

# THE SCIENCE AND PHILOSOPHY OF CREATION IN MAHABHARATHA—AN EXEGESIS OF VYASA KOOTAS BY THE KRIYA MASTERS

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*Abstract: Mahabharatha-the longest epic in the world, is the history of ancient India containing the genealogy of numerous kings, queens, and their lineages till the great war between the Pandavas and Kauravas. This epic includes hidden deep symbolisms and messages called the Vyasa-Kootas, which have been known to philosophers. They were embedded by its author Veda Vyasa, which have been referred to by many ancient philosophers. However, so far in history, none have deciphered Vyasa-Kootas comprehensively. Guided by Mahavatar Babaji, exalted modern-day Kriya Masters, like Paramahansa Yogananda, Swami Sriyukteshwar Giri, and Lahiri Mahasaya have revealed fascinating new dimensions of the Vyasa-Kootas. The following article delineates a special Vyasa Koota about the “descent of Cosmic Consciousness into Matter or Creation.” This knowledge, revealed by the Masters, is a divine exegesis. It reveals mysterious messages hidden even when structuring the Sanskrit names of the Mahabharatha characters, including Lord Krishna. The Sanskrit words are allegories suggesting deeper truths in the Science of the creation of this Cosmos and its inherent nature. The fundamental ontological query on the ‘evolution of Matter’ from the One Singular Consciousness has been effectively summarized in this article based on the exegesis of the Masters.*

## I. INTRODUCTION: SCIENCE OF CREATION

Sanathana Hinduism states that all creation arose from one fundamental Singularity. This Singularity is called “Brahman.” Brahman is called in Sanskrit as Sat, Brahman Chaitanya, Sat-Purusha, Para-Brahman, Akshara, Nirguna, or commonly called God in English. Although the limited Human mind cannot accurately describe Brahman, He is essentially called Cosmic Consciousness, creating and upholding the entire Cosmos with an untold number of Universes. Although Brahman/Cosmic Consciousness is the sustainer of the Cosmos, this Cosmic Consciousness is also Transcendental, beyond creation. Brahman projects intelligence or forces out of himself called Consciousness/Chaitanya or Chit and Matter/*Prakriti* or Ananda. *Prakriti* is inert, but when the reflection of Consciousness/*Chaitanya* falls on her, creation emerges as 24 evolutes out of her. These 24 evolutes include the following:

The Five fundamental substances of creation-*Tattvas* or Aura Electricities coming out from the *Chit-Ananda* complex. Mixing with three types of *Gunas*/Creative attributes- (*Sattva*/uplifting, *Rajas*/active & *Tamas*/inertia), inherent in *Ananda/Mula Prakriti*, it gives rise to...

*Aham*/Ego, *Chitta*/Mind stuff, *Buddhi*/Intellect, and *Manas*/Lower mind  
The five *Pranas/Tanmatras* (subtle substances)  
The five subtle sense organs  
The five subtle organs of action  
The five subtle elements- Earth, Water, Fire, Air and Ether

These 24 evolutes make up all that exists, including Man’s body-mind complex and all inert matter. The terminology used to describe these 24 evolutes changes when it is at Universal and Individual levels. Universally, *Chitta*/Mind Stuff is called *Mahatand*. Within the

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Conscious Man, it is called Chitta; similarly, Universally, Ego/Aham is called Abhasa Chaitanya; individually, it is called Aham/Ego, and so on.

Appended below is a diagram that depicts the evolution of these 24 evolutes of Creation

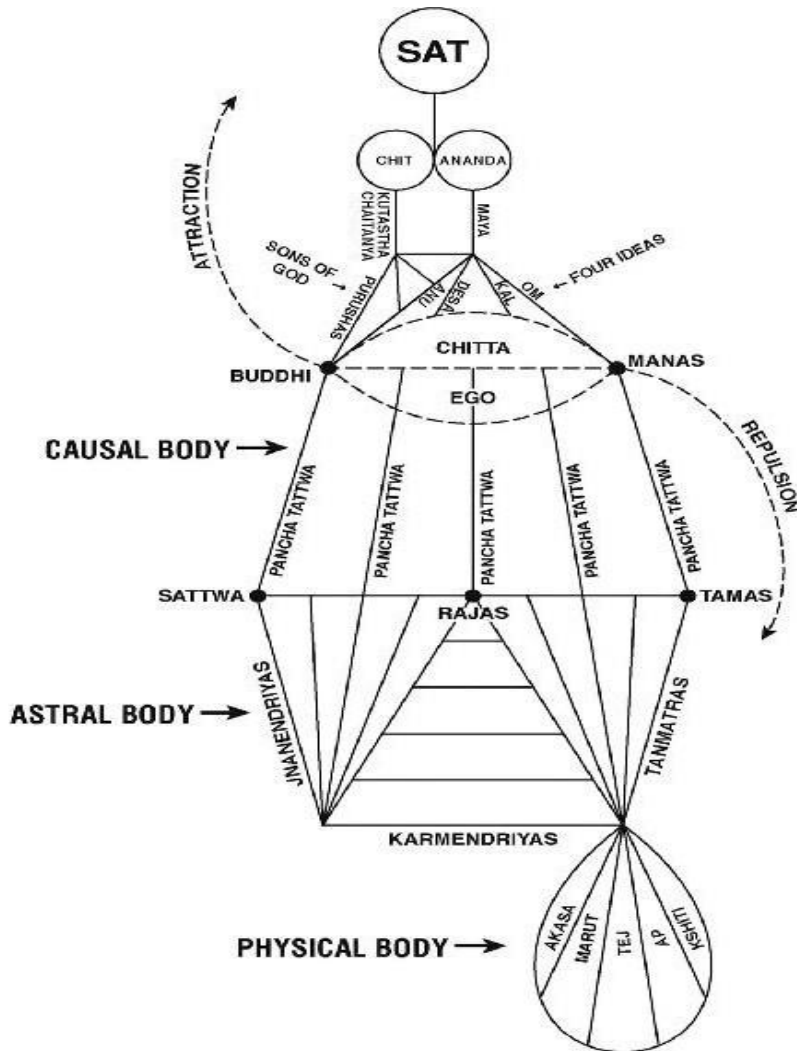


Figure 1<sup>7</sup>

This Sanathana Philosophy of creation, interestingly embedded as an allegorical story in the Mahabharatha, the longest epic in the world, is the topic of description in the present article.

## II. MASTERS & THE THREE MEANINGS HIDDEN IN ALL SCRIPTURES

This paper contains a descriptive analysis of the interpretations of the Mahabharatha by sages of pre-independent India. The interpretations are based on their exalted personal realizations

<sup>7</sup> Swami Sriyukteswar, Progression of Creation from Singular Consciousness, JPEG, [https://bookstheftdotcom.wordpress.com/wpcontent/uploads/2018/12/Swami\\_Sri\\_Yukteswar\\_The\\_Holy\\_Science.pdf](https://bookstheftdotcom.wordpress.com/wpcontent/uploads/2018/12/Swami_Sri_Yukteswar_The_Holy_Science.pdf)

of truth, so mystical are the new interpretations that are considered modern-day Upanishads by many scholars.

Paramahansa Yogananda states, “All events & wisdom are permanently recorded in the super ether of omniscience, the *akashic*(etheric)record. They can be directly contacted by any advanced sage in any clime and age” (Yogananda, 1999, PG). Realized Masters can directly access knowledge, information, and events of the past/future from *Akashic* records. The Master accessed the *Akashic* records and, through Sage Vedavyasa, gleaned the depth of the Mahabharata. Swami Sri Yukteshwar Giri says, “Vedanta philosophy, which allays ignorance or illusion and reveals complete knowledge, absolutely needs Scientific thinking.” (Yukteshwar, 2004, PG) as ed on these statements of the Masters, we comprehend that to understand Sanskrit scripture, one must scientifically derive the original Sanskrit root words and decipher the meaning of the verses. One must also be aware that meanings and usage of words change over time, and to arrive at the knowledge of the origin and usage of ancient words, one needs ‘intuition’ and not just scientific intelligence. Hence, with intuition and scientific intelligence combined, hidden messages of the Scriptures are brought to light.

Based on the above surmise, the masters proclaim that all world scriptures contain three levels of meanings:

*Ādhibautika*-material/physical meaning: Direct story as narrated; this guides the physical and social duties/wellbeing of man; sometimes direct meanings may be illogical, unless one comprehends the significance of the words used.

*Ādhidaivika*-subtle/astral meaning: Deeper meaning of the scripture based on comprehension of the words, their relation to philosophy; gleaned via higher intellect/Prajna. Astral/subtle meaning guides the moral, psychological-sensory and life- energy principles and hence habits, inclinations, desires in man.

*Ādhyatmika*-spiritual meaning: Comprehension only by intuition; essentially by realised Masters. Spiritual meaning guides the divine nature and realization of the soul in Man. (Ibid.,3) (Yogananda,1999, 4)

### III. MAHABHARATA STORY IN BRIEF

A prior knowledge of the Mahabharata story is a must for the reader. Hence, the present author has briefly delineated this story, as much as is relevant for the description of the Vyasa Kootas. Shantanu is a great king of ancient India; he meets the celestial river Ganga (a goddess) and takes her as his wife. Ganga lays a precondition for marriage; the king should not question her actions; if he did, she would leave him instantly. Eight sons are born to Ganga. However, she drowns every child in her flowing waters. Unable to bear this, Shantanu stops her from drowning her eighth child. This child lives; however, according to her precondition, Ganga returns to heaven. This eighth son is Devavrata/Bhishma.

Devavrata is the crown prince. One day, Shantanu meets a beautiful woman (Satyawati), who smells of lotus flowers, on the banks of Ganga and desires her. Satyawati’s foster father (Das), a fisherman Chief, asks Shantanu (as a condition for marriage) to grant the kingdom to Satyawati’s children/grandchildren instead of Devavrata’s lineage. To fulfill his father’s desire, Devavrata makes a supreme sacrifice. Devavrata provides vows of lifelong celibacy. It gives him the epithet Bhishma (one with the fiery vow). True to his promise, Bhishma remains celibate all his life.

Satyavati bears Chitrangada and Vichitravirya to Shantanu. Chitrangada dies early. Vichitravirya becomes king and is married to two daughters of Kashiraja-Ambika and Ambalika. However, Vichitravirya dies immediately after marriage. The throne is heirless. Satyawati invokes her first son, Vedavyaas (Satyawati’s son from Rishi Parashara, sired before marriage to Shantanu), to have children with the two queens so the throne has an heir. A child born to Vedavyaas and Ambika is Dhritarashtra (born blind). To Vedavyasa & Ambalika is born, Pandu (pure & wise).

Pandu, being “pure and wise,” is crowned king. However, Pandu’s wives cannot beget

children since Pandu is cursed to live a celibate. Queen Kunti and Madri invoke the devas/angels to beget divine children. These divine children are Yudhistira (the truthful), Bhima (the powerful), Arjuna (the intelligent and skilled), Nakula, and Sahadeva (twins with incomparable beauty and knowledge, respectively). These five children are divine, powerful, loving, and kind. Pandu dies, attracted to Madri (curse comes to fruition), and Madri ends her life. Kunti, along with the five Pandavas, live in Dhritarashtra's palace.

Dhritarashtra marries Gandhari and begets 100 children from her. These are the Kauravas. They are vain, lack knowledge, and are filled with pride. The Kurus torture the powerful but patient Pandavas until the Pandavas build their kingdom. The Pandavas prosper due to their inherent goodness. Jealous of the fame and success of their excellent cousins, the Kurus invite them for a game of dice, defeat them by deceit, and exile them for 13 years to the forest. On completion of the exile period (which makes the Pandavas even more powerful due to their penances and hardships), the great war "Kurukshetra" is waged between the two cousins. With the help of their Guru Krishna, the good Pandavas win the battle and destroy the entire evil clan of the Kurus.

The Mahabharatha story describes Consciousness's descent into Creation using characters' names as symbols for the 24 evolutes of Cosmic Consciousness/Brahman. Bhagavadgita, also a part of this story, teaches man to reascend into Brahman from Creation/Prakriti to attain a state of Kaivalya/Moksha-emergence with Brahman, thus making man immortal and eternally blissful.

#### IV. SYMBOLISMS IN THE MAHABHARATHA

According to the Masters, the above story, comprising the cast of the Mahabharata family tree from Shantanu to the Pandavas/Kauravas, symbolizes more profound philosophical concepts containing complete knowledge of the creation of this Universe. Below is a chart of the lineage of the Mahabharatha clan, along with the symbolism of their Names.

#### V. DESCRIPTION OF THE ALLEGORY CHART

Shantanu is symbolic of *Para-Brahman-Cosmic* consciousness, also called God. Transcendental and beyond creation (*Sanskrit derivation: samam-vikarashunyam-tanuyarsya*)—his two wives are Ganga and Satyavati. Symbolically, Ganga is Consciousness-Chaitanya (*derivation: ganga brahmandam gacchati iti*). "Satyavati" is Nature/Matter-Prakriti. (*derivation: satyam chaitanyam vidyate adhitisthatiyasyam*).

It means Brahman, the creator, has two energies-Consciousness/Universal Intelligence and *Maha-Prakriti/Vibratory Energy* or "Aum" (Ibid., 5). Consciousness/Ganga creates the "Human Soul." Its other evolutes are invisible (hence, seven children are drowned). Prakriti/Nature/Satyavati creates "progeny." It symbolizes the constant proliferation of nature/matter.

## CHRONOLOGY OF CREATION, SYMBOLIZED IN GENEALOGY OF THE KURUS AND PANDUS

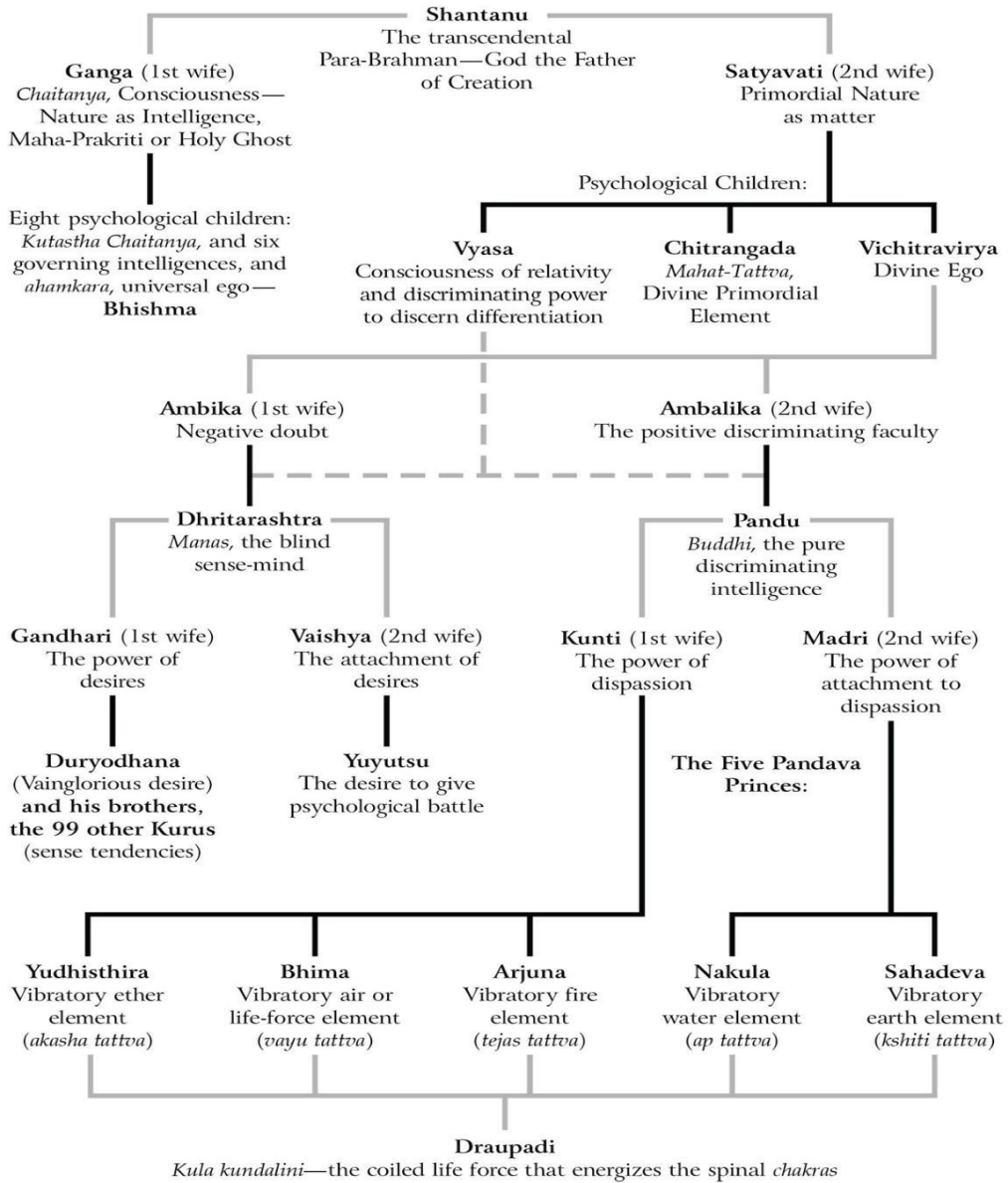


Figure 2<sup>8</sup>

<sup>8</sup> Paramahansa Yogananda, Chronology of Creation symbolized in the genealogy of the Kurus and Pandus, JPEG, <https://archive.org/details/god-talks-with-arjuna-the-bhagavad-gita-royal-science-of-god-realization-by-paramahansa-yogananda/page/n43/mode/2up>

## VI. CHILDREN OF GANGA

Ganga-Consciousness creates eight children; seven of them she immerses in her waters; only one survives-Devavrata. The symbolic meaning of this part of the story: When God's Consciousness differentiates itself, it becomes eight rays or "intelligence." Six intelligences sustain the Macrocosmic (*Samasti*) and Microcosmic (*Vyasti*) Creation. These intelligences are - *Ishwara & Prajna* in Causal or *Karana Jagat*, *Hiranyagarbha/Vaishvanara & Tejas* in Astral or *Sookshma Jagat*, *Virata and Vishwa* in Physical or *Bhautika Jagat*. Two other intelligences are *Kutastha Chaitanya and Abhasa Chaitanya/Chidabhasa*. These last two bits of intelligence reveal the hidden (immersed) six bits of intelligence. *Kutastha* and *Chidabhasa* reveal all creation to Man in *Samadhi*.

Brahman thus remains in creation in the form of seven "hidden" intelligences; these are not perceivable. Symbolically, they are immersed in the waters of Ganga or immersed in consciousness. Only the eighth child, Bhishma, lives. It is the *Abhasa Chaitanya* (Ego Consciousness). When *Kutastha Chaitanya*, the seventh intelligence, falls upon all matter, it is reflected inside matter Consciousness & this reflection is called *Abhasa Chaitanya*. *Abhasa Chaitanya* makes matter attain consciousness/life. The internal consciousness of a being is, thus, a reflection of the Light of *Kutastha Chaitanya* -the eighth ray/intelligence. (Ibid., 6). Thus, in creation/*Maya*, Consciousness is present in eight ways. Seven are invisible and cannot be experienced by man. Only *Abhasa Chaitanya/Chidabhasa* is comprehensible because it works indirectly with the constructs of the world; these are- the mind (*manas*, *buddhi*, and *chitta*).

Formation of Ego/*aham*: When *Abhasa Chaitanya* (reflected consciousness) falls upon matter, it attains consciousness and also becomes conscious of a separate existence; This is when '*Aham*' is born/Ego consciousness in "Microcosm" (*Vyasti*) (Ibid.,7). *Abhasa Chaitanya* is the reflected consciousness of *Kutastha Chaitanya* in "Macrocosm" (*Samasti*). This *Abhasa Chaitanya* is Ganga's (Consciousness's) eighth child. When he is born, Ganga leaves and unites with her flow. It means that consciousness is knowable only as *Abhasa Chaitanya* in creation, and no other construct of consciousness can be experienced in creation. This *Abhasa* is now the Ruler of the Kingdom (Human body). Symbolically, Devavrata/Bhishma was the sole heir to the entire kingdom. It reflected self-consciousness, called the *ahamkara*/universal ego, which gives life and causes the feeling of separateness in Matter. (Ibid., 8)

Universal Ego (*abhasa chaitanya*), Bhishma is called *Kuruvridha*, (aged Kuru) as he is the veteran old man who has existed since creation began. Without Ego and his coordinating presence, worldly ideas and activities cannot be accomplished. The whole created world is based on this individualistic force alone (Giri, 2005, 288).

Even though He/Bhishma works using the constructs of mind (*manas*), intellect (*buddhi*), and emotional consciousness (*chitta*), he does not rule over nor is enmeshed in enjoyment. Ego in Man reflects God's Consciousness of living in this world, but it does not involve itself deeply. Symbolically, Bhishma never married did not have children, and renounced the throne. The ego can be good (soul-uplifting activities) or harmful (sense-binding activities), depending on what it chooses. Symbolism: Bhishma loved Kurus and Pandus both.

With this *Abhasa Chaitanya* (ego-sense of separation from Brahman and worldly knowledge of enjoyment), *Satyavati*-matter cannot unite with Brahman/Shantanu. Thus, *Abhasa Chaitanya* (Devavrata/Bhishma) renounces all worldly enjoyments to enable renunciation and remains unmarried (renounces all pleasures of matter). Thus, by renunciation, *Abhasa Chaitanya* (Bhishma) turns Nature (*Prakriti/Satyavati*) inwards and unites her with Brahman-Shantanu. (Yogananda, 1999, 9). Two children are born to Shantanu and Satyavati. Symbolically, Consciousness in Matter produces Aishwarik Ahamkara-Chitrangadha & Vichitravirya.

## VII. CHILDREN OF SATYAVATI

Satyavati/Matter has three children: Vyasa, Chitranganda, and Vichitravirya. Vyasa was her child from Rishi Parashara before her marriage to Shantanu. Satyavati smelled of fish and was called Matsyagandha-Fish smelling (Mad-say-symbolism being-Matter filled with obsessive desires is fish smelling. Matter has to purify itself with contact with Saints on the banks of Consciousness/Ganga) (Ibid.,10). Hence, Mathsyagandha/Satyavati uses pilgrimage symbolism to refer to “ferrying passengers” on the Ganga. Her father puts her on this job, hoping some saint will cure her fish smell. She is unmarried to Shantanu/Brahman (symbolism: Matter/Satyavati is dormant and has no power to proliferate when she has not yet united with Consciousness/Brahman/Shantanu). Parashara (the son of Rishi Shakti-symbolism: Kundalini Shakti awakening) unites with Matsyagandha/inert matter, and she acquires a lotus smell. Satyavati now smells beautiful and has acquired the power to join with the leading king of the land, Shantanu. The symbolism here is that matter/Satyavati when awakened by “Kundalini Shakti,” gets the power to unite with Consciousness/Brahman/Shantanu. Matsyagandha (Sense infatuated Matter) becomes Satyavati (pure), and Vedavyasa is born. It means that by Guru giving sadhana (Parashara’s blessing to Matsyagandha), matter-bound senses disappear, and lotus-like experiences flower (Ibid., 10).

Veda Vyasa *Vid* means knowledge of substance; *Vyas* means to know the substance superficially (materially) and in detail (intuitively). Vedavyasa, represents the conscious ability to know both-Relativity/Maya & Singularity/Brahman by discrimination/intuition or insight (ibid., 11)

Chitrangada symbolizes the Divine Primordial Element/Mahatattva, and Vichitravirya symbolizes Pure Ahamkara/Causal/Divine Ego.

Chitrangadha-Sages state that by the presence of Consciousness/ParamPurusha (symbolically, Shantanu) in Prakriti (Satyavati), Prakriti becomes transmuted. This transmutation is called *Mahatattva*-the Great Substance. It is the Universal Divine primordial element-*Mahatattva* (universal/macrocasm-*Samasti*), symbolized by Chitrangadha- the first son of Satyavat

The 24 principles evolve due to Mahatattva. Mahatattva is called *Chitta* in Man (microcosm-*Vyasti*). It is the essential inclusive mental consciousness in the microcosm/Man. This conscious awareness or Mahatattva/*Chitta* breaks down into 24 parts (Ibid.,12). Symbolism: Chitrangada dies at an early age. Vichitravirya-The presence of consciousness in Prakriti also causes the advent of “self-rulership” in oneself. This feeling of self-rulership in Prakriti is called Ahamkara. Universally/Macrocasm, it is called *Aishwarik Ahamkara* (*Samasti*) or divine primordial Universal ego, which does not have a sense of the present. (Ibid., 13). In Man, the microcosm (*Vyasti*) is called the sense of “I”/ego experiencer, the pure/divine ego in the causal body of man, which separates the soul from Brahman. This Divine Causal ego/*Aishwarik Ahamkara* is symbolized as Vichitravirya. He has two wives-Ambika and Ambalika. (wives symbolize manas and buddha or doubt of senses and certainty of knowledge). Vichitravirya dies after marriage-symbolically, this means that man’s pure divine/causal consciousness becomes contaminated by its contact with subjective consciousness of duality/Maya (negative & positive-doubt & certainty of worldly knowledge when perceived from senses and intellect-Ambika/Ambalika (wives)). The divine ego is lost by the outward deformations of this Mayan creation.

Wives of Vichitravirya-Amba, Ambika, and Ambalika are daughters of the King of Kashi. Bhishma brings them to give them in marriage to Vichitravirya (Divine Causal ego). The allegory: Kashiraj (Derivation: *Ranjan kashateiti Kashiraj-meaning-knowledge, reveals everything and hence rules*); the three daughters of knowledge (Kashiraj) are:

Amba- knowledge of the world by sense experiences

Ambika-knowledge of the world by sense of questioning/doubt-negative state of

mind/*manas*

Ambalika-sense of certainty/positive state of knowledge gained through Intellect

Bhishma bringing the daughters to be married to Vichitravirya symbolizes Abhasa Chaitanya revealing different types of knowledge in creation to the Divine Causal ego. However, Amba wants to marry *Madraraj* (it means experiences wish to unite with sense pleasures below the navel- mad the intoxication of sense enjoyment). Ambika represents negative doubt-perception without discrimination from *manas*/senses, and Ambika is positive discrimination/certainty of intellect. (Ibid., 14).

Positive (certainty of knowledge coming from the *Buddhi*/intellect) and Negative (doubtful knowledge coming from senses/*manas*) are the forces acting on the Divine Ego. It symbolizes the marriage of Vichitravirya and the daughters of Kashiraja-Ambika and Ambalika. The divinity of the ego is lost when it mixes with worldly knowledge.

Vedavyasa-With the death of Vichitravirya, Vedavyasa's stepbrother, sires' children with Amba and Ambalika. Vedavyasa symbolizes the guru-given knowledge of intuition (relativity+discriminating power/insight). When Insight (*Vedavyasa*) unites with Ambika (negative doubt of consciousness-lacking discrimination), it blinds Dhritarashtra-*manas*. *Manas* is sense consciousness; its knowledge comes from the senses, mainly seeing power. Its knowledge is imperfect or doubtful as it lacks *Buddhi*/ discriminating power. Seeing is believing for *manas* (Ibid., 15). Since eyes are constantly active, the *manas*/mind is unsteady and restless, making knowledge "doubt-blind." Hence, Dhritarashtra is born blind.

When Vedavyasa (relativity+discriminating power/insight) unites with Ambalika (positive certainty of consciousness of intellect/*buddhi*/discrimination), the pure transparent child-Pandu-*buddhi*- is born. *Buddhi* can perceive/learn steadily with concentration. Pandu means "white/pure." Hence, Pandu is pale/white in color and wise.

#### VIII. CHILDREN OF DHRITARASHTRA (BLIND SENSE MIND) & PANDU (PURE INTELLIGENCE)

According to the scriptures, the human body is the Kingdom. It has four parts. The upper part is the North, which is considered divine. The lower part is the South, filled with pleasures and desires. The front part is East-*pravritti*/work-oriented or worldliness. The back part is West-*nivritti*/renunciation-oriented liberating works.

Dhritarashtra is symbolic of the "sense mind," also called *manas*. *Manas*/senses are blind; they lack intelligence; the sense mind is *pravritti*/worldliness oriented and pleasure-seeking; mixing with Gandhari (the power of desires), it creates-Duryodhana, (*Sanskrit derivation: durdu-stam yudham yasya*-the ability to fight in an evil way-also vainglorious desire) and 99 other children (Ibid., 16).

The 100 children<sup>9</sup> the 100 negative tendencies produced from ten senses (five senses of perception-*jnanendriyas* and five of action-*karmendriyas*). Through Vaishya (the servant of Gandhari), symbolic of attachment of desires, the second wife of the sense mind (Dhritarashtra)-another son is born: Yuyutsu (the desire to give psychological battle to the senses within). In the war, Yuyutsu fights against Kauravas. (Ibid., 17). The clan of blind mind-Duryodhana (lusty desire) and 99 Kauravas, are the 99 tendencies guided by *Kripa*(avidya) and Drona (*Kripa-pati*-husband of *Kripa*-symbolic of *Samskaras*), along with Karna, are very powerful.

Karna-Kunti's son is from Surya-Sun god. Kunti begets Karna before she is married to Pandu/intellect. She invokes the Sun god by a mantra; symbolically, the Sun is the Ajna/eyebrow centre; Karna is the power of the Ajna chakra; but this power is not born out of

<sup>9</sup> Symbolism of the 100 Kauravas are mentioned at the end of this paper, along with the section on Pandavas



buddhi (Pandu) and is, hence, oriented towards *pravritti*-worldly pleasures. (The power of the unawakened Ajna Chakra is worldly willpower). Hence, Karna joins the Kauravas, who are worldly *pravritti* oriented, but being the power of *Ajna*, he is very powerful, and the Kurus consult him in all matters.

Pandu-symbolic of *Buddhi* or intellect. *Buddhi* always focuses on *Nivritti* or Salvation. *Nivritti*'s activities are focused on the *sushumnanadi*-back of the body away from the kingdom of desires. (Hence, in the story, Pandu renounces the kingdom). This Intellect's (Pandu's) wives are the *Sushumna* power in the spine. The spine has two parts, and hence, Pandu has two wives.

Kunti is the part above the navel that can attain/invite divine powers (Sanskrit: kun dhatu ahvane, one who invites divine powers- hence Kunti). The higher chakras located in the upper spine can manifest "divine powers." Kunti, after marriage/united with the Intellect (Pandu), this segment of the spine, now on the path revealed through intellect (her husband's permission), gives birth to three sons (special powers) on the three *chakras* of the spine. *Vishuddha, Anahata & Manipura*- Yudhistira, Bhima & Arjuna. (Ibid., 18).

Madri Spine below the navel can cause delusory toxication- *Madri* (Sanskrit: mad dhatu matta kara). When *prana* goes below the navel (symbolically, this means Kunti teaching the mantra to *Madri* by request of her husband/Pandu-intellect entering into lower chakras), two children are born in the lower *chakras*. *Swadhisthana & Muladhara* – *Nakula & Sahadeva*. (Ibid., 19)

Later in the story, Pandu is attracted to Madri and dies in desire for her (Pandu is cursed to die if he desires his wife). Symbolically, this means that man's intellect dies when he indulges in lower pleasures. Madri also dies with him, meaning sense pleasures stop when a man loses his Intellect/ability to discern an experience. Men who over-indulge in their senses go insane (as in drug addiction/promiscuity, etc.) and cannot enjoy anymore. Senses have ultimately killed Man; this is the symbolism of Pandu dying due to his attraction to Madri.

Thus, the positive aspect of the mind-*Buddhi*-pure intelligence has five sons, the five tattvas or vibratory elements that create all matter: earth, water, fire, air (*prana*, life force), and ether. In man's body, they manifest in the five spinal centers of life and consciousness to create and sustain the body. As awakened spiritual consciousness in the spinal centers, they give divine powers to the yogi. After the death of Pandu & Madri, Kunti (higher *chakras*), along with the newly awakened elements/powers of 5 *chakras* (Pandavas), goes back to the Kingdom (body) to rule the body with divine powers of the five chakras.

## IX. SYMBOLISM OF THE PANDAVAS

Thus, Kunti (the power of dispassion) united with Pandu (*Buddhi*) gives birth to: *Yudhisthira*-calmness-ether/*akasha tattva* element in *vishuddha*-born by the power of Dharma/righteousness. Ether, being formless, merges with formless Brahman; symbolically, he goes to heaven in form. In the Mahabharatha, Yudhistira has power over speech; he never liew-a siddhi of the *Vishuddha chakra*.

*Bhima*-air/*vayu*-prana/life force in anahata-born by the power of *Vayu/Pavana*. Air is a life giver, the most powerful source- in the *Mahabharatha*, Bhima is the most powerful.

*Arjuna*-self-control-fire/*tejas* element in *manipura*- born by the power of Indra/king of the gods. "I" is power; "ndra" is fire. Hence, firepower in the Manipura.

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*Arjuna-self-control-fire/Tejas element in Manipura-* born by the power of Indra/king of the gods. “I” is power; “ndra” is fire. Hence, firepower in the Manipura.

Madri (the power of attachment to dispassion), united with *Buddhi* (Pandu), gives birth to Nakula, which adheres to rules-water/*ap* elements in the *svadhithana*. “na” without and “kul” shores-water has no shores; water adheres to any place born by the power of Ashvins. *Sahadeva-resistance to evil-earth/Prithvi elements in the Muladhara* was born by the power of Ashvins.

As mentioned earlier, the Pandavas are born of two mothers. The symbolism here is that the spinal cord has two parts. The first part contains the first three chakras (till the Navel). These are the children of Kunti. The second part/the lower end of the spinal cord (spinal nerves/ganglia till the base of the spine) are the twin sons of Madri. Three higher centers enable direct spiritual activities- and the two lower centers help indirectly (by adherence to sound and resistance to evil). The Pandavas come to the kingdom(body), and with the help of Kripa(grace) and the help of Kiribati (Drona) along with Kauravas (evil senses), begin to learn *samskaras*-bodily/worldly life. Drona is symbolic of Samskarasis and, thus, the teacher of Pandavas. Only when Arjuna (the firepower) is awakened can one rise above the *Samskaras*/bodily habits.

*Draupadi-Kundalini Power*-The one wife of the five Pandavas is symbolic of the life force/Prana, coiled at the base of the spine; this power awakens, and as it moves up, it unites with five chakras and produces powers in the *Sadhaka*; called *Siddhis*. Symbolism for Draupadi produces a son by uniting with each Pandava in five spinal *chakras*.

## X. MEANING OF THE STORY OF MAHABHARATHA

Man’s soul consciousness has descended into body consciousness. The senses/(blind)*Manas* (Dhritarashtra) and *Buddhi* (Pandu) both exist in the body. Constant fights exist between the forces of *Manas*/senses (for external pleasure) and the *Buddhi* (for Soul Consciousness/peace). (Ibid., 20)

The game of dice is the game of delusion. In this game, man loses his soul bliss (Divine nature) by gambling with the pleasures of matter. The sense mind (Dhritarashtra) overtakes man’s body (the kingdom)—the senses then exile (*Buddhi*)-Intelligence of the soul. Senses rule the whole body under lusty desire (Duryodhana). (Ibid., 21) The man living in the pleasure of senses (Kauravas) will finally suffer from ill health, greed, anger, sex, jealousy, egotism, etc; he then uses his *Buddhi* intelligence and its Children (Pandavas) to war with the senses to get back the lost kingdom (body) under the guidance of his Master (Krishna).

Man’s intelligence evolves in 12-year cycles (12yrs=puberty, 24yrs=adulthood, 36yrs=maturity etc). Hence, *Buddhi* (Pandavas) takes 12 years (exile period) to get back their kingdom (taken over by Sense habits-Kauravas). The 13<sup>th</sup> year of *Ajnata Vasa* (disguise) is symbolic of ‘*samadhi* meditation’. During this *Samadhi*, Man accumulates many *siddhis*-soul qualities (support of many kings) to war with Kauravas (senses). In *Samadhi*; *Buddhi*’s powers of divine qualities become very powerful- Pandavas become very strong- awakening *Siddhis*-psychological astral powers. (Yogananda, 1999, 22).

The children of *Buddhi*/Intellect, with an army of spiritual habits, try to reclaim the kingdom (return from *Vanavasa*). However, sense tendencies fight back for the body (kingdom). So, with the help of Krishna (the guru-awakened soul-consciousness), war is fought. War is *sadhana* for spiritual evolution, to return the kingdom from Ego (Bhishma) and sense tendencies (Kauravas).

Krishna is the Supreme person (*Krishna Chaitanya-Kutastha Chaitanya*), and is symbolic of the Consciousness of Brahman existing in all creation. The awakened spinal *chakras* unite their powers and the advancing *Kundalini* force with this *Krishna Chaitanya* in the *Kutastha/Ajna Chakra*. *KutasthaChaitanya* is also called *Saakshi Chaitanya*. (e.g., In a theatre, the light at once illuminates the actors, audience, owner, and musicians but is not involved in anything that they are doing and continues to be there even after they are gone),

similarly, *Kutastha Chaitanya remains apart from the sensory works of the manas/senses, buddhi/intellect, aham/ego, and chitta*. He reveals their truth with His light and remains the same Self-Effulgent one, whether they are there or not. The Kutastha is aware of whatever happens in the human mind (manas/buddhi/aham/chitta); hence, it is also called *Sakshi Chaitanya*. Since it remains aloof, uninvolved, and detached, it is not part of any state of mind, incorruptible, and totally in the present/timeless. It is called Kutastha Chaitanya (*Kutabinnikaranesthithiiti Kutastha-Kuta*-the anvil of the goldsmith, which remains unchanged, even when it transforms all things into beautiful ornaments).

The light of Brahman: Consciousness lives in all souls and reveals all, but the human mind cannot know Him. Everything appears because of Kutastha Chaitanya, but the individual soul cannot understand that (Ibid, 23). Krishna, similarly, remains aloof in the war, never fights, but reveals everything to the Pandavas. He is the cause of the transformation and victory of good forces against worldly forces. With Krishna, the Pandava forces (children of Intellect) win. It means that with the help of the Light of Kutastha Chaitanya, the *Abhasa Chaitanya* (reflected light inside a being) gets knowledge of everything. Just like without external light, no knowledge is possible for a being/*Jiva*. All things are revealed by Kutastha Chaitanya, nothing can be revealed by the mind of Man. Hence, *Krishna is the fundamental cause of Victory*

Kurukshetra battlefield in man's body- the field of action is in this field, where the children of the blind sense-mind and the children of buddhi/pure intelligence fight each other. As mentioned earlier, the Masters say that the 100 sense inclinations/Kauravas are the product of five *Jnanendriyas* and five *Karmendriyas*. The ten sense organs produce ten evil tendencies each. Lahiri Mahasaya elaborates on the Kaurava names and their meanings. They suggest that these evil tendencies are made in the four different directions of the body.

#### XI. SYMBOLISM OF KAURAVAS CHILDREN OF DHRITARASHTRA (BLIND SENSE MIND)

Listed here are the Kauravas-100 evil sense inclinations in man. Duryodhana-Enslaved by ignorance; Dushasana-Power of lust; Duhsaha-Anger and thirst of lust; Dushala-Restless through anger; Jalasandha-Greed for beauty; Sama-Gluttony; Saha-Power from derision/sarcasm; Vinda-attached to sleep; Anubinda-pleasure from sarcasm and Gossip; Duddharsha-Laziness; Subahu-Arrogance expressed through words; Dushpravashana-Vanity/narcissism; Durmashana-Bad intentions via lust; Durmukha-Beggary/unfit for anything; Dushkarna-desire to hear and speak Evil; Karna-Desire to hear bad talk-lust etc; Vivimshati-deluded by forceful lust knowledge; Vikarna-Thinking wrong as right; Shala-Evil intellect; Satva-deluded sense of hearing; Sulochana-Seeing Good in evil by hearing with Ego; Chitra-Thinking wrong as right by touch sensation; Upachitra-Imposed thinking of wrong as right by touch sensation; Chitraksha-Deluded perception by Ego; Charuchitra-deluded perception but with good intentions; Sharasana-Restless consciousness; Durmada-Inebriated by power; Durvisaha-delusion of corrupted mind; Vivitsu-deceitful; Vikatanana-A subjugator; Urnanabha-Maya; Sulabha-unnecessary desire; Nanda-afflicted with thirst from touch; Upananda-Maddened by anger; Chitravana-seeing delusionary beauty; Chitravarma-Thinking of inauspicious as auspicious; Suvarma-thinking of extremely bad as good; Durvilochana- enraptured by pride and arrogance; Ayobahu-Vanity with mental arrogance; Mahabahu-Extremely vain; Chitranga-ego blinded with delusion expressed with words; Chitrakundala-ensconced in delusion; Bhimavegha-erratic daring; Bhimabala-ruthless; Balaki-filled with desire; Balavardhan-Praising oneself/arrogance; Ugrayudha-headstrong; Bhimakarma-performing evil deeds while mesmerised by ego; Kanakayuh-indulgent evil work; Dridhayudha-obstinate and blinded by vanity by hearing; Dridhavarma-odious actions done with ego; Dridhakshatatra-Un aware and ignorant; Somakirti-Taken over by worry; Anudhara-Searching for faults; Dridhasandha-Gratification in anger; Jarasandha-Ever craving; Satvasandha-Inclined to greed; Sadahsuvak-Speech filled with anger; Ugrasharva-

Lustful; Ugrasana-extreme disrepute; Senani-Fickle; Dushparajaya-lasciviscious; Aparajita-Alcoholic; Kuntasai-giver of evil advise; Vishalakshya-Seeing wrong in good; Duradhara-impatient; Dridhahasta-miserly; Suhasta-misuse/squandering; Vatavegha-insane; Suvarchana-excessively talkative; Aditaketu-ignorance; Bahvasha-lack of discernment; Nagadatta-Stupid; Agrajaha-evil thinking; Kavachi-gossip lover; Nisandhi-does whatever one wishes; Kunti-Sinner; Kuntadhara-Keeper of evil advice; Dhanurdhara-Evil character; Ugra-Blinded by vanity and pride; Bhimaratha-coward; Virabahu-Evil engagement; Alolupa-ruthless; Abhaya-intoxicated with anger; Raudrakarma-killer of pious; Dridharatha-Godless heretic; Anamrishya-evil intellect with power; Kundhabhodi-hellish reprobate/slothful; Rirathi-death from evil actions; Dirghalochana-fear of illness; Pramatha- showing egoistic might; Pamathi-blinded by feeling sensation of lust; Dirgharoma-stubborn in not renouncing lust; Dirghabahu-evil hopes; Mahabahu-extreme expectations/desires; Buddhaharu-Rude arrogance; Kanakadhvaja-envy; Kundasi-taking pleasure in sin; Viraja-boastful vanity filled actions; Yuyutsu-fight against the Ego. (Giri, 2005, 24)

One hundred senses that enslave man include (Yogananda, 1993, 25). Duryodhana/material desire; Dushasana/anger; greed; avarice; hate; jealousy; wickedness; lust; sex attachment; sex abuse; promiscuity; dishonesty; meanness; cruelty; ill will; desire to hurt others; destructive instinct; unkindness; harshness of speech; harshness of thought; impatience; covetousness; selfishness; arrogance; conceit; pride of caste; pride of social birth; racial pride; false sense of delicacy; high-handedness; saucy temper; impudence; ill feeling; quarrelsome attitude; inharmoniousness; revengefulness; sensitive feelings; physical laziness; lack of initiative; cowardice; absentmindedness; mental sloth; spiritual indifference; unwillingness to meditate; spiritual procrastination; impurity of body; impurity of mind; impurity of soul; disloyalty to God; ungratefulness to God; stupidity; mental weakness; disease-consciousness; lack of vision; littleness of mind; lack of foresight; physical ignorance; mental ignorance; spiritual ignorance; impulsiveness; fickle-mindedness; sense attachment; enjoyment in seeing evil; listening to evil; tasting evil; smelling evil; touching evil; thinking evil; willing evil; feeling evil; speaking evil; remembering evil; doing evil; fear of disease; fear of death; worry; superstition; swearing; immoderation; too much sleeping; too much eating; dissimulation; pretence of goodness; partiality; doubt; moroseness; pessimism; bitterness; dissatisfaction; shunning God; and postponing meditation.

## CONCLUSION

The great Masters say that constant attachment to material senses and pleasures brings ill health, worries, ignorance, and a lack of spiritual life. The soul forces (Pandavas) must fight the sense habits (Kauravas) to establish peace, wisdom, prosperity, and health in the human body. Every person has to fight his own internal battle of Kurukshetra. It is a war not only worth winning but in the divine order of the universe and in the eternal relationship between the soul and God, a battle that must be won.

Man yearns to know his origins and his creator, Brahman-God. Various names are used to suggest this one single Entity. Thus, a seeker is born. The seeker of salvation begins by seeking answers to the mysterious workings of this Universe. Scriptures guide Man in this direction. By comprehending this creation slowly and evolving his consciousness, man reascends back through the highway of Consciousness to his true home. Liberation from delusion!

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### Appendix

Figure 1. Yogananda, Paramahansa. “God Talks with Arjuna, The Bhagavad Gita”. Chapter 1-5. Kolkata: Yogoda Satsanga Society of India, 1999. JPEG, <https://archive.org/details/god-talks-with-arjuna-the-bhagavad-gita-royal-science-of-god-realization-by-paramahansa-yogananda/page/n43/mode/2up> (9/3/2024)

Figure 2. Giri, Sriyukteshwar. “*Kaivalya Darshanam: The Holy Science*”. India: Yogoda Satsanga Society of India, 2005. JPEG, [https://bookstheifdotcom.wordpress.com/wp-content/uploads/2018/12/Swami\\_Sri\\_Yukteswar\\_The\\_Holy\\_Science.pdf](https://bookstheifdotcom.wordpress.com/wp-content/uploads/2018/12/Swami_Sri_Yukteswar_The_Holy_Science.pdf) (9/3/2024).