, it is he who is said to create the mobile and immobile universe by means of his Maya or creative energy.

GOD AS CREATOR AND DESTROYER.—Then, as Yoga conceives of God as the supreme creator and destroyer of the universe, we are told that it is he who creates all life, and it dissolves into him in due course in the reverse order of creation (Cf. MM. I, 73, n. 3).

FOUR ORDERS OF CREATURES.—Then we are told of four orders of creatures,—the viviparous, the oviparous, the Vegetable Kingdom, and Germs —embracing all forms of organic life that the ancients knew (Cf. MM. I, 134, *seq.*).

ACTION.—After this we have a discourse on the nature of Action; and Vyasa holds, in the light of Yoga, that God, more than Nature, is the cause of all Action and creation in the world.

THE BODY AND THE ELEMENTS.—Then, as in other systems, we are told of the connection between the five Elements and the different parts

of the human body. This is followed by a description of the Senses of Knowledge and Action; and it is said that all these, together with the Mind, Buddhi and the Soul, dwell in the bodies of the embodied ones.

THE SUPREME SOUL.—But God or the supreme Soul is said to be the creator of all. He is omniscient, all-pervading, minuter than the minute, and greater than the great. He dwells in the hearts of all, and engages in all actions (BhG. VIII, 9; IX, 17-19; X, 20; XV, 15).

THE TWOFOLD PATH.—Then we are told of the twofold Path,—of Action and its renunciation (BhG. V, 2-13); and it is said that all can reach the highest end by performing the duties of their respective modes of life (BhG. XVIII, 45).

BUDDHI.—Then, as Buddhi is the highest creative energy of life in this system, all things are examined in its light. It is Buddhi that creates the Senses, and can withdraw them into itself again. The consciousness of Ego is said to be mainly due to the action of Buddhi; and it is Buddhi that is transformed into the Elements and their attributes, the Senses and the Mind. It is Buddhi that acts through the Senses and the Mind, and it exists in the three states of the Guṇas. It creates all objects, and they all partake of its character (Cf. MM. IV, 49-50).

THE SOUL.—But above this Buddhi is the Soul; and Vyāsa tells us, in the light of Yoga-Vedānta or qualified Monism, that ordinarily the two are identified. The difference between them is that

Buddhi is affected by the Gunas born of Prakriti, whereas the Soul is not. Then the idea of the Soul is examined in the light of the two aspects of Yoga. From one point of view it is spoken of as an actor, and from another it is said to be a mere on-looker, and stands aloof from everything. But we are told that, understanding properly the character of the Soul, a man should act in the world (Cf. MM. I, Chapter III). Thus we see that the discourse of Vyasa is in line with the Yoga system of thought, both as the highest point of Saivism and the centre of Vaishnavism (Cf. MM. II, Chapters IX and X).

325. THE NAMES OF MAHADEVA.

THE NAMES OF MAHADEVA.—Then, as Mahadeva is the deity of Saivism, having Yoga for the highest point of its thought, we have his description in the form of the names by which he is worshipped. He is the deity of Buddhi, Mind and the Senses of Knowledge, embracing the whole range of his system of thought (Yoga-Vaiseshika-Nyaya); he is the receptacle of Nature or Prakriti (symbolized as Water or Ocean); and he is cause, effect and Action,—the creator and destroyer of the universe.

The Gods in Mahadeva.—We are told that Soma, Agni, Varuna, Vishnu and Brahman lie in the body of Mahadeva. In this connection we have explained the connection between the religion of Mahadeva and that of the other gods (MM. II, 290, *seq.*), and shown how Vishnu and Brahman, the two remaining gods of the Hindu

Trimurti, are specially associated with him. Soma personifies the Mind, the centre of Mahadeva's system; Agni is Buddhi, the highest point of his thought. Vishnu is the deity of Vaishnavism (Vedanta-Yoga-Vaiseshika), and Brahman of Buddhism and Jainism (Sankhya Nyaya-Vaiseshika); and both these systems are closely allied to Saivism or Yoga-Vaiseshika-Nyaya. Varuna is Water or Prakriti, with which too Mahadeva is closely associated. Thus all these gods may be said to lie in his body.

Sun and Gold.—We have a number of references to Sun and Gold in connection with Mahadeva; and these, as we have explained, refer to Buddhi, the basis of Yoga (MM. I, 53, n. 1; 65, n. 7); and so Mahadeva is also said to be "the form of Yoga," the highest point of his system of thought (Yoga-Vaiseshika-Nyaya).

A Form of Sacrifice.—Siva is said to be "the form of Sacrifice," and we have explained that Saivism believes in Action performed as a Sacrifice.

A Form of Rivers and Sea.—Mahadeva is said to be "all forms of rivers and seas." In this connection we have explained that all forms of Water symbolize Nature or Prakriti. This corresponds to the idea of Yoga-Vedanta or qualified Monism, based on the idea of Buddhi, where it is identified for practical purposes with the Soul; and the range of Mahadeva's system extends to Yoga or Buddhi as we have seen. Hence he is said to be "the maker of the universe;" and for the same reason he is described as the "lord of Food," which symbolizes the creative energy of Prakriti.

Siva and Ganga.—It is said that "the locks of his hair carry the currents of the river Ganga."

We have explained that Ganga is the Prakriti of Nyaya, which forms the lower limit of Saivism (Yoga-Vaiseshika-Nyaya), over which Mahadeva presides. Hence Mahadeva is also called Gangadhara or the "supporter of Ganga" (MWD. p. 341).

The Husband of Ambika.—Siva is said to be "the husband of Ambika." We have explained that Ambika, one of the two wives of Vichitravirya and the mother of Dhritarashtra, is the Prakriti of the Vaiseshika (MM. IV, 42-43), the centre of the system over which Siva presides. Hence he may be said to be an appropriate "husband" of Ambika, specially as the essential idea of this system is that Purusha and Prakriti are joint creators of the universe.

Invested with Maya.—Siva is said to be "invested with Maya," which, as we have explained, is creative energy. As God is conceived as a creator in this system, Mahadeva is said to be possessed of Maya.

Siva and Desire.—Mahadeva is associated with Desire, which is a characteristic of the Mind (MM. I, 68, n. 3; 281, n. 7), the centre of his system of thought.

326. The Difference between Sankhya and Yoga.

The Difference between Sankhya and Yoga.—We have examined two principal systems of Philosophy and Religion,—Jainism and Buddhism on the one hand, and Saivism on the other. The former is based on the idea of Prakriti as it is in the Sankhya, conceived as the chief creator of the universe, and the latter has Yoga

for its highest point of thought. It is therefore necessary that we should understand the difference between these two systems of thought.

THE EXISTENCE OF GOD AND THE GOAL OF LIFE IN THE TWO SYSTEMS.—We have explained that the pure Sankhya has no place for God in its scheme of life, and believes that the goal of life is Knowledge and the renunciation of all Action. Yoga, on the other hand, holds that God is the chief creator of life, and that we must perform Action as a Sacrifice. Yoga, as the highest limit of Saivism (Yoga-Vaiseshika-Nyaya), believes also in Knowledge as the final goal of life, though it agrees that necessary actions must be performed as a Sacrifice so long as a person lives. This is not the same as the goal of the pure Sankhya, which enjoins renunciation of Action at all stages of life. Yoga, however, as Yoga-Vedanta or qualified Monism, where Buddhi, the basis of Yoga, is identified for practical purposes with the Soul, the basis of Vedanta,—holds to Action as the goal of life, and believes that we must always act and rejoice in our actions performed as a Sacrifice. Corresponding to this we are told that "wise men, devoted to Yoga, point out that one who does not believe in the existence of God, cannot acquire liberation. Believers in the Sankhya, on the other hand, forward good reasons to show that a person by acquiring true Knowledge of all objects, becomes liberated after death." In this connection we have explained that Knowledge, as distinguished from Action, means "renunciation of Action."

327. THE DISCOURSE OF VASISHTHA.

THE DISCOURSE OF VASISHTHA.—We have examined the two principal systems of religion,—of Brahman (Jainism and Buddhism) and Mahadeva. After that we have seen the difference between their basic conceptions,—the former being founded on the creative character of Prakriti as it is in the Sankhya, and the latter culminating in Yoga. It is now necessary to examine the connection between the two systems; and that is given in the discourse of Vasishtha.

Vasishtha.—We have explained that Vasishtha personifies the Vaiseshika system in Buddhism (MM.IV, 34); and we see that it is this that connects the two systems of thought. The Vaiseshika in Buddhism (Vaiseshika-Nyaya) holds that God and Nature are joint creators of life, but the share of God is less than that of Nature; and this is exactly the point of view of Nyaya in Saivism (Yoga-Vaiseshika-Nyaya). Hence we might say that the Vaiseshika of Buddhism connects up with Saivism. In other words, a Mahayana Buddhist is the same as a Saivite, believing in the Nyaya aspect of this system. Hence the discourse of Vasishtha relates to what is common to both Buddhism and Saivism.

THE CONNECTION BETWEEN BUDDHISM AND SAIVISM.—We notice that Prakriti has a definite place both in Buddhism and Saivism, and it is conceived as a creator in both. Now we have seen that the idea of Prakriti as a creator is the same in all systems of thought, and the only difference arises out of their idea of God or Action

conceived as a Sacrifice. Whether Prakriti creates by means of its own inherent power or in association with God, it has its eight divisions,—Buddhi or Mahat, Egoism, Mind, and the five Elements, their properties, and manifest forms. Hence Vasishtha, "the best of Vasus," or "the supreme Child of Prakriti" (MM. IV, 34), must tell us all about Prakriti, from Mahat or Buddhi to the Senses of Knowledge and Action; that is, from Yoga to Sankhya. Corresponding to this he speaks of Buddhi or Hiranyagarbha, also called Mahat or the Great, which creates Consciousness or Egoism (Ahankara), from which arise the Mind, the five Elements and their properities, and the five Senses of Knowledge and Action.

TWENTY-FOUR AND TWENTY-FIVE TOPICS.—As Vasishtha explains the manifestation of Prakriti in the light of all systems of thought from Sankhya to Yoga, he tells us of twenty-four and twenty-five topics of manifestation of life according to these systems (MM.I, 71-72). The twenty-fourth is said to be Nature or Prakriti; and the remaining twenty-three are Mahat or Buddhi, Egoism, Mind, the five Elements, their five properties, the five Senses of Knowledge, and the five Senses of Action, created out of Prakriti as it is conceived in the Sankhya. The twenty-fifth is said to be Vishnu or God, for whom the pure Sankhya has no place in its scheme. The idea of these numbers,—twenty-four, twenty-five and twenty-six—in connection with the "topics" or "subjects" relating to manifest life, has already been explained (MM.I, 70-72).

THE QUESTIONS OF JANAKA.—As we have to examine the whole range of thought from Sankhya to Yoga, we must understand how we can rise from the pure Sankhya to Nyaya, and thence to higher systems. In other words, we must examine the two schools of Jainism, and they are personified by Janaka, as we have explained (MM.V, 481). Hence we are told that he asked a number of questions from Vasishtha. Now the Sankhya holds that all life is created by Prakriti; and so, in the light of this system, the Soul must for ever remain associated with Prakriti, and Jainism cannot exactly show how the Soul can be liberated and attain Nirvana (MM. II, 329). Hence Janaka, says that "if Nature (Prakriti) and Soul be always united together, Liberation cannot exist."

THE REPLY OF VASISHTHA.—Vasishtha replies in terms of both Sankhya and Yoga systems as he understands them. As his idea of Yoga refers to Buddhi in its own character as the highest point of Saivism, he believes that the goal of life in Yoga as well as in Sankhya is Knowledge and the renunciation of Action; and so he holds that "what the Yogins behold is exactly what the Sankhyas strive after to attain. He who sees the Sankhya and Yoga systems to be one and the same, is said to be gifted with intelligence" (Cf. BhG. V, 4-5). In this way Vasishtha examines the character of Buddhi, the first creative energy of life in the Prakriti of the Sankhya, and links it up with the Yoga system of thought.

THE SUPREME AND INDIVIDUAL SOUL.—He then explains the character of the supreme and

the individual Soul. The supreme Soul or God is above Prakriti, and so he cannot have any Gunas or qualities born of Prakriti; but the individual Soul, he says, partakes of Prakriti, and so is characterized by Gunas or the qualities. But it is only as Jiva that it is associated with these Gunas; and it is "on account of its oneness with the body and other qualities that it comes to be invested with the Gunas. When, however, it conquers all qualities born of Prakriti, it sees the Supreme."

LIBERATION OF THE SOUL.—Thus we see how Vasishtha has risen from Sankhya to Nyaya and Vaiseshika and shown how the Soul can achieve liberation from the bondage of Nature or Prakriti. These systems hold that the Soul can free itself from Prakriti by means of Knowledge and realization of its true character as something different from Prakriti; and so we are told that "when the Soul shakes off Nature and begins to realize that he is different from her, he comes to be regarded as pure and stainless. ... Then he becomes at one with Brahma. ... When the individual Soul succeeds in understanding Prakriti, he is said to be restored to his true nature, and attains to pure Knowledge. ... When he knows Prakriti, ... he becomes shorn of Gunas, and so becomes one with the Supreme."

The Topics of Sankhya and Yoga.—The Sankhya is said to have twenty-four topics,—Prakriti, Mahat or Buddhi, Egoism, Mind, the five Elements, their five properties, the five Senses of Knowledge, and the five Senses of

Action. As it admits also the existence of the individual Soul, this system may be said to have twenty-five topics too (MM. II, 171). Then, above the individual Soul there is the supreme Soul in which Yoga believes; and so this system may be said to have twenty-six topics or principles. Usually, however, the Sankhya is said to have twenty-four, Yoga twenty-five, and Vedanta twenty-six topics (MM. II, 70-72).

328. NARADA'S HYMN TO NARAYANA.

THE HYMN OF NARADA TO NARAYANA.—We have examined the whole range of thought from Sankhya to Yoga, and now two points remain. (1) How can we rise from a lower to a higher system? and (2) what is the true conception of God in the light of Buddhi, the highest energy in these systems? In connection with the first we have seen that it is by means of the idea of Sacrifice that we rise from Sankhya to Nyaya and higher systems of thought; and the lowest form of Sacrifice is that of the Senses, personified by Narada, as we have seen. This enables us to understand the idea of God in the light of Buddhi, and that is Narayana; and corresponding to this we are told that Narada addressed a hymn of praise to Narayana and propitiated that god.

Narada and Narayana.—We have explained that Narada personifies the Sacrifice of the Senses of Knowledge and Action (MM. IV, 181, 213); and Narayana is the deity of Yoga, Yoga-Vedanta or qualified Monism, based on the character of Buddhi, where it is identified for practical purposes with the Soul. The idea of the hymn

of Narada to Narayana is that the Sacrifice of the Senses of Knowledge and Action leads to the idea of God as it is in qualified Monism.

A DESCRIPTION OF NARAYANA.—As Narayana is the deity of Yoga, Yoga-Vedanta, or qualified Monism, based on the character of Buddhi identified for practical purposes with the Soul, he is described as the Sun, symbolic of Buddhi; he is Prana, the vehicle of the Soul; and he is the king of Waters or Prakriti. As Yoga-Vedanta is a part a Vaishnavism (Vedanta-Yoga-Vaiseshika) and its range of thought extends to the Vaiseshika, based on the Mind, characterized by Desire, Narayana is referred to as Desire, even as Krishna is said to be Desire, which is in conformity with Dharma, in the Bhagavad Gita (BhG. VII, 11; MM. V, 500). Then, as the idea of God is born of Sacrifice, he is said to be Sacrifice, and resides in the hearts of all. He floats on the Waters or Prakriti, he is the origin of the universe, he has Maya or creative energy, and he is creator and destroyer, and the form of liberation for all.

329. THE VISION OF NARADA.

THE VISION OF NARADA.—After this we have a description of Krishna as an incarnation of Narayana. Krishna is said to be the Soul of all creatures; and, entering the five Elements, he makes himself manifest in all (Cf. BhG. XV, 7-9). He has his four forms,—Vasudeva, Samkarshana, Pradyumna, and Aniruddha, and their idea has already been explained. And so from Narayana

or Krishna arises the mobile and immobile universe, and he is "the actor, the effect, and the cause" of everything.

The Gods within Narayana.—The eleven Rudras, the twelve Adityas, the eight Vasus, and the two Asvins (Nasatya and Dasra) are said to be within Narayana or Krishna; and their idea has already been explained (Cf. BhG. XI, 6).

Waters within Narayana.—Then it is said that the goddess Sarasvati, and all oceans, rivers and lakes are within Narayana. We have explained that Sarasvati and all forms of Water are an expression of Prakriti; and so the idea here is that Prakriti is within Narayana or God. This gives us the idea of pure Vedanta, where God is said to be the creator of Prakriti itself. For the same reason the three Gunas, or the three aspects of Prakriti, are said to lie within him.

330. BRAHMAN'S HYMN TO NARAYANA,

BRAHMAN'S HYMN TO NARAYANA.—We have surveyed all systems of thought from Sankhya to Yoga; and now we see how Yoga is superior to Buddhism and Jainism, based on the character of Prakriti in the Sankhya, over which Brahma presides. And corresponding to this we are told that Brahman addressed a hymn of praise to Narayana, the deity of Yoga-Vedanta.

A Description of Narayana.—Narayana is described as self-created, as both manifest and unmanifest, as both Purusha and Prakriti, and as the cause of everything in the universe. He is both doer and the deed, and all acts of charity or Sacrifice, "have Vishnu for their refuge."

CONCLUSION.—Thus we see that in this twelfth or *Santi* Parva of the Mahabharata we have a brief survey of all systems of Philosophy and Religion from Sankhya to Yoga, where Yoga is conceived in its own character as the highest point of *Saivism*, and also as Yoga-Vedanta or qualified Monism,—where Buddhi, the basis of Yoga, is for practical purposes identified with the Soul, the basis of Vedanta. That is the idea of the number twelve, and we see the same scheme of thought in the twelve years of exile of the Pandavas as described in the Vana Parva of the Epic. We shall see that the thirteenth or Anusasana Parva gives us the idea of the Soul, the basis of pure Vedanta, to which the number thirteen corresponds; and that is also the idea of the thirteenth year of exile of the Pandavas, described in the Virata Parva as we have explained.

XIII. ANUSASANA PARVA

CHAPTER L

THE ETERNAL LAW
OR
THE TRUTH OF PURE VEDANTA

331. The Form and Worship of Mahadeva. 332. Bhishma adores Krishna. 333. The Death of Bhishma.

A SUMMARY.

AFTER having examined Jainism and Buddhism and Saivism, we have to examine Vaishnavism; and this can be done only through Saivism. (The Form and Worship of Mahadeva).

Having understood this, we can grasp the essence of Vedanta, the culmination of Vaishnavism, having Krishna for its deity. (Bhishma adores Krishna).

This completes the whole range of Hindu Philosophy and Religion, from Sankhya to Vedanta and Jainism to Vaishnavism. (The Death of Bhishma).

331. THE FORM AND WORSHIP OF MAHADEVA.

THE FORM AND WORSHIP OF MAHADEVA.—We have dealt with Jainism, Buddhism, and Saivism, and such part of Vaishnavism as is common to these. And now we need to examine Vaishnavism in its entirety, culminating in pure Vedanta. In

this connection we have explained that we can rise to this system only through *Ś*aivism; that when we attain to Buddhi, the basis of Yoga in this system, we have come to the Vaiśeshika of Vaishnavism, and then we can rise to its Yoga and Ved*a*nta points of view (MM. V, 625-626). *Ś*aivism has Mah*a*deva for its deity; and so once again it is necessary to understand his idea as the supreme creator of the universe. As Vaishnavism and *Ś*aivism are closely allied, it is Kr*i*shn*a*, the supreme deity of the former system, who describes the form of Mah*a*deva to enable Man to understand the Truth. Mah*a*deva is said to be "the supreme creator of the universe, the Soul of all creatures, dwelling in the hearts of all." He is possessed of M*a*y*a* or creative energy; he is Hiran*n*yagarbha or the Golden Womb of the universe, and Gold is a symbol of Buddhi, the basis of Yoga; he is Pr*a*n*a*, the vehicle of the Soul; he is endued with Gun*a*s and shorn of them; he is the doer of actions and the deeds performed; and he is the Male and Female (Purusha and Prakr*i*ti) united together in one.

UPAMANYU WORSHIPS MAHADEVA.—This is followed by a further description of Mah*a*deva in terms of his worship by Upamanyu, and the idea conveyed is the same. He is self-created, and the supreme creator of the universe. As *Ś*aivism is associated with and higher than the religion of Brahm*a*, he is the "supreme Brahm*a*, without beginning or end." As this system embraces Buddhi, Mind, and the Senses of Knowledge,—he

is Hiranyagarbha and the Sun, Indra and Agni (Buddhi); Moon, Soma and Kama (Mind). Then as Saivism believes in action as a Sacrifice, he is Sacrifice and Action, and resides in the Field of Action. As this system is allied to Vaishnavism, he is Vishnu and the Ocean (Prakriti), uniting the individual Soul with the Supreme. Finally, as the idea of Mahadeva is that Purusha and Prakriti are joint creators of life, he is ever present in his Phallic form.

MAHADEVA GLORIFIES KRISHNA.—Then, in order to express the link between Saivism and Vaishnavism yet more closely, we are told that Mahadeva himself described the glory of Krishna as superior to Brahma, the deity of Buddhism and Jainism; as the eternal Purusha himself, the supreme Soul, and the creator of all, who causes all things to act. As Vedanta and Yoga may for practical purposes be identified, giving us Yoga-Vedanta or qualified Monism, Krishna is said to have Yoga for his Maya or creative energy.

332. BHISHMA ADORES KRISHNA.

BHISHMA ADORES KRISHNA.—This is followed by Bhishma's adoration of Krishna. Bhishma has been converted from Nyaya to Vedanta, and so is best qualified to worship Krishna, the sole supreme creator of the universe. He is self-created,—the creator, preserver and destroyer of the universe. He is both effect and cause, the doer and the deed. Prakriti (Water) dwells in him as in a home; he creates by means of his Maya; he lives in the form of Sacrifice, and abides in the Heart.

The Description of Krishna.—The details of Krish*n*a's description have already been explained (MM. I, 398-412); and here it is enough to point out that they follow the essential idea of Vaishnavism or Ved*a*nta-Yoga-Vai*s*eshika. Krish*n*a is the supreme Soul, the one creator of the universe, and the receptacle of Prakriti (Waters) itself; and this is the idea of Ved*a*nta. He has the effulgence of the Sun, or Buddhi, the basis of Yoga. The Moon is from his Mind, and he is the father of K*a*ma, and this gives us the idea of the Mind, the basis of the Vai*s*eshika. Then, as the idea of God is born through Sacrifice, he "takes his birth and lives in the form of Sacrifice." Then we are told of his many incarnations, and the idea has already been explained (MM. I, 126-133). Then he is identified with Vy*a*sa and Indra, both of whom personify Yoga or Yoga-Ved*a*nta. He is said to be Varu*n*a, the deity of Prak*r*iti, created by him. The world is said to be his Chariot or Body; and so the world is the Field and he the Knower of the Field (BhG. XIII, 1-3, 26, 33-34). Then we are told of his four names, V*a*sudeva, Samkarsha*n*a, Pradyumna, and Aniruddha, the meaning of which we have understood. All other points in connection with the description of Krish*n*a have already been explained.

333. The Death of Bhishma.

The Death of Bhishma.—We have now understood all systems of Philosophy and Religion from S*a*nkhya to Ved*a*nta, and Jainism to Vaishnavism. Bh*i*shma has done his part, and now the time has come for him to pass. He has accepted Ved*a*nta or Yoga-Ved*a*nta, and believes that God is the supreme creator of the universe; and Prak*r*iti, if it exists as a separate entity, is but a spectator

of his work. All have been converted to this view. The idea of God as the supreme creator of the universe now prevails everywhere, and so the Sun may be said to have entered on its "northern Path" (MM. V. 505), and it is now time that Bhishma should depart. He believes in the Soul, the basis of Vedanta, as pervading the universe; and in Buddhi as identical, for practical purposes, with the Soul. And so his Breath or Prana, the vehicle of the Soul, passes out through the crown of his head, the abode of Buddhi (MM.I, 155), as expressive of the connection between the two; and he passes on to the world of life beyond.

The Rites of the Dead.—The idea of the funeral rites in honour of the dead has already been explained.

XIV. ASVAMEDHA PARVA

CHAPTER LI

THE SACRIFICE OF THE HORSE OR THE ESSENCE OF THE IDEA OF GOD

334. The Advice of Vyasa. 335. The Request of Arjuna. 336. The Anugita. 337. The Horse Sacrifice. 338. The Birth of Parikshit. 339. The Initiation of Yudhishthira. 340. The Horse set Free. 341. Arjuna and Babhruvahana. 342. The Sacrifice of the Horse.

A SUMMARY.

WE have examined all systems of thought, and find that the essence of the idea of God lies in the Sacrifice of the Senses. (The Advice of Vyasa).

It is necessary, therefore, to examine the whole problem of life in terms of Sacrifice. (The Request of Arjuna).

We have to understand the idea of the Sacrifice of the Senses, Mind, and Buddhi, their different functions, and their connection with the Soul. This will enable us to understand the order of creation and the problem of life in terms of Sacrifice. (The Anugita).

After this we shall realize that at the basis of all Sacrifice is the Sacrifice of the Senses, and it gives us the first idea of God. (The Horse Sacrifice).

The idea of God arises not only out of the Sacrifice of the Senses, Mind, and Buddhi, but also of Prakriti or the phenomena of manifest life. In other words, when we believe that Prakriti is governed by the Law of Sacrifice, we get the idea of God; and it is then that Prakriti becomes truly creative itself. (The Birth of Parikshit).

It is Man and not God who must act in this world; and he must act with reason and conviction and not mechanically. Then alone can there be true Sacrifice. (The Initiation of Yudhishthira).

Sacrifice means self-control and discipline; but it should be natural and not super-imposed. It is only then that Sacrifice makes for freedom from the effects of Action. (The Horse set Free).

All control of the Senses is exercised by the Soul through its vehicle Breath or Prana, the energy of Action. But the Senses act in subordination to the Mind; and so the Soul or Prana must act in conjunction with the Mind in order to control the Senses. But does not this imply a cessation of Action?—for, if Prana or the Soul engages itself with the Mind (is lost in doubt and desire, the characteristics of the Mind), it cannot act; and then it must lose its true character as it is in Vedanta and appear as one dead. The reply to this is that Prana or the Soul must not associate with the Mind only. It must also associate with the Senses and their objects through the Mind, and in this way it will remain an actor still. (Arjuna and Babhruvahana).

When we have understood the character of the Soul as an actor, and of Sacrifice as creative, selfless and beneficent Action, we can realize the idea of God through the Sacrifice of the Senses. (The Sacrifice of the Horse).

334. The Advice of Vyasa.

The Essence of Sacrifice.—We have examined all systems of Philosophy and Religion, and seen that the idea of God, in which they culminate, arises out of Sacrifice, at the basis of which is the Sacrifice of the Senses. Sacrifice is creative, selfless, self-controlled, and beneficent Action, expressive of the Law of Life; and the Sacrifice of the Senses of Action takes us from the pure Sankhya to Nyaya; and of the Senses of Knowledge from Nyaya to the Vaiseshika. When we come to this system,—the meeting place of all schemes of thought—it is possible for us to rise to a proper conception of God as a creator of the universe. Thus, when everything else fails, so long as we believe in the Sacrifice of the Senses, the idea of God as a creator of the universe will persist.

The Advice of Vyasa.—Corresponding to this we are told that after the death of Bhishma, Yudhishthira (Buddhi) felt sad, for he would never again be able to receive instruction from the grandsire; whereupon Vyasa advised him to perform the Sacrifice of the Horse to ease his grief. In other words, he asked him to understand the idea of the Sacrifice of the Senses (Horse),

on which that of God is based; and in this connection we have explained that the Horse is conceived as a symbol of the Senses in the sacred literature of the Hindus.

THE SACRIFICE OF MARUTTA.—When all other knowledge fails, that is, when the "treasury of thought" is empty in respect of the idea of God, we must go back to the idea of Sacrifice. And so we are told that, as his treasury (of thought) was empty, Yudhish*th*ira (Buddhi or Reason in Man) was advised to seek for Gold (a symbol of Buddhi) left behind at the Sacrifice of the great Marutta, who refers to the idea of the Mind and the Senses.

Marutta.—Marutta is literally Marut-datta or "given by Marut (MWD. p. 790); and Marut, as we have explained, represents the Senses and the Mind (MM. I, 423, *seq.*). Yudhish*th*ira is Buddhi; and when this Buddhi loses its treasure of thought, it must seek for it (Buddhi or Gold) in the Sacrifice of the Mind and the Senses (Marut). In other words, the Sacrifice of the Mind and the Senses leads to Buddhi; and this has already been explained.

335. THE REQUEST OF ARJUNA.

THE REQUEST OF ARJUNA.—Thus we see that the ultimate knowledge of God, based on the character of Buddhi, Yoga or Yoga-Ved*a*nta, arises out of the Sacrifice of the Mind and the Senses. As Man has been established in Ved*a*nta or Yoga-Ved*a*nta, it is necessary for him to understand the bearing of Sacrifice on his system.

In this connection we have explained that the first part of Vedanta is called Purva or Karma Mimansa. It relates to Sacrifice, and is a connecting link be ween all systems of Hindu Philosophy, culminating in Vedanta (MM. II, 180, *seq.*). Hence Man must clearly understand the implications of Sacrifice from all points of view. Now the Sacrifice of the Senses leads to the idea of God; and conversely, when there is the idea of God in connection with the functions of the Senses, we get a true idea of Sacrifice. And corresponding to this we are told that when Krishna (God) was about to depart to Dvaraka (the body with the Senses of Knowledge and Action), Arjuna (Soul) requested him to explain the whole problem of life once more.

Dvaraka.—We have explained that Dvaraka (Dvara, ka, *a*) means "the body with gates" or the Senses (MM. IV, 176). When Krishna goes to Dvaraka, it means that the idea of God (Krishna) dwells in the Sacrifice of the Senses. When this is abandoned, God is denied; and when he is denied, he dies, and with him perishes Dvaraka, or the Sacrifice or the creative functions of the Senses too. That, as we shall see, is the idea of the submersion of Dvaraka after the "death" of Krishna.

336. The Anugita.

The Anugita.—The Anugita means literally "according to the Gita." As in the Bhagavad Gita or the Song of the Lord, we have an account of all forms of thought in the light of Yoga or Yoga-Vedanta, culminating in the idea of God

as the supreme creator of the universe,—even so in the Anugita we get the same idea of God through Sacrifice. As the basis of all Sacrifice (creative, selfless, self-controlled and beneficent Action) is the Sacrifice of the Senses, we are told that the Soul can detach itself from the effects of Action by means of Sacrifice; and that whenever Action leaves an effect on the Soul, it is because the Soul is attached to Action.

The Soul; Sevenfold Creation.—The Soul is said to be above the Senses. Its vehicle is Prana; and it is modified into Buddhi, Mind and the five Senses. This is known as the "sevenfold creation."

Fivefold Breath.—Breath is said to have five forms, Prana, Apana, Samana, Vyana and Udana; and their idea has already been explained.

The Ten Sacrificing Priests and Ten Sacrificial Fires.—The functions of the Senses, when they are associated with the idea of God, are acts of Sacrifice; and so the ten Senses of Knowledge and Action are said to be the "ten Sacrificing Priests;" and the different ideas of God, as expressed by Wind, Sun, Moon, etc., are the "ten Sacrificial Fires." As the Senses function through the Mind, the Mind is said to be the "ladle" by means of which this sacrifice is offered to God (Sacrificial Fires); and the result of this Sacrifice is "purest, highest knowledge," for all creative Action (Sacrifice) leads to Knowledge, and all Knowledge to Action in the light of Vedanta.

Sacrifice and Self-restraint.—One of the essentials of Sacrifice is restraint or self-control. As the Senses function through the action of Prana or vital Breath, and as they are also associated with the Mind, we are told that "the restrained

motion of Prana is the motion of the Mind, and so the Mind depends on Prana." This also gives us the connection between Prana and the Mind, and we are told in the Upanishads that the Mind is fastened to Prana (MM. II, 232, n. 2). Similarly Speech too depends on the function of Breath or Prana; and so the "restrained motion of Prana" is said to make for "the Sacrifice of Speech."

The Seven Sacrificial Priests.—Then we see that the idea of Sacrifice is associated not only with the five Senses, but with the Mind and Buddhi too. Hence it is said that these are the seven Sacrificing Priests, and each of them functions separately. They are associated with the three Gunas, the root of all Action; and when they function, we get the seven causes of Action. Above them is the Soul, dwelling in the Heart, linking them together and presiding over all.

The Three Gunas.—Then we are told of the three Gunas,—Sattva, Rajas and Tamas—which embrace all forms of manifest life. Prakriti is also called Tamas (MM. I, 96), and is said to be unmanifest.

The Creation of Life.—Then we see how life arises from unmanifest Prakriti. First of all we have Mahat or Buddhi, then Egoism, Mind, the five Elements and their attributes, and the five Senses of Knowledge and five of Action. All these function in association with the Soul.

The Four Orders of Creatures.—Then we are told of the four orders of creatures,—the Viviparous, the Oviparous, the Vegetable Kingdom or trees, and Germs; and their idea has already been explained (MM. I, 134).

The Attributes of the Elements, Mind, Buddhi and the Soul.—After this we are told of the five properties of the five Elements. Ether has Sound, Air Touch, Fire Colour or Form, Water Taste, and the Earth Smell. The attribute of the Mind is Thought, of Buddhi Determination, while the Soul is characterized by Consciousness and dwells in the Heart (Cf. MM. I, 64-70).

Purusha and Prakriti.—Then it is said that Purusha and Prakriti are distinct and yet associated together at the same time; and the relation between them is as between matter and its maker. We notice that this is the Yoga or Yoga-Vedanta point of view.

The Injunction of Krishna.—After explaining the whole idea of creation in terms of Sacrifice, the last injunction of Krishna is, "If you have any love for me, do you always act." This, as we have seen, is the essence of Sacrifice and the idea of God as creator in the light of Vedanta or Yoga-Vedanta.

337. THE HORSE SACRIFICE.

THE HORSE SACRIFICE.—The first idea of God arises out of the Sacrifice of the Senses, and that is the Sacrifice of the Horse, for the Horse is a symbol of the Senses in sacred literature.

THE SEARCH FOR WEALTH.—Then, we have observed, if the treasury of thought is empty, that is, if we are bankrupt in thought, and cannot understand the idea of God, we should seek the assistance of the idea of Sacrifice of the Senses and the Mind. This will lead to Buddhi, and that to the knowledge of the Soul in Vedanta

or Yoga-Vedanta. Corresponding to this we are told that, as the treasury (of thought) was empty, the Pandava brothers went in search of the wealth of Marutta, left behind after a Sacrifice (of the Senses and the Mind). They were led by Vyasa (Buddhi) in this search; and, when they came back, Krishna (God of Vedanta or Yoga-Vedanta) also came to Hastinapura (the City of Nyaya) to take part in the Sacrifice.

338. THE BIRTH OF PARIKSHIT.

THE BIRTH OF PARIKSHIT.—We have explained the idea of the "weapon" (argument) of Asvatthaman, which is said to have pierced the womb of Uttara, signifying that, if the theory of the Pandavas is correct, Prakriti cannot create anything; or, if it creates anything, it must be assigned to Prakriti from its very birth, that is, be still-born. Corresponding to this we are told that Uttara (Prakriti) gave birth to a still-born child. Vedanta, however, holds that Prakriti creates, but as an instrument of God; and so we are told that Krishna (God) put life into the child of Uttara. That is Parikshit or the world of Nature that spreads around, and that is the literal meaning of the word Parikshit (MM. IV, 11). It is in his house that Janamejaya is born, and he hears the Story of the Mahabharata at the Sacrifice of the Snake. The point of this has already been explained (MM. IV, 9-11).

339. THE INITIATION OF YUDHISHTHIRA.

THE INITIATION OF YUDHISHTHIRA.—It is Man and not God who must act in this world;

and in Man it is his Buddhi or the power of Reason that needs to be convinced that Action and not its renunciation (Knowledge) is the goal of life. And so it is said that Yudhish*th*ira (Buddhi) desired K*r*ish*n*a (God) to initiate the Sacrifice of the Horse (action of the Senses); but the latter asked him to do it himself, promising to accomplish everything for him. In other words, when we act in a spirit of Sacrifice in the light of our Buddhi or Reason, God helps us and accomplishes everything for us.

Initiation on the day of the full Moon.—It is said that when Buddhi desires anything or acts, it is transformed into the Mind (MM. I. 68, n. 4-5). Corresponding to this we are told that K*r*ish*n*a promised to initiate Yudhish*th*ira (Buddhi) in the Sacrifice on the day of the full Moon (symbolic of the Mind) in the month of Chaitra.

340. THE HORSE SET FREE.

THE HORSE SET FREE.—Sacrifice means selfless and beneficent Action, characterized by self-control. But perfect self-control is something natural and not super-imposed. The Soul must not exercise constant and conscious control over the Senses all the time. It must allow them to function freely; and then, if they act under proper discipline of their own accord, without undue interference on the part of the Soul, we can say that they are properly controlled. The Soul is there indeed, keeping watch over them and preventing them from going astray or being "captured" by temptations; but perfect control

implies freedom of Action and absence of interference even from the Soul. It is only then that our actions can be regarded as naturally good, even as God is. It is in this way that we associate Sacrifice or Goodness with Nature or Prakriti, giving us the idea of God. Corresponding to this we are told that the Horse (Senses) for the Sacrifice was let loose to roam over the Earth (Prakriti), and it was followed by Arjuna (Soul), whose duty it was to prevent it from being captured by any one. It was also the duty of Arjuna to fight (argue) with any one who challenged the sovereignty of Yudhishthira (Buddhi, Yoga or Yoga-Vedanta). The point of this is now clear.

341. Arjuna and Babhruvahana.

Arjuna follows the Horse.—When the Senses are under perfect control of the Soul, they are free to act and yet their actions are a perfect Sacrifice, and they cannot be entangled in anything. And so Arjuna (Soul) fights many battles (of thought) with those who venture to stop the sacrificial Horse. None of them is able to "capture" the animal, and they all admit that Man has attained to Vedanta, and so they promise to join the Sacrifice of Yudhishthira on the appointed day.

Arjuna and Babhruvahana.—But now we might ask, Does the Soul control the Senses directly or through some other means? The Senses are in direct contact with the Mind, and they can be controlled by the Soul or its vehicle Prana only through the Mind. But when Prana or Breath acts on the Mind, Imagination (and not Action) is

born, and that is the idea of Babhruvahana, the son of Arjuna, as we have explained (MM. IV, 187). How, then, can we say that when the Soul or its vehicle Prana associates with the Mind, it can control the Senses too? Corresponding to this we are told that the Horse (Senses) came to the kingdom of Babhruvahana (Imagination), and then Arjuna (Soul or Prana) called upon his "son" to measure his strength (argue the point) with him.

ARJUNA BECOMES UNCONSCIOUS.—The question now is, What happens to Prana or the Soul when it functions in connection with the Mind or Imagination alone, and leaves aside the Senses (Horse)? Now the character of the Mind is Thought, Desire and Doubt; and Imagination has power to throw up images of all these. If Prana or the Soul acts only in conjunction with Imagination or the Mind, without reference to the Senses, it must lose its character as Consciousness, the mainspring of all Action. In other words, when the Soul (Arjuna) engages itself with Imagination alone (Babhruvahana),—that is, gives itself up to imagining things—it cannot act; and corresponding to this we are told that in this combat with Babhruvahana Arjuna was thrown down, lost all consciousness, and was taken for dead; and we have seen that Consciousness is a special characteristic of the Soul and the mainspring of all Action.

ULUPI REVIVES ARJUNA.—How then can the Soul regain its Consciousness and power to act? The reply is that it must associate itself not only

with Imagination or the Mind, but with the Senses and their objects too at the same time. And then, when it functions in connection with Imagination, Mind, and the Senses and their objects all combined, it regains its Consciousness, and realizes that it is characterized by both Knowledge and Action. And corresponding to this we are told that Arjuna (Soul) was revived by Ulupi, his serpent-wife, who personifies the Senses of Knowledge and Action and their objects (MM. IV, 184). As the Soul abides in the Heart, she revives Arjuna (Soul) by means of a "gem" (of thought or Action) placed on his Heart.

342. The Sacrifice of the Horse.

The Sacrifice of the Horse.—We have now understood all about the nature of Sacrifice and Action, and so Man is in a position to perform "the Sacrifice of the Horse," or the Senses controlled by the Mind, Buddhi, and the Soul (Cf. BhG. III. 40-43; IV, 26-27). We have seen that the Senses function separately, and are linked together only by means of Prana or the Soul (MM. IV, 180-181); and so the Horse (Senses) is cut into pieces (separated) "according to the directions of the Scriptures."

The Place of Draupadi.—Then we have to associate the idea of Sacrifice with the functions of each of the Senses ; and so Draupadi, the symbol of the Sacrifice of the Mind and the Senses and their objects, is given a place near the divided animal.

MAN AND SACRIFICE.—Man has now to understand the essential idea of the Sacrifice of the Senses,—how it satisfies our Buddhi or Reason, refers to all the energies of which Man is composed, and leads to the idea of God. And so the "marrow of the Horse" (the essence of Sacrifice of the Senses) is "cooked," and Yudhish*th*ira and his brothers (Man) "smell its smoke."

SIXTEEN SACRIFICIAL PRIESTS.—All actions are associated with the ten Senses and their five objects, as well as the Mind; and these make sixteen. Hence the "limbs of the Horse" (Senses) are poured into the fire (offered as a Sacrifice) by "sixteen Sacrificial Priests of great wisdom."

YUDHISHTHIRA MAKES OFFERINGS TO THE BRAHMANAS.—As Man has understood the idea of the Sacrifice of the Senses, and his Reason is satisfied, Yudhish*th*ira (Buddhi) makes great offerings to Br*a*hma*n*as, who are endowed with Buddhi themselves and understand the idea of Sacrifice.

Thus ends the great Sacrifice of the Horse or the Senses of Knowledge and Action, leading to the idea of the Mind, and culminating in Buddhi and the Soul; and it is on this that the whole idea of God is based.

XV. *A*SRAMA-V*A*SIKA PARVA

CHAPTER LII

THE DEATH OF DH*R*ITAR*A*SH*T*RA

OR

THE DECLINE OF MAN FROM VAISHNAVISM TO *S*AIVISM

343. The Reign of the P*a*nd*a*vas and Dh*r*itar*a*sh*t*ra. 344. Dh*r*ita-r*a*sh*t*ra retires to a Forest. 345. Kunt*i*'s Advice. 346. The Hermitage of Vy*a*sa. 347. The P*a*nd*a*vas' Visit. 348. The Death of Vidura. 349. A Vision of the Dead. 350. The Death of Dh*r*itar*a*sh*t*ra and Others.

A SUMMARY.

MAN and all others who survive have now accepted the truth of Vaishnavism, and live happily for some time. (The Reign of the P*a*nd*a*vas and Dhritar*a*sht*r*a).

We have understood the Ascending Scale of Thought from Jainism to Vaishnavism, and it is now necessary to understand how, by discarding the idea of Sacrifice, Man may descend from a higher to a lower system. Now, by doing violence to the idea of Sacrifice, Man descends from Vaishnavism to the next lower system, *viz.*, *S*aivism. (Dhritar*a*sht*r*a retires to a Forest).

The lower limit of *S*aivism is Ny*a*ya, and it is this that gives us the first idea of Sacrifice and of God. So long as Man sticks to Ny*a*ya, he will

not forget the idea of Sacrifice or God, and it is possible for him to rise to higher forms of thought. (The Advice of Kunti).

After this lapse from Vaishnavism, all people accept Saivism, and Buddhi is the highest creative energy in this system. (The Hermitage of Vyasa).

After the first lapse from Sacrifice, Man has fallen from Vaishnavism to Saivism. (The Pandavas' Visit).

Saivism has Vaiseshika for its central thought; and the latter is a meeting place of all principal systems of Philosophy. With the lapse of Man from Vaishnavism to Saivism, the Vaiseshika, holding that the share of God is greater than that of Prakriti in their joint creation of life, ceases to exist. (The Death of Vidura).

But even Saivism, if properly understood, can give us insight into the Truth, and enable us to see, in the light of its Yoga system of thought, how Purusha is greater than Prakriti. Hence we can understand all forms of Prakriti as they really are. (A Vision of the Dead).

And now with the lapse of eighteen years, one Cycle of Thought, embracing all principal systems of Philosophy and Religion, is over, and Man and all others have definitely come down from Vaishnavism to Saivism. Yoga is the highest point of this system; and they believe that Buddhi, the basis of Yoga, is the highest creative energy

both in life and death. (The Death of Dhritarashtra and Others).

343. The Reign of Pandavas and Dhritarashtra.

The Reign of Pandavas and Dhritarashtra. We have seen that Man has been established in Vaishnavism, and understands all that is necessary in this connection. Dhritarashtra too has been converted from Buddhism to Vaishnavism; and so the Pandavas, placing him at their head, rule the Earth (Prakriti).

344. Dhritarashtra Retires.

Dhritarashtra Retires.—We have completed the Ascending Scale of Thought from Jainism to Vaishnavism, and now it is necessary to see how Man, established in Vaishnavism, can go down to lower systems of thought, ending in Nyaya or Sankhya-Nyaya (Jainism) once more.

The Ancient Belief in God.—The ancients never countenanced the idea of pure negation of God (or Sacrifice), and believed that no thinking person could hold such a view. They examined the scope of the pure Sankhya, for their inquiry embraced all possible forms of thought; but in their systems of Religion they usually coupled Nyaya with Sankhya, thus giving us the two schools of Jainism. Man cannot, therefore, descend to the pure Sankhya if he wishes to live in the world; for the Digambara school, based on this system, holds that we must neither eat food, nor wear clothes, nor have a house to dwell in. In other words, we cannot live if we follow the pure San-

khya and its creed; and so Man can only go down to Nyaya (or Sankhya-Nyaya) at the lowest rung of the ladder.

BHIMA HURTS DHRITARASHTRA.—We have explained that we rise from a lower to a higher system of thought by means of Sacrifice; and conversely, when Sacrifice is denied and we act with evil intent or without self-control, we descend from a higher to a lower system. And so we are told that Bhima (Mind of Man) deliberately insulted Dhritarashtra by some of his remarks; and, as an "insult" is a negation of Sacrifice, Man goes down from Vaishnavism to Saivism thereby, and brings down all those who are associated with him.

DHRITARASHTRA RETIRES.—The Descending Scale of Thought has commenced; and, as we are coming to the end of this great Epic of Life, it is necessary to close this chapter of events. And so we are told that Dhritarashtra, Gandhari, Kunti, Vidura and Sanjaya,—all those who had been converted from lower systems of thought to Vaishnavism—retired to a forest when Man fell from that system to Saivism.

345. KUNTI'S ADVICE.

KUNTI'S ADVICE.—Man has come down from Vaishnavism to Saivism, and the range of the latter system extends from Yoga to Vaiseshika and Nyaya. So long as Man adheres to Nyaya, he believes in a measure of Sacrifice and so in God, and there is a hope of his rising to higher forms of

thought. But if he sinks to pure Sankhya, and denies God and all Sacrifice, there is no hope for him. And so Kunti's last advice to her sons (Man) is that they should never abandon Nyaya; and corresponding to this we are told that she told them never to neglect Sahadeva who, as we have explained, refers to the Nyaya system of thought (MM. IV, 219).

346. The Hermitage of Vyasa.

The Hermitage of Vyasa.—The range of Saivism extends from Nyaya to Yoga; and corresponding to this we are told that Dhritarashtra and his companions came first of all to the banks of the Ganga, the Prakriti of Nyaya, and then proceeded to Kurukshetra (understood the necessity of Action), and finally came to the hermitage of Vyasa, who personifies Buddhi, the basis of Yoga, in both Saivism and Vaishnavism, as we have explained (MM. IV, 7-8).

347. The Pandavas' Visit.

The Pandavas' Visit.—The Pandavas have come down to this system too; and so they go to the forest to meet the blind old king and his companions.

348. The Death of Vidura.

The Death of Vidura.—Vidura personifies the Mind or the Vaiseshika as a common ground between all principal systems of thought. As Man has given up Vaishnavism (Vedanta-Yoga-Vaiseshika), the idea of the Vaiseshika in this system

must vanish. Hence we are told that Vidura was the first to pass away.

VIDURA ENTERS THE BODY OF YUDHISHTHIRA.—The Vaiseshika, as the lower limit of Vaishnavism (Vedanta-Yoga-Vaiseshika), holds that God and Nature are joint creators of life, but the share of God is greater than that of Nature. This is exactly the point of view of Yoga, based on Buddhi, as the highest limit of Saivism (Yoga-Vaiseshika-Nyaya). Hence we might say that the Vaiseshika of Vaishnavism enters into the Buddhi or Yoga of Saivism; and it is in this way that the two systems are connected together, and we can rise from the one to the other. Corresponding to this we are told that Vidura (Vaiseshika in Vaishnavism), on his death, entered the body of Yudhishthira (Buddhi of Man established in Saivism now), and passed away.

349. A VISION OF THE DEAD.

A VISION OF THE DEAD.—Man and all others have accepted Saivism, in place of Vaishnavism; but even Saivism, if properly understood, can give an insight into Truth. Yoga is its highest point of thought, and it is based on the creative character of Buddhi; and then, if we understand the idea of Buddhi aright, we can realize that it may, for practical purpose, be identified with the Soul, and that gives us Yoga-Vedanta or qualified Monism. Then we can understand Prakriti and all its forms, in life as well as death, as they really are. Corresponding to

this we are told that Vyasa (Buddhi in Saivism and Vaishnavism) asked all to repair to the banks of the Ganga (the Prakriti of Nyaya), and by his grace they were able to have a vision of the dead, who rose from the Ganga as if alive. In other words, if we understand the idea of Buddhi aright (Vyasa), we shall see that all that belongs to Prakriti (Ganga and the dead) really belongs to God (can rise up as alive); and Saivism too enables us to understand this Truth.

DHRITARASHTRA SEES HIS SONS.—The Kauravas had engaged in this great Battle of Kurukshetra, and understood the Truth. They had been converted to higher forms of thought; but, because they could not change their roll, they were "assigned to Prakriti or slain." But, as their defeat was really conversion to higher forms of thought, Dhritarashtra sees them in a new light, —as he had never done before, and finds that his sons were like his own self. In other words, all of them had been converted like himself.

350. THE DEATH OF DHRITARASHTRA AND OTHERS.

THE DEATH OF DHRITARASHTRA AND OTHERS.—And now the time has come for Dhritarashtra and others to pass. One Cycle of Thought, consisting of eighteen years and embracing all principal systems of Philosophy and Religion, is now over, and Man and all others with him have come down finally from Vaishnavism to Saivism. In another cycle of eighteen years, and with loss of Sacrifice, Man will drop down lower still. God will cease to

be regarded as the chief creator of life, and his place will be taken by Nature or Prakriti; and so Krishna will "die" and with him Man who believed in him. And that will complete the whole Descending Scale of Thought. At present, however, it is only Dhritarashtra and others who pass. As they believe in Sacrifice, Dhritarashtra causes a Sacrificial fire to be kindled; and, as they all hold to Buddhi, the basis of Yoga in Saivism, which has Agni for its deity, they all pass away in the flames of Agni, the god in whom they believe. And with their "death" the first part of the Descending Scale of Thought comes to an end.

XVI. MAUSALA PARVA

CHAPTER LIII
THE BOLT OF IRON
OR
THE PASSING OF KṚISHṆA OR GOD

351. After Thirty-six Years. 352. The Disguise of Samba: the Iron Bolt. 353. The Iron Bolt: The Command of Kṛishṇa. 354 The Pilgrimage. 355. The Drunken Revelry. 356. The Destruction of Vṛishṇis and Andhakas. 357 The Death of Balarama. 358. The Death of Kṛishṇa, 359. The Arrival of Arjuna. 360. The Message of Kṛishṇa. 361. The Death of Vasudeva. 362. The Submersion of Dvaraka. 363. The Attack of Robbers 364. The Opinion of Vyasa.

A SUMMARY.

MAN has now to complete the Descending Scale of Thought. He has come down from Vaishnavism to Saivism in one cycle of eighteen years; and now, in another cycle of eighteen years, he goes down from Saivism to Buddhism and Jainism, holding that Prakṛiti is the chief creator of the universe. (After Thirty-six Years).

We rise from a lower to a higher system by means of Sacrifice, and by denying Sacrifice we fall from a higher to a lower one. Then, if we assign all the creative power of Purusha or God to Nature or Prakṛiti, we drop down from Vaishnavism to Buddhism and Jainism, ending in the denial of God himself. (The Disguise of Samba: the Iron Bolt).

Even if we come to believe in Prakriti as the chief creator of life, we can be saved if we act with self-control or in a spirit of Sacrifice. (The Iron Bolt: the Command of Krishna).

It seems difficult to prevent people from believing in the creative power of Nature or Prakriti. In that case it is best to teach them to associate the idea of Sacrifice with Prakriti itself. (The Pilgrimage).

But they are likely to forget all about Sacrifice or self-control in their worship of Prakriti or the objects of life. (The Drunken Revelry).

The result of this is that they forget their God, assign all life to Prakriti, and destroy one another. (The Destruction of Vrishnis and Andhakas).

When they forget God and believe in Prakriti instead, they hold that Breath or Prana is a mere physical energy, and all actions are to be ascribed to Prakriti and not God. (The Death of Balarama).

When this happens the idea of God dies in the world. (The Death of Krishna).

Then the individual Soul realizes what has happened. (The Arrival of Arjuna).

But whatever happens, the Soul is an image of God himself. (The Message of Krishna).

When people forget their God in this way, the very source of his idea, *viz.*, Sacrifice in relation to all manifest life, also dies. (The Death of Vasudeva).

Man is then regarded but as a physical entity, and the whole world assigned to Nature or Prakriti. (The Submersion of Dvaraka).

Thus Buddhism and Jainism come to prevail in the world, and the Soul is regarded as devoid of Action, and as a mere spectator of the work of Prakriti. (The Attack of Robbers).

But the absence of Action means death and not life in the world, and so the time has come for Man to depart. And this completes the whole cycle of human thought including both its Ascending and Descending Scales. (The Opinion of Vyasa).

351. After Thirty-six Years.

After Thirty-six Years.—We have explained that the number eighteen, composed of seven, six and five, represents a cycle of human thought; and so in the first eighteen years after his establishment in Vaishnavism (the Battle of Kurukshetra), Man comes down to Saivism by denying Sacrifice, and in another eighteen years to Buddhism and Jainism in the same way. The idea of God as chief creator of the universe then dies in the world; and so we are told that when the thirty-sixth year after the Battle of Kurukshetra had arrived, Yudhishthira (Buddhi)

saw many unusual portents, and soon after he heard that Krishna and Balarama and all members of their race had passed away.

352. THE DISGUISE OF SAMBA: THE IRON BOLT.

THE DISGUISE OF SAMBA.—We have shown that Sacrifice leads to belief in God, and its negation to his denial and "death." In this connection we have explained the story of Bhishma's fall, and pointed out that Vedanta or Yoga-Vedanta can succeed against Nyaya when the very idea of Prakriti (Woman) can be transformed into that of Purusha (Man) by means of Sacrifice. Conversely, when the opposite of this takes place, that is, when Purusha (or Man) appears as Prakriti (or Woman) through the denial of Sacrifice, the idea of Vedanta is destroyed, and Nyaya, the centre of Buddhism and Jainism, holding that Prakriti is the chief creator of life, takes its place. Corresponding to this we are told that the Vrishni heroes—the race to which Krishna belonged—caused Samba, a son of Krishna, to disguise himself as a woman, and brought him before the Rishis, who took this to be a grave insult and cursed him, saying that he would cause destruction of their race. Sacrifice is denied by this "insult," and so we come down from a higher to a lower system; and, as a Man (Purusha) comes to be represented as a Woman (Prakriti), the idea of God is denied, and all those who once believed in him (belonged to his race) must be "assigned to Prakriti or destroyed." We shall see how this actually takes place.

The Vrishni Heroes.—We have explained the idea of the word Vrishni and shown that it is derived from Vrish (Vri, sh), and refers to "(sh) the Mind associated with (Vri) Sacrifice," or the Sacrifice of the Mind. As the idea of God is born through Sacrifice, Krishna is born in this race.

The Andhakas.—The word Andhaka (An for ana, dha, ka) means "(ka) the first creative energy of life associated with (dha) the Mind and (ana) Prana or Breath." We have seen that when we understand the association of Prana with the Mind, we grasp the idea of Imagination and comprehend the whole range of Saivism, and that is the idea of Bhima's receiving instruction from Balarama and Arjuna's marriage with Chitrangada and the birth of Babhruvahana (MM. IV, 122-123, 186-187). Then, when we grasp the idea of Saivism, we easily rise to Vaishnavism, and so Krishna belongs to this race too.

Samba.—The word Samba means "attended by Amba" (MWD. p. 1207), who, as we have explained, is the Prakriti of the pure Sankhya (MM. IV, 41-42). It might be of interest to note that Sikhandin, by whose means Bhishma was overthrown, was originally Amba; and now Samba, by whose means the reverse action takes place, is also associated with the same name. When Amba or Sikhandin (Prakriti) is transformed from a woman into Purusha or a man, Vedanta is established in place of Nyaya; but when Samba disguises Purusha or a man into a woman, Vedanta is destroyed, and Nyaya takes its place.

The Wife of Babhru.—Samba, when disguised as a woman, is said to be the wife of Babhru; and we have explained that Babhru (Ba. bhru) means "(bhru or bhru) the brow, the seat of the Mind,

associated with (ba) Prakriti" (MM. IV, 187). Babhru personifies the association of the Mind with Prakriti; and we have seen that the Vaiseshika, based on the Mind, is the highest range of the systems of thought (Sankhya-Nyaya-Vaiseshika), holding that Prakriti is the chief creator of life. Samba is said to be the wife of Babhru, and this means that he believes in Prakriti as the chief creator of life. If that be so, he must destroy the idea of God as the chief creator of the universe; and that is the "curse" of the Rishis.

THE IRON BOLT.—The next question is what does Prakriti yield or "give birth to" which destroys the idea of God? We have seen that Buddhism and Jainism are based on the chief creative character of Prakriti, and their range of thought extends from Sankhya to Nyaya and Vaiseshika, based on the character of the Senses of Action, of Knowledge, and the Mind. Prakriti may, therefore, be said to give birth to these systems, and they destroy the idea of God in the world; and this is the Bolt of Iron to which Samba "gives birth."

The Iron Bolt.—The word for an Iron Bolt in the text is Musala, which is also written as Mushala (MWD. p. 824); and Mushala (M, u, sha, la) means "(la) the five Senses of Action and their five objects associated with (sha) the Mind (u) and (m) the Senses of Knowledge." The idea of Musala (M, u, sa, la) is exactly the same, for the letter Sa also refers to the Mind. This corresponds to Sankhya-Nyaya-Vaiseshika or Jainism and Buddhism, and it is this that causes the destruction of God (Krishna) and his race.

JARA, THE SLAYER OF KRISHNA.—If God be God indeed, he cannot be "slain" by a mere hunter in

the woods, as we are told. But we have explained that God dies when he is denied; and a "hunter" might easily be a savage who denies God, and so can "slay" him. Indeed, it is the business of a hunter to "slay" everything. That, as we have explained, is the idea of Gopas, who are said to be able to "slay" Krishna too (MM. V, 388-389). Buddhism and the Svetambara school of Jainism have a place, however limited, for God in their scheme; but the Digambara school, based on the pure Sankhya, has none; and so God dies when he is altogether denied; that is, when a person comes to believe in the pure Sankhya and denies all Action, all Sacrifice, and so all God. Corresponding to this we are told that Jara, the hunter, was to be the "slayer" of Krishna.

Jara.—The word Jara (Ja, r, a) means "(a) leading to (r) the Senses of Action (ja) made manifest." As the pure Sankhya is based on the character of the Senses of Action, Jara is one who believes in this system; and so it is he who, by denying God, succeeds in "slaying" him.

353. THE IRON BOLT: THE COMMAND OF KRISHNA.

THE BIRTH OF THE IRON BOLT.—Samba, by disguising himself as a woman, has come to believe in Prakriti as the chief creater of life ; and so he gives birth to those systems of thought (*viz.*, Buddhism and Jainism) which are based on this idea. And that is Musala or the Bolt of Iron as we have explained.

IT IS CAST INTO THE OCEAN.—As this "iron bolt" refers to the creative power of Prakriti, and the

latter is symbolized by Water, it is cast into the Ocean. In other words, every one is made to understand what it really is.

PROHIBITION AGAINST INTOXICATING LIQUORS.—Then we are told that, in order to protect their people against the danger of the "iron bolt," Krishna and Balarama gave orders that no one should manufacture intoxicating liquors. In this connection we have explained that the idea of God arises out of Sacrifice, the basis of which is self-restraint; and if we abandon Sacrifice or self-restraint, we deny God. Thus, even if we believe that Prakriti is the chief creator of life, we can still be saved if we believe in self-restraint or Sacrifice. Now intoxicating liquors have the effect of weakening a good and strong heart and clouding the clearness of the Mind (MM. I, 163), and so they make for loss of self-control. Thus, the use of such drinks, by depriving a man of self-control, makes for his denial of God, and so "assigns him to Prakriti or death." Hence no one was allowed to manufacture wine on pain of death; and that was the command of Krishna and Balarama.

Religious Ban on Wine.—This would explain why there is such a severe ban on wine in some of the great religions of the world. The idea of Soma as wine *par excellence* is, however, different; and we have explained why even the gods delight to drink this Wine of the Mind (MM. I, 371-388).

354. THE PILGRIMAGE.

THE PILGRIMAGE.—God (Krishna) and his race can be destroyed only when his place is taken

by Nature or Prakriti. And so we are told that when the hour of destruction of the Vrishnis had arrived, Krishna commanded that all of them, accompanied by their wives (partners in Prakriti), should make a pilgrimage to the sacred waters; and they all took their abode on the sea coast. We have explained that the different forms of Water symbolize Prakriti; and as the people have now come to believe in Prakriti, they all go to worship the Sea (Prakriti).

THE DEPARTURE OF UDDHAVA.—Then we are told that Uddhava, a friend and counsellor of Krishna, the wisest of men, who was well-versed in Yoga, took leave of Krishna and departed from this world. This expresses the second step in the fall of the human race from Vaishnavism. Uddhava, being "well-versed in Yoga," refers to the Yoga system of thought; and here Yoga would be understood in its own character as the highest point of Saivism (Yoga-Vaiseshika-Nyaya). Man has already fallen from Vaishnavism to Saivism in one cycle of eighteen years in the Descending Scale of Thought; and now in another cycle of eighteen years he must drop down from Saivism to Buddhism and Jainism (Vaiseshika-Nyaya-Sankhya). In other words, he must fall away from Yoga, the highest point of Saivism (Yoga-Vaiseshika-Nyaya); and that is indicated by the departure of Uddhava, who refers to this system of thought.

Uddhava.—The word Uddhava means "a sacrificial fire" (MWD. p. 188); and he is described

as being "well-versed in Yoga" or the Yoga system of thought. By his departure the idea of Sacrifice in the Yoga system of thought may be said to have died. As *Krishna* knows what is to happen, he makes no attempt to prevent Uddhava from proceeding "on his great journey" to the other world.

Uddhava (U, d, dha, va) also means "(va) Prakriti and (dha) the Mind associated with (d) the Sacrifice of (u) the Senses of Knowledge." He refers, therefore, to the Sacrifice of the Mind and the Senses of Knowledge in association with Prakriti. In this connection we have explained that the Sacrifice of the Senses of Knowledge leads to the idea of the Mind, and of the Mind to Buddhi, on which the Yoga system is based. Hence Uddhava refers to Sacrifice and the Yoga system of thought. Yoga is here to be understood as the highest point of *Saivism* (Yoga-Vaiseshika-Nyaya), which conceives of Purusha and Prakriti as joint creators of life, and so has a definite place for Prakriti in its scheme. This is indicated by Va in the name Uddhava.

A Friend of Krishna.—Yoga is the highest point of *Saivism*, holding that Purusha and Prakriti are joint creators of life, but the share of Purusha is greater than that of Prakriti. This is exactly the idea of the Vaiseshika, the basis of the Dualistic school of Vaishnavism (Vedanta-Yoga-Vaiseshika); and we have shown that when we attain to Yoga in *Saivism*, we enter the lowest point of Vaishnavism. Hence Uddhava, who represents the idea of Sacrifice and the Yoga system of thought, is spoken of as a friend and counsellor of *Krishna*, the supreme deity of Vaishavism.

355. The Drunken Revelry.

The Drunken Revelry.—Wine makes for loss of self-control, and so for a denial of Sacrifice or God. As the Vrishnis are approaching their end, they must destroy the idea of Sacrifice; and so we are told that they mixed wine with food prepared for the Brahmanas, and gave it to monkeys and apes. This food was meant for Brahmanas or those who had Buddhi, the basis of the Yoga system of thought; and by depriving the Brahmanas of food, the Vrishnis denied Buddhi and the idea of Sacrifice. They gave this food to monkeys and apes, and this may be regarded as an insult to the Brahmanas, and so a negation of Sacrifice. Then they began to drink and so forgot their God. And when we forget God, we forget the true character of the Soul,—for the idea of the two is alike—and then we believe that our Breath or Prana, the vehicle of the Soul, is but a physical entity, deriving all its energy from Nature or Prakriti. And corresponding to this we are told that Balarama, who personifies Prana in association with the Mind, also joined this drunken revelry. So also did Kritavarman and Yuyudhana or Satyaki, for the idea of Sacrifice or good actions (personified by Kritavarman) and of Buddhi (personified by Satyaki) is being abandoned now, and the human race has to fall away from God.

Yuyudhana and Kritavarman Insult each other.—In order to go down the Descending Scale of Thought, we must deny all Sacrifice;

and so we are told that Yuyudhana (Satyaki) and Kritavarman insulted each other; and then Yuyudhana cut off the head of Kritavarman in the very presence of Krishna or God. Kritavarman means "good actions performed with a Mind under control," and by his death the very idea of good actions and control of the Mind may be said to to have perished. This is the basis of all Sacrifice, and so we might say that the idea of Sacrifice in relation to God (signified by the presence of Krishna) was destroyed by the "death" of Kritavarman; and that too by Satyaki (who personifies Buddhi), that is, deliberately and with due thought. As all life is destroyed when Sacrifice dies in the world, this is a signal for strife, ending in the destruction of all who once believed in God (the race of Krishna). The son of Krishna too (the idea born of God or Sacrifice) is "slain." Then Yuyudhana or Satyaki, who personifies Buddhi, also falls. With the "death" of Buddhi, the basis of Yoga, there is a lapse from Vaishnavism (Vedanta-Yoga-Vaiseshika) and Saivism (Yoga-Vaiseshika-Nyaya) to Buddhism and Jainism (Vaiseshika-Nyaya-Sankhya), and that is the end of all belief in God, with the result that Balarama (Prana) and Krishna (God) also pass away.

356. THE DESTRUCTION OF THE VRISHNIS.

THE DESTRUCTION OF THE VRISHNIS AND ANDHAKAS.—The result of this strife is the denial of God, and the people come to regard Prakriti as the chief creator of life. The Sankhya and

its allied systems, on which Buddhism and Jainism are based, come to prevail in the world, and God and all those who believe in him pass away. And so we are told that a terrible fight took place in which the Vrishnis and Andhakas destroyed each other. They had come to believe in the Sankhya, and so we are told that this destruction was caused by means of Eraka grass, which conveys this idea.

Eraka Grass.—The word Eraka (E, ra, k, a) means "(a, a sign of feminine gender, Woman being regarded as an instrument of creation) creative (k) Prakriti, associated with (ra) the Senses of Action and (e) entering into them." We have explained that the Senses of Knowledge are the basis of the pure Sankhya system, which regards Prakriti as the supreme creator of life. And it is by means of this idea of the pure Sankhya that all those who once believed in God are "assigned to Prakriti or slain." In other words, when the Sankhya and its allied systems (Buddhism and Jainism or Sankhya-Nyaya-Vaiseshika) come to prevail, the Vaishnava idea of God dies in the world. The idea of Vrishnis and Andhakas has already been explained.

357. The Death of Balarama.

The Death of Balarama.—We have explained the symbolic significance of the passing of Krishna or God. But the ancients personified their ideas in a most literal sense; and, as the idea of God corresponds to that of the individual Soul, we see in the passing of Krishna the passing of the individual Soul as well. Or we might say

that Krishna must pass like the individual Soul. Now the Soul abides in the Heart, and its vehicle is Prana or Breath; and before it departs, its link with Prana must be broken. In other words, the Breath must pass first, and then the Soul depart. Balarama is Breath or Prana, the energy of God's action in the world; and now, as all action of God is denied, he must pass, and after him the supreme Soul, Krishna or God himself. And this, as we see, is the exact order of their "death."

LIFE IN THE FORM OF A SNAKE.—We are told that the life of Balarama passed out of him in the form of a powerful Snake and entered the Sea. Balarama is Breath or Prana, the energy of action and the vehicle of the Soul or God (Krishna); and when this Action is denied, he must die, and God must follow him. Breath then comes to be regarded as a purely physical energy, associated with Prakriti, and so it must be "assigned to Prakriti" or die; and that is the "death" of Balarama. His Breath assumes the form of a Snake, because that is the first form of Prakriti as we have explained (MM. I, 113-117); and the Snake goes into the Sea, for that too symbolizes Prakriti. That which belongs to Prakriti, goes to Prakriti in the end.

The Passage of Life.—This explains the manner in which the individual Soul passes away. Breath or Prana passes out of the body in the form of wavelets (Snake with a thousand heads) mixed with water (symbolic of Prakriti); and if a person

vomits at this stage, it hastens his end. This may be said to correspond to Breath (Snake) entering into Water, as in the case of Balarama.

358. The Death of Krishna.

The Death of Krishna.—God dies when the Sankhya prevails, and all Action and Sacrifice are denied (Cf. MM. II, Chapter XV). That is Jara the hunter, and he succeeds in "slaying" Krishna or God, the supreme creator of the universe. Jara is said to be a hunter, whose business it is to "slay or assign to Prakriti" animals or those who have life and so hold to God. In other words, he is an atheist and has accepted the Sankhya, and believes in Prakriti as the chief creator of life. And so he succeeds in "slaying" Krishna or God, even as the Gopas are said to be able to do (MM. V, 388-389).

Why was Krishna Slain?—In this connection we have pointed out that, in order to complete the whole cycle of human thought it is necessary for us to understand not only its Ascending, but also its Descending, Scale; and the latter implies the "death" or denial of God. Otherwise it is impossible to think of the "death" of God, the supreme creator and destroyer of the whole universe. Thus we might say that Krishna suffers himself to be "slain" in order that we might understand the "birth and death" of the idea of God in the world. And so we are told that Krishna, supreme Purusha though he was, "wished to die for removing all doubts and establishing

of results." Perfection and certainty of knowledge demand that we should understand the idea of the birth and death of God in the world.

359. THE ARRIVAL OF ARJUNA.

THE ARRIVAL OF ARJUNA.—The idea of God or the supreme Soul corresponds to that of the individual Soul in each system of thought, and so when the idea of God passes away, that of the individual Soul is also obscured. The Sankhya has come to prevail. Breath, the vehicle of the Soul, is conceived as nothing but the element Air, and functions as such in the body deprived of all its vitality and strength. And the Soul itself is regarded as more or less Prakritic in character, and, "except in final release, always associated with matter or Prakriti" (MM. II, 329). Hence Arjuna (the Soul of Man) comes to the scene which has witnessed the passing of Krishna or God.

DVARAKA IS LIKE A WOMAN DEPRIVED OF HER HUSBAND.—Then we are told that when Arjuna came to Dvaraka, the city looked "like a woman reft of her husband." In this connection we have explained that Dvaraka is the body of Man or the world, functioning by means of the organs of the Senses of Knowledge and Action. Again, a man personifies Purusha, and a woman Prakriti; and so the idea is that, after the death of Krishna or God, the people came to believe in Prakriti, and so this world (Dvaraka) was like a woman (Prakriti) deprived of her husband (Purusha or God).

360. The Message of Krishna.

The Message of Krishna.—As the individual Soul corresponds to the supreme Soul in each system of thought, the message of Krish*n*a is, "I am Arjuna, and Arjuna is myself." Then, as the world has forgotten its God, Dv*a*rak*a*, the symbol of the body of the physical world, must be "assigned to Prak*r*iti," in which it has come to believe; and so we are told that Dv*a*rak*a*, after the departure of Arjuna (the Soul of Man who once believed in Ved*a*nta), was to be swallowed up by the sea; and we have explained that Water or the Sea symbolizes Prak*r*iti.

361. The Death of Vasudeva.

The Death of Vasudeva.—The Soul of Man, having once believed in Ved*a*nta, still remembers its God; and, as the idea of the individual Soul corresponds to that of the supreme Soul, Arjuna (Soul) passes the night in the palace of Krish*n*a (God). But the world has forgotten its God, and when this happens, the very source and origin of his idea, *viz.*, Sacrifice in all things made manifest in life, is also lost. And so, after the "death" of Krish*n*a, his father (the source of his being), Vasudeva, also passes away. The idea of Vasudeva has already been explained (MM. IV. 124).

362. The Submersion of Dvaraka.

The Submersion of Dvaraka.—When the world loses the idea of God and its source in Sacrifice, the Soul too ceases to function in a spirit of Sacri-

fice, and all actions of the human body as well as the world of life are ascribed to Nature or Prakriti, to the exclusion of the idea of God. And so we are told that, after the bodies of Vasudeva, Balarama and Krishna were cremated, Arjuna departed, and then the Ocean (Prakriti) rose and swallowed up the city of Dvaraka (body or the world of life).

ARJUNA TAKES THE WIVES OF VRISHNIS AND ANDHAKAS.—The world has come to believe in Prakriti and the Sankhya; and though this system has no place for God in its scheme, it has some for the individual Soul. It holds that the Soul is always associated with Prakriti so long as it exists in the world (MM. II, 329); and so Arjuna has to be associated with different forms of Prakriti. Hence he takes with himself the wives (forms of Prakriti) of Vrishnis and Andhakas,—those who had believed in God at one time, but ceased to do so in the end.

363. THE ATTACK OF ROBBERS.

THE ATTACK OF ROBBERS.—The Sankhya holds that the Soul, "except in final release, is always associated with matter or Prakriti" (MM. II, 329). But it does conceive of its emancipation in the end; and that is said to come of Knowledge or Discrimination, when it dissociates itself from Prakriti (MM I, 101; II, 172-179). After the passing of God the time has come for the individual Soul, who once believed in him, also to depart; and so Arjuna must be dissociated from the different forms of Prakriti. The Sankhya holds that, in order to

be free from the entanglements of Prakriti, the Soul must cease to act; and this can happen only when the Heart ceases to function. Hence the freedom of the Soul in the Sankhya and its allied systems is the freedom of death, not life. And the whole idea is expressed in terms of the "attack of robbers," who carried away the women who accompanied Arjuna, and the latter was unable to save them.

THE ROBBERS.—We are told that Arjuna (Soul), accompanied by the Vrishni women (different forms of Prakriti), came to the land of the five rivers, where Prakriti prevailed, for all forms of Water symbolize Prakriti. There he was attacked by "robbers" or those who believed in Prakriti. And now, as the Soul finds that the idea of Prakriti prevails everywhere, it too ceases to act; and so Arjuna (Soul) is unable, without difficulty, to string his bow Gandiva and discharge his arrows;—and these refer to the form and functions of the Heart and the incoming and out-going Breath as we have explained. Then his arrows are soon exhausted, and he ceases to make any further attempt to fight the "robbers." And then we are told that the "robbers" carried away some of the women by force, while others followed them of their own accord; and this means that Prakriti (women) becomes dissociated from the Soul when its end is near, and attaches itself to those who seek it (robbers) [Cf. MM. II, 178-179].

Robbers.—The word for a Robber in the text is *A*bh*i*ra (*A*, bh, *i*, ra), which means "(*a*) leading to (bh) Prak*r*iti (*i*) arising from (ra) the Senses of Action," the basis of the *S*ankhya. Thus *A*bh*i*ras or "robbers" are those who believe in Prak*r*iti of the pure *S*ankhya. As they do not believe in Sacrifice or good actions of any kind, they are given to evil; and that is the secondary sense of the term. The idea of a "hunter" is similar too, as we have seen.

Dasyus.—The *A*bh*i*ras are also called Dasyus in the text, and the meaning of this too is the same. The word Dasyu occurs in a number of places in the Vedas, and a Dasyu is called a-*s*raddha (devoid of faith), a-yajna (devoid of Sacrifice), a-vratta (devoid of good conduct), and a-karman (without Action) [MWD. p. 473]; and all these terms refer to negation of Action in accordance with the *S*ankhya system of thought.

The Women were deprived of their Husbands.—The V*r*ish*n*i women are described in the text as Nihate*s*vara, meaning that "they had lost their husbands." But Nihate*s*vara (Nihata-*is*vara) also means "one who has lost God," for *Is*vara means "lord, husband" as well as "God." As Prak*r*iti has lost its God, the V*r*ish*n*i women are "nihate*s*vara" or "deprived of *Is*vara or God."

ARJUNA AND THE REMAINING WOMEN.—Even though the Soul believes, in the light of the *S*ankhya, that it should have nothing to do with Prak*r*iti or the objects of life, so long as it lives on earth, it must continue in association with some forms of Prak*r*iti at least. And so

we are told that, after most of the Vrishni women had either been carried away by the "robbers" or had left of their own accord, Arjuna (Soul) took those who remained with himself, and established them at different places in the kingdom.

364. The Opinion of Vyasa.

The Opinion of Vyasa.—The Soul which had so long believed in Vedanta or Yoga-Vedanta, is now obliged to believe in the Sankhya and its allied systems of thought, and so Arjuna (Soul) is filled with sorrow and grief. But all this has happened in accordance with the course of human thought, and that is the only comfort we can have in such a case. Buddhi or Mahat is the highest creative energy of life in the Sankhya and its allied systems, and so Arjuna (Soul) comes to Vyasa, who personifies Buddhi in all its aspects, and the latter comforts him, and he has peace. Then, as we have seen both the Ascending and Descending Scales of Thought, and as the Soul cannot be free in the Sankhya and its allied systems except through death, Vyasa tells Arjuna that the time has come for him and his brothers to depart; and that hero goes to Hastinapura, the city of Nyaya, to inform Yudhishthira of what has taken place.

XVII. MAHĀPRASTHĀNA PARVA

CHAPTER LIV

THE PASSING OF THE PĀNDAVAS

OR

THE DECLINE OF MAN FROM ŚAIVISM TO BUDDHISM AND JAINISM

365. The Successors of the Pandavas. 366. The Last Journey. 367. The Passing of the Pandavas. 368. Yudhishthira and his Dog.

A SUMMARY.

WE have seen both the Ascending and Descending Scales of Thought. Man has dropped down to Buddhism and Jainism,—the Sankhya and its allied systems, which believe that Prakriti is the chief creator of life—and so he too must be "assigned to Prakriti" or die. Further, the range of the Sankhya and its allied systems extends from the Senses of Action to those of Knowledge and the Mind,—and the last is a meeting place of all principal systems of thought. These remain even after Man passes away. (The Successors of the Pandavas).

Now we have to see how Man passes away. (The Last Journey).

When the time comes for a man to pass, he is unable to perform even the most necessary acts, that is, acts of Sacrifice. After this, his legs and

arms grow cold, and then his Breath passes out. But the body does not lose all its warmth when the Breath passes. The head, the seat of Mind and Buddhi, still retains its energy for some time. After a little while, however, the brow, the seat of the Mind, loses its electric energy, and it is followed by heat abiding in the crown of the head, the seat of Buddhi in Man. That is the end. (The Passing of the P*and*avas).

Man, at the time of his death, has accepted the S*a*nkhya and its allied systems, that is, Buddhism and Jainism, which correspond to S*a*nkhya-Ny*a*ya-Vai*s*ehsika. Ny*a*ya is the centre of their thought; and so Man may be said to die in this system, based on the character of the Senses of Knowledge. The S*a*nkhya and its allied systems hold that Mahat or Buddhi is the highest creative energy of life, and so when a man departs, it is his Buddhi that should go to the other world, for it is Buddhi that has to be transformed again into different forms of life when he is to be re-born. That is Yudhish*th*ira in our Epic, and so it is he who should be the last to depart to the other world. Then, we are told that the essence of our being follows us after death; and, as Man is centred in Ny*a*ya at the time of his death, his Buddhi is accompanied by the Senses of Knowledge on which Ny*a*ya is based. (Yudhish*th*ira and his Dog).

365. The Successors of the Pandavas.

Yudhishthira makes up his Mind to Depart.—We have seen how in two cycles of

thought or twice eighteen years Man has come down from Vaishnavism to Buddhism and Jainism; and, as perfection in these systems means that we should renounce all actions and pass away from the world, it is now time that Man should cease to be; and, as Mahat or Buddhi is the highest creative energy in these systems, we are told that Yudhish*th*ira (Buddhi) resolved to depart from this world.

THREE SUCCESSORS OF THE PANDAVAS.—Man has now accepted Buddhism and Jainism or S*a*nkhya-Ny*a*ya-Vai*s*eshika, and the range of their thought extends from the Senses of Action to those of Knowledge and the Mind. The Vai*s*eshika, based on the Mind, is the highest point of these systems, and it is also the meeting place of all principal systems of thought as we have explained; and so when we think of the Mind, all its three aspects occur to us. Purusha and Prak*r*iti are conceived as joint and equal or almost equal creators of life in the light of the character of the Mind, and it is there that all the great systems of religion meet. Vaishnavism, in its Dualistic school, holds that the share of Purusha is greater than that of Prak*r*iti; *S*aivism believes that the two are equal; while Buddhism and Jainism assign a larger part to Prak*r*iti. We have to take into consideration all the three points of view in the light of the character of the Mind; and corresponding to these we have the three successors of the P*a*nd*a*vas or Man. The first is Vajra of the race of K*r*ish*n*a, personifying the Mind in the

Dvaita or Dualistic school of Vaishnavism; the second is Yuyutsu, the son of Dhritarashtra, who had abandoned his own people to "fight" on the side of the Pandavas in the battle of Kurukshetra, and he personifies the Mind in Saivism; while the last is Parikshit, the grandson of Arjuna, personifying Prakriti or the manifest world, the range of whose creative character extends to the Mind, and on which Buddhism and Jainism are based. Parikshit is appointed ruler of Hastinapura, the city of Nyaya, and the centre of Sankhya-Nyaya-Vaiseshika, to which Buddhism and Jainism correspond; and, as he too, like the Kauravas and Pandavas, must begin his career at the very bottom of the scale, he has Kripa for his preceptor even as they had (MM. IV, 97). Vajra is appointed to rule over Indraprastha, the city of Indra, the deity of Buddhi as the basis of Yoga and the centre of Vaishnavism (Vedanta-Yoga-Vaiseshika), for he is associated with this system, belonging, as he does, to the race of Krishna, the deity of Vaishnavism.

Vajra.—Vajra means Lightning, which represents the Mind as characterized by electric energy (MM. I, 48). As electric energy has a positive and a negative aspect, and one of them must remain at a higher potential to enable the current to flow, it means that in the light of the character of the Mind, Purusha (positive) and Prakriti (negative) are joint creators of life, but the share of Purusha (positive) is somewhat greater than that of Prakriti (negative). This is the position of Vaishnavism in its Dvaita or Dualistic school, based on the character of the Vaiseshika or the Mind.

Indraprastha.—The idea of Indraprastha and Indra has already been explained (MM. IV, 174-175).

Yuyutsu.—The word Yuyutsu is derived from Yudh, and means "one who *desires* to fight" (MWD. p. 855). In this connection we have explained that Desire is a characteristic of the Mind (MM. I, 281, n. 7); and so Yuyutsu refers to the Mind. Then the word Yudh (Y, u, dh) expresses the association of (dh) the Mind with (u) the Senses of Knowledge and (y) Buddhi,—thus embracing the whole range of *S*aivism. Hence Yuyutsu personifies the Mind in *S*aivism. He "fought" on the side of the P*and*avas because he had been converted from Buddhism, the creed of the Kauravas, to *S*aivism; and we have shown that when a person grasps the whole character of this system, he enters into the lower limit of Vaishnavism too.

Parikshit.—Parikshit, as we have explained (MM, IV, 11), means "the world of manifest life or Prak*r*iti that spreads around;" and we have shown how Buddhism and Jainism (S*a*nkhya-Ny*a*ya-Vai*s*eshika) are based on the creative character of Prak*r*iti. The Mind, the basis of the Vai*s*eshika, is the highest limit of these systems of thought. Parikshit refers, therefore, to the Mind in these systems, and he rules over Hastin*a*pura, the city of Ny*a*ya, the centre of these systems (MM. IV, 77-78).

366. THE LAST JOURNEY.

THE LAST JOURNEY.—And now the time has come for Man to depart. He has accepted the S*a*nkhya and its allied systems,—S*a*nkhya-Ny*a*ya

Vaiseshika or Buddhism and Jainism—for his creed, with Nyaya as the centre of their thought. He cannot accept the pure Sankhya, for no thinking man can agree that we must renounce all actions for ever, even though they be conceived as a Sacrifice. Man holds, therefore, to Nyaya, based on the Senses of Knowledge, believing that all creation arises out of Prakriti, and God is but a spectator of its work. Then, as Mahat or Buddhi is the highest expression of Prakriti in this system, Yudhishthira, who personifies Buddhi, leads all. Then we are told that the essence of his thoughts and actions in life follows a man even after death. The Vaiseshika, based on the character of the Mind, holds that it is the Mind that accompanies a man after death (MM. II, 146); and corresponding to this the Nyaya must hold that it is the Senses of Knowledge that do so. And so we are told that Yudhishthira (Buddhi) was accompained by his Dog (the Senses of Knowledge) to the other world.

A Dog.—The word for a Dog in the text is Svan (S, va, n), meaning "(n) the Senses of Knowledge associated with (va) Prakriti as (s) a resting place." Man has come to believe in Prakriti as the highest creative energy of life, having Mahat or Buddhi for its first manifest form; and as he understands all things in the the light of the Senses of Knowledge, on which Nyaya, the centre of his belief, is based, Yudhishthira (Buddhi) is followed by his Dog (Senses of Knowledge).

THE MARCH OF DEATH.—And now we have a description of how a man passes away. He lies

down, ready to undertake the last journey of death. The crown of his head is the seat of Buddhi or Yudhishthira; just below it, at the brow or the lower part of the brain, is the Mind or Bhima; then we have the organs of the Senses through which Prana or Breath can pass, and that is Arjuna; and then we have Arms and Legs, and they are Nakula and Sahadeva respectively. Again, though Man has accepted Prakriti as the chief creator of life, he has not altogether abandoned the idea of Sacrifice, for Nyaya, the centre of his thought (Sankhya-Nyaya-Vaiseshika) admits of its necessity; and that is Draupadi. Finally, as Nyaya, the centre of Man's belief in Prakriti and its allied systems (Sankhya-Nyaya-Vaiseshika), is based on the character of the Senses of Knowledge, the Pandava brothers (Man) are followed by a Dog (Senses of Knowledge).

GANDIVA IS CAST INTO THE SEA.—Then, when the time comes for Man to depart, the Heart loses its tone and ceases to function as in normal health. He who had believed in God so long, has now come to ascribe all actions to Prakriti, the physical objects of life, or the physical energy of the Heart. But when the very idea of the Soul is obscured, when its strength is weakened and all life urge is withdrawn, when it desires to break all association with Prakriti or the Heart, —for that way it believes salvation lies—the Heart cannot function as before. And when the

Soul seeks to dissociate itself from the Heart, the latter becomes a mere physical entity; and so we are told that Arjuna (Soul) cast his bow *Gandiva* (the form and functions of the Heart) into the Ocean (Prakriti) from whence it originally arose; and Man, having renounced all actions to which the Heart gives birth, is ready to pass away.

DVARAKA UNDER THE SEA.—Man moves on in his journey of Death, and sees that the whole body, like the world, has lost its idea of God; and so the *Pandavas* behold "*Dvaraka* covered by the Sea."

Life and Death.—We have explained that Life means "assigning to Purusha," and Death "assigning to Prakriti." So long, therefore, as God lives in any part of the body, it cannot die. Now the Soul is the image of God in the body; hence, so long as it is associated with any part of the body, the latter continues to live. It is only when the Soul withdraws itself from the body that there is Death. We have explained that *Dvaraka* is the human body with its organs of the Senses, and it refers to the world in a similar way. Hence the human body (*Dvaraka*) must be divested of the Soul (or God) and given up to Prakriti (the Sea) before a person can die.

367. THE PASSING OF THE PANDAVAS.

THE PASSING OF THE PANDAVAS.—And now the hour of death arrives, and Man must pass away in the reverse order of his birth (MM. I, 73. n. 3). When a child is born, the crown of

his head comes out first, and that is Yudhishthira. Then the brow appears, and that is Bhima. Then we have the organs of the Senses from the Ears downwards, through which Breath or Prana passes, and that is Arjuna; and then we have Arms and Legs, and they are Nakula and Sahadeva respectively. Then, Man learns to act in the world, and understands the necessity of Action conceived as a Sacrifice; and that is the wedding of the five Pandava brothers with Draupadi (MM. IV, Chapters IV and IX). When the time comes to pass, the whole order is reversed. First of all Man is unable to perform even the most necessary functions, conceived as a Sacrifice; and so Draupadi, the supreme symbol of Sacrifice, is the first to drop away. And now all his life is receding. It withdraws itself first of all from the Legs and they grow cold, and so Sahadeva falls. Then it is the turn of the Arms, and that is Nakula. Then the different organs of the Senses cease to function, and Breath, and with it the Soul, passes out, and that is Arjuna. But all life does not cease with the passing of Breath or Prana. The body still retains its electric energy and heat, in the head, and these correspond to the energy of the Mind and Buddhi respectively. A little after Breath has passed, the head loses its electric energy or the energy of the Mind; that is Bhima, and he passes away after Arjuna. The last to go is the heat of the brain, and that is Buddhi or Yudhishthira. And he is accompanied by the Senses of Knowledge or his "dog" as we have explained.

368. Yudhishthira and his Dog.

Indra receives Yudhishthira.—Man has now passed away. But whatever our mode of life or belief, Truth is only one, and it is as Vedanta,—the final teaching of the Veda—tells us. Vedanta holds that Buddhi may, for practical purposes, be identified with the Soul; and so even if we believe in Buddhi as Mahat, and associate it with Prakriti, as Man has done, there is only one true idea of Buddhi, *viz.*, as in relation to the Soul. And so we are told that Indra, the deity of Buddhi in Vedanta or Yoga-Vedanta (qualified Monism), came to receive Yudhishthira (Buddhi as in the Sankhya and its allied systems), and bade him ascend to the world of life beyond.

Yudhishthira and his Dog.—But in Vedanta there is nothing save the Soul anywhere, and so there can be no place for the Senses of Knowledge or Yudhishthira's Dog. Hence Indra desires Yudhishthira to leave behind his "dog" and ascend. But Man has chosen his creed and seeks salvation in its light; and so Yudhishthira insists that his "dog" should accompany him to the other world.

The Dog as Dharma.—But Vedanta is an all-comprehensive Truth, and conceives of the Senses of Knowledge but as modifications of Buddhi and the Mind, and Buddhi itself as identical, for practical purposes, with the Soul;

and so it is the Soul that exists everywhere in the different forms of life, and Yudhishthira can still take his "dog" with himself. Then we are told that the "dog" transformed itself into Dharma who, as we have explained, is the deity of Buddhi and the Mind (MM. IV, 82-83),—on which Yoga and Vaiseshika or qualified Monism and Dualism are based; and after this Yudhishthira ascended to heaven.

XVIII. SVARGAROHANIKA PARVA

CHAPTER LV

IN THE KINGDOM OF HEAVEN

OR

THE END

369. The Illusion of Hell. 370. The Abode of Happy Ones. 371. The Vision of Heaven. 372. The End.

A Summary.

Man has reverted to the Sankhya and its allied systems of thought, *viz.* Buddhism and Jainism, at the time of death; and so he must go to the region of Prakriti, in which he believes, and not of God in the world beyond. (The Illusion of Hell).

The only way in which he can get out of this is that he should believe once more that it is God who creates Prakriti, and then the two, being eternal, create together all forms of life. (The Abode of Happy Ones).

When this happens, Man is restored once again to the Kingdom of God; and then he sees how all manifest forms of life are gathered into the bosom of God. (The Vision of Heaven).

Thus ends the Story of the Epic as a picture of all systems of Hindu Philosophy and Religion. (The End).

369. THE ILLUSION OF HELL.

THE ILLUSION OF HELL.—We have seen that Man has accepted Prakriti rather than God as the chief creator of life at the time of death; and, as there is a complete continuity of life from this to the other world, the proper abode for him after death is the region of Prakriti in which he believes, and not of God; and that is Hell. And so when Yudhishthira arrives in Heaven, the abode of God, he does not find his brothers there. The Kauravas, who had taken part in the Battle of Kurukshetra and been "slain," had really been converted to Vedanta or Yoga-Vedanta; and so Yudhishthira finds Duryodhana and his brothers in heaven, but not his own. Man has to understand the Truth anew, and then he can enter the kingdom of Heaven. But, as he has deliberately chosen a lower system of thought, and also because Buddhi cannot be separated from the other energies of Man, Yudhishthira (Buddhi, characterized by deliberate judgment) desires to be taken where his brothers are, and finds them wailing in the region of Hell.

Hell.—The word for Hell in the text is Naraka (Na, ra, ka), which means, "(ka) Prakriti as the first creative energy of life associated with (ra) the Senses of Action and (na) of Knowledge." It personifies, therefore, Sankhya-Nyaya or the Jaina system of thought, based on the character of the Senses of Knowledge and Action, holding that Prakriti is the chief creator of life. Thus those who are atheists and agnostics are said to go to Hell.

370. The Abode of Happy Ones.

Yudhishthira in Hell.—As Man has chosen to prefer Nyaya to Vedanta, and as Buddhi cannot be separated from the rest of Man, Yudhishthira desires to stay with his brothers in Hell, and does not wish to return to Heaven. But all knowledge is from the known to the unknown, or from Prakriti to Purusha; and we must pass from Sankhya-Nyaya or belief in Prakriti to Vedanta or belief in God. This was how Man had originally attained to the highest reaches of thought, and this is the way he must climb again; and so Yudhishthira is told that it is necessary for him to see Hell before he can go to Heaven.

Deception of Yudhishthira and Hell.—Then we are told that as Yudhishthira had deceived Drona in the Battle of Kurukshetra, by informing him that Asvatthaman had been "slain," he had been shown Hell by a corresponding act of deception. In this connection we have explained that the "lie" of Yudhishthira was really an argument in the light of Yoga and Vedanta (MM. V, 663, *seq.*); and the present idea is that Yudhishthira had gone to Hell because, having once understood these systems (and "deceived" Drona), he had fallen again into belief in Prakriti as the chief creator of life, and so must suffer.

Deception.—The word for Deception in the text is Vyaja (V, i, *a*, ja), meaning "(ja) the

Senses of Action (*a*) leading to (i) the Mind associated with (v) Prak*r*iti." In other words, Prak*r*iti is said to be associated with the Mind and the Senses of Action, and that is the range of S*a*nkhya-Ny*a*ya-Vai*s*eshika, on which Buddhism and Jainism are based, holding that Prak*r*iti is the chief creator of life. It is on account of this Vy*a*ja that Yudhish*th*ira has gone to Hell. As soon as the effect of this Vy*a*ja ("deception") ceases, that is, as soon as Yudhish*th*ira comes to believe in a higher system of thought, he will ascend to Heaven.

371. THE VISION OF HEAVEN.

THE VISION OF HEAVEN.—And it is not difficult for Man to ascend to Heaven. He who had believed in Ved*a*nta so long can easily grasp the essence of this system again; and so Yudhish*th*ira ascends to Heaven once more. Ved*a*nta conceives of all things in the light of the Soul, and believes that God is the one supreme creator of the universe. All those who understand the ultimate Truth of Life are thus gathered into the bosom of God; and so Yudhish*th*ira finds in Heaven all those with whom he was associated on Earth,—his brothers, Kar*n*a, Vidura, all the Kauravas,—and Krish*n*a, the supreme creator himself, worshipped by all men and gods. All those who had been "slain" on the battlefield of Kurukshetra had really been converted to Truth,—sanctified by their "death," and purified of their error or sin; and, having understood the true idea of God, had found their resting place in him. And so all who had

taken birth below were gathered into the bosom of God.

Krishna and Narayana.—The idea of Krishna and Narayana has already been explained. Krishna is the supreme creator of the universe in the light of Vaishnavism (Vedanta-Yoga-Vaiseshika), and Narayana of Yoga-Vedanta or qualified Monism. The connection between the two is obvious. (Cf. MM. IV, 4, 25, 161-164). Hence Yudhishthira sees both Krishna and Narayana in Heaven.

Ganga.—Yudhishthira sees Ganga, and she is the Prakriti of Nyaya (MM. IV, 29).

Arjuna Worships Krishna.—Krishna is the supreme, and Arjuna the individual, Soul; and so Arjuna worships Krishna, who assumes his eternal form once again in the abode of God. Krishna "dies" when he is denied by the people; but he lives wherever there is the name of God.

The Sons of Draupadi become Gandharvas.—Draupadi personifies the Sacrifice of the Mind and the Senses and their objects, while her sons personify the acts of Sacrifice performed by Man (Pandavas). Hence they too refer to the Mind and the Senses, and so they are said to have become Gandharvas, who personify the energy of the Mind and the Senses as we have explained (MM. IV, 313-314).

Dhritarashtra as King of Gandharvas.—Dhritarashtra dies in Saivism, as we have explained; and, as this system is based on the central idea of the Mind (Yoga-Vaiseshika-Nyaya), Dhritarashtra may be said to have understood

its character. Hence he is said to have become a king of the Gandharvas (Cf. MM. IV, 315: Chitrasena as the chief of the Gandharvas).

Abhimanyu and Soma.—Abhimanyu is said to stay with Soma, who personifies the Mind. Abhimanyu is Egoism, said to be born of Buddhi in the Sankhya and its allied systems; and the Mind too is said to be a modification of Buddhi (MM. I, 66, n. 3). Hence Abhimanyu stays with Soma.

Bhishma and Vasus.—Bhishma was originally a Vasu, and so he stays with them.

Draupadi as Sri.—Draupadi is said to have become *Sri*, the goddess of Plenty. Draupadi is the Sacrifice of the Mind and the Senses and their objects; and *Sri* (*S*, r, i, *i*) means "(*i*, a sign of feminine gender) the creative energy of (i) the Mind associated with (r) the Senses of Action and (*s*) of Knowledge." The idea of Draupadi is, as we have seen, similar, Sacrifice being creative energy or Action. Hence Draupadi becomes *Sri*. *Sri* is regarded as a goddess of Plenty, because Sacrifice makes for plenty in the world (Cf. MM. IV, 271).

Drona and Vrihaspati.—We have explained that Drona personifies the Sacrifice of the Senses of Knowledge (MM. IV, 99). Vrihaspati is the deity of prayer and Sacrifice (MWD. p. 737), and so Drona is said to enter into this god. The literal meaning of Vrihaspati (Vri, has, pati) is the same,—"(pati) lord of (has) expanding (vri) Sacrifice."

Vidura, Yudhishthira and Dharma.—Vidura and Yudhishthira are said to have entered into Dharma. We have explained that Vidura personi-

fies the Mind, and Yudhish*th*ira Buddhi; while Dharma personifies both Buddhi and the Mind. Hence Vidura and Yuddhish*th*ira enter into Dharma. The connection between Buddhi and the Mind has already been explained (MM. I, 68).

The Sons of Dhritarashtra and Rakshasas.—It is said that the sons of Dhritara*shtr*a were Ra*k*shasas, but were sanctified by death. We have explained that a Ra*k*shasa is one who believes in Prak*r*iti as the chief creator of life (MM. IV, 141-142). As the sons of Dhritarash*tr*a held this belief, they are said to be Ra*k*shasas; and we have seen how they were converted to a higher faith by their defeat and "death," and so were sanctified.

Ghatotkacha as a Yaksha.—Gha*t*otkacha personifies the Mind as associated with the Senses and *vice versa*, while a Yaksha refers to the Senses of Knowledge (MM. I, 337, n. 5). As the connection between the two is obvious, Gha*t*otkacha is said to have become a Yaksha.

The Sixteen Thousand Wives of Krishna.—Here we get a reference to the sixteen thousand wives of K*r*ish*n*a. They are said to have plunged into Sarasvat*i*, and been transformed into *Apsaras*. In this connection we have explained that Sarasvat*i* is Prak*r*iti characterized by the energy of the Heart (MM. I, 347-348); and an Apsar*a* is a form of Prak*r*iti (MM. IV, 22). The sixteen thousand wives of K*r*ish*n*a are, therefore, but different forms of Prakriti (Apsar*a*s). We have explained that the number sixteen refers to the Mind and the Senses of Knowledge and Action and their objects (MM. I, 201); and Sankhya, N*y*aya, and Vai*s*eshika,—all of which hold to Prak*r*iti as the chief creator of life—correspond to their character. The number hundred, thousand

or hundred thousand refers to something indefinitely large (MM. I, 125, 203). Hence the sixteen thousand wives of Krishna are the different forms of Prakriti, characterized by the energy of the Mind and the Senses; and we have explained that the idea of a Gopi or cowherdess, beloved of Krishna, is the same (MM. IV, 250). In this connection we have shown that the relation between Purusha and Prakriti is said to correspond to that between husband and wife; and so Krishna (God) has sixteen thousand Gopis or forms of Prakriti for his "wives."

All this is said to happen because each one attains to his real nature after death.

372. THE END.

THE END.—Thus ends the Story of the Mahabharata, and we have seen that it is a narrative-picture of all systems of Hindu Philosophy and Religion, from Sankhya to Vedanta, Jainism to Vaishnavism, and atheism to pure Monism of God. It is a great cycle of human thought, comprehending both its Ascending and Descending Scales, and a complete story of the rise and fall and life and death of each individual being as well as the whole human race. We all live, grow and rise by means of Action conceived as a Sacrifice, and that is the essence of all God-knowledge; but when we renounce Action and Sacrifice, we deny God and fall. This is the quintessence of all individual as well as national, racial and human progress and decline, and so the Epic may be said to be the History of the whole human race. Nor is it possible to imagine anything beyond its range of thought,—comprehend-

ing as it does atheism, agnosticism, dualism, qualified Monism, and pure Monism; and these are but different points of view from which we survey all manifestation of life and human belief. And so it is said, "that which is in this is elsewhere; that which does not occur here occurs nowhere else." Further, we have seen how all systems of thought culminate in Vedanta or Yoga-Vedanta, and it is only when we come to this stage that our doubts are resolved and we can succeed in solving the problem of life. And so this Epic is known by the name of Jaya or Success. A study of the work makes for liberation of the Mind, Buddhi, and the Soul from all perplexities of thought; shows the path of righteous Action or Sacrifice, which is God; and by removing the bondage of Action, makes us free. As both men and women can understand the Truth, all can attain to God-consciousness or the status of Vishnu by its means. Thus ends the great Epic of the Mahabharata, the Story of the Life and Death of Man.

END OF VOLUME V.

FINIS.

APPENDIX

(MM. IV, p. 45)

The Cause and Cure of Consumption and Cancer.

We have observed that the Mahabharata is not only a picture of Philosophy, but of Life itself. It is said that Vichitravirya gave himself up to sex-indulgence, as a result of which he was attacked with consumption and died. Then we are told that the Moon was married to the twenty-seven daughters of Daksha; but he loved Rohini above all, the most beautiful of his brides, and lived only with her. The other wives thereupon complained to Daksha, who cursed him, as a result of which the Moon was afflicted with phthisis, and began to waste away day by day, and his light grew less and less. Nor could he get rid of the disease by performing sacrifices. Then, because of this, the herbs and plants failed to grow, and so the celestials repaired to Daksha and begged him to withdraw his curse. Daksha said that the Moon should treat all his wives equally, worship Mahadeva, and bathe in the Sarasvati, whereupon he would be restored to his original beauty and health. He also warned him never to disregard women and the Brahmanas. Acting up to this, the Moon proceeded to the Sarasvati, and came to a place called Prabhasa on the western coast of the sea; and, bathing there, regained his original beauty and form. (MBh. Salya Parva, IX, xxxv, 38-80).

THE MEANING OF THE STORIES.—These stories give us the chief cause and cure of consumption. Both Vichitravirya and the Moon personify the energy of the Mind, which is electric in character, and akin to the super-electric energy of the Heart; and it is in its terms that we have to understand the cause and cure of the disease.

THE SANSKRIT WORD FOR CONSUMPTION.—The Sanskrit word for consumption is Kshaya (Ksha, ya), which means "(ya) that which is (ksha) lightning or electric energy." In other words, the disease may be said to be caused by the wastage of electric energy or disintegration of electrons in the body.

THE CAUSE OF CONSUMPTION.—The two stories indicate that the chief cause of phthisis is excess of sexual desire or Kama, which is characteristic of the Mind, as we have explained; and the energy of the Mind is electric. In other words, it is the lack of electric energy in the brain and the body or disintegration of electrons that causes the disease. This affects the physical energy of the Heart or *semen virile*,—for the two are alike and repel each other. As the idea of electric energy may be rendered in different ways, the causes of consumption would appear to be as follows:—

(1). Excess of sexual indulgence;

(2). Intoxicating liquors which, being electric, would waste the electric energy of the body, for the likes repel and the unlikes attract (MM. I, 163, 374-375);

(3). Excessive mental work and worry, which disintegrate the electric energy of the Mind;

(4). Lack of proper food, resulting in poverty of blood (which is electro-magnetic), and inadequate formation of vital energy of the Heart (which is super-electric).

THE CURE.—The cure for consumption is to be found in the same story. The Moon must not indulge in excessive desire for any woman; he must worship Mahadeva; he must never disregard women and the Brahmanas; and he must bathe in the Sarasvati; and then he will be cured. This gives us the different remedies for curing the disease.

(a). A person afflicted with consumption must abstain from sexual excess, lead a normal sex life, and be very careful with regard to his association with women; and that is the first warning of Daksha.

(b). Then he must worship Mahadeva. In this connection we have observed that Mahadeva (Siva or Rudra) is the deity of the Mind (MM. I, 388, *seq.*); and so this means that he must preserve his mental equilibrium and electric energy.

(c). Then he must never disregard the Brahmanas. Now a Brahmana refers to Buddhi or Reason, the energy of the upper part of the brain, corresponding to which we have the energy of the Sun or Heat (MM. I, 47-48, n. 1; 155,

283-284). In other words, a person suffering from consumption must preserve the heat of his body, and abstain from any strain on his brain.

(d). Then we are told that the Moon could not be cured by means of sacrifices. A Sacrifice in sacred literature means good and necessary action, performed without self-interest and with self-control, and meant for the benefit of all. This means that a person suffering from consumption cannot be cured by means of actions of even the best kind. In other words, he must, as far as possible, abstain from all actions, however good and necessary they be. That is, he must take complete rest.

(e). Finally, the Moon must bathe in the Sarasvati at Prabhasa, and then he will be cured. We have explained that Sarasvati is Prakriti characterized by the energy of the Heart (MM. I, 348). In other words, she refers to the Prakritic energy of the Heart or *semen virile*. Hence a person must "bathe" in or have abundance of vital energy of the Heart to be cured.

Prabhasa means "splendour, light," and is the name of a celebrated place of pilgrimage on the sea-coast near Dvaraka (MWD. p. 684). Prabhasa (Pra, bh, *a*, sa) really means "(sa) Mind energy (*a*) associated with (bh) Prakriti (pra) very much;" and Dvaraka (Dvara, k, *a*) refers to the "organs of the Senses in the body," as we have explained (MM. IV, 176). This means that the

patient must have light (Prabhasa) near the organs of the Senses in his body (Dvaraka); he should be near water or the sea, and take in as much electric energy out of physical Nature (Prabhasa) as possible. This (Prabhasa), together with his vital energy of the Heart or *semen virile* (Sarasvati), will cure him of consumption.

A DIRECT EXPLANATION.—Divested of all symbolism, the cure for consumption would appear to be as follows*:—

(a). A life of abstinence and sexual cleanness;

(b). Abstinence from alchohol;

(c). Complete rest and absence of actions of all kinds;

(d). Freedom from brain work, oppression of thought, worry and anxiety;

(e). Proper food.

FOOD.—Of these the most interesting problem relates to Food; for, taken in its widest significance, Food includes all medicines taken internally or applied externally. Now Food is transformed into blood and *semen virile* or vital energy,—that is, Sarasvati; and it is only when a person literally "bathes" in or has an ample supply of this vital energy that he can be cured of consumption. Hence the food taken should be such as would increase this vital energy and spread it all over the body. In this connection it would

*In this connection the reader might refer to MM. I, Chapter V for the ancient theory of Medicine.

be of interest to consider what kinds of food would be beneficial in case of consumption.

THE ESSENCE OF FOOD.—We have observed that the essence of all Food is to be found in Ether, which is characterized by south-seeking and north-seeking poles of magnetic energy (MM. V, 678-679). Food is transformed into blood, which is electro-magnetic (MM. IV, 256); then it gives us electric energy which is absorbed by the Mind, which is itself electric or characterized by the energy of elections (MM. II, 228, n. 1); and finally it is transformed into *semen virile* or vital energy, which is super-electric in character. We have, therefore, to deal with the problem of Food, in relation to consumption, from all these points of view.

FOOD AND ETHER.—As we have explained, the Ether in Food corresponds to milk and milk products, eggs, fish, certain metals etc. (MM. I, 165). These constitute the essential requisites of food, and a person who has enough of these is not likely to suffer from phthisis. Then Sound and Motion are characteristics of Ether too (MM. I, 149-150). Hence a person who wishes to remain free from consumption should hear music, and walk, run, or move about freely as much as he can. In the early stages, where a person is exposed to the danger of the disease, this course of treatment is likely to do good. Consumption means disintegration of electric energy; and, as magnetic energy arises out of electric energy, it is followed by loss of magnetic energy too;

that is disintegration of the atoms of the organic cells in the body (MM. I, 38, 150). Hence a person is likely to do well on milk and milk products, eggs, fish, certain metals, etc. Music and gentle walk are likely to do good at this stage.

FOOD AND ELECTRO-MAGNETIC ENERGY.—Then Food is transformed into blood, which is electro-magnetic in character. With the disintegration of electric energy in consumption, the electro-magnetic energy of the body also declines, and so the patient cannot digest food properly and suffers from poverty of blood. As magnetic energy cannot compensate for electric or electro-magnetic energy, the first course of treatment cannot do any good at the next stage of the disease. Now not only all actions, but all motion from place to place, characteristic of Ether, must be stopped. In other words, the patient must lie in bed. The food should be such as would improve the electro-magnetic energy of the body, *e. g.* something alcoholic, with milk preparations, eggs and fish; and it should be easily digestible, so that it might turn into blood. Some preparation of silver (electric energy, I, 66, 166) with milk, eggs, fish, is likely to do good.

FOOD AND ELECTRIC ENERGY.—Then it is said that the subtile portion of Food is absorbed by the Mind. As the energy of the Mind is electric, it means that Food supplies electric energy to the body, or is transformed into electrons or electric energy. It is when electric energy definitely disintegrates, that the disease makes itself

clearly felt. At this stage the previous treatment is not likely to do much good, for the patient needs to build up his electric energy or electrons of the cells. Direct electric treatment would prove helpful at this stage, and a judicious use of alcohol might be of use. For the same reason exposure to Moon-light might do good; and some preparation of silver might be beneficial.

FOOD AND HEAT.—Then Food supplies heat to the body, and it can restore the exhausted brain. The energy of heat is higher than that of electricity; and so long as the heat of the body and brain is preserved, the patient will not succumb to consumption. But the energy of the Mind is closely allied to that of Buddhi or Reason, and it is these that correspond to electric energy and heat respectively (MM. I, 65-66). Hence the patient will soon suffer in respect of the heat in his body and brain. In other words, the fever in the body will rise and affect the upper part of the brain, the centre of Buddhi or Reason (MM. I, 155). At this stage the previous course of treatment will be of little avail. He will rather need light and warmth of the Sun, and exposure to its morning and evening rays might prove beneficial. For the same reason radium and gold, both of which refer to the Sun (MM. I. 66), would be of use at this stage.

FOOD AND SUPER-ELECTRIC ENERGY.—Food is finally transformed into *semen virile* or vital energy of the Heart, which is characterized by negative super-electric energy. So long as this

energy is maintained, the patient will continue to live. But the electric energy of the Mind is analogous to the super-electric energy of the Heart, and the latter will ultimately be affected in consumption. At this stage the previous course of treatment can be of little avail, and the only way to fight the disease is to maintain the vital energy of the Heart. This is supplied by sea-water and rain, green vegetables and fresh fruits, some preparation of diamond and pearl, and exposure to star-light. These might be of use at this stage of the disease.

The Cause and Cure of Cancer.

The cause and cure of Cancer has exercised the medical world in recent years, and it might be of interest to know what the ancients thought of the disease.

Sanskrit Word for Cancer.—One of the Sanskrit words for Cancer is Vrana (V, ra, na), and the different letters composing it give us both the cause and cure of the disease,—the ancient theory of medicine being that the likes repel and the unlikes attract (MM. I, 160, *seq.*), and that is the theory of modern homoeopathy too.

The Letter V.—The letter V signifies water or Prakriti, specially Ocean or sea water (MWD. p. 910). Thus, one of the causes of Cancer would appear to lie in the ingredients of water, specially sea-water. In other words, we might say that one of the causes of Cancer is the lack

of common salt or certain salts found in sea-water, or else some fluid (watery substance) in the body.

THE LETTER RA.—The letter Ra signifies the Senses of Action, Mind, and Buddhi, and all these would find a place among the causes of the disease.

THE SENSES OF ACTION.—We have explained that the Senses of Action correspond to an aspect of Ether characterized by north-seeking pole, where the atoms composing the cells are in wave motion, that is, can relatively change their places. Thus we might say that one of the causes of the disease is the disintegration of these atoms; that is, they have either too much or too little of this wave motion. In other words, Cancer has a great tendency to spread from one part of the body to another, or else the part affected stagnates and becomes deadened.

As it is primarily a disease of the Senses of Action, it affects easily Legs, Arms, Tongue, the organ of creation and the organ of excretion, for these are the Senses of Action we have. We notice that there is no reference to the Senses of Knowledge in the word Vra*na* for Cancer; and that means that it does not primarily affect the Senses of Knowledge,—of hearing, touch, sight, taste and smell. In other words, as the Tongue is both a Sense of Knowledge and Action, as an organ of Taste and Speech respectively,—it can paralyse Speech, but not Taste. The question of secondary affection is, however, different; for when the energy of the Mind is affected,—as it

can be in Cancer,—the Senses of Knowledge may be subsequently affected too. But, while Cancer can begin by disintegrating the wave motion of atoms, to which the Senses of Action correspond, it cannot begin by disintegrating their elliptical motion, corresponding to which we have the Senses of Knowledge. But it can begin by affecting the electrons or the electric energy of the body, and then it can affect the elliptical motion of the atoms and thereby the Senses of Knowledge too. In this way it can affect the Senses of Knowledge also, but this might be called secondary and not primary affection.

MIND ENERGY.—The letter Ra refers also to the Mind or electric energy; and, as in the case of phthisis, it is the loss of this energy or the disintegration of the electrons of the cells that causes the disease. In other words, the lower part of the brain, just above the ears,—and that is the place of the Mind (MM. I, 155), may be affected by the disease.

BUDDHI.—Then Ra refers to Buddhi, corresponding to which we have heat in the brain; and one other cause of Cancer is the wastage of heat in the body and brain, resulting in the affection of the upper part of the head, which is the centre of Buddhi or Reason (MM. I, 155).

THE LETTER *NA*.—Finally the letter *Na* refers to *semen virile* or the vital energy of the Heart, and the loss of this energy is one other cause of the disease.

THE CURE OF CANCER.—The cure of Cancer is to be found in the letters composing the name for the disease, *viz.*, Vra*n*a.

THE LETTER V.—The first remedy for Cancer, in its initial stages, is to be found in sea-water or some preparation of salt or an ingredient of sea-water; and that is signified by the letter V. The river Sindhu also means the Sea in Sanskr*i*t; and a cure for the disease at this stage may be found in the ingredients of the water of the river Indus too.

THE LETTER RA.—The letter Ra refers first of all to the Senses of Action, corresponding to which we have Ether with north-seeking magnetic pole; and the food related to this is butter, curd, and their products, some kinds of eggs and fish, and certain metals. Curd and whey would appear to be the simplest and safest form of food at this stage.

Then the letter Ra signifies the Mind and Buddhi, or electric energy and heat; and the treatment would be the same as in the case of phthisis at the corresponding stages of the disease; that is, (a) complete rest, electric treatment, alcohol in minute quantities, some preparation of silver, and exposure to moon-light; and (b) heat, exposure to the rays of the sun, radium and gold treatment.

THE LETTER *N*A.—The letter *N*a refers to *semen virile* or the vital energy of the Heart; and the treatment at this stage of the disease,

when the area of the Heart is affected, would be similar to that in the last stage of consumption,—*viz.*, sea-water or rain, fresh vegetables and fruits, some preparation of diamond or pearl, and exposure to star-light.

If the character of the Mahabharata and the Sanskrit language be as we have explained, this would appear to be the cause and cure of Consumption and Cancer according to the ancients. Conversely, if the explanation herein suggested throw some new light on the subject, it would give fresh support to our theory of the Sanskrit language and the Epic. In this connection it might be of interest to point out that the Vedas are said to contain a number of hymns dealing with the cure of certain diseases ; and if the verses be interpreted according to the method of Letter-analysis, it would probably give us a detailed explanation of the cause and cure of different diseases of the human body as described in the Vedas.

GLOSSARY

(The figures in brackets refer to the pages of the different Volumes of this work where these terms are explained).

ABHIMANYU.—The son of Arjuna and Subhadra. Egoism or Abhimana, as an aspect of the Soul (Arjuna), where the latter is associated with manifest life or Prakriti (IV, 190-191).

ABHIMANA.—Egoism. See Abhimanyu (IV, 192).

ADHARMA.—Unrighteousness. Other than the Vaiseshika system of thought (I, xlix, n.; V, 711).

ADHIBHUTA.—That which relates to the Elements (V, 501, 503).

ADHIDAIVA.—That which relates to the Soul (V, 501, 503).

ADHIRATHA.—The foster father of Karna. Anxiety for the preservation of the body (IV, 64).

ADHIYAJNA.—That which relates to Sacrifice (V, 502).

ADHYATMAN.—That which relates to Atman or the Soul (V, 503).

ADITI.—The mother of Indra. (I, 342).

ADRIKA.—The name of a nymph. A form of Prakriti (IV, 22).

ADRISHTA.—The unseen or unmanifest energy of life; Prakriti (II, 154).

ADVAITA.—Pure Monism of God (II, 260-261).

AGNI.—The deity of Buddhi and the Yoga system of Philosophy (I, 312-338; II, 60-62; IV, 197, *seq.*; V, 662).

AHANKARA.—Egoism; I-ness; self-consciousness of the Soul (I, xxxv, n.; 63, n.; II, 170; IV, 192).

AIRAVAT.—The elephant of Indra, produced at the churning of the Ocean (V, 514).

AJA.—The unborn; Prakriti or Purusha; a goat (I, 295, n.).

AKSHAPADA.—The name of Gautama, the author of the Nyaya system of thought (II, 149, n.).

AKSHAUHINI.—The division of an army. Evidence acceptable to the Mind and the Senses (I, xxxi; 337, n.; V, 391).

AMBA.—The name of the daughter of the king of Kasi. Prakriti of the Sankhya. See Sikhandin (IV, 42).

AMBALIKA.—The sister of Amba, wife of Vichitravirya, and mother of Pandu. The Prakriti of Nyaya (IV, 43).

AMBIKA.—The sister of Amba, wife of Vichitravirya, and mother of Dhritarashtra. The Prakriti of the Vaiseshika (IV, 43).

ANANTA.—A brother of Vasuki, the king of Serpents. The energy of the Mind (V, 516).

ANDHAKA.—The name of a descendant of Yadu and ancestor of Krishna and his descendants. The first creative energy of life associated with Mind and Breath (V, 808).

ANIRUDDHA.—A form of Krishna, expressive of the control of Breath and the Mind (V, 746-747).

ANJALIKA.—The name of an arrow of Arjuna. A small measure of corn, sufficient to fill both hands (V, 690).

ANRITA.—Falsehood. The law of Breath or Prana, the vehicle of the Soul (I, xlix, n.; V, 664-665).

ANTARDHANA.—The heart, the seat of the Soul (IV, 117).

APSARA.—A nymph. A form of Prakriti (IV, 22; V, 842).

ARJUNA.—The third son of Pandu. Breath or Prana as the vehicle of the Soul; the Soul (I, xxvi, 255; IV, 84-86).

ARMOUR.—Sk. Kavacha. Rind or bark. Sk. Varman. Control of Mind (IV, 62).

ARROW.—Sk. Sayaka. Buddhi, characterized by Knowledge (IV, 159). Sk. Sara. A name of Vayu, Prana; the Senses of Knowledge and Action (IV, 199, 286; V, 581, 624). Sk. Asuga, Ishu, Bana. An arrow of thought (V, 553).

ARYAMAN.—The name of an Aditya or an attendant of the Sun; a symbol of Buddhi (V, 516).

ASS.—Sk. Rasabha. One who believes in Prakriti as the essence of everything (IV, 259).

ASURA.—An enemy of the gods; one who believes in Prakriti rather than God. Physical energy of the Heart, Mind, and the Senses of Action (I, 329).

ASVAMEDHA.—The Sacrifice of the Horse; the Sacrifice of the Senses (I, lviii; IV, 28; V, 782, *seq.*).

ASVAPATI.—The father of Savitri. The lord of the Senses (IV, 338).

ASVASENA.—The name of a person. The body of the Senses (IV, 205).

ASVATTHA.—The banian tree. A symbol of self-creative Prakṛiti (V, 513, 532, 723).

ASVATTHAMAN.—The son of Drona. The Mind associated with the Senses of (Knowledge and) Action (I, lv, n.; IV, 100-101).

ASVINS (Two).—The Senses of Knowledge and Action. The twin deities of the Nyaya system of thought (I, 255, 361-371; II, 71-73, 149; IV, 86).

AVANTI.—The name of a country and its inhabitants, whose prince was an ally of the Kauravas. Desire, characteristic of the Mind (V, 399).

AVISTHALA.—The name of a town demanded by Yudhishṭhira from the Kauravas. Action associated with Prakṛiti as well as God (V, 407).

ADITYA.—The Sun (V, 511).

ATMAN.—The Soul (I, 64-67).

BABHRU.—The name of a person. The Mind associated with Prakṛiti (V, 808).

BABHRUVAHANA.—The son of Arjuna and Chitrangadā. Imagination (I, xxxiv, n.; IV, 187).

BALARAMA.—The brother of Kṛishna. Prana or Breath associated with the Mind (IV, 123).

BALLAVA.—The name of Bhima in disguise in the court of Virata. The Mind animating the Senses and associated with Breath or Prana (IV, 354).

BATTLE-AXE.—Sk. Parasu. The Senses of Knowledge and Action associated with their objects (V, 554).

BADARAYANA.—The author of Vedanta Sutras (I, 80, n.; II, 127).

BAHLIKA.—Name of a people and its king. The Mind in relation to Prakṛiti and vital Breath (V, 452).

BHAGADATTA.—An ally of the Kauravas. The Mind as the basis of the Mahayana school of Buddhism (V, 398, 608).

BHAKTI.—An act of devotion or Sacrifice (II, 257; V, 521).

BHARADVAJA.—The father of Drona. The Mind as the basis of the Vaiseshika and the Mahayana school of Buddhism (IV, 97-98).

BHARATA.—The name of a prince; a son of Dasaratha. Breath or Prana; Agni (I, 254, 330; IV, 6, 332-333).

BHARATA.—Of Bharata. See Bharata.

BHARATI.—Prakriti characterized by the energy of the Senses of Action (I, 345-47).

BHIMA.—The second son of Pandu and Kunti. The Mind of Man (I, xxvi; IV, 83).

BHISHMA.—The son of Santanu and Ganga. The Purusha of Nyaya system of thought (IV, 38).

BHRIGU.—One of the ten great Rishis (V, 513, 751).

BHURISRAVAS.—An ally of the Kauravas. The Senses of Knowledge and Action on which the two schools of Jainism are based (V, 398).

BHUTATMAN.—The Soul in relation to the Elements (I, 65).

BIRD.—Sk. Pakshin. A believer in Jainism (IV, 259).

BLOOD.—Sk. Rudhira. The energy of the Mind associated with the Senses. Electro-magnetic energy (IV, 256; V, 687).

BOW.—Sk. Dhanus. The Mind associated with the Senses of Knowledge (IV, 113; V, 624).

BRAHMACHARYA.—Celibacy; acting like Brahma (II, 85; IV, 182).

BRAHMAN.—God. The deity of Buddhism and Jainism (II, 210-214, 243-244).

BRAHMASIRA.—Name of a weapon. The knowledge of Brahma (IV, 112, 289).

BRAHMA.—The deity of Buddhism and Jainism (II, 252-254, 297-306; IV, 29; V, 562).

BRAHMANDA.—The Egg of Brahma; the Golden Egg. See Hiranyagarbha (I, 23, *seq.*)

BRAHMANA.—The priestly caste, symbolic of Buddhi or Reason (I, 283).

BRAHMISM.—The religion of Brahma,—Buddhism and Jainism (II, 252-253; 297-306).

BRIHASPATI.—Name of a planet, identified with Jupiter. The lord of Sacrifice (I, 267; V, 513, 841).

BUDDHA.—The teacher of Buddhism (II, 254, 307-325).

BUDDHI.—Reason, Intellect (I, 65; II, 131, 169, 229-231).

BUDDHISM.—The religion of Buddha (II, 253, 307-325).

BURNING.—Sk. Daha. Assigning to Prakriti (IV, 132, 197).

CANCER.—Sk. Vrana (V, 853).

CAR.—Sk. Ratha. The body (III, 332; IV, 110, 240).

CASTES (Four).—Brahmana, Kshatriya, Vaisya, and Sudra (I, 282-286).

CHAKRA.—Discus. Action (IV, 202; V, 613).

CHAKRA-VYUHA.—A circular array. An explanation of the character of Action (I, lii, n.; V, 613).

CHARVAKA.—Name of a materialistic philosopher. An atheist (V, 719).

CHEAT.—Sk. Kitava. One who excludes God from Prakriti or manifest life; an atheist (IV, 232).

CHEDI.—Name of a country. The Sacrifice of the Mind (IV, 20).

CHITRARATHA.—Name of a person. The body of Imagination (V, 514).

CHITRASENA.—Name of a person. The body of Imagination (IV, 292).

CHITRAVAHANA.—The father of Chitrangada and king of Manipura. The Mind associated with the Senses (IV, 186).

CHITRANGADA.—A son of Santanu and Satyavati. The Purusha of Nyaya (IV, 40).

CHITRANGADA.—A daughter of Chitravahana, and wife of Arjuna. The creative energy of the Mind associated with the Senses (IV, 186).

CHITTA.—Mahat or Buddhi (II, 131).

CLOTH (One piece of).—Sk. Ekavastra. The three worlds of Prakriti arise out of God; belief in God as the supreme creator of the universe (IV, 248).

CLOUD.—Sk. Ghana. The Senses of Knowledge associated with those of Action (IV, 116).

CLUB.—Sk. Gada. Sacrifice of the Senses of Knowledge (IV, 112; V, 702).

CONSUMPTION.—Sk. Kshaya (V, 846).

CRANE.—Sk. Sarasa. Prakriti leading to God (IV, 348)

CROW.—Sk. Kaka, Vayasa. An atheist (V, 723).

CURSE.—An expression for a course of life painful to contemplate (IV, 30, 293; V, 734).

DAKSHA.—Name of a Prajapati (V, 845).

DAMAYANTI.—Name of a princess, the wife of Nala. Creative self-control and self-restraint (IV, 297).

DASYU.—An enemy of the gods; an atheist (V, 823).

DASARATHA.—Name of a king of Ayodhya and father of Rama. The Sacrifice of the Senses of Knowledge and Action (IV, 329-330).

DEATH.—Assignment to Prakriti (I, 260).

DECEIT.—Sk. Nikriti. Negation of Action (IV, 240).

DECEPTION.—Sk. Vyaja. Prakriti associated with the Mind and the Senses of Action (V, 838).

DESIRE.—A characteristic of the Mind. (I, 50, n., 281, 287; II, 143).

DEVA.—The shining one; a god. One who is characterized by Buddhi and Mind and associated with Prakriti (I, 330, n.).

DEVAKI.—The wife of Vasudeva and mother of Krishna. Prakriti (IV, 124).

DHANANJAYA.—A name of Arjuna. Breath or Prana. See Arjuna (IV, 85; V, 517).

DHARMA.—Righteousness. Mind, as the basis of the Vaiseshika system. Buddhi, as the basis of Yoga. The "father" of Yudhishthira (I, xvii, xlix, n.; II, 144, n.; IV, 82-83).

DHAUMYA.—A priest of the Pandavas. A teacher of Saivism (IV, 155-156).

DHRISHTADYUMNA.—A son of Drupada and commander-in-chief of the Pandava forces in the battle of Kurukshetra. The Sacrifice of the Mind and the Senses leading to the idea of God (IV, 151).

DHRISHTAKETU.—An ally of the Pandavas. Buddhi and the Sacrifice of the Mind and the Senses (V, 397).

DHRITARASHTRA.—The blind king of the Kauravas, son of Vyasa and Ambika, and the husband of Gandhari. The "king" of Buddhism (IV, 47).

DHRUVA.—Firm-set; the pole-star; the polar region (I, 398).

DICE.—Sk. Aksha. The Senses (I, xxxii, n.; IV, 229).

DIGAMBARA.—A school of Jainism, based on the Sankhya system of thought. It has no place for God in its scheme (II, 253, 331-333).

DISCUS.—Sk. Chakra.—See Chakra. An emblem of Action (IV, 202).

DOG.—Sk. Svan. Symbolizes the Senses of Knowledge (V, 830).

DRAUPADI.—The daughter of Drupada, and wife of the five Pandava brothers. The Sacrifice of the Mind and the Senses and their objects, leading to the knowledge of God (I, xxxiii, 258; IV, 153).

DRONA.—Name of a sage. A philosopher of Buddhism, specially of its Mahayana school (I, xlvi-xlvii, IV, 97-99; V, 585, *seq.*).

DRUPADA.—The king of Panchala. The Sacrifice of the Senses of Knowledge and Action and their objects. Sacrifice as it is understood in Jainism, leading to higher forms of thought (I, 257; IV, 103).

DUHSALA.—The daughter of Dhritarashtra and Gandhari, and wife of Jayadratha. Prakriti as understood in Buddhism (IV, 53).

DUHSASANA.—A son of Dhritarashtra. He who believes that the world is essentially evil (IV, 131).

DURYODHANA.—The eldest son of Dhritarashtra. The Prince of Buddhism (IV, 84).

DVAITA.—Dualism. The name of a forest. Buddhi, the basis of Yoga system of thought (II, 260-261; IV, 279).

DVARAKA.—Name of a city on the western coast of India. The body with the Senses of Knowledge and Action as its openings or gates, expressive of the idea of Action (I, xxviii, n., 333; IV, 176; V, 494, 848).

DYAUS OR DYU.—The deity of the Senses of Knowledge; the deity of Nyaya system of thought; the original of Bhishma (I, 358-360; II, 69-71, 149; IV, 32).

DYUMATSENA.—The father of Satyavan. A believer in the Nyaya system of thought (IV, 339).

DAMARU.—The drum of Mahadeva (I, 181).

EAR-RING.—Sk. Kundala. A branch, bearing fruit.(IV, 63).

ELEPHANT.—Sk. Gaja. The Senses of Knowledge. Sk. Kunjara: the Senses of Action born of the Senses of Knowledge and the Mind, and associated with God (IV, 110; V, 392, 665).

ERAKA.—Name of a kind of grass. Prakriti as it is in the Sankhya system of thought (V, 816).

FEET (or Legs).—The instruments of Motion (I, 70).

FINGER-PROTECTORS.—Sk. Anguli-tra or Anguli-trana. Refer to the Hands or Arms as instruments of Action (IV, 113).

FOOT-SOLDIER.—Sk. Patti. The Senses of Action associated with their objects (V, 392).

GAJA.—Elephant. The Senses of Knowledge made manifest. See Elephant (I, 251).

GAMBLING.—Sk. Dyuta. A debate between Saivism and Jainism (I, xxxvi-xxxvii; IV, 229).

GANDHAMADANA.—Name of a sacred place. The Sacrifice of the Senses of Knowledge, leading to the Mind (IV, 300).

GANDHARVA.—A celestial musician. A believer in Sankhya-Nyaya-Vaiseshika or Buddhism and Jainism (IV, 313).

GANGA.—Name of a river. The wife of Santanu. The Prakriti of Nyaya system of thought (IV, 29).

GANESA.—The son of Siva and Parvati. He wrote the Mahabharata at the dictation of Vyasa. The Mind and the Senses of Knowledge as the basis of the two schools of Buddhism and Saivism (I, 214; II, 288-290; IV, 12).

GARUDA.—The bird on which Vishnu rides. Prakriti as it is in the Sankhya and its allied systems of thought, symbolic of the manifest universe (I, 410; V, 557).

GAUTAMA.—The author of Nyaya Sutras. See Akshapada (II, 149; IV, 94-95).

GANDHARI.—The wife of Dhritarashtra. Prakriti of Jainism (IV, 51).

GANDIVA.—The name of Arjuna's bow, given to him by Varuna and Agni. The form and functions of the human Heart (IV, 198, 289).

GHATOTKACHA.—The son of Bhima and Hidimba. The Mind associated with the Senses (IV, 144)

GHEE.—Sk. Ghrita. Prakriti (1V, 136).

GHRITACHI.—Name of an Apsara or nymph. Prakriti or the creative energy of the Mind (IV, 98-99).

GIRI.—A mountain. The Mind associated with the Senses; the number eight, expressive of the eight divisions of Prakriti (I, 377; IV, 116).

GIRIKA.—Name of an Apsara or nymph. Prakriti characterized by the energy of the Mind and the Senses (IV, 21).

GO.—Cow. The Senses of Knowledge associated with one another; the basis of Nyaya system of thought (I, 252).

GOLD.—A symbol of Buddhi, heat, or the Sun (I, 66, 166).

GOPA.—A cowherd. A believer in Jainism (V, 388-389).

GOPI.—A cowherd maiden. A devotee of Krishna. The creative energy of the Mind and the Senses leading to God (I, 1; IV, 250; V, 843).

GOTAMA.—A name of Buddha. The supreme Go. See Gautama (I, 371, n.).

GRANTHIKA.—A name of Nakula (Arms) in disguise in the court of Virata. The body with a large number of knots (IV, 355).

GROUND.—Sk. Bhumi. The basis of the two schools of Buddhism (IV, 110-111).

GUDAKESA.—A name of Arjuna (V, 511).

GUNAS.—Qualities, attributes of all forms of life. The three Gunas are Sattva, Rajas, and Tamas (I, 51-52, 79-82; II, 168).

HALAYUDHA.—A name of Balarama, a brother of Krishna. See Balarama (IV, 123).

HANDS (or Arms). The instruments of Action (I, 70, 378).

HANUMAN.—The name of a monkey-chief, a friend and helper of Rama, the hero of Ramayana. The Mind associated with Buddhi and the Senses of Knowledge (IV, 302).

HASTINAPURA.—The capital city of the Kauravas. The city of Nyaya as the centre of Buddhism and Jainism or Sankhya-Nyaya-Vaiseshika (I, 259; IV, 77).

HAWK.—Sk. Syena. The Senses of Knowledge and Mind associated with Buddhi (I, 376; V, 563).

HEART.—Sk. Vakshas. The electric energy of the Mind associated with Prakriti (IV, 256).

HELL.—Sk. Naraka. Atheism and agnosticism (V, 837).

HEMP.—Sk. Sana. Refers to Sankhya-Nyaya or the two schools of Jainism (IV, 135).

HIDIMBA.—A demon or Rakshasa. Represents the Mahayana school of Buddhism (IV, 141).

HIDIMBA.—The sister of Hidimba. She is a convert from Buddhism to Saivism (IV, 142).

HIRANYAGARBHA.—The Golden Egg. See Brahmanda. Refers to Buddhi (I, 23, 48, n.).

HINAYANA.—The agnostic school of Buddhism, based on the Nyaya system of thought (II, 253; 319-320).

HORSE.—A symbol of the Senses, specially those of Action (I, 255, 324-326; IV, 110).

HRISHIKESA.—A name of Krishna (V, 520).

IDA.—Prakriti characterized by the energy of the Mind (I, 346).

IKSHVAKU.—Name of a sage. Personifies Buddhism and Jainism. The Mind associated with Food and the Earth (V, 486).

INCARNATIONS (of Vishnu).—(I, 127-129).

INDRA.—The deity of Buddhi and the Yoga system of thought. Prana or Soul where Buddhi and the Soul are for practical purposes identified. The deity of Yoga-Vedanta or qualified Monism (I, 254, 339-357; II, 51-59, 130; IV, 85, 312; V, 512).

INDRAPRASTHA.—The capital city of the Pandavas. The city of Indra, Yoga or Yoga-Vedanta (IV, 175).

IRON-BOLT.—Sk. Musala or Mushala. The Senses and their objects associated with the Mind. Refers to Buddhism and Jainism (V, 809).

ITIHASA.—History. Knowledge leading from Nature or Prakriti to Purusha or God (I, lxii, n.; III, 356, n.).

JACKAL.—Sk. Gomayu. Nyaya system of thought (IV, 259).

JAIMINI.—The author of Vedanta Sutras (I, 80, n.).

JAINISM.—A system of religion corresponding to Sankhya-Nyaya. It has two schools, Digambara and Svetambara, the one being atheistic and the other agnostic of God (II, 253, 326-338).

JANAMEJAYA.—The son of Parikshit, and the great grandson of Arjuna. A person who believes first of all in Prakriti as the chief creator of life, and then is converted to belief in God (IV, 10).

JANARDANA.—A name of Krishna (V, 520).

JARA.—Name of a hunter who slew Krishna. An atheist (V, 810).

JARASANDHA.—Name of a king. A believer in Buddhism and Jainism (IV, 216).

JAVELIN.—Sk. Sakti. The creative energy of Prakriti. See Sakti (V, 554).

JAYADRATHA.—Name of a king, the son-in-law of Dhritarashtra. Personifies the Sacrifice of the Senses as understood in Buddhism and Jainism (IV, 322).

JAYATSENA.—Name of a prince, an ally of the *Pandavas*. The Mind associated with the Senses of Action (V, 397).

JANAPADI.—Name of an Apsara or nymph. The creative Sacrifice of the Senses (IV, 96).

JIVA.—The Soul conceived in conjunction with the body (II, 173-177)

JIVATMAN.—The Soul within each living being, conceived in conjunction with the body. See *Jiva* (I, 65, n.).

JUPITER.—Name of a planet, identified with Brihaspati (I, 267).

KA.—A name of God (I, 272).

KAIKEYI.—A wife of king Dasaratha, and mother of Bharata. Prakriti of the Sankhya system of thought (IV, 330).

KALASA.—A jar. Heart-energy associated with the Senses (I, 380).

KALINGA.—The name of a country. An emblem of the body (V, 557).

KANDARPA.—A name of Kama, the god of Love (V, 515).

KANKA.—A name of Yudhishthira in disguise in the court of Virata. What is Buddhi? (IV, 353).

KANSA.—The maternal uncle of Krishna. An agnostic (IV, 216).

KANADA.—The author of the Vaiseshika system of thought (II, 145).

KAPILA.—The author of the Sankhya system of philosophy (I, xxxix, n.).

KARMA—Action conceived in its widest significance (II, 147).

KARMA MIMANSA.—The Philosophy of Action. See Purva Mimansa (II, 124).

KARNA.—The first son of Kunti, born of the Sun. Grain, seed, food, *semen virile*, the basis of the creative energy of Prakriti in the Sankhya (I, xxvi, lii, 251; IV, 60, 67-69, 316-320).

KAUSALYA.—The first wife of king Dasaratha, and mother of Rama. The Prakriti of the Vaiseshika system of thought (IV, 330).

KALA.—Time; death. A cycle of Buddhi or the Sun (1, 251).

KALI.—A name of the goddess of death. Prakriti (II, 350).

KAMA.—Desire, characteristic of the Mind (I, 268, n., 281, n., 287).

KAMADHUK.—The Cow of Plenty. Refers to the creative character of the Mind, having Kama or Desire for its attribute (V, 515).

KAMYAKA.—Name of a forest. Refers to Kama or Desire, a characteristic of the Mind (IV, 272).

KEKAYA.—Name of a prince, an ally of the Kauravas. Personifies the pure Sankhya view of life that Prakriti is the sole creator of life (V, 399).

KHANDAVA.—Name of a forest. A multitude of forms of Prakriti (IV, 197).

KHANDAVA-PRASTHA.—A name of Indraprastha, the capital of the Pandavas. A place where the idea of Prakriti as the chief creator of life is broken up (IV, 175).

KICK.—Sk. Pada. Sacrifice of the objects of the Senses (IV, 362).

KICHAKA.—Name of the commander-in-chief of Virata, and brother-in-law of the king. What is Mind in relation to Prakriti? (IV, 361).

KRAUNCHA.—See Krauncharuna.

KRAUNCHARUNA.—Name of an array after the form of a Crane. The Soul associated with the Senses and the Mind (V, 555-556, 567, 597).

KRIPA.—Name of a sage; the teacher of Jainism. The Senses of Action associated with their objects (I, lv, n.; IV, 94).

KRIPI.—The twin sister of Kripa. The Prakriti of the Sankhya system of thought (IV, 94).

KRISHNA.—The supreme Creator of the universe in the light of the Vaishnava system of religion (I, 404-406; IV, 124, 161-164).

KRISHNA.—A name of Draupadi. The creative Sacrifice of the Mind and the Senses and their objects, leading to Krishna or God (IV, 153).

KRITAVARMAN.—Name of an ally of the Kauravas. Good actions performed with a Mind under proper control (I, lv, n.; V, 391).

KSHATRIYA.—The warrior caste, symbolic of the energy of the Mind (I, 286).

KSHETRA.—The field; the body; the manifest universe (V, 525).

KSHETRAJNA.—The knower of the field; the Soul; God (V, 525).

KUNTI.—The wife of Pandu, and mother of Karna, Yudhishthira, Bhima, and Arjuna. The Earth. Prakriti of the Sankhya (I, xxvi, 253; IV, 60).

KUNDALINI.—Sakti or the creative energy of Prakriti (II, 344-345).

KURUKSHETRA.—The name of a battlefield. The Field of the imperative necessity of Action (I, xliv, n.; II, 122, n.; IV, 272; V, 449).

KUVERA.—The king of Yakshas or celestial beings; a ruler of the northern region. The deity of the Mind or the Vaiseshika system (IV, 214).

LAC.—Sk. Jatu, Laksha. Jainism or Sankhya-Nyaya (IV, 135).

LAKSHMANA.—The younger brother of Rama, the hero of Ramayana. Refers to Vaiseshika-Nyaya, or the Mind associated with the Senses of Knowledge and their corresponding systems of religion (IV, 332).

LAKSHMI.—Name of a goddess, identified with Sri, the goddess of Plenty, and regarded as the consort of Vishnu. Prakriti, conceived as the creative energy of the Mind, associated with the Senses (I, 409; II, 274).

LANKA.—The kingdom of Ravana, identified with modern Ceylon. The body with ten Senses of Knowledge and Action (I, 334, n.).

LIE.—Sk. A-satya. Other than Satya or Buddhi, the basis of the Yoga system of thought (V, 663).

LINGA.—The Phallic emblem of Mahadeva, symbolic of the union of Purusha and Prakriti in the creation of the universe (II, 287; V, 673).

LOMASA.—Name of a sage, referring to the Mind as associated with the Senses (IV, 298).

LOTUS.—Sk. Padma. An emblem of Brahma and his system of religion, expressive of the Sacrifice of the Senses and their objects (III, 338; IV, 301; V, 629).

MACE.—See Club.

MACHINE.—Sk. Yantra. The contents of Buddhi (IV, 158).

MAHAT.—Buddhi as the first manifest form of Prakriti. See Buddhi (II, 169).

MAHABHARATA.—The great epic of that name. A Story of life from atheism to pure Monism of God (I, xliv, n.; IV, 6).

MAHABHISHA.—Name of a sage who was born as Santanu. The Purusha of Buddhism and Jainism (IV, 27).

MAHADEVA.—A name of *Siva* or Rudra. See Rudra (II, 278, *seq.*).

MAHAMAYA.—The name of the mother of Buddha. Prakriti having *Maya* or creative energy (II, 312).

MAHAYANA.—The dualistic school of Buddhism, based on the Vaiseshika (II, 253, 318-319).

MAHI.—The name of a goddess, also called Bharati (I, 346-347).

MAINAKA.—Name of a mountain. The creative energy of the Mind associated with the Senses of Knowledge (IV, 212-213).

MAKARA.—A fish. The Senses of Knowledge and Action associated with Prakriti or God (V, 563, 565, 679).

MANAS.—The Mind (I, 48; II, 152, 170, 232-234).

MANGALA.—Name of a planet identified with Mars; symbolic of Ether (I, 266).

MANSIONS (Nine).—The nine planets in relation to their abode in Ether and the human body (I, 155).

MANU.—The son of Vivasvat; a great sage. He personifies the Mind and the Senses of Knowledge, and their corresponding systems of Philosophy and Religion (V, 486).

MANDALA.—Name of a battle-array. The ten Senses associated with the Mind as well as Prakriti (V, 570, 605).

MARA.—The name of the tempter of Buddha (II, 313).

MARICHI.—Name of a demon. The Mind associated with the Senses (V, 512).

MARK.—Sk. Laksha. The Mind associated with the ten Senses (IV, 159).

MARUTS.—A class of gods or deities. Refer to the Mind and the Senses (I, 423-425; V, 512).

MARUTTA.—Name of a person. Given by Marut or the Mind and the Senses (V, 785).

MATSYA. A fish. Name of Virata, the brother of Satyavati. The Mind and the Senses of Knowledge and Action as the basis of Buddhism and Jainism (IV, 22, 357).

MAYA.—Name of an Asura who built the Assembly-hall of Yudhishthira. The Senses of Knowledge, the basis of the Nyaya system of thought (IV, 205).

MADRI. The second wife of Pandu. The Prakriti of Nyaya (I, 379, n.; IV, 73).

MAKANDI.—Name of a town. The Sacrifice of the Mind and the Senses leading to God (V, 408).

MARGAS*I*RSHA.—Name of a month corresponding to November-December (V, 517).

MARKAN*D*EYA.—Name of a sage, a teacher of *S*aivism (IV, 308).

MAYA.—Illusion. Creative energy of Purusha or Prakriti (I, 85-91, 309, n.; II, 312; V, 544, 647, 703).

MERCURY.—Name of a planet, identified with Buddha (I, 267).

MERU.—Name of a mountain (V, 513).

MITHY*A*.—Falsehood. That which leads to Buddhi, protecting the Mind associated with the Senses of Knowledge (I, xlix, n.)

MLECHCHHA (Language).—Unclean language. It expresses the relation of Buddhism to Jainism (IV, 137).

MONKEY.—Sk. Kapi. The Mind associated with Buddhi and the objects of the Senses (IV, 201; V, 687).

MOON. A symbol of the Mind (I, 48, 265).

MOUNTAIN.—Sk. Parvata. The Senses of Action in relation to Purusha and Prakriti. Sk. Giri. Prakriti with its eight divisions (IV, 116).

MUNI.—A sage (V, 517).

MUKA.—Name of a demon; a believer in Nyaya and its corresponding systems of Philosophy and Religion (IV, 286).

NAKULA.—The first son of Madri and Pandu. The Legs of Man (I, xxvi, 255; IV, 86).

NALA.—Name of a king. A believer in Jainism (IV, 297).

NANDIN*I*.—Name of the cow of Vasishtha. The Prakriti of Nyaya (IV, 34-35).

NARA.—A man. The Senses of Knowledge and Action (IV, 3).

NAGA.—A serpent; an elephant. The Senses of Knowledge, the basis of Nyaya (IV, 185),

NAGAPURA.—The city of the elephant; a name of Hastinapura, the city of Nyaya (IV, 78).

NAMA (and Rupa.)—Name and form (II, 315).

NARADA.—Name of a sage. The Sacrifice of the Senses leading to the Mind, and their corresponding systems of Philosophy and Religion (IV, 181, 213).

NARAYANA.—God, expressive of the character of the Soul, Buddhi, and the Senses. The God of Yoga-Vedanta, where Buddhi and Soul are for practical purposes identified (IV, 4; V,670).

NEEDLE. Sk. Suchi. Prakriti characterized by Mind-energy and woven with God (V, 628-629).

NISHADA.—An outcaste. He who denies Sacrifice and the Mind, and its corresponding systems of Philosophy and Religion (IV, 139).

NIYOGA.—The appointment of a brother or a near kinsman to raise issue to a dead husband by marrying his widow. Negation of the Yoga system of thought (IV, 45-46).

NILA.—Name of an ally of the Kauravas. The Mind and the Senses and their objects (V, 399).

NYAYA. Justice. A system of Philosophy based on the character of the Senses of Knowledge, and having Dyaus and Prithvi and the two Asvins for its Vedic originals (II, 148-162).

OIL.—Sk. Taila. The ten Senses, on which Sankhya-Nyaya or the two schools of Jainism are based (IV, 135).

OM.—A name of God. Breath or Prana (I, 252).

ONE PIECE OF CLOTH.—Sk. Ekavastra. Belief that the world exists in God (IV, 248).

OWL.—Sk. Uluka and Kausika. Nyaya and Vaiseshika systems of thought (V, 723-724).

PANCHA-SIDDHANTIKA.—A work on Astronomy (I, 108).

PARASARA.—Name of a Rishi, the father of Vyasa. Buddhi, which is higher than the Mind and the Senses (IV, 24).

PARIKSHIT.—The son of Abhimanyu and grandson of Arjuna. The world of manifest life that spreads around (IV, 11; V, 729).

PARJANYA.—Water, rain. Purusha as in Jainism (IV, 115).

PARVA.—A division of a work; the step of a stair-case (IV, xxvii).

PANCHALA.—Name of a country and its people over which king Drupada reigned. Five great things, or the five Senses (IV, 105).

PANDAVA BROTHERS (Five).—Five parts of one Man: Buddhi, centred in the crown of the head (Yudhishthira); Mind, centred in the brows (Bhima); Breath or Prana, the vehicle of the Soul, passing through all the organs of the Senses (Arjuna); Arms (Nakula); and Legs (Sahadeva) (I, xxvi; IV, 70-91).

PANDU.—Name of a king, the father of five sons (see above). The Purusha of Buddhism and Jainism, but more specially the latter (IV, 47-48).

PANDYA.—An ally of the Pandavas. Buddhi as the creative energy of the objects of the Senses (V, 397).

PASA.—A noose. The Senses of Knowledge associated with their objects (I, 397, n.).

PASUPATA.—Name of a weapon of Siva given by him to Arjuna. The knowledge of Buddhism and Jainism (IV, 289; V, 625).

PATANJALI.—The author of Yoga Sutras (II, 133).

PAVAKA.—A name of Agni, the deity of Buddhi and Yoga system of thought (V, 513).

PILGRIMAGE.—Sk. Yatra, In Buddhi (IV, 299).

PLANETS.—They are Mercury, Venus, Earth, Mars, Jupiter and Saturn, and, with the Sun, make the Solar system (I, 107-109).

POTTER.—Sk. Kumbha-kara. Purusha as overlord of Prakriti (IV, 157).

PRABHASA.—Name of a place of pilgrimage; splendour. Mind energy associated with Prakriti (V, 848).

PRADYUMNA.—A form of Krishna, expressive of the idea of the Sacrifice of Buddhi, Mind, and the Senses and their objects (V, 746-747).

PRAHLADA.—A demon prince who adored Vishnu. The Sacrifice of the Senses, associated with Prakriti, and so leading to the idea of God (V, 516).

PRAJAPATI.—The lord of all creatures; a name of God (I, 330, n., 357, n., 375-376; II, 97-99, 244-246).

PRAKRITI.—Nature; the manifest universe (I, 35; II, 89-93, 126-127, 130-134, 141, 144, 150, 156-157, 164-171, 187-188, 215-216). See also Sakti.

PRAMANA.—Proof; a standard of evidence (IV, 267-268).

PRATIVINDHYA.—A son of Draupadi by Yudhishthira. The honour of Buddhi (IV, 192).

PRATIPA.—Name of a king, the father of Santanu. He personifies Buddhism and Jainism (IV, 31-32).

PRANA.—Vital Breath, conceived as the energy of all Action and the vehicle of the Soul (I, 413; II, 222-225).

PRATIKAMIN.—Name of a person in the court of Duryodhana. He who understands all about Desire, a characteristic of the Mind (IV, 246).

PRISHATA.—Name of the father of Drupada. A believer in Buddhism and Jainism (IV, 104).

PRISNI.—A dappled cow (I, 424).

PRITHA.—A name of Kunti, cognate with Prithvi or the Earth (I, 253; IV, 60).

PRITHVI.—The planet Earth; Prakriti (I, 358-360; II, 69-71).

PUROCHANA.—Name of an agent of Duryodhana, who beguiled the Pandavas into the House of Lac. A Buddhist (IV, 134).

PURU.—Name of a prince. The Senses woven with their objects (IV, 294).

PURUSHA.—God; Soul; Man (I, 31-35; II, 126-127, 130, 132-134, 141, 143-144, 149, 153-156, 164, 172-73, 186, 209-214).

PURVA MIMANSA.—The first part of Hindu Philosophy, with special reference to and culminating in Vedanta (II, 123-124, 180-190).

QUIVER.—Sk. Tuna. Heart energy, woven with the Senses of action (IV, 113).

RAJAS.—Name of a Guna or attribute of Action, expressive of the idea of the Mind (I, 51-52, 81-82). See Gunas.

RADHA.—The foster mother of Karna. A Gopi or cowherdess, beloved of Krishna. Energy meant for success in Action; the energy of the Mind (IV, 65-66).

RAJANYA.—A Kshatriya; a member of the warrior caste (I, 284).

RAJASUYA.—Name of a Sacrifice. The Sacrifice of the Mind (IV, 29, 215).

RAKSHASA.—A demon; an atheist (I, 337, n.; IV, 141-142, V, 508).

RAMA.—The eldest son of Dasaratha, and hero of the Ramayana. The creative energy of the Mind, the basis of the Vaiseshika and the Dualistic school of Vaishnavism (I, 333-334; IV, 329-337).

RAMANUJA.—A great teacher of Vedanta (II, 128, n.).

RAVANA.—The demon king of Lanka, with ten heads and twenty arms. He refers to Buddhism and Jainism (I, 333; IV, 142, 334-335)

ROHINI.—The second wife of Vasudeva; the wife of the Moon. The Prakriti of Vaiseshika-Nyaya and its corresponding systems of religion (IV, 125; V, 845).

RUDRA.—A name of Siva or Mahadeva. The deity of the Mind or the Vaiseshika and its corresponding systems of religion (I, 388-392; II, 63-65; V, 512).

SABHA.—An assembly hall. A structure of a system of Philosophy, expressive of the relation of Purusha to Prakriti (IV, 211-212).

SACRIFICE.—Creative, selfless, self-controlled, and beneficent Action (I, 173; II, 123, 181-184, 195-197, 205; III, 333-334).

SAHADEVA.—The son of Madri and Pandu. The Legs of Man. The son of Jarasandha. The Purusha of the Nyaya system of thought (I, 255; IV, 86, 219; V, 696).

SAIRANDHRI.—Name of Draupadi in disguise in the court of Virata. The Sacrifice of the Mind and the Senses and their objects (IV, 356).

SAMKARSHANA—A name of Balarama, the brother of Krishna (IV, 123; V, 746).

SAMSARA.—The changing, phenomenal world (II, 133).

SAMSAPTAKAS.—A band of soldiers who had sworn to kill Arjuna. Those who believe in Jainism (V, 602).

SANAT-SUJATA.—Name of a sage. A sincere person who worships God. A follower of Yoga system of thought (V, 412).

SANJAYA.—Name of a person, who recited the Bhagavad Gita to king Dhritarashtra. The Mind associated with the Senses (V, 403).

SARASVATI.—Name of a goddess; a river. Prakriti characterized by the energy of the Heart (I, 347-348; IV, 5).

SATTVA.—The Guna or attribute of purity and goodness, expressive of Buddhi (I, 51-52, 81-82). See Gunas.

SATURN.—Name of a planet identified with Sani (I, 268).

SATYABHAMA.—Name of the wife of Krishna. Prakriti characterized by the light of Buddhi (IV, 307).

SATYAJIT.—Name of a prince. Buddhi associated with the Mind and the Senses of Action (V, 603).

SATYAVATI.—The queen of Santanu. The Prakriti of Saivism (IV, 23).

SATYAVAN.—Name of a prince, the husband of Savitri. Buddhi or Mahat as the first manifestation of Prakriti in the Sankhya and its allied systems, and afterwards converted to higher forms of thought (IV, 339).

SADHYA.—A class of celestial beings (V, 519).

SAMBA.—Name of a son of Krishna. Associated with Amba; one who has been converted from Vaishnavism to Jainism (V, 803).

SANKHYA.—Name of a system of Philosophy (I, 95, *seq.* II, 162-180).

SATYAKI.—Name of a warrior who acted as a charioteer of Krishna. Buddhi (V, 430-431).

SAVITRI.—Name of a princess, the wife of Satyavan. The creative energy of the Mind associated with the Senses and leading to God (IV, 338).

SEASON (In)—Sk. Rajasvala. Possessed of Rajas or activity (IV, 248.).

SERPENT.—The serpent wave of the universe, as it first emerges out of Brahmanda or the Golden Egg (I, 113, *seq.*).

SHIELD.—Sk. Charma. The Mind associated with the Senses: this idea used as an argument of defence (V, 554).

SILVER.—A symbol of electric energy, Mind, and the Moon (I, 66, 166).

SINDHU.—Name of a river; ocean; a symbol of Prakriti; name of a country (I, 376; IV, 323).

SITA.—The wife of Rama. Creative energy of the Mind associated with the Senses as well as God (IV, 334).

SKANDA.—The god of war (V, 513).

SLAYING.—Sk. Vadha. Assigning to Prakriti (I, 260).

SMRITI.—Memory; post-Vedic literature (I, 430-431).

SOMA.—The deity of the Mind, the Vaiseshika, and its corresponding systems of religion (I, 371-388; II, 65-69).

SOUL.—Sk. Atman. (I, 64-67; II, 128, 130, 135-36, 141-42, 146-47, 150, 157-59, 165-66, 172-77, 188-89, 216-222).

STAKE.—Sk. Pana. The Heart associated with the objects of the Senses; a discussion on this subject (IV, 239).

STATUE OF IRON.—Sk. Ayasa Purusha. The idea that God has a small share in the creation of life (V, 708, 733).

SUBHADRA.—The sister of Krishna and wife of Arjuna. Prakriti having Mahat or Buddhi for its first manifest form (IV, 189).

SUBTERRANEAN PASSAGE.—Sk. Bila. The relation of the ten Senses to the Mind as well as Prakriti (IV, 138).

SUDAKSHINA.—An ally of the Kauravas. The Sacrifice of the Senses (V, 399).

SUDESHNA.—The name of the queen of Virata. The Sacrifice of the Senses of Action (IV, 356).

SUMITRA.—The second wife of Dasaratha, and mother of Lakshmana and Satrughna. The Prakriti of Nyaya. (V, 330).

SUN.—A symbol of Buddhi (44-45, 47-49, 66, 255; IV, 62, 270-271).

SUPARNA.—Falcon; name of an array. Heart energy or Mind energy associated with the Senses of Action (I, 376; V, 604).

SUTASOMA.—Name of a son of Draupadi by Bhima. Born of Soma or the Mind (IV, 192).

SUCHI.—A needle. See Needle.

SUCHIMUKHA.—The point of a needle. The Mind associated with the Senses as well as the Heart (V, 568, 629).

SURYA.—The Sun, as a symbol of Buddhi. See Sun (I, 421).

SURYA.—Name of the daughter of the Sun (I, 365-366).

SUTA.—A charioteer. A creature born (IV, 64, 165).

SWORD.—Sk. Khadga. The division of the Senses of Knowledge; an argument relating to this division (V, 553).

SAIVISM.—The religion of Siva. See Siva or Rudra (II. 251-252, 278-296).

SAIVYA.—Name of an ally of the Pandavas. The Mind in relation to Prakriti (V, 457).

SAKATA.—A Car or waggon; name of an array after its form. The Senses of Knowledge associated with Prakriti (V, 597).

SAKATA-CHAKRA.—Name of a battle array. See Sakata and Chakra (V, 628).

SAKTI.—Creative energy of Prakriti. See Prakriti (II, 340-350).

SAKUNI.—Name of a prince, the brother of Gandhari. A believer in Jainism (IV, 52).

SALYA.—The brother of Madri, and king of Madra. A follower of Jainism (IV, 73).

SAMI.—Name of a tree. Labour, Action (IV, 358).

SANKARA.—A name of Siva (V, 512).

SANKARACHARYA.—A great commentator on Vedanta (II, 128, n.).

SARADVAT.—Name of a sage, the father of *Kri*pa and *Kri*pi. A teacher of Jainism (IV, 95).

SATAKARMA.—Name of a son of Draupadi by Arjuna. A hundred actions (IV, 193).

SATANIKA.—A son of Draupadi by Nakula. The body that can bring a hundred things (IV, 193).

SATRUGHNA.—The son of Dasaratha and Sumitra, and twin brother of Lakshmana (IV, 332).

SAUNAKA.—Name of a sage. He who understands all systems of Philosophy from Nyaya upward, culminating in the knowledge of God (IV, 269).

SAUVIRA.—Name of a kingdom of Jayadratha, expressive of Jainism (IV, 323).

SALVA.—Name of a prince chosen at first by Amba for her husband. Purusha included in Prakriti, after the idea of Sankhya (IV, 44).

SANTANU.—Name of a king, the ancestor of Pandavas and Kauravas. He was originally Mahabhisha, and was born as the son of Pratipa. He was married to Ganga and Satyavati, and had Bhishma, Chitrangada, and Vichitravirya for his sons. The Purusha of Buddhism and Jainism (IV, 37).

SARNGA.—The bow of Vishnu, symbolic of the Senses of Knowledge and Action (I, 411).

SARNGAKA.—A kind of bird. Desire characteristic of the Mind (IV, 205-206).

SESHA.—The king of serpents. The first manifest form of the universe as a Serpent-wave (I, 408).

SIKHANDIN.—The third child of Drupada, born as a girl and afterwards transformed into a boy. An emblem of how Sacrifice can transform Prakriti (Woman) into Purusha (Man) (I, xlvi; IV, 153-155).

SISUPALA.—The Commander-in-chief of Jarasandha. A follower of Jainism (IV, 217).

SIVA.—The deity of the Mind. See Rudra and Mahadeva (I, 392; II, 254).

SIVI.—Name of a kingdom of Jayadratha; the kingdom of Vaiseshika-Nyaya, Buddhism and the corresponding schools of Saivism (IV, 323).

SRADDHA.—Faith (V, 537).

SRINGATAKA.—Name of an array. Purusha associated with the Senses of Knowledge (V, 571).

SRI.—The goddess of Plenty, identified with Lakshmi. The creative energy of the Mind associated with the Senses (I, 409; V, 840).

SRIVATSA.—The mystic mark on the breast of Vishnu, expressive of the creative energy of the Heart, Mind, and the Senses (I, 411).

SRUTASENA.—Name of a son of Draupadi by Sahadeva. The body woven with motion (IV, 193).

SRUTI.—The power of hearing. Vedic literature (I, 430-431).

SUDRA.—The fourth and lowest caste of the Hindus, consisting of those who do menial labour. A symbol of Ether with wave motion and the Senses of Action, to which the pure Sankhya corresponds (I, 284).

SVETAMBARA.—The agnostic school of Jainism based on the Nyaya system of thought (II, 253, 331-333).

SYENA.—Hawk. The Mind associated with the Senses of Knowledge (I, 376).

TAMAS.—Name of a Guna or attribute, expressive of inaction. Darkness, symbolic of Prakriti, and the systems of thought based on its idea (I, 96). See Gunas.

TANTIPALA.—Name of Sahadeva in disguise in the court of Virata. The protector of feet (IV, 355).

TANTRA.—A system of religion based on the creative character of Sakti or Prakriti; a connecting link between all systems of religion (II, 271-275, 292, 320-322, 335-336, 339-352).

THIGH.—Sk. *Uru*. The Senses of Knowledge and Action woven together (IV, 258; V, 714)

TRUTH.—Sk. Satya. Buddhi, the basis of Yoga system of thought and its corresponding systems of religion (V, 664).

UCHCHAISRAVAS.—Name of the horse of Indra, produced at the churning of the Ocean (V, 514).

UDDHAVA.—Name of a counsellor and friend of Krishna. He refers to the Yoga system of thought (V, 812-813).

UDYOGA.—Name of a Parva of the Mahabharata. Woven with the Yoga system of thought; higher than the Yoga system of thought (I, xlii, n.; V, 384).

ULUPI.—Name of the Naga (serpent) wife of Arjuna. Prakriti signifying that the Senses are woven with their objects (IV, 184).

UNCOVERING.—Sk. Vivastra. Belief that the world arises from and lives in Prakriti and not God (I, xxxix, n., li; IV, 249-250).

UPANISHADS.—A class of sacred books of the Hindus, attached to the Brahmanas, intended to explain the secret meaning of the Vedas (II, 203, *seq.*).

UPAPLAVYA.—Name of a city in the kingdom of Virata, where the Pandavas took their abode after thirteen years of exile (IV, 378).

UPARICHARA.—Name of a king of Chedi. That which is above the Mind and the Senses of Action; that is, Buddhi (IV, 19).

URVASI.—The chief nymph of Indra. Prakriti of the Jaina system of thought (IV, 293).

USHAS.—Dawn. Prakriti characterized by the energy of the Heart, Mind, and the Senses of Action all combined into one (I, 419-423).

USHMAPA.—Name of a class of manes (V, 519).

UTTAMAUJAS.—Name of a prince, an ally of the Pandavas. The highest energy of Action (V, 456).

UTTARA.—Name of the son of Virata. The Mind conceived as greater than the Senses (IV, 371).

UTTARA.—The sister of Uttara. Prakriti characterized by the energy of the Mind (IV, 377).

VAINATEYA.—Name of Garuda, the bird of Vishnu (V, 516).

VAISHNAVISM.—The religion of Vishnu II, 248-249, 259-277).

VAISAMPAYANA.— Name of a sage who recited the Story of the Mahabharata. A Jaina converted to Vaishnavism (IV, 9).

VAISESHIKA.—A system of Philosophy (II, 140-148).

VAISYA.—The third great caste of the Hindus, given to cultivation, trade and cow-keeping. It refers to the Nyaya system of thought (I, 284).

VAJRA.—Lightning or electric energy; the energy of the Mind. Name of an array expressive of the idea of the Mind (I, 166; V, 461, 552, 570).

VAKA.—Name of a demon. One who believes that Prakriti is the chief creator of life (IV, 145).

VARUNA.—The deity of Water or Prakriti characterized by motion; deity of the Sankhya system of thought (I, 392-397; II, 25-34).

VASISHTHA.—Name of a sage. The Purusha of Buddhism and Jainism (IV, 34; V, 769).

VASUDEVA.—Name of the father of Krishna (IV, 124; V, 517).

VASUS (Eight).—The eight divisions of Prakriti (I, 336, n.; IV, 20, 31; V, 513).

VARANAVATA.—Name of a city. Sacrifice (IV, 134; V, 408).

VATA.—Air; a name of Vayu (I, 413).

VASUKI.—The king of serpents. The manifest form of Prakriti as a serpent wave (V, 515).

VATSYAYANA.—An early commentator of Nyaya (II, 153).

VAYU.—Air. The deity of Prana or vital Breath, as the vehicle of the Soul. The "father" of Bhima (I, 412-419; II, 45-50; IV, 84).

VEDA.—The earliest sacred lore of the Hindus. There are four Vedas,—Rik, Yajur, Sama, and Atharva (I, 273-275).

VEDANTA.—The ultimate truth of the Vedas. A system of Hindu Philosophy (I, 84, *sq.*; II, 118-129).

VENUS.— A Planet, identified with Sukra (I, 267).

VICHITRAVIRYA.—A son of Santanu and Satyavati. The Purusha of the Vaiseshika (IV, 41).

VIDURA.—A son of Vyasa by a Sudra woman. The Purusha of the Vaiseshika in all its aspects as a meeting place of all systems of Hindu Philosophy (IV, 48-49).

VIRAJ.—Prakriti and its creative energy (I, 280, n.)

VIRATA.—Name of a king in whose kingdom the Pandavas spent the last year of their exile. A believer in Buddhism and Jainism, converted in the end to qualified Monism or Yoga-Vedanta (IV, 351).

VISHNU.—The deity of the Soul and the Vedanta system of thought; the sole supreme creator of the universe (I, 398-412; II, 34-44, 249-250; IV, 326-327).

VISISHTADVAITA.—Qualified Monism (II, 260-261).

VISVA.—All-pervading (V, 519).

VISVAKARMAN.—The universal Actor; a name of God (I, 418).

VISVAMITRA.—Name of a sage; the all-friendly (II, 1).

VISVEDEVAS.—All gods (I, 288).

VIVASVAT.—Name of the Sun. Buddhi, the basis of Yoga, and the highest point of Saivism (V, 486).

VRIDDHAKSHATRA.—The father of Jayadratha. The Senses of Action associated with the Mind (IV, 322).

VRIHANNALA.—Name of Arjuna in disguise in the court of Virata. Sacrifice of Buddhi and the Senses (IV, 354).

VRIHASPATI.—Name of a planet identified with Jupiter (I, 267).

VRIKASTHALA.—Name of a town. The Sacrifice of the Senses, leading to the idea of God (V, 407).

VRIKODARA.—A name of Bhima; Moon-bellied (IV, 83).

VRISHASENA.—Name of a prince, an ally of the Kauravas (V, 457).

VRISHNI.—The race to which Krishna belonged. The Sacrifice of the Mind (V, 517, 808).

VRITRA.—Name of a demon, symbolic of Prakriti in a state of rest. The deity of the Sankhya system of thought (I, 304-310; II, 21-25).

VYASA.—The author of the Mahabharata; the eldest son of Satyavati. Buddhi as conceived in Saivism and Vaishnavism (IV, 8; V, 517, 744).

VYUHA.—A battle array. An idea relating to the ultimate creative energy of life in respect of God and Nature conceived as joint creators of the universe (V, 461).

WATER.—A symbol of Prakriti (I, 37; IV, 63).

WOOD.—Sk. Daru. The Senses of Knowledge and Action (IV, 136).

YAKSHA.—A supernatural being; an attendant of Kuvera. The Senses of Knowledge (I, 337, n.; V, 513, 842).

YAMA.—Name of a god; self-control; the deity of the Nyaya system of thought (IV, 214).

YADAVA.—Of the race of Yadu, to which Krishna belonged. The Sacrifice of Buddhi and the Senses (V, 520).

YOGA.—A trick or stratagem. The Yoga system of thought (I, 1, 61, *sq.*; II, 129-140; V, 645).

YOGI.—An ascetic. One who understands the Yoga system of thought (V, 475).

YUDHISHTHIRA.—The eldest son of Pandu. Buddhi or Reason in Man (I, xxvi; IV, 81).

YUYUDHANA.—A name of Satyaki. Buddhi (V, 397).

YUYUTSU.—A son of Dhritarashtra, who went over to the Pandavas at the commencement of the battle of Kurukshetra (V, 551, 829).

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