

## PREFACE.

---

The first Volume of this essay virtually serves the part of a necessary chapter on the definition of terms, generally found at the beginning of every book scientifically dealing with any technical subject. We have accordingly been examining in detail, to some extent, the real import of the various technical terms used in our religious literature, and have also been noticing the exact method of applying the Puranic style of treatment adopted throughout, for the correct interpretation of the sacred texts. By the enquiries therein made, we have satisfactorily found, that by closely and sincerely following this expressly prescribed method, one could easily perceive that the irrelevancies and incoherencies, anachronisms and interpolations, mysticisms and occultisms invariably attributed in recent years almost to every valuable religious text connected with our ancient religion, are only mistaken discoveries in the field resulting from the remnants of barbarisms still lurking stealthily among humanity in these enlightened days of civilization. A proper examination of the texts with moderate sympathy and interest is sure to disclose on the other hand that every apparent story told is a piece of valuable scientific instruction handed down by the venerable authors to their beloved posterity. From the very definitions of Puranas and Itihasas examined, it is perfectly clear that they unequivocally refer to the treatment of what is technically described as Sabda-Bramhan, the form of the formless, the glories of the Almighty, Omnipresent and Omnipotent Purana-Purusha, the Esvara and Lord of all.

यस्मिन् पुरा ह्यनन्तीदं पुराणं तेन वै स्मृतम् ॥

"The eternal entity from which everything has originated is called Purāṇam." It is the scope and privilege of the sacred Vedas to deal with this and this Sabda-brāhmaṇ alone. The Purāṇas and Itihāsas are elaborate commentaries of the Vedas, explaining the details in a very lucid style for the benefit of the lower orders of society not sufficiently gifted with the necessary intellectual capacities to catch the true import of the Vedas directly and all at once.

इतिहासपुराणाभ्यां वेदं समुपबृहयेत् ॥

"Understand the Vedas by the study of their commentaries called Purāṇas and Itihāsas."

There are no difficulties of any kind now for us to believe that in the Vedas, Purāṇas and Itihāsas, there are no human histories of deceased monarchs and extinct nationalities who once inhabited the surface of the submerged or raised up-regions in this earthy globe. Nor is any effort needed to understand that the subject as clearly defined in the literature, could on no account be connected with the historical ideas of Time as classified into B. Cs. and A. Ds.

The common prevailing mistake of interpreting these purely scientific treatises as histories and geographies of ancient India originates at the very outset from sheer ignorance of the simple definitions of even single terms technically used in the literature. Immense confusions are gradually added by a display of perverted ingenuity in the interpretations of phrases, sentences and statements of scientific facts, propelled by the preconceived opinions and self-conceited boldness. The current mistakes in this direction may be completely enumerated by a general classi-

fication of them into mistakes in the interpretation of apparent Places, apparent Times and apparent Personalities. These have been examined in detail in the last Chapter of Volume I, and it was clearly found that the current interpretations are entirely unwarranted and that all the criticisms hitherto furnished on the supposed grounds of inconsistencies and incoherencies are absolutely unmerited and uncalled for. It was also almost surprisingly discovered that every word, expression or idea found in the literature is pregnant with scientific significance and value, in spite of the fact that they have been for a long time misinterpreted and caricatured by the modern Pandit so as to appear meaningless and irrelevant even to an unprejudiced eye. When the technical import of the terms used is correctly understood by a sensible reference to the texts themselves, the stories narrated by a wise combination of these apparent Places, Times and Personalities, will disclose valuable religious instructions useful to mankind, furnished in a style exhibiting extreme skill and thorough knowledge.

This is exactly what has been repeatedly alluded to in this essay as the Purāṇic style of treatment. This style of story telling in the description of scientific matters, has been frequently explained as having been resorted to, only with a view to convey more easily and more impressively to the ordinary public, the highly abstract and philosophical ideas which could not otherwise be so conveniently grasped. vide page 12 Volume I.

अन्यथैनं परं ब्रह्म श्रुतिः साध्वी न तत्परा ।

चित्पाकानुषण्येन श्रोतॄणां परमा श्रुतिः ।

सोपानक्रमतो देवा मन्दं मन्दं हितं नृणाम् ।



उपदिश्य विषयज्ञापि पुनः पञ्चाधिकारिणः ।

एतदात्म्यमिदं सर्वमिदं परमाह यम् ॥

सूतसंहिता ॥

“With a view to appeal to the variously qualified persons, the Sruti explains matters in disguise only with feelings of sorrow and pity, and taking them step by step to higher truths, declares at last when they are fully qualified, the whole truth that Brahman is everything. The Sruti thus never wants to establish as absolutely true all that is described to them.” For the purpose of enlightening the ordinary people in the manner above described, the ancient authors have explained valuable scientific truths in the guise of stories for conveying religious instructions. Suitable technical terms were coined and defined which in themselves would suggest their intended meanings by the very roots of their formation, known as Niruktoṃ one of the six Angas of the Vedas. This is an unerring and convenient method of conveying useful informations of a technical character, allowing the least possible chance for misunderstanding. The root meanings are always available for reference as long as the Sanskrit language continues to exist, and all arbitrary and whimsical elucidations could, by the simple rules of Niruktoṃ, be easily discovered to be entirely mistaken. The technical terms so coined were also carefully defined in the texts to prevent possibilities of error from the very beginning. All such terms will be found practically classified under three main heads as already noticed, denoting apparent specifications of Time, Place and Personality. This method is of course adopted with a view to secure necessary materials for treating the abstract subjects in a concrete style for the use of the lower orders of mankind. Much skill is displayed even in this classification, which in

itself furnishes appropriate distinctions among the matters classed under the three headings, which virtually include all the necessary materials for representation in concrete form. Having thus logically and ingeniously provided themselves with necessary preliminary requirements, the ancient authors commenced their benevolent work of communicating their scientific knowledge in the form of Puranas and Itihasas for the religious edification of mankind. What scientific facts these technical terms referring apparently to Places, Times and Personalities, actually convey as used in the religious texts, have been examined in Chapter III, Volume I, by citing original quotations which clearly furnish the proper definitions. It is needless therefore to repeat that all the modern misinterpretations contrary to those given definitions, are unauthorised, unwarranted and uncalled for. It does not therefore demand much skill or effort for us to discover the simple fact of sheer ignorance in the current method of literal interpretation practised by our venerable Pandits. The foreign critics and their indigenous imitators, who entirely base their arguments on the informations furnished by the Pandit, are therefore naturally placed in a more pitiable condition so far as the means of obtaining correct knowledge of the subject is concerned. We do not of course feel impatiently irritated at their unreasonable criticisms, although they would completely tend to destroy altogether the value and sacredness of our religious texts, but we only condole with them for the waste of their valuable time and energy virtually caused by the indigenous Pandit. The Pandit no doubt has inexcusably led astray his own country-men as well as the innocent and earnest foreigner. He must however be given full credit for having mastered at present, the required means of acquiring the status of a Pandit without a study of the sacred subjects.

व्यासादीन् कविपुङ्गवाननुचितैर्वाक्यैः सलीलं हस-  
नुचैर्जल्प-निर्मल्य लोचनयुगं श्लोकान् सगर्वं पठन् ।  
कान्यं विबुध यत्परैर्विरचितं स्पर्धस्व सार्धं बुधै  
यद्यभ्यर्थयसे धृतेन रहितः पाण्डित्यमाप्नुं वलात् ॥

**2.** We must now commence with this second Volume, by examining the subject treated in our religious literature, and for doing so we must be prepared with a general idea of the main topics therein dealt with under the heads of Place, Time and Personality, applying to them at the same time the Puranic formulas for their technical significance. The definition or demarcation of the religious sphere specified in the sacred literature and described in the Puranic language as apparent geography, is the first important matter to be ascertained here. This geography starts with Brahma or Banha's egg containing within it the well-known fourteen Lokas. This egg in itself is said to be situated in the middle of the Bhumi or Prithivi the fifth *subtle* element enumerated in the philosophical analysis, occupying but one-tenth portion of the extent of the Prithivi, vide page 222 Volume I.

पुराणोक्तं तारतम्यं दशांशैर्भूतपञ्चके ।

भूमेर्दशांशतो न्यूनं ब्रह्माण्डं भूमिमध्यगम् ।

ब्रह्माण्डमध्ये तिष्ठन्ति भुवनानि चतुर्दश ॥

पञ्चदशि ॥

The subtle element Water encircles this Prithivi and is ten times greater in extent. Fire is said to encircle Water similarly and is ten times greater still; and so on. The Prithivi which is stated to be ten times the Bramhanda in extent, cannot therefore be identified by the modern learned Pandit with our earthy globe composed of gross matter, Further, the Bhur-Loka one of the fourteen Lokas mention-

ed as making up the Bramhanda could not also be conveniently pitched upon for this purpose, for it is clearly described as stationed above this earthy globe, vide page 173 Volume I.

ऊर्ध्वं धराया भूलोको भुवर्लोकस्ततः परः ॥  
ब्रह्मवैवर्तपुराणम् ॥

If the definitions above furnished were ever cared to be noticed, they would certainly have precluded all the current egregious mistakes on the sacred subject. As a matter of fact the literature in question described only the religious sphere in its usual style of treatment without any reference to this material world and its modern or ancient geography. The following from Garuda Purana plainly explains the point at issue.

इदानीं नरेन्द्रेण शृणु रूपद्वयं खग ।

व्यावहारिकमेकं च द्वितीयं पारमार्थिकम् ।

भुवनानि च सर्वाणि पर्वतद्वीपसागराः ।

आदित्याद्या ग्रहाः सन्ति शरीरे पारमार्थिके ।

तानहं ते प्रवक्ष्यामि योगिनां धारणास्पदान् ।

येषां भवनया जन्तुर्भवेद्देवैराजरूपमाक ॥

"There are two bodies for man, one is the physical for worldly transactions and the other is the subtle and true known as Paramarthika. It is in the latter that the fourteen Bhuvanas, Dwipas, Oceans, mountains and the Planets are said to be stationed. They are meant for meditation by the Yogi, who by meditating on them becomes the Virat." The explanation here is too plain to need comments. Coming down to the particular portion of the religious geography which directly concerns us at present, we may notice here the real significance of Jambu-Dwipa as clearly explained in the texts. Vide page 196 Volume I.



जम्बूद्वीपस्य संस्थानं यज्ञिया यत्र वै क्रियाः ॥

पद्मपुराणम् ॥

"The region of devotional work is the region of Jambudwipa."

Thus, none of the material ideas unconnected with religious devotion could be brought under the holy region of Jambudwipa. Bharata-Varsha, the southern end of this Dwipa has also been fully explained as referring to the sphere of human karmas or religious acts performed in accordance with the prescribed religious ordinances, and which save man from perdition by procuring him final emancipation in the long run. The term Bharata refers to that which supports man, and it is certain that nothing but divine favour which has to be secured by earnest devotion could be of any avail for this purpose. We can now clearly understand that the whole of our religious geography alludes only to the various devotional practices prescribed for religious advancement. All the incidents narrated in the religious literature as connected with Jambudwipa and Bharata-Varsha are therefore definite religious instructions furnished to mankind in the recognised Puranic style of treatment, for the purpose of actual performance. They do not therefore refer to past History, but they are intended for all time, past, present and future. All apparent Histories connected with Bharata-Varsha are thus permanent instructions furnished for the religious advancement of the human race in all parts of the globe, without distinctions of caste, creed, colour or sex. The title of this essay as the 'Permanent History of Bharata-Varsha,' was accordingly based upon this very fact in our religious literature. It is here contended that every bit of a story told in the sacred texts is a piece of valuable instruction conveyed

quite in consistency with the Puranic formulas hitherto explained, although it is not possible, within the limited scope of this essay to furnish exhaustive explanations on all such points. The main object of this essay, as has been repeatedly expressed is only to establish the existence of this correct method of interpretation, which has for some time been buried in oblivion to the great detriment of the valuable contents of the sacred texts. A proper recognition of this fact will immediately remove all the difficulties now felt in the incorrect interpretations, clearly showing at the same time, that the unfavourable criticisms hitherto received have only originated from the innocent ignorance of this method of treatment adopted by our venerable authors. We must somehow console ourselves for the present, for the past misfortunes in this direction. Everything in this material world has its days of fortune and misfortune, and as the irony of fate would have it, the sacred literature itself is perhaps no exception to the general rule.

अयममृतनिधानं नायकोऽयोबधीनाम्  
शतभिषगनुयातः शम्भुमुन्नीऽवतंसः ।  
विरहयति न चैनं राजयक्ष्मा शशांकम्  
हताविधिपरिपाकः केन वा लंघनीयः ॥

3. The specifications of apparent Time with its curious subdivisions into Parardhas, Kalpas, Manwantaras and Yugas next deserve careful consideration. The Yuga which is described as consisting of several thousands of years is virtually the lowest unit by whose multiplication the remaining items like the Manwantara and Parardha are calculated. It would however be a curious piece of information for our modern Pandit to know that the Yuga is explained as found only in the Bharata-Varsha, Vide page 308 Volume I.

चत्वारि भारते वर्षे युगानि कवयोऽब्रुवन् ।

कृतं त्रेता द्वपरश्च कलिश्चान्यत्र न क्वचित् ॥

कर्मपुराणम् ॥

“There are four Yugas in the Bharata-Varsha, named Krita, Treta, Dwapara and Kali. These yugas are not found elsewhere.”

If the Yugas are here interpreted as alluding to the ordinary calculations of Time, as Bharata-Varsha is at present identified by the indigenous Pandit with the Indian Peninsula, it would surely be nothing short of lunacy to affirm that the yugas or calculations of time are inapplicable to the countries outside the limits of India. The mistake is too glaring to require further discussion. Yuga here plainly refers to yoga and the four separate yugas, the Manwantaras, Kalpas and Parardhas explain the different degrees of progress in yoga whose sphere is technically described as the devotional region of Bharata-Varsha; and hence all outside Bharata-Varsha is excluded from the calculation of yugas which allude to certain definitely prescribed *conditions* and not to sequences (vide page 307 Volume I).

सत्त्वं कृतं रजस्वेता द्वपरन्तु रजस्तमौ ।

कलौ तमस्तु विज्ञेयं युगवृत्तवशेन तु ॥

वायुपुराणम् ॥

Vides pages 310 & 311 Volume I.

कालो वा कारणं राज्ञो राजा, वा कालकारणम् ।

इति ते संशयो माभूद्वाजा कालस्य कारणम् ।

कृतं त्रेता द्वपरश्च कलिश्च भरतर्षभ ।

राजवृत्तानि सर्वाणि राजैव युगमुच्यते ॥

शन्तिपर्व ॥

“As regards the nature of the Yugas, Krita is Satwa; Treta is Reja; Dwapara is a combination of Reja and Tama; and Kali is Tama.”

“You need not foster the least doubt as to whether the nature of time depends upon the character of the Raja, or the character of the Raja depends upon the nature of time. The nature of time is entirely shaped by the character of the Raja. The four Yugas named Krita, Treta, Dwapara and Kali allude to the history of the Raja, in fact, the Raja is himself the Yuga.”

The Puranic significance of these classifications of apparent Time is clearly explained above and the Raja here alludes to the Atman or Individual Soul engaged in the work of yoga.

This Yoga is divided into two classes, namely, Karma-Yoga and Gnana-yoga, in accordance with the qualifications of those who desire to practise it, (vide page 94 Volume I.)

लोकैऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन सांख्येन कर्मयोगेन योगिनाम् ॥

भगवद्गीता ॥

बहुव्याकुलचित्तानां विचारात्तत्त्वार्थी हि ।

योगी मुख्यस्तत्तत्तेषां धीर्दृष्टेन नश्यति ।

अव्याकुलधियां मोहमोत्रेणाच्छादितात्मनाम् ।

सांख्यनामा विचारः स्यान्मुख्यो व्रटिति सिद्धिदः ॥

स्कान्दपुराणम् ॥

“There are two paths prescribed for attaining salvation, Gnana-Yoga for the Sankhyas and Karma-yoga for the Yogins.”

“Those who are given up to various wordly desires cannot perceive the truth by mere philosophical thought.”



The practice of yoga is therefore prescribed for them for the purpose of rendering the mind calm and fit for superior work. But those who already possess serene minds and are merely ignorant, need practise only the Sankhya-yoga or the process of philosophical analysis and meditation."

We are now in a position to judge for ourselves that the two varieties of yogas above noticed are alone the main subjects explained in our religious literature for the eternal benefit of mankind. The ideas of literal History and Geography in this concern are only the whimsical imaginations in the brains of the modern Pandit, which are not yet acquainted with the real contents of the sacred literature.

We have doubtless understood by our humble enquiries so far, that the apparent Places and Times mentioned in the texts are only apparent and not literal, and that all of them allude to more serious matters than earthy localities or periods of historical time like B. Cs and A. Ds. If the learned Pandit will not still give up his mistaken notions of our hoary and holy religion, which he has carelessly formed without reading and understanding the original, it is impossible to deal with him by any methods of argumentation hitherto known to mankind.

लभेत सिक्तासु तैलमपि यन्तः पीडयन्

पिबेच्च मृगतृणिकासु सलिलं पिपासादितः ।

कदाचिदपि पर्यटच्छशविशाणमासादये-

न्नतु प्रातिनिविष्टमूर्खजनचित्तमाराधयेत् ॥

**4.** Like the technical applications of the terms apparently denoting Time and Place as above noticed, the apparent Personalities technically refer to the various divine bases to be understood and personally experienced by the practice of the two kinds of yogas here specified. The conception of

Para-Bramhan, the ultimate terminus of our religious philosophy is beyond the grasp of thoughts and words.

यतो वाचो निर्वर्तन्ते अप्राप्य मनसा सह ॥ इति श्रुतः ॥

The sacred Vedas and all the religious texts treated only of something below this Para-Bramhan, but closely pertaining to it and which is within the grasp of human Intellect. This is technically called Aparā-Bramhan or Sabda-Bramhan, reaching which by the prescribed processes, man is said to be naturally transformed to the highest region of Para-bramhan.

शब्दब्रह्मणि निष्ठातः परं ब्रह्माधिगच्छति ॥

This Sabdha-bramhan is thus undoubtedly the subject matter of the Puranas and Itihasas. It is known as Bramhankshetra, the body of Bramhan; Sakala-nishkala or Sagunairguna or Parapara, the form of the formless; and Purana-Purusha the Purusha or Being from whose sakti everything in the Universe has originated and whose glories are explained in the Puranas and Itihasas for the religious advancement of mankind. It represents virtually the Almighty, Omnipresent and Omniscient Esvara or the Lord of all, stationed within the body of man in close contact with the Jiva or Individual Soul. (vide pages 57 & 58 Volume II.)

आत्मनो द्विविधं प्राहुः परापरविभेदतः ।

द्वे ब्रह्मणी वेदितव्ये इति चाथर्वणी श्रुतिः ।

परस्तु निर्युगः प्रोक्तः अहङ्कारयुतोऽपरः ।

तयोरभेदविज्ञानं योग इत्यभिधीयते ।

एवं भूतात्मके देहे यः साक्षी हृदये स्थितः ।

अपरः प्रोच्यते सद्भिः परमात्मा परः स्मृतः ।

शरीरं क्षेत्रमिलाहुस्तस्थः क्षेत्रज्ञ उच्यते ।

अव्यक्तः परमः शुद्धः परिपूर्ण उदाहृतः ।

अकारादिक्षकारान्त वर्णभेदव्यवस्थितः ।

पुराणपुरुषोऽनादिः शब्दब्रह्मेति गीयते ।

पञ्चभूतात्मके देहे खन्तः करणसंयुतः ।

पुराणपुरुषो देवः अपरात्मेति कील्यते ॥

बृहन्नारदपुराणम् ॥

"The Atharvana Sruti distinguishes two kinds of Atma, the Para and the Apara; the former is without attributes and the latter is combined with egoism. The knowledge of their unity is called yoga. Thus, the Atma seated in the heart within the physical body of man is called Apara-bramhan. Paramatma is Para-bramhan. The body of man is called Kshetra and the Atman seated within it is Kshetragna. He remains in the form of Atyakta and Parama and determines the arrangements of the letters from A to ksha. In the body made up of the five elements, this Atma combined with the internal organs is known as Purana-Purusha, Sabda-Bramhan and Aparatma."

Further subdivisions or glories of this Sabda-bramhan, consisting of the Triads, Bramha, Vishnu and Rudra, the various gods and goddesses, the Rishis and the Pitris, are all explained in detail in Chapter III, Volume I, as belonging to the holy region of this Sabda-Bramhan and as connected with the region of Avidya or material creation with which the modern Pandit has ignorantly commingled and contaminated the whole religious affair. (vide page 378, Volume I.)

अविद्योपाधिको जीवो नमयोपाधिकः खलु ।

मायाकार्यगुणछन्ना ब्रह्मविष्णुमहेश्वराः ।

मायोपाधिपरव्यूहा न जीवव्यूहसंस्थिताः ॥

स्कान्दपुराणम् ॥

"Jiva is the reflection of Bramhan in Avidya and not in Maya. Bramha, Vishnu and Rudra belong to the department of satwic Maya and not to the Avidya of Jiva".

In the correct enquiries of our religious philosophy, we are unavoidably pushed down from the ultimate Para-bramhan to the region of Eswara the Lord of all creation, for the religious dealings by the Jivas or Individual souls, which as they are constituted, cannot hope to soar higher than that region in their devotional exercises. This is a serious and stern fact which the modern pseudo-vedantins would be surprised to discover to their utter discredit and despondency. The so-called Vedantin is thus denied the possibilities of posing himself as a superior specimen of humanity by merely avoiding the prescribed processes for religious advancement, which however peremptorily prohibit, his unbridled conduct in the sphere of Ethics and religion. Man has to work earnestly, steadily and sincerely before he can hope to secure beneficial results in this direction. Deceit and hypocrisy are entirely excluded from its programme. The valuable instructions contained in the religious literature are furnished with the express object of gradually raising the Jiva from its state of bondage to that of freedom and of leading it to the blissful region of the Almighty Eswara, beyond which it is the work of Eswara Himself to transport the Jiva. The following passages give a general description of the nature of Jiva and Eswara and of their mutual relation. (vide pages 82 & 83 Volume I.)

द्वायुषणौ शरीरेऽस्मिन् जीवेशाख्यौ सह स्थितौ ।

तयोर्जीवः फलं भुंक्ते कर्मणा न महेश्वरः ।

केवलं साक्षिरूपेण विना भोगं महेश्वरः ।

प्रकाशते स्वयं भेदः कल्पितो मायया तयोः ॥

रुद्रहृदयोपनिषत् ॥



देहो देवालयः प्रोक्तः स जीवः केवलः शिवः ।  
तुषेण बद्धो व्रीहिस्त्यातुषाभावेन तण्डुलः ।  
एवं बद्धस्तथाजीवः कर्मनाशे सदाशिवः ।  
पाशबद्धस्तथा जीवः पाशमुक्तस्सदाशिवः ॥

स्कन्दोपनिषत् ॥

“Two birds named Jiva and Eswara are seated together in this body, the former alone enjoying the fruits of action and the latter remaining unattached as a witness. The apparent differences between them are created only by ignorance.” “The body of man is really the temple of Eswara who is virtually identical with the Jiva in it. When husk is removed from paddy, it is called rice, similarly the Jiva becomes Eswara when its bondage caused by the effects of karma is removed.”

Both Jiva and Eswara are here clearly explained as stationed within the same body, differing but apparently between each other. Jiva is bound by the effects of karma while Eswara is free like a witness. The function of Eswara which is however different from that of Jiva at present, is explained below. (vide pages 76 & 77 Volum I.)

अयं यत्सृजते विश्वं तदन्यथयितुं पुमान् ।  
न कोपि शक्तेनायं सर्वेश्वर इतीरितः ।  
अशेषप्राणिबुद्धीनां वासनास्तत्र संस्थिताः ।  
ताभिः क्रीडीकृतं सर्वं तेन सर्वज्ञ ईरितः ।  
विज्ञानमयमुख्येषु कोशेष्वन्यत्र चैव हि ।  
अन्तस्तिष्ठन् यमयति तेनान्तर्यामितां व्रजेत् ।  
बुद्धौ तिष्ठन्नान्तरोऽस्या धियानीक्ष्यश्च धीवपुः ।  
धियमन्तर्यमतीत्येवं वेदेन घोषितम् ।  
सर्वोपादानरूपत्वात् सर्वत्रायमवस्थितः ।  
सर्वरूपेण संस्थानात् सर्वमस्य वपुस्तथा ।

तथान्तर्याम्ययं यत्र यथा वासनया यथा ।  
विक्रियेत तथावश्यं भवत्येव न संशयः ।  
ईश्वरस्सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ।  
श्रुतिः सृष्टिर्ममैवाज्ञे इत्यपीश्वरभाषितम् ।  
आज्ञया भीतिहेतुत्वं भीषास्मादिति हि श्रुतम् ।  
प्राणिकर्मवशादेव पटो यद्वत्प्रसारितः ।  
पुनस्तिरोभावयति स्वात्मन्येवाखिलं जगत् ।  
प्राणिकर्मक्षयवशा त्सङ्कोचितपटो यथा ॥

पञ्चदशी ॥

“He is *Sarveswara* or Lord of everything, because none can unmake the world which he makes. He is *Sarvagna* or omniscient, because he controls and works up the *vasanas* of all creatures and none can afford to oppose his action. He seats himself in the hearts of all as upon a machine which he works according to his own rigorous laws. *Bruti* and *Smriti* are his laws which none can violate with impunity. He creates the world exactly in conformity with the effects of the *karmanas* of each individual and destroys the same while the karmic effects of each individual come to a close.”

The above is indeed a clearly understandable description of Eswara. He makes the law and enforces it among the Jivas in accordance with the merits of their *karmanas*. His creation and destruction of the world are here plainly stated to be different for each individual according to the net results of the *karmanas* of each. The unphilosophic modern Pandit would surely be thrown out of his wits when he hears of such a startling proposition. But it is certain that no Western philosopher is a stranger to this theory. It is

admitted everywhere that the cosmological conception of the illiterate is different from that of a philosopher or scientist. The function and action of Eswara on the whole seem to depend entirely upon the action and conduct of the individual Jiva which produce certain effects or vasanas upon which everything else is virtually founded. The required purification of this individual Jiva for the purpose of raising it to the blissful region of Eswara has therefore to be effected by the creation of useful vasanas and the destruction of evil ones. This is exactly the principle underlying the various processes prescribed for religious progress. vide page 23 Volum I,

सहस्रं कुरशास्त्रात्म फलपल्लवशालिनः ।

अस्य संसारवृक्षस्य मनोमूलमिदं स्थितम् ।

सङ्कल्प एव तन्मन्ये सङ्कल्पोपशमेन तत् ।

शोषयाशु यथा शोषमेति संसारपादपः ।

हस्तं हस्तेन सम्पीड्य दन्तैर्दन्तान् विचूर्ण्य च ।

अङ्गान्यैस्समाक्रम्य जयेदादौ खकं मनः ।

अथान्मविद्याधिगम स्थायुसंगतिरेव च ।

वासना सम्परित्यागः प्राणस्यन्दनिरोधनम् ।

एतास्ता युक्तयः पुष्टास्सन्ति चित्तजये किल ।

वासना द्विविधा प्रोक्ता शुद्धा च मलिना तथा ।

मलिना जन्मेहेमुः स्यादुद्धा जन्मविनाशिनी ।

जन्मान्तरशताभ्यस्ता मिथ्या संसारवासना ।

सा चिराभ्यासयोगेन विना न क्षीयते क्वचित् ॥

माण्डूक्योपनिषत् ॥

“The root of the samsara tree with its multitudes of branches is the mind. This root has therefore to be first dried up for the destruction of the tree. The processes for effecting this are not restricted in any manner. Either by squeezing the hands or biting the teeth or by any other

rough means, the mind must be somehow conquered. It matters not how this is done. But the most feasible and sensible methods are these, the study of philosophy, association with the wise and the pious, controlling the propensities of the mind, controlling and regulating breath &c. The propensities of the mind are of two kinds, holy and unholy, the former tends to destroy future births and the latter to increase them. These cannot be slighted as they are the net results of the work of hundreds of past births and lives. They will not easily die out without long and constant efforts.”

We see clearly now that the Vasanas manufactured and retained by the Jiva have to be dealt with by itself in a sensible and serious manner, for the purpose of securing liberation from their bondage. We have already noticed that it is this bondage of karmas that keeps the Jiva away from Eswara, and the task of approaching the Lord must therefore be necessarily hard and trying. Sincere devotion to God and earnest effort to relinquish evil and material desires, are the only possible means of attaining the Lord's blessed region. Few in this world could venture to come forward and assure us at present, as to their having done the best in either of these directions. The desire for material prosperity is all-powerful, and it is useless to pretend victory over the same, when it stands and dances before us with all the pride and pomp of a conqueror.

दन्तैरुच्चलितं धिया तरलितं पाण्यग्निणा कम्पितम्

दृग्भ्यां कुड्मलितं बलेन गलितं रूपश्रिया प्रोषितम् ।

प्राप्तायां यमभूतैरिह महाघाट्यां धरायामियम्

तृणा केवलमेकैकैव सुमटी घीरा पुरो नृत्याति ॥



**5.** We have now obtained a general idea of the reasonable contents of our sacred literature, as pertaining to valuable instructions useful for the religious advancement of man, and not as treating of incoherent History and absurd Geography unsuited even for the edification of school-going children. We have also more or less understood the main object and intention of our venerable forefathers in their voluminous productions of the sacred texts for the permanent benefit of their beloved posterity.

There are as already explained two main divisions in the classification of instructions furnished, named Yoga or Karma-Yoga, and Gnana or Gnana-yoga. The former refers to the process of removing all obstructions caused by mental agitations and disturbances, and the latter refers to the process of intellectual exercises leading to the correct perception of truth and the acquirement of proper knowledge. vide page 95 Volume I.

द्वौ क्रमौ चित्तनाशस्य योगो ज्ञानं मुनीश्वरः ।

योगस्तद्वृत्तिरोधो हि ज्ञानं सम्यग्वेक्षणम् ।

तस्मिन्निरोधिते नूनं उपशान्तं मनो भवेत् ।

मनस्पन्दोपशान्त्यायं संसारः प्रविलीयते ।

सूर्यलोकपरिस्पन्दशान्तौ व्यवहर्तिर्यथा ॥

शाण्डिल्योपनिषत् ॥

“Two methods are prescribed for the subjugation of Chitha, named Yoga and Gnana, the former removes obstructions to real knowledge and the latter aids in correct perception. When the Mind is subdued, the samsara or worldly desires and miseries come to an end, as the wordly transactions of man for the day cease with the setting of the Sun.”

The word Yoga means “to join”, and it is often used as a general term to include Karma-Yoga and Gnana-Yoga, the object of both the processes being to join the Individual soul to the Universal soul. They are not intrinsically different as the work of both consists in mental exercises and meditation. In the Karma-Yoga, there is a preponderance of mental karmas or exercise and in the Gnana-yoga the meditation predominates over karma. In the former, as explained in the above quotation, the main work is negative as alluding to the destruction of the obstructive tendencies of the mind, and in the latter, it is more positive as the work to be done is intellectual and analytic, for the purpose of securing true knowledge of the Atman. Thus it is that the Bhagavat-Gita described both the processes as virtually of the same species. vide verse 5 Adhyaya V.

यस्ताद्वैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥

“The final goal is the same for both Yoga and Sankhya. He who understands this understands correctly.”

Karma-yoga which is a *mental* process is more negative and destructive in character, and Gnana-yoga which is an *intellectual* process, is more positive and constructive in nature. These two yogas are Puranically described as the Dekshinayana and the Uttarayana margas or the southern and the northern paths. Dekshina refers to the right hand which is capable of doing more dexterous *work*; Uttara refers to the left and also means *uttara* or to ‘cross beyond the region of materiality’. The two Yogas are further described as the Puri-yana and the Devayana, the former alluding to the region of *Soma* and the latter to the region of *Soorya*. A full Chapter extending to 140 pages in this

Volume is devoted to the explanation of this subject. The following quotation alone from page 28, may suffice to enable us to start with a clear idea of the subject matter.

य एवं विद्वानुदगयने प्रसीयते देवानामेव महिमानं गत्वादित्यस्य सायु-  
ज्यं गच्छत्यथ यो दक्षिणे प्रसीयते पितृणामेव महिमानं गत्वा चन्द्रमसः सायुज्यं  
सलोकतामाप्नोत्येतौ वै **सूर्याचन्द्रमसोर्महिमानौ** ब्रह्मणो विद्वानभिजयति  
तस्मात् ब्रह्मणो महिमानमाप्नोति तस्मात् ब्रह्मणो महिमानं ॥ नारयणोपनिषत् ॥

“Thus, the wise Bramhin who takes to the northern path attains the glories of the Devas and merges in the Sun. If he takes to the southern path, he attains the glories of the Pitris and securing the regions of Soma merges in Soma. By thus seeking the glories of Soma and Soorya, the wise Bramhin secures the glories of Bramhan.”

The Mahimas or glories pertaining to Soorya and Soma are here plainly explained as alluding to two paths to be followed by man for the purpose of securing the glorious region of Bramhan. The Mahimas or glories are generally known as *Prebhavam* representing the forms of the formless, the same as the Bramha-kshetrom and the Sakala-nishkalom already noticed, vide page 57.

सृष्ट्यर्थं सर्वतत्त्वानां लोकस्योत्पत्तिकारणम् ।

**योगिनामुपकाराय स्वेष्टया चिन्त्यते शिवः ।**

निकळं तत्त्वमित्युक्तं सकळं मूर्तिरीरिता ।

सकळं निष्कळं चैव प्रभावमिति कीर्तितम् ॥

वातूलशुद्धागमम् ॥

“Siva settles of his own accord, for the use of the yogis, the creation of all the Tatwas and the origin of the Lokas. Nishkala represents the Tatwa; Sakala represents the Murti or form; and Sakla-nishkala represents the Prebhava or glory associated with the form.”

The following extract of the quotation from page 33 will give a clear idea of the Soorya and Soma Vansas, as representing the two glorious *paths* above referred to.

सप्तर्षयस्तु तैत्तिरीयस्य मध्ये त्रेतायुगे पुनः ।  
बीजार्थं वै भविष्यन्ति ब्रह्मक्षत्रस्तु वै दृपः ।  
एतेन क्रमयोगेन ऐळा इश्वाकवो दृपाः ।  
उत्पद्यमानास्त्रेतायां क्षीयमाणाः कलौ युगे  
अनुयान्ति युगाव्यन्तु यावन्मन्वन्तरक्षयम्  
जामदग्न्येन रामेण क्षत्रे निरवशेषिते ।  
रिक्त्यं वसुधा सर्वा क्षत्रियैर्वसुधाधिपैः ।  
**द्विवंशकरणं सर्वं कीर्तयिष्ये नि बोधत ।**  
**ऐळवेश्वाकुवंशश्च प्रकृतीं परिचक्षते ॥**

मत्स्यपुराणम् ।

“In every Treta-yuga, the Sapta-Rishis originate with the king known as Bramha-Kshetra for the purpose of Bijā (letters of mantras) and for continuation of Yugas to the end of the Manwantaras. This is the regular course of *yoga* by which the Ilas and the Ikshwakus originate in Treta and decay in Kali. After Parasu-Rama annihilated all the kshetriyas on the earth, the two vansas named the Ilas and Ikshwakus originated. They are declared to represent the *Prakriti*.”

The description given is sufficiently plain, although it is furnished in a strictly Puranic style. We cannot afford to discuss at length in this short preface all the points touching upon this question. The preface is only intended to provide the readers with a general idea of the Puranic method adopted in our religious literature, in the treatment of the two important subjects named Karma-yoga and Gnan-yoga, in the garb of Histories of the rulers of the two illustrious



dynasties known as Soma and Soorya. The passage quoted above, if properly understood would however furnish full information on the subject. The Sapta-Rishis or seven Rishis are said to originate in the Treta-yuga along with a king known as Bramha-kshetrom. The seven Rishis of course represent in Puranic language the seven Prakritis of our religious philosophy. Vide page 482 Volume I.

मरीचिरज्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।

वसिष्ठश्च महर्षिजास्ते हि चित्रशिखण्डिनः ।

सप्तप्रकृतयोद्धेतास्तथा स्वायम्भुवोद्यमः ।

एताभिर्धार्यन्ते लोकस्ताभ्यः शास्त्रं विनिस्तुतम् ॥

महाभारत-शान्तिपर्व ॥

“The Sapta-Rishis are known as Chitrashikhandins, consisting of Marichi, Athri, Angira, Pulastya, Pulaha, Kretu and Vasishtha. They represent the seven *Prakritis*, and adding Swayambhuva make up eight. They are the supporters of the Lokas and the originators of Sastras.”

The two Vamsas or dynasties of Ila and Ikshwaku have also been clearly explained as representing the Prakritis.

ऐकश्वेत्कुवंशश्च प्रकृतीं परिचक्षते ॥

Nothing can be simpler and plainer. The Soma-vamsa starting with Ila alludes to karma-yoga and the Soorya-vamsa starting with Ikshwaku alludes to Gnana-yoga. These two vamsas consisting of Bramha-kshetrom are said to originate after the destruction of all the Kshetriyas on the earth by Parasu-Rama.

जामदग्न्येन रामेण क्षत्रे निरवशेषिते ।

रिक्तेयं वसुधा सर्वा क्षत्रियैर्वसुधाधिपैः ।

द्विवंशकरणं सर्वं कर्तव्यिष्ये निबोधत ॥

The Kshetras destroyed by Parasu-Rama are described as *Parthivom-kshetrom* alluding to material forms as opposed to Bramha-kshetrom; vide page 167.

असृष्टपार्थिवंक्षत्रं जघानमर्षचोदितः ॥

The two dynasties specially reserved for the yogis thus originate after all conceptions of and desires for the material forms or Parthivom kshetrom are annihilated. Again, these two dynasties are said to originate in Treta and end in Kali; that is they continue during the Treta and the Dwapara yugas.

एतेन क्रमयोगेन ऐका इक्ष्वाकवो वृषाः ।

उत्पद्यमानास्तेतायां क्षीयमाणाः कलौयुगे ॥

The Soma-vamsa and Karma-yoga are thus associated with the Dwapara Yuga; and the Soorya-Vamsa and Gnana-Yoga are associated with a higher yuga called the Treta. The Kali yuga alludes to the absence of yoga and the Krita represents a stage of perfection where Yoga has been completed. vide pages 309, 310 & 311. Volume I.

कृतं नाम युगं श्रेष्ठं यत्र धर्मः सनातनः ।

कृतमेव नकर्तव्यं तस्मिन् काले युगोत्तमे ॥

देवदानवगन्धर्वं यक्षराक्षसपन्नगाः ।

नासन् कृतयुगे तात तदा न क्रयविक्रयः ।

न सामक्रयजुर्वर्णाः क्रियानासाञ्च मानवी ।

एतत् कृतयुगं नाम त्रैगुण्यपरिवर्जितम् ।

महाभारतम् ॥ वनपर्व ॥

भवेत् कृतयुगे धर्मो नाधर्मो विद्येते क्वचित् ।

योगक्षेमाः प्रवर्तन्ते प्रजानां नात्र संशयः ।

प्रजाः क्षिप्त्वात्ययोगेन प्रवर्तन्ते तदा कलिः ।

कलत्रधर्मो भूयिष्ठां धर्मो भवति न क्वचित् ।

योगक्षेमस्य नाशश्च वर्तते वर्णसङ्करः ॥

महाभारतं शान्तिपर्व ॥

“Krita is the greatest of the Yugas, where eternal Dharma is complete having no more to be done. In the Krita, there are no Devas, Danavas, yekshas, Rakshasas and Pannagas, there is no buying, no selling; no difference of Vedas and no human action.”

“In the Krita yuga, Dharma is unabated and yoga is perfectly safe. In the Kali, there is no Dharma, and there is no safety for Yoga; the varnas also get intermixed.”

We are now in a sound position to understand clearly the general relation and relevancy of Time and Personality so far explained in our religious literature, in spite of thundering and confounding criticisms against their alleged to be established on historical grounds. We have conventionally seen that Time and Personalities in our Puranic history are always unmistakable and permanent; we need not therefore foster any fear of their fluctuations or chances to become anachronisms or even exaggerations under the existing circumstances. The present difficulty after all, lies only to some extent in securing the required combination of sympathy with capacity, for when the one is available the other is too often unfortunately absent.

मनीषिणः सन्ति न ते हितैषिणो

हितैषिणः सन्ति न ते मनीषिणः ।

सुहृच्च विद्वानपि दुर्लभो वृणाम् ।

यथौषधं स्वादु हितं च दुर्लभम् ॥

6. Having thus far enquired into the general character of the contents of our sacred literature as a whole, it remains to notice the specific nature of the subject matter

dealt with in this second Volume which contains Chapters IV & V of the essay. Chapter IV is intended for explaining in detail, the real significance of the two vamsas or dynasties Puranically known as the Soma and the Soorya Vamsas which technically represent the two scientific processes named Karma-yoga and Gnana-yoga. Chapter V then takes up the treatment of one of these Vamsas namely the Soma-vamsha, in the order of their importance from below upwards. The main portion of the religious instructions conveyed by a description of this Vamsha being elaborately explained in the Maha-Bharata, that Chapter is set apart for a detailed examination of the great Epic. The third Volume of this Essay will similarly deal with the Ramayana, which virtually contains an exhaustive treatment of the religious instructions connected with Gnana-yoga, which the ancient authors wished to convey in the name of Soorya-vamsha. Confining ourselves now to the contents of the present Volume, it has to be noted here that Chapter IV on the Soorya and Soma Vamsas, touches also upon the so-called history of Sri-Krishna as the Lord who chiefly figures in the Maha-bharata examined in Chapter V. Both the chapters in this volume combined, will thus furnish almost a complete account of the scientific process known as Yoga and Karma-yoga in our religious literature, as differing from the process known as Sankhya and Gnana-yoga.

For the readers to be better prepared this proposition in itself might demand fuller explanation touching the contents of this Volume. The three Puranic items, Time, Place and Personality, directly relating to the subject under reference, namely Karma-yoga, may be briefly noticed here



1. Under the head of Personality, the significance of Sri-Krishna and Arjuna alone might suffice to be understood for the purpose of starting with the subject. vide pages 68 & 69.

वान्मीकुरुवाच ॥

वेदः परिणतो भूत्वा महाभारततां गतः ।  
 स्त्रीशूद्रद्विजबन्धूनां वेदार्थज्ञानहेतवे ।  
 भारतं कृतवान् पूर्वं देवो नारायणस्वयम् ।  
 भारतस्य विद्यानाय त्वं नारायणनिर्मितः ।  
 रामायणाच्च विस्तीर्णं त्वं महाभारतं कुरु ।  
 रामायणपरीषाद्यात्वं महाभारतं कुरु ।  
 परमात्मस्वरूपस्य सीतारामस्य चेष्टितम् ।  
 वर्णितैकरूपस्य तच्छरीरविशेषवत् ।  
 स एव देवो भगवान् कृष्णः कमललोचनः ।  
 जीवद्वितीयश्चिक्नीड भूमाक्षयहेतवे ।  
 जीवात्मपरमात्मानौ नरनारायणावुभौ ।  
 नारायणो वासुदेवो नरश्चैवाजुनाह्वयः ।  
 नरनारायणमयं तन्महाभारतं विदुः ।  
 एकं नारायणमयं कृतं रामायणं मया ।  
 रामायणे भारतं च विशेषोऽयमुदाहृतः ।  
 ब्रह्मर्षिपुराणम् ॥

“Vanniki addressing Vyasa said. For the purpose of imparting the true meaning of the Vedas to low Brāhmins, Sudras and females, the Vedas took the form of Mahā-bharata which was originally (done) composed by Narayana, Himself. For the publication of the same, you are created by Narayana. You should (do) compose the Mahā-bharata bigger than the Ramayana, but only in the same style. In the Ramayana, the workings of Sita-Rama or the single Paramatma are described as if he had a physical body.

The beautiful Krishna is doubtless the same divinity, only he is accompanied by Jiva for the purpose of removing the burden of the earth. Narayana represents Vasudeva and Paramatma. Nara represents Arjuna and Jivatma. Mahā-Bharata treats of Nara and Narayana combined. Ramayana treats of the single Narayana. This is exactly the difference between Bharata and Ramayana.”

The above description, plain as it is, is of course furnished in the usual Puranic style. The word used here for denoting the composition of the Ramayana as well as Bharata is the verb *do*; and it will be invariably found used on all such occasions, showing that the contents refer to instructions for doing or practice. It doubtless gives us a clear idea of the difference between the two texts. Mahā-bharata includes the work of Jivatma for its own purification by the process of Karma-Yoga. Ramayana requires the work of discovering the Paramatma by the process known as Gnana-yoga. We can now easily understand that Krishna and Rama are technical names for the divine bases for Karma-yoga and Gnana-yoga respectively. They also denote the highest stages of development attainable by the two processes. To understand more clearly the technical significance of the term Krishna we may notice below the component parts of the roots from which it is derived. vide page 104.

ब्रह्मणो वाचकः कोऽयं ऋकारोऽनन्तवाचकः ।

शिवस्य वाचकः षष्ठ्य नकारौ धर्मवाचकः ।

अकारो विष्णुवचनः श्रेतद्वीपनिवासिनः ।

नरनारायणार्थस्य विसर्गो वाचकः स्मृतः ।

सर्वेषां तेजसां राशिः सर्वमूर्तिस्वरूपकः ।

सर्वधारः सर्वबीजस्तेन कृष्ण इति स्तुतः ॥

ब्रह्मवैवर्तपुराणम् ॥

“Ka refers to Brahma; Ri to infinity; Sha to Siva; Na to Dharina; A to Vishnu and the visarga or two dots to the combination of Nara and Narayana. He combines in him the forms of all and the brightness of all. He is the support and cause of everything.”

It would be particularly interesting to notice here that the Puranic idea of Arjuna is included in the derivation of the term Krishna, as an inseparable ingredient. Besides, the derivation in itself precludes all possibilities of representing the Lord of Karma-yoga as a human being. This fact is clearly mentioned also in the holy texts to avoid misinterpretation. vide page 100,

न तस्य प्राकृती मूर्तिः मेदोमांसास्थिसम्भवा ।

गोविन्द एव पुरुषो ब्रह्मायान्निय एव च ।

तत एव स्वभावोयं प्रकृतेर्भाव इश्वरः ।

पुरुषप्रकृती चाद्यौ रात्राबृन्दावनेश्वरौ ॥

पद्मपुराणम् ॥

“He has no physical form consisting of flesh, bone or marrow. He the Eswara is the only Purusha or male, all else from Brahma downwards being feminine. Radha and Krishna represent Prakriti and Purusha the original causes of everything.”

It is earnestly hoped that the readers would be satisfied with this much of explanation on the point in question, as more of it in a short preface would surely be out of place. We may however briefly notice in this connection the Puranic significance of a few important technical terms apparently appearing like geographical sites relating to the work of Krishna and to the scenes of the Maha-bharata.

a. Mathura, the nativity of Krishna is defined thus, vide pages 246 and 247 Volume I.

मध्यते तु जगत्सर्वं ब्रह्मज्ञानेन येन वा ।

मत्सारभूतं यद्यस्यान्मथुरा सा निगद्यते ॥

गोपालपर्वताभिन्दुयुनिवत् ॥

स्वस्थानमधिकं नाम ध्येयं माथुरमण्डलम् ।

सहस्रत्रक्तमलाकारं माथुरमण्डलम् ।

विष्णुचक्रपरीमाणं धाम वैष्णवमुत्तमम् ॥

पद्मपुराणम् ॥

“If you churn (or destroy) the existing cosmology of man, by the knowledge of Bramhan, that which remains pertaining to me is called Mathura.”

“Mathura, the sacred region of Vishnu is fit for meditation as a lotus of thousand petals and as large as the disc of Vishnu in its extent.”

The descriptions of Mathura furnished in these sacred texts are entirely omitted in Duncan's geography of India, and yet this Mathura is identified with Muttra in Upper India. The geographist however is not responsible for this identification as he never composed his geography by referring to these texts. The religious texts here quoted also fail to assure us that Mathura above described is the same as Muttra mentioned in Duncan's geography. Besides the description of Krishna already noticed in the religious texts, as having no physical body, unfortunately adds to the difficulty of believing that Muttra in Upper India is the nativity of the Lord. The following is the description of the forest of Brindavana which is the favourite resort of the Lord. vide page 247 Volume I.

सास्वतां स्थानमूर्धन्यं विष्णोरत्यन्तदुर्लभम् ।

नित्यं वृन्दावनं नाम ब्रह्माण्डोपरि संस्थितम् ।



पञ्चयोजनमेवं हि वनं मे देवरूपकम् ।  
 कालिन्दीयं सुभुम्बाया परमासुतवाहिनी ।  
 यत्र देवाश्च भूतानि वर्तन्ते सूक्ष्मरूपतः ।  
 आर्षिर्भावस्तिरोभावो भवेदत्र युगे युगे ।  
 तेजोमयमिदं स्थानं अदृश्यं चर्मचक्षुषाम् ॥  
 पद्मपुराणम् ॥

"The divine and eternal forest known by the name of Brinda-vana is the highest region of Vishnu. It is five yojanas in extent and situated above the Bramhanda, on the Sushumna Nadi called Kalindi. The gods and the elements reside there in their subtle form. My incarnations and subsequent disappearance in the various yugas take place there. It is the bright region of light invisible to mortal eyes."

Brindavana, the favourite forest of Krishna, where he occasionally incarnates, is said to be situated above the Bramhanda which contains the fourteen Lokas. It is also described as invisible to mortal eyes. Probably for these very reasons, it is now assured as representing an earthy spot in Upper India. The famous Dwaraka belonging to Krishna is explained as follows. vide page 249 Volume I.

चतुर्णामपि वर्गाणां यत्र द्वागणि सर्वतः ।  
 अतो द्वारवतीत्युक्ता विद्वद्भिस्तत्त्ववेदिभिः ।  
 द्वारकावासिनः सर्वे नरा नार्यश्चतुर्भुजाः ॥  
 स्कान्दपुराणम् ॥

"The wise name it Dwaraka because it contains plenty of openings or door-ways for the admission of Dharma, Artha, Kama and Moksha. The residents of Dwaraka, both males and females, possess four hands."

Perhaps in the days of Krishna, in some early century, Dwaraka was the seat of a great University which

dubbed all people as Graduates and gave them gowns provided with the additional two hands.

Let us now move on to the famous battle field of Kurukshetra, the scene of the Maha-Bharata war. vide pages 235 & 236 Volume I.

अविमुक्तं वै कुरुक्षेत्रं देवानां देवयजनं सर्वेषां भूतानां ब्रह्मसदनम् ॥  
 रामोत्तरतपिन्युपनिषत् ॥

भूलोके नैव संलग्नं अन्तरीक्षे ममालयम् ।  
 अविमुक्ता न पश्यन्ति मुक्ताः पश्यन्ति चेतसा ।  
 इमं शानमेतत् विख्यातं अविमुक्तमिति स्थितम् ।  
 वरणायास्तथाद्वयस्या मध्ये वाराणसी पुरी ।  
 तत्रैव संस्थितं तत्त्वं नित्यमेवाविमुक्तकम् ॥  
 कूर्मपुराणम् ॥

सहोवाचेति जाबालिराहणेऽसिरिडा मता ।  
 वरणा पिङ्गला नाडी तदन्तस्त्वविमुक्तकम् ।  
 सा सुभुम्बा परा नाडी त्रयं वाराणसी त्वसौ ॥  
 स्कान्दपुराणम्- काशीखण्डम् ॥

"Kurukshetrom is Avimuktom. It is the abode of Brahma and a place for worship even by the gods."

"My abode known as Avimukta is not on this earth but in the sky. The liberated alone could perceive it by their mind; others could not see. It is the cremation ground. The town Varanasi lies between Varana and Asi. The eternal Tatwom known as Avimuktom is situated there."

"The Jabala Upanishat says that Asi refers to the Ida Nadi and Varana to the Pingala Nadi. Between these two lies Avimukta which represents the great Sushumna Nadi. These three combined make up Varanasi."

We have here a clear Puranic description of the topography of *Kamadhenu*. It is the same as Avimuktom. Asi represents the Ida Nadi and Varana the Pingala Nadi. Between these two Nadis is Avimuktom situated in the sky representing the Sushumna Nadi. Three Nadis combined go by the name of Varanasi. It may be safely observed that the various passages quoted from the different texts here dealing with one and the same point, never disclose any inconsistencies, but on the contrary they only explain each other more clearly. At the same time, none of the available passages in the texts seems to establish the prevailing views on the sacred subject. It may however be assured in this connection that all the passages quoted in this Essay as authority are taken only from recent publications of books printed and made accessible to all.

The inconsistencies, irrelevancies and incoherencies of which we hear so much in these days as applied to the contents of our sacred texts, apply therefore only to the varieties of modern interpretation and criticisms which are obtained gratis in abundance.

पश्यन्ति नैव कस्यो निजत्वानुरोधम्  
भक्षन्ति नो बलिभुजा निजजातिभक्षम्।  
जल्पन्ति नैव मनुष्या निजार्थमवश्यम्  
कुर्वन्ति नो शुभकृत्यः पुरुषेषु बलिम् ॥

7. Before closing this preface, a word of apology is due in behalf of the publication of this second Volume in two parts. It was no doubt originally intended to be published after completely printing the whole; but now for the sake of convenience it is divided into two parts under the valuable advice of several of my esteemed well-wishers and sympathisers who are probably growing somewhat impatient

over the delay in printing. This book containing Part I includes Chapter IV on "the Sootya and Soma Yamasas, and the first five Parvas of the Mahabharata treated in Chapter V. Part II will thus contain the remaining thirteen Parvas of the Mahabharata with which Chapter V and Volume II close. Part II starting with Bhishma-Parva will contain in its beginning a thorough examination of the eighteen Adhyayas of the celebrated Bhagavat-Gita, especially made with a view to ascertain the real Puranic significance of the Gita as a religious text appearing in the midst of the great Epic. Having already noticed the Puranic significance of Kurukshetra, Krishna and Arjuna, it would be necessary here to assure the readers that the eighteen Parvas of the Mahabharata as well as the eighteen Adhyayas of the Bhagavat-Gita, are carefully enquired into in the second Volume of this essay, with the express object of securing the conviction that the whole text virtually deals with the religious philosophy of Karma-yoga, and that it has not the slightest connection with the ancient history of the Indian Peninsula of any known or unknown periods, relating to deceased monarchs or extinct nationalities. I earnestly wish to be clearly understood here, that, no politic reconciliations or half-hearted admirations of the religious texts as being partly historical and partly mythical, no intolerant criticisms of their being entirely incoherent and unscientific compositions, no silly interpretations of their being literally true as containing extraordinary incidents of the days of yore, are in the least admitted or even connived at, in any portion of this essay. It is anxiously and sincerely contended that the subject in its entirety as well as in its parts is highly philosophical and scientific in character, in spite



of its modern caricature into historical and geographical shapes. The holy and philosophical region of Kurukshetra defined and explained alike in every religious text, could under no circumstances be permitted to be annihilated or even polluted. It is a sacred gift by God to humanity at large, which no unprivileged or unqualified soul has the right to defile. Every man and woman is allowed the chance of resorting to this sacred spot to fight out his or her battle of the Maha-Bharata, provided he or she secures the preparatory qualifications. The battle to be fought is internal and terrible, and no external pretensions would be of any avail in gaining the required victory which once obtained undoubtedly leads to glorious results. One need not altogether despair of success in such a furious battle. Much depends upon the preparation, which virtually consists in raising ourselves to the satwic qualifications of Arjuna, or in plainer language, in converting ourselves into a *Nara* or true man. As soon as this noble work is accomplished, Lord Krishna will appear for help. He has no physical form and he will not take up arms and join us in the fight. He will only teach us the sacred Bhagavat-Gita which contains complete instructions for successfully conducting the great war of the Maha-Bharata. We must however be prepared to attend the battle and to station ourselves in the midst of the contending armies before we can hope to obtain even a single lesson from the sacred Bhagavat-Gita. How few in this material world are at present qualified and prepared for this gigantic venture is a simple question of fact. And yet many there are, ready to talk lightly of the Gita, as if they have completely mastered the whole of it.

The arduous work of Karma-yoga begins only after a good deal of self-denials and renunciations combined with

a sincere disgust for all the worldly pomp and pleasure. Its very plane is far away from that of human desires, human wars and human politics. What a futile and disgraceful attempt is displayed in modern times by the literati of the day, in making comparisons with and drawing inferences from the sacred Gita, connecting its contents with Political, Social, Historical and Topographical affairs of the insignificant man? The Gita has to be preached at *Hastina-puram*, the sacred city which rises only after the destruction of the Hasti or huge elephant of human desire beautifully explained in the following passage. vide page 86.

रामेष्ठा नाम करिणी सेदमेऽस्त्विति रूणिणी ।  
 शरीरकानने मत्ता विविधोल्लासकरिणी ।  
 मत्तेन्द्रियोन्नतल्लाभा रसनाकटभविणी ।  
 मनोगहनरं गीना कर्मदन्तद्वयान्विता ।  
 मदेऽस्त्वनान्यहूः सर्वतः प्रसरद्रुपुः ।  
 इच्छाना मह्येषाकृपणान् जीवसंचयान् ।  
 संसारदृष्ट्यो राम तस्याः समरभूमयः ।  
 भूयो यत्रानुभवति नरो जयपराजयौ ।  
 इच्छाविद्धुरितो जीवो विजहाति न दीनतां ॥  
 ज्ञानवासिष्ठम् ॥

"O. Rama ! human desire is in the form of a terrible elephant. It madly roams about in the forest of human body making loud noise and doing immense mischief. It often conceals itself in the den of human mind with its double tusks of Karma. Its madness caused by Vasanas extends all over the body. It wages war in the battle-field of worldly affairs and destroys many an unthinking soul. It subjects every worldly-wise man to its own sway and ever keeps him in distress."

Thus, the man of the world, virtually keeps his permanent abode at present in *Hasti-puram*, where there are no holy battles of the *Maha-bharata* to be fought nor sacred preachings of the *Gita* to be heard. He should therefore prepare himself first for his pilgrimage to the holy city of *Hasti-na-puram* in the divine region, if he wish to benefit himself by the *Gita* and the *Maha-bharata*. Careful study of religious philosophy, strict adherence to ethical conduct and staunch devotion to Sri-Krishna the Lord of Yoga, are the unavailing requisites for the real object to be secured, and it is but vain talk and waste of time to be harping over irrelevant material affairs for this purpose.

नित्यानिर्विचारणा प्रणयिनी वैराग्यमेकं सुह-

न्मित्राण्येव शमादयः क्षमदमप्रायाः सखायो मताः ।

मैत्र्याद्याः परिचारिकाः सहचरी नित्यं मुमुक्षाबला-

दुल्लेखा रिपवश्च मोहममेदामद्वन्द्वलवैरादयः ॥

## CHAPTER I.

### INTRODUCTION.

THE two well-known epics in the sanskrit language belonging to ancient India and the Indian nation at large are, of course, the *Ramayan* and the *Maha Bharata*. That they have been for centuries past, and are even at the present day, invariably venerated by all the Hindus, as texts of religious importance, treating as they do of the histories of two of the great Dynasties of ancient Hindu Sovereigns of the celebrated *Surya*, and *Soma Vamsas*; and that they are supposed to contain ample historical incidents and instances of noble characters sufficient to impart a life interest by furnishing lofty ideals for the progress of morality, both public and private, are facts unhesitatingly admitted, on the one hand, by every pious and religious Hindu in the land: their superiority on the other hand among indigenous literary productions, in consideration of the simple sweet and fluent style in which they are written and of the abundance of happy expressions from one end of the texts to the other, fit for apt quotations in everyday life, are duly acknowledged by every Sanskrit Scholar in India and Europe. They are at the same time affording immense scope and interest for modern critical enquiries aiming at discovering and determining their worth and importance from archaeological, philological, and other scientific points of view. Every sort of attempt in these directions to analyse the contents of the texts made by all earnest enquirers in the East and West must naturally imply a clear and firm belief in the historical nature of the composition. But instances are neither wanting nor unknown of varieties of criticisms from different quarters declaring that the epics abound in exaggerations and poetical