



Kurukshetra Warriors-Cosmic Mysteries Revealed in the Battle Between Spiritual and Materialistic Forces Inside Man

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Abstract

The first chapter of the Gita, is commonly overlooked by most authors as simple verses describing Arjuna's despondency, names of various kings, conch shells etc. However, renowned spiritual master Paramahansa yogananda shows that the apparently simple descriptions of the warring clans are deeply symbolic. For the first time in centuries since the Gita was revealed to humankind, the mysteries in the lines of the Gita are unlocked in an acclaimed work called 'god talks with Arjuna' by Paramahansa Yogananda. The following narrative describes the real meanings of the armies posed to war against one another in the Gita. Yoganandaji describes them as the fundamental faculties in the human body and derives their secrets by decrypting the Sanskrit names. He further proclaims that the entire science of yoga and its principles are hidden within the Gita and goes on to demonstrate how Patanjali derived the now world renowned, yogic principles from The Gita and later codified them in his yoga sutras.

Keywords: Arjuna, Bhagavadgita, Bhagavan Krishna, Gita, Kaurava, Pandava, Paramahansa yoganand

INTRODUCTION

Essence of the Gita

The Bhagavadgita, a world renowned scripture hailed by great minds of the East and the West, is beyond creed. Paramahansa Yogananda calls the Gita 'Song of the Spirit' and says 'It is the essence of the 4 Vedas, 108 Upanishads and the 6 systems of Hindu philosophy'. The master further proclaims, 'Gita is brahman speaking to the awakened devotee in samadhi ecstasy. The entire knowledge of the cosmos is packed into the Gita. Supremely profound, yet couched in revelatory language of solacing beauty and simplicity, the Gita has been understood and applied on all levels of human endeavour and spiritual striving; sheltering a vast spectrum of human beings with their disparate natures and needs. Wherever one is on the way back to god, the Gita will shed its light on that segment of the journey.

Thus, the Gita is the essence of the entire sanathana philosophy; outlining fundamental principles that sustain an ancient civilization. Some principles of the Gita: Pantheism- 'God is everything'-Everything has

emerged from one singular consciousness. Various called cosmic consciousness/sat/bhagavan/brahman/purushottama/a kshara etc. Man's limited consciousness cannot comprehend the vast vistas of this cosmic consciousness, yet cosmic consciousness can understand and converse with man.

Maya: The force spewing out of the cosmic consciousness/god. Maya makes god appear as many. Acting on the consciousness of every man and blocking and distorting his perception of reality. Maya's powers include:

- **Avarana:** The power that blocks man's awareness that everything is made up of one consciousness; hence, blocking the truth.
- **Vikshepa:** The power that creates the illusion of being a separate entity.

Maya creates nature/prakriti which is only an illusion. Yoganandaji calls this maya 'the magical measurer' and creation 'the universal dream'. He states that each man is also dreaming, within this larger 'dream' of the singular consciousness. There is no real separation in

the consciousness of god and man, except as universally superimposed by maya, on man's consciousness.

Avidya: Maya/separation consciousness at individual level. Within creation, man's consciousness is entrenched in Avidya. Avidya creates an independent evolute force called ego/aham which makes man think he is separate from the large fabric of singular consciousness/God. This causes attachment to the dream like pleasures in creation (maya) and forces man to take rebirth again and again to fulfil new desires in maya.

Sannyasa/Tyaaga: lit. Renunciation. Renunciation of desires, attachments and enjoyments produced by maya enables man's consciousness to rise above nature and unite with the highest cosmic consciousness-god. This state is called samadhi or Sat Cit Ananda. Ego dissolves in brahman/god, making man ever-existing, ever-conscious, ever-new bliss. Gita describes this unity as is yoga-union.

Yoga: A method to unite with god by physical, mental and spiritual actions. Gita teaches yoga; man's real nature is omniscience but attaching himself to maya/illusion, he suffers death, disease and pain over and over. Yoga union with cosmic consciousness makes man realize that he is immortal, omnipotent and omniscient. Yoga is every man's divine birthright. Yoga is the timeless science of god union/god realization. 'The ponderous Mahabharata of the divine seer Vyasa is not only a history but a comprehensive allegory of this science of creation and the nature of the creator. The Gita, a small portion of the Mahabharata epic, is the essence of that yoga science. It sets forth the essentials of true religion by the practice of which self-realization is attained.

Metaphors and symbolism in the Gita

Yoganandaji says, scriptures hide deep truths in common language that cannot be fathomed intellectually alone. Gita is the conversation of spirit (Krishna) with the soul (yogi Arjuna). Vyasa muni used metaphors, allegories, historical facts with psychological and spiritual truths describing the inner battles of Man. Such symbology protected true spiritual

meanings in dark ages/kali yuga.

Gita essentially describes three types of battles: moral/adhibhautika, psychological/adhidaivika and spiritual/adhyatmika. The master mentions that each of these battles are real. The adjacent diagram depicts the specific war zones inside man.

- **Adhibhautika/moral battle:** War between right and wrong actions on the sensory plain of the body called Kurukshetra.
- **Adhidaivika/psychological battle:** War in meditation, between the sense mind/manas and buddhi. Manas pulls consciousness downward and outwards to restlessness. Buddhi pulls consciousness inwards and upwards to calmness/concentration on god. This war happens in the cerebrospinal plain (spinal cord/chakras) and is called-Dharmakshetra Kurukshetra.
- **Adhyatmika/spiritual battle:** War in deep meditation/samadhi on the cerebral plain of Dharmakshetra-located between the medulla and the spiritual eye/ajna chakra. The yogi in samadhi fights the lowers states of consciousness to dissolve the ego (sense of separation from god)-trying to unite soul and spirit in cosmic consciousness.

Kurukshetra war and its context

There is constant war inside the human body between wisdom of the soul and ego (supported by maya/ignorance). Unknowingly, man fights this internal battle all his life. The soul descends into creation/maya and gets stuck in avidya/delusion. In delusion, it imagines itself to be limited and gets attached to the body. Then a pseudo soul force called 'ego' is born and takes control of the body. The ego knows only the body having family/name/possessions etc but the soul is aware of its omniscience. Ego thinks it is a ruler; but it is only a prisoner of the body under the hypnosis of nature (maya and avidya). The war between soul and ego continues until man attains complete Soul consciousness and ego dissolves in soul (**Figure 1**).



Figure 1. Seven chakras in human body.

The Kurukshetra war and all its kings are allegories for a yogi's inner wars

The yogi whose war is described in the Gita, is already a spiritual man who refrains from morally wrong actions; he has won the moral/physical battle. However, he is fighting the psychological battle in meditation; trying to control the restless mind, body and prana/life force. There is a metaphysical battle going on in the cerebrospinal chakras. He tries to lift his consciousness up through the chakras (Pandavas) to Spirit/Krishna/Kutastha consciousness; but is fiercely resisted by strong habitual senses and attachments (Kauravas).

Within man exist many levels of consciousnesses. Kutastha Chaitanya (symbolically, Krishna in the Gita) is the higher consciousness manifesting at the spiritual eye-(Ajna chakra)-eyebrow center, located in the frontal brain region and medulla. The highest consciousness is called God/Cosmic Consciousness/Brahma Chaitanya, manifesting at the top of the cerebrum-Sahsara-the thousand petalled lotus. The yogi who attains these consciousnesses, becomes omniscient, omnipresent and omnipotent-pure image of god in man.

Yoganandaji says "The message of the Bhagavad Gita does not refer only to one historical battle, but to the cosmic conflict between good and evil: life as a series of battles between Spirit and matter, soul and body, life and death, knowledge and ignorance, health and disease, changelessness and transitoriness, self-control and temptations, discrimination and the blind sense-mind. Man's daily battles also include-biological, hereditary, bacteriological, physiological, climatic, social, ethical, political, sociological, psychological and metaphysical. The Gita's aim is to align man with dharma/righteousness. The goal is Self- realization-knowing one's true Self or Soul made in the image of god.

Yogic message of the Bhagavadgita-war between spiritual and materialistic forces inside man

Yoganandaji says Sage Vyasa uses symbolism and allegory to introduce:

- The basic principles of the science of yoga and
- The spiritual struggles of the yogi who journeys the path to Kaivalya/liberation 'Bhagavadgita is a dialogue between the soul of a seeker and the super-soul, god. The

Gita shows how a seeker, in deep meditation, intuitively truth-realizations from his creator. Gita is the teaching of spirit/god through the soul of man. In the Bhagavadgita, god, through Krishna (the yogi's soul/spirit) talks to Arjuna, the yogi. The truths of all great world scriptures find common amity in the Gita.

(MRPFT)

Symbolic meanings of the verses describing the inner warriors

dhṛitarashtra uvācha | dharma-kṣhetre kuru-kṣhetre
samavetā yuyutsavaḥ | mamakaḥ pāṇḍavaśchaiva
kimakurvata sañjaya ||1||

- **Kurukshetra:** Field of action. Kurukshetra-field of action is the human body with its physical, mental and soul faculties. (Sanskrit: Kuru-kṛi-work/material action and kṣetra- field).
- **Dharmakshetra Kurukshetra:** Field of dharma/righteousness where spiritual action takes place. Spiritual action is-meditation for Kaivalya; happening on the cerebrospinal axis-seven cakras of consciousness.
- **Dharmakshetra:** Field of pure spiritual action-happening in the brain region-at the eyebrow center/Kutastha, the medulla oblongata and the Sahsara/Fontanelle in samadhi meditation.
- **Two opposing armies:** Sense mind-manas qualities (Kauravas) vs. Soul/wisdom/buddhi qualities (Pandavas).
- **Pandu:** Pure discriminating power of buddhi/Intellect (Sanskrit: pand-white/pure-discriminating intellect-power of Causal spiritually awakened cakras).
- **Pandavas:** Children of Pandu-symbolic of principles of nivritti, renunciation. They are also symbolic of the Spiritually awakened chakras.
- **Dhritarashtra:** Sense mind/manas which coordinates the senses-the reins of the senses. Sanskrit: dhṛ-held/supported/reins, rāṣṭra-kingdom-rāj-to rule; (dhṛtam rāṣṭram yena)-one who upholds the kingdom of senses-who rules by tightly holding the reins (of senses).
- **Kauravas:** Children of blind manas/sense consciousness; symbolic of pravritti-worldly enjoyment. The sense mind/manas is located in the Pons Varolii; which physiologically deals with sensory coordination.
- **The body-chariot:** The soul or ego is the owner of the chariot; intelligence/buddhi is the charioteer; senses are the horses. Manas is the reins tied to the horses and it is in the hand of the charioteer-buddhi; manas cannot see without the help of the senses and buddhi. Manas only receives perceptions from the senses. It also sends instructions of the buddhi to the senses. Hence, manas/Dhritarashtra is blind. If the chariot (body)is governed by intelligence (buddhi) then senses (horses) are

controlled; If chariot is ruled by the reins (blind manas/desires) without intelligence/charioteer-the senses (horses) are wild and unruly.

- **Sanjaya:** Sanskrit: (sam: complete and jaya-victory)-completely victorious-one who has conquered himself; also, impartial intuitive introspection/self-analysis
- **War inside man:** Inner battles fought between spiritual and materialistic armies at very chakra inside man

Based on these symbolisms, meaning of the 1st verse of Gita- blind manas (whose children are the 100 sense habits-Kauravas) asks introspection (Sanjaya)-on the holy plain of spine and brain-region of chakras (Dharmakshetra) and on the bodily field of activity (Kurukshetra); my children (material senses/Kauravas) and spiritual/soul qualities (Pandavas)-what did they (akurvata*) do?

(*This verse contains the past tense of the verb (What did they? /akurvata)- a hint that the Gita is referring only incidentally to a historical battle and primarily, Vyasa is describing a universal battle that rages daily in man's life)

sañjaya uvācha|dṛiṣṭvā tu pāṇḍavānīkaṁ vyūḍhaṁ
duryodhanastadā|āchāryamupasaṅgmya rājā
vachanamabravīt ||2||

Duryodhana: Material desire: Sanskrit: dur-difficult and yudh-to fight; (duḥ-yudhaṁ yaḥ saḥ)-one who is hard to fight with. Material desire/enjoyments are hard to fight against.

Drona: Samskara/impressions in conscious/subconscious mind by past thoughts and actions. Sanskrit: dru-to melt-a thought/act remaining in melted state is called samskara-strong inner urges/tendencies. Samskaras repeat old thoughts/actions making them habits. Drona is samskara-inner tendency/habit which makes man an automaton. Habit/Samskara is both good and bad hence, Drona is the guru of Pandavas and Kauravas both. But, only the dominant/ruling tendencies are visible in Man meaning-Drona sides with the rulers-Kauravas; symbolically, bad habits help material desires/senses (Kauravas) to fight soul peace (Pandavas).

Meaning of verse 2: Introspection of the yogi (Sanjaya) says: Seeing the army of buddhi (Pandavas) ready to fight, king material-desire (Duryodhana) goes to his guru samskaras/habits, (Drona) and speaks. (Material desires seeks company of old bad habits when the yogi is ready to fight against desires).

pashyaitam pandu-putranam acharya mahatim
chamum|vyudham drupada-putrena tava shishyena
dhimata ||3||

Material desire (Duryodhana) goes to old habits (Drona) (MRPFT)

and tells him that the whole army (of soul habits in the spine-Pandavas) is arranged by son of Drupada (light of intuition- also a student of Drona-habit of meditation).

Material desire (Duryodhana) and his sense army take support of bad habits (Drona) to prevent meditation. Sense desires see that the inner light of intuition (Drishtadyumna) has positioned the Buddhi/soul faculties (Pandavas) to give resistance to senses.

Drshtadyumna: Calm inner light of intuition. Sanskrit: drshta-bold/daring/confident; dymna-splendour/glory/strength; bold/confident splendour-light of truth-intuition is bold and confident because it is truth and unerring; Light of realization in meditation/samadhi, destroys samskaras/Drona. The wisdom clan/Pandavas depend on the soul's intuitive light/Drishtadyumna to position their army-i.e., guide their actions to destroy habits/Drona. Drshtadyumna-intuitive light destroys samskaras-Drona/habit.

Drishtadyumna is called Drupadaputra-son of Drupada. Drupada means spiritual ardour-dispassion to material enjoyments. Intuitive inner light is the son of deep spiritual ardour. Drshtadyumna's Guru is Drona/habit. This means, it is the 'habit of meditation' that awakens this intuitive Inner Light.

Correlation of patanjali yoga sutras with Gita

In verses 4, 5 and 6, king desire (Duryodhana) tells habit (Drona) the names of spiritual soldiers in the spinal chakras (Dharmakshetra Kurukshetra) ready for war. These soldiers and the Pandavas fight the sense mind. Duryodhana names them as Yuyudhana, Virata, Drupada, Dhristaketu, Chekitana, King of Kashi (Kashiraja), Purujit, Kuntibhoja, Shaibya, Yudhamanyu, Uttamaujas, the son of Subhadra (Abhimanyu) and the five sons of Draupadi.

atra śhūrā maheśhvāsā bhīmārjuna-samā
yudhi|yuyudhāno virāṭaśhcha drupadaśhcha mahā-
rathāḥ||4||

dhṛiṣṭaketuśhchekitānaḥ kāśhīrājāśhcha
vīryavān|purujit kuntibhojaśhcha śhaibyaśhcha nara-
puṅgavaḥ||5||

yudhāmanyuśhcha vikrānta uttamaujāśhcha
vīryavān|saubhadro draupadeyāśhcha sarva eva mahā-
rathāḥ||6||

Yoganandaji proclaims that, Patanjali derived principles of yoga from the Bhagavadgita. The warriors mentioned in verses 4-8 describe the requirements for yoga sadhana and are also mentioned in the yoga sutras. The master, decodes the meanings of each name based on its Sanskrit root and from their significance in the Mahabharata epic. 'There is an exact correspondence between the material and spiritual attributes of man as described by Patanjali in his Yoga Sutras and the warring contestants cited in the Gita: the clan of Pandu, representing pure intelligence; and that of the blind

King Dhritarashtra, representing the Blind Mind with its offspring of wicked sense-tendencies.

Patanjali says-Yoga-union is, the seer/yogi abiding in his own nature/self. For the yogi to attain yoga union, yogi needs the following qualities: Shraddha-(devotion), virya-(celibacy), smriti-(memory), samadhi-(god-union), prajna-(discriminative-intelligence). Yoga is nearest to those with tiva- samvega-(divine ardour). These 6 qualities are the six warriors, who help the yogi's internal war for realization.

Thus, symbolic meaning of verse 4, 5 and 6: Material desire tells habits/samskaras- (Duryodhana tells Drona):

“Powerful warriors of soul faculties, like self-control-(Arjuna) and life-force control/pranayama-(Bhima), of the bodily chariot, are ready to kill my soldiers of sense activities. Divine devotion/shraddha-(Yuyudhana), samadhi-(Virata), extreme dispassion/tiva samvega-(Drupada); power of mental resistance/yama-(Dhrishtaketu), spiritual memory/smriti-(Chekitana), discriminative intelligence/prajna-(Kashiraja), mental interiorization/pratyahara-(Puruji), right posture/asana-(Kuntibhoja), power of mental adherence/niyama -(Shaibya), life-force control/pranayama-(Yudhamanyu), vital celibacy/virya-(Uttamauijas), self-mastery/samyama-(son of Subhadra, i.e., Abhimanyu) and the manifestations/siddhis of the five spinal chakras-(sons of Draupadi).” These are the soldiers of the soul that are awakened by meditation in preparation for spiritual battle.

- **Yuyudhana-devotion-shraddha:** Sanskrit-yudh-to fight; (Yudham caitanya- prakasayitum eṣaṇaḥ abhilaṣamana iti)-one who has an ardent desire to fight to express spiritual consciousness. Yuyudhana/devotion-fights the forces of disbelief/doubt, which discourage the yogi. Yoganandaji says, all beings in creation inherently possesses two forces: Attraction and repulsion. The force of repulsion pushes nature outwards creating matter. The force of attraction pulls matter back into consciousness/god. This force of attraction manifests as love possessing an inherent pull in the heart region to unite back into God. This ‘inherent pull’ completely awakened in the heart of the yogi is ‘devotion’. When this force gets activated, the heart naturally turns towards its source. Matter surrenders to this pull and begins to evolve back to god.
- **Uttamauijas-Vital Celibacy-Virya:** Sanskrit-uttama-chief/principal; ojas- energy/power/bodily strength; (Uttamam ojo yasya sa iti)-one whose power is supreme/highest quality. Uttamauijas-of excellent valour-the principal power/chief bodily strength. Uttamauijas is vital celibacy, giving power to the yogi to defeat temptations/habits of debauchery, to rise from gross pleasure to divine bliss. When the yogi masters the vital essence/ojas it gives great spiritual strength/moral fortitude. The vital

essence, the sense mind, the breath and prana are interrelated. Mastery of even one gives control over the other three. Yogi who practices techniques to control all four forces quickly reaches a higher state of consciousness.

- **Chekitana-spiritual memory-smriti:** Sanskrit-cit-to appear/to shine/to remember. Chekitana-intelligent; (Ciketi jānāti iti)-He remembers/realizes-true knowledge whose perception is clear/concentrated. Chekitana is spiritual memory which opposes delusion. By smriti, the yogi recalls his true nature made in the image of god. When this memory appears in his consciousness, it gives him intelligence/clear perception which lights his path. He then destroys delusion which made him a body-bound mortal being who forgot god.
 - **Virata-ecstasy-samadhi:** Sanskrit-vi-rāj-to rule/shine forth. Vi suggests distinction/opposition showing the difference between ruling in an ordinary way and ruling with divine consciousness of samadhi. (Viseṣeṇa atmani rajate iti)-one who is wholly immersed in his inner self. Virata-samadhi, fights delusion. In samadhi, yogi is illuminated and his actions are ruled by divine wisdom. In delusion, the soul sees creation through ego. Ego cannot see the one spirit; it sees only duality and its myriad forms.
- Pandavas spent the 13th year in disguise in the court of King Virata. The symbolism is that once material desires/habits take control, it takes a cycle of 12 years to rid habits. Samadhi awakens the power of soul qualities to fight for their bodily kingdom. Virata is samadhi, the state of divine union from which the yogi draws spiritual strength.
- **Kashiraja-discriminative intelligence-prajna:** Sanskrit-kas-shining/splendid/brilliant; raj-to reign/to rule/to shine; (Padarthan kasyan prakasayan rajate vibhati iti)-one whose shining causes other things to shine-be accurately revealed. Kashiraja-to reign with light-in a splendid/brilliant way; the light that reveals the substance behind the seeming. Kashiraja is prajna-discriminative intelligence/insight-wisdom. Prajna is not scholarly intellect/logic but a faculty of the soul. Kashiraja-discriminative intelligence, fights false reasoning.
 - **Drupada-extreme dispassion-tiva samvega:** Sanskrit-dru-to run/hasten; pada- pace/step; (Drutam padam yasya sa iti)-one whose steps are quick/swift-one who advances swiftly-tiva-samvega; literally, tiva-extreme; samvega-sam-together and vij-to move

quickly/to speed. The word samvega also means dispassion towards the world, arising from an intense longing for emancipation (vairagya). Ardent devotion for attaining the spiritual goal-a feeling that moves the devotee into intense positive action. Here the desire for the world is transformed into devotion for god. Drupada-extreme dispassion fights material attachments which defocuses the yogi from spiritual goals.

Patanjali's eightfold path of yoga

The next set of Pandava soldiers are the yogangas/limbs of yoga. Yama (moral conduct); niyama (religious observances); asana (right posture); pranayama (control of prana/life force); pratyahara (interiorization of the mind); dharana (concentration); dhyana (meditation); and samadhi (divine union) are the eight limbs of yoga.

- **Dhrishtaketu-mental resistance-yama:** Sanskrit-dhr-to be bold/courageous/to dare to attack; ketu-chief/leader or brightness/clearness/intellect;(Yena ketavahā padaḥ drśyate anena iti)-one by whose discriminative intellect, difficulties are overpowered. Dhrishta also means licentious. Dhrishtaketu is thus, power of clear judgement to attack with courage-mental power to resist evil/immoral behaviour. Yamas/moral conducts include-ahimsa-non-injury, satya-truthfulness, asteya-non-stealing, brahmacharya-continenence, aparigraha-non-covetousness. Dhrishtaketu/yama fights the desire for immoral behaviour which are against spiritual laws. Yama neutralizes karmic effects of past mistakes.
- **Shaibya-mental adherence-niyama:** Sanskrit-si-in whom all things lie; Shaibya/Shaiyya-relating to Shiva; Shiva-auspicious/benevolent/happy; (Sivam maṅgalam tat-sambandhi-yam iti maṅgala dayakam)-one who adheres to what is good/conducive to one's welfare. Niyama/religious observances include-shaucha-purity of body/mind, santosha-contentment, tapas-self-discipline, swadhyaya-self-study, Ishwara pranidhana- devotion/surrender to god. Shaibya/Niyama, the positive spiritual discipline, defeats effects of past bad karma.
- **Kuntibhoja-posture-asana:** Sanskrit-bhoja-from bhuj-to take possession of/rule/govern. Kuntibhoja had adopted Kunti*(mother of Pandavas); (Yena kuntiṁ kunā āmantraṇā daiva-vibhūti ākarṣikā śaktiṁ bhunakti pālayate yaḥ sah)-one who takes possession of and supports the spiritual force. Kuntibhoja is asana; Kuntibhoja adopted and reared Kunti, similarly asana supports the ability to awaken divine life energy/prana in pranayama. Asana siddhi gives inner vairagya to bodily demands and enables

prana to turn towards spirit within. Kuntibhoja/Asana gives physical and mental silence, fights laziness, restlessness and body attachment.

*Meaning of Kunti-metaphorically-Kunti (ku-to call)-power to invoke the help of creative life force in sadhana and draw it to oneself-Kunti invokes gods to get children. Kunti (and Drupada) represents the yogi's vairagya/dispassion for everything. In meditation, asana reverses the outward flowing prana to concentrate within. When the prana is united to Pandu/buddhi(discrimination), the tattvas/elements/bhutas (Pandavas) in the chakras are awakened by yogi. Thus, Pandavas are born after Kunti's marriage to Pandu.

- **Yudhamanyu-life force control-pranayama:** Sanskrit-yudh-to fight; manyu-high spirit/ardour. Yudhamanyu- one who fights with great zeal/determination; (Yudham caitanya- prakāśayitum eva manyu-kriyā yasya sah)-one whose chief action is to fight to manifest divine consciousness. Prana is the link between matter and spirit. When the yogi reverses the prana from senses to soul by Pranayama-he stops breath, heart and life currents; creating natural inner calmness of the soul and spirit. Yudhamanyu is pranayama/life-force control an important soldier to fight the sense army of the mind.
- **Purujit-interiorization-pratyahara:** Sanskrit-puru-(root-prī)-many, pura-fortress, jit (root ji)-conquering/master. Purujit-conquering many- mastering the fortresses of sensory mind (manas). (Paurān indriya-adhiṣṭhātr devān jayati iti)-one who has conquered the fortresses of the pranas ruling the senses. (Pranas/astral powers enliven the senses and bear messages to the brain. Purujit conquers these pranas). Purujit is pratyahara-successful practice of pranayama results in withdrawal of consciousness from senses. When the yogi attains pratyahara-prana is switched off from the senses and the mind/senses are interiorized. Purujit/pratyahara subdues mind/senses and prevents it from focussing on material world.
- **Saubhadra-son of Subhadra-Abhimanyu-selfmastery-samyama:** Sanskrit-abhi with intensity; manyu-spirit/mood/ardour; (Abhi sarvatra manute prakasate iti)-one who's intensely concentrating mind shines everywhere-light that reveals everything. Abhimanyu is Samyama-intense mental state (spiritual mood/bhava) in which the consciousness unites with the object of concentration, giving perfect self-mastery. Here, Abhimanyu is called- Saubhadra;

meaning-glorious/splendid. Subhadra is the wife of Arjuna/self-control. Abhimanyu/self-mastery is the glorious (Subhadra) son of self-control (Arjuna); meaning, self-mastery which gives light/illumination.

Samyama is dharana, dhyana, samadhi appearing together. Sanskrit-sam-together; yama-holding. Dharana-concentration, dhyana-meditation and samadhi-divine union is yoga proper. After Pratyahara, dharana and dhyana together produce different stages of samadhi.

Dharana is concentration-fixity on inner conception/object of meditation. Dhyana/meditation, is focusing the freed attention on Spirit. Dhyana comprises of the meditator, the technique/process of meditation and the object of meditation. Samyama/self-mastery is when the meditator, the process/technique of meditation and the object of meditation become one I. Complete realization of oneness with spirit. Samyama, brings awareness of the Divine Presence inside oneself, which expands into Cosmic conception-vast Spirit, omnipresent within and beyond creation. Abhimanyu/self-mastery/samyama holds back ego (Bhishma), senses (Kauravas) and habits (Drona) and helps yogi remain longer in the state of samadhi/soul consciousness.

- **Sons of Draupadi- 5 spinal centres awakened by kundalini:** Draupadi is the power of kundalini. She is the daughter of Drupada-extreme dispassion/tivra samvega-symbolising Kundalini shakti which awakens deep dispassion. When kundalini is lifted up, it unites with the five Pandavas (Pancha Bhutas/elements/consciousness in Chakras) giving birth to five sons. Sons of Draupadi are the siddhis/manifestations of the five awakened spinal chakras *i.e.*, forms, lights and sounds of each chakra which fights the sense mind and its offspring.

Pandavas-symbolic of awakened soul qualities

Pandavas are symbolic of the awakened spiritual qualities in the spinal chakras. They control the armies of prana/life energy in the spine. Chakras are astral and causal centres of life and consciousness.

Sahadeva-restraint-dama-earth element-negative force of pushing out evil-muladhara chakra.

Nakula-adherence-shama-water element-positive force of controlling senses-swadhishtana chakra.

Arjuna-self-control-uparati and titiksha-fire element-self-control against senses- manipura chakra*.

*Manipura chakra (Arjuna) is a very important Pandava. Because, this is the single entry point into the Vajra, Chitra (Astral spines) and brahmanadi (causal spine). When the yogi reverses the prana inwards into the sushumanadi in deep meditation (beyond physical/astral bodies), he enters the astral-Vajra and Chitranadis and then the causal brahmanadi in the causal world (home of the soul) at the Manipura chakra. Brahmanadi is the last encasement, after which yogi merges in spirit.

Bhima: Power of life force/prana-shraddha-air element-pranayama-destroyer of disease/doubt-symbolic of divine love and spiritual creativity- anahata chakra.

Yudhistira: Divine Calmness-samadhana-power to plan the defeat of enemy/passions-vishuddha chakra-calmness is important for right judgement. Eg: Senses/emotions disturb consciousness or distort perception-calmness enables clarity of perception and deep intuition.

Lord Krishna: The guru of Arjuna. Inside the yogi, Krishna is the higher Consciousness/the Master, speaking to the lower consciousness-confused disciple. Krishna- the guru/spirit/soul manifests at 3 levels: Superconsciousness/intuition of the soul in the Medulla; Kutastha Chaitanya in ajna chakra and cosmic consciousness in the sahasrara.

asmākaṁ tu viśiṣṭā ye tānnibodha
dwijottama|nāyakā mama sainyasya sanjñārthaṁ
tānbraṇīmī te||7||

The introspection of the yogi (Sanjaya), says: 'O best amongst twice born ones (Drona/habit- common guru of good/evil tendencies), having reviewed the commanding generals of wisdom (Pandavas), I, king material desire (Duryodhana), tell you the names of the most distinguished/powerful generals (of my sense army), poised to destroy (the wisdom forces).'

bhavānbhīṣhmaścha karṇaścha kripaścha
samitiñjayaḥ|aśvatthāmā vikarṇaścha saumadattis
tathaiva cha||8||

The leaders of my sense armies are 'Vipaka/inner tendency-(thyself/Drona)), inner-seeing ego/asmita-(Bhishma), attachment/raga-(Karna), individual delusion/avidya- (Kripa), Latent Desire/Ashaya-(Ashvatthaman), Repulsion/Dvesha-(Vikarna), karma/material action-(Somadatti-son of Somadatta-Bhurishravas) and abinivesha/body attachment-(Jayadratha).'

Material desire/Duryodhana is fearful now, since the sense addicted animal-man (identified with manomaya kosha) is awakening his discrimination/buddhi (jnanamaya kosha) of soul consciousness of duty/right actions, by meditation.

Forces that oppose soul qualities

Kauravas named by Duryodhana in verse 8 represent obstacles that oppose spiritual progress. Yoga sutra

says: The Lord (Ishvara) is untouched by klesha (troubles), karma (action), vipaka (habit) and ashaya (desire). Yoga Sutra says: klesha/troubles, are five: avidya (ignorance), asmita (ego), raga (attachment), dvesha (aversion), abhinivesha (body attachment). God is free from these eight imperfections of creation. For union with god, the yogi must free his consciousness from these obstacles too. These obstacles to spiritual progress are the Kaurava warriors.

Kripa-individual delusion-avidya: Sanskrit-kripa-to pity; root also corresponds to klrip- to imagine; symbolizing Kripa as avidya-individual delusion/illusion; (Vastunyanyatvam kalpayati iti)-one who imagines 'matter' to be other than what it is. Avidya is the delusion in man that clouds his perception and gives him a false concept of reality. Avidya (ignorance) is perceiving the non-eternal/impure/evil and non-soul, as eternal/pure/good and the soul. This illusion of individuality produces the ego/aham-I consciousness-individuality.

Maya/cosmic delusion causes avidya/individual delusion. Avidya is an individual cosmic hypnosis imposed on man, making him perceive and interact with others as if everyone is different. Avidya makes man perceive the impermanent world as reality/eternal. He imagines sensory experiences to be pure feelings; he thinks that his ego is the creator, giving an inflated self-importance to his ego. Ego is only the reflection of his soul created by god. Avidya is an enemy of soul qualities/(Pandavas) under the negative influence of senses/(Kauravas). In Mahabharata, Kripa (avidya), does not die, but becomes the teacher of Parikshit (Arjuna's grandson-heir to the kingdom). The meaning; in maya/relativity, nothing can exist without this principle of individuality/avidya. If avidya is withdrawn/(Kripa) dies- the form that it maintains would dissolve into formless spirit.

'Maya is the universal substance in the infinite formless. Through Avidya, god expresses himself as individual souls. By visualization of His thoughts, that is, the power of maya, (the magical measurer) god creates, sustains and dissolves dream worlds and beings. Similarly, man's individualized soul is the basis of all his expressions. God's mayic power of visualization is inherited by man in the form of avidya'. Man creates his own illusion of reality and manifests them using his mind, intelligence, feeling, perception and action. Man is a miniature creator creating good/bad for himself and the world. This creative force inherent in man's thoughts makes him very powerful.

Bhishma-ego-asmita: Sanskrit-bhī/bhīṣ-to frighten; (Yasmāt pañca tattvani vibhēti sah)- one who frightens/rouses/causes the manifestation of the five tattvas/elements-Pandavas. In the mental war, Bhishma-ego is the most powerful enemy causing greatest fear in the Pandavas-spiritual forces. Bhishma is asmita. Sanskrit asmi-I am/to be-asmita/individualized sense of being. Asmita/egoism is

the identifying of the seer with the instruments of seeing. When the soul/seer (image of god in man) forgets its true self and becomes identified with the jnanendriyas/karmendriyas of the body/mind, it is called ego. Creation is made of one consciousness-kutastha chaitanya-intelligence of god. Kutastha Chaitanya reflected in beings is called abhasa chaitanya; Abhasa makes man feel he has separate consciousness/identities. This separate identity is called ego/abhasa chaitanya. It is a powerful force that rouses the forces of nature/tattvas to produce 'form and the perception of form' both. Thus, ego produces the body of man, its jnanendriyas and karmendriyas. Hence, ego is the grandsire of individual existence. Abhasa chaitanya-reflected consciousness, identifies with the world/creation and not with Spirit. Thus, Bhishma/ego is identified with the sense mind (Kauravas). Bhishma/ego/reflected consciousness hence, is the identifying of soul/true light with the sense consciousness of the body-He is the Pseudo soul/shadow soul.

Ego makes man conscious of feelings/will/cognition/sensation/perception/conception/environment etc. I/ego is the subject coordinating all experiences of the body and identifies itself with body experiences. It cannot be removed from man. Ego grows by the identifying marks of its experiences/traits; ego also keeps changing along with new experiences and bodily changes. Yoganandaji says, 'If man can for a sufficient length of time remain unidentified with his thoughts and sensations, without being blank/unconscious, he will know his true Self through undistorted pure intuition-soul. Absolute calmness of deep meditation is the only way ego consciousness can be eliminated'.

Ego is defeated by self-control/Arjuna: When ego lives, soul cannot rule the body. Bhishma is unconquerable-ego is killed only with its consent to merge with the soul. So, Bhishma himself tells Pandavas how he can be killed by Arjuna/self-control in battle-Samadhi meditation. When Bhishma/ego is wounded, he survives on a bed of arrows until the sun moves northwards. Symbolically, ego becomes powerless by samadhi, but it will not die (pure sense of I-ness/individuality/divine or causal ego remains) until the sun of consciousness in the spiritual eye (savikalpa samadhi) moves up north-to the sahasrara and unites with spirit (nirvikalpa samadhi).

Physical ego and divine ego: When ego is identified with senses/physical body/matter, the I-ness is physical ego. When ego is identified with astral body/its subtle instruments, it is the astral ego. Astral ego in samadhi (after the victory in the war) becomes one with wisdom of the causal body and becomes causal/divine ego-the discriminating, intuitive ego; or the soul. This is the first individualized reflection emerging from Brahman/spirit. Since this soul/divine ego knows its spirit-identity of omniscience/omnipresence, it uses the instruments of

the body/mind for interaction with creation without attachment. Thus, the scriptures say-when this 'I' shall die, then will I know who I am. Bhishma, after Pandava victory/samadhi becomes purified/divine-ego, the soul.

Karna-attachment-raga: Sanskrit-kri-to do/to work; (Karaṇa śīla iti)-one who behaves according to his natural habitual tendency in performing actions (that give pleasure). Raga/Karna-is the principle/tendency that makes man perform pleasure giving material actions; because he is attached to the pleasures from actions. It is the third klesha. Raga is that inclination (attachment) which dwells on pleasure.

In the war Karna feels his duty is loyalty to the friendship with Duryodhana/material desire. Man justifies such actions by claiming it is his duty. Thus, whatever he wants to do, because of his attachment to it, he can rationalize as necessary and right.

Vikarna-repulsion-dvesha: Sanskrit-Vikarna: Dvesha-aversion; opposite of Karna; (Akaraṇa śīla iti)-one who behaves according to his natural habitual tendency in avoiding actions (that do not give pleasure). Dvesha is aversion toward that which brings suffering. Man's ignorance/avidya distorts his sense of right and wrong/good and evil creating the duality of likes and dislikes (raga and dvesha). Clouding intelligence to choose what is truly right for him, he becomes attached to what he likes and avoids what he dislikes.

Jayadratha-Abinivesha: Sanskrit-Jayad/jayat-conquering, ratha-chariot/the body; (Ramitvā anurakto bhūtvā jayati utkr̥ṣṭa rūpeṇa tiṣṭhati iti)-one who conquers by deep attachment to the continuation of one's embodied state of existence. Jayadratha is the inherent tenacity of body attachment. This makes man cling to mortal consciousness. The tenacity that clings to life as a result of body attachment, even in the wise and that propagates itself (from the subtle memory of repeated experiences of death in previous incarnations) is Abhinivesha. This inherent/compelling force is 'the desire for self-preservation'. The strongest natural urge in man expressing itself as fear of death; Abhinivesha gives rise to selfishness-greed-possessiveness-hoarding treasures on earth- thinking this as permanent home. Abinivesha is contrary to the immortal nature of the true self/soul. "Just as the long caged bird, when offered freedom, is afraid and reluctant to leave its enclosure, so even great men whose wisdom is constant are nevertheless subject to infatuation about the body at the time of death." Sw. Sri Yukteshwar.

Son of somadatta-bhurishravas-material action-karma: Sanskrit-frequent/repeated (bhūri); stream/flow (śravas); (Bhūrī bahulam śravaḥ kṣaraṇam yaḥ saḥ iti)- that flow which frequently, repeatedly disappears/wanes. Like water in a stream which flows by, yet the flow remains continuous as new water passes. This is karma/Bhurishravas-actions and results of actions. Karma sets into motion the law of cause and effect. Action/karma (instigated by egoistic desire)

produces a result/phala that is binding, till it is compensated by an effect; either immediately or carried from/to many lives. Bhurishravas, (karma that produces binding effects) is destroyed in samadhi/victory.

Drona-habit/samskara/inner tendency-vipaka: Sanskrit-dru-that which remains in melted state; (Karmanām dravī bhāvanām vipākaḥ iti)-the fruition of actions-(karma-phala-samskaras) that are dormant/in subtle, melted state. Past actions remain as subtle/melted impressions-samskaras. Drona is vipaka-vipac-to bear fruit-develop consequences-to melt/liquefy. Impressions of action have their root/cause in the kleshas and are experienced in the seen/unseen-(present/future lives). From the fructifying (vipaka) of these roots, one's rebirths are determined-type of man, health and longevity, joys and sorrows.

Habit-samskara/impressions made on the consciousness by past thoughts and actions, create strong tendencies and repeat themselves. The samskaras/impressions of past actions in melted state will, under the right conditions, come to fruition/vipaka/consequences of those actions.

Ashwatthaman-latent desire-ashaya/vasana: Sanskrit-Ās-va-preserved/stored up; tthāman (root-sthā)-to remain/to continue in a particular condition/to continue to exist; (Aśnuvan sañcayan tiṣṭhati iti)-that which remains stored up/preserved. Ashaya (root ā- śā) latent desire, remains unchanged; death doesn't destroy it. Ashaya is the latent desire/desire seed-vasana-impressions of desire on the consciousness. This desire is the eternal root of Nature's creation. Ashaya/vasana is the universal cause of all creation, since the beginning of time.

Desireless desire of spirit causes creation. Desire is thus a fundamental law that assures the continuity of creation. Man dreams his desires. Avidya produces egoism/aham; from ego arises feeling and identification with senses/sense objects for enjoyment. This causes new karma/actions and new samskaras/impressions-creating rebirth cycles.

Ashvatthaman is latent desire with roots in subconscious; Duryodhana is active desire-an independent wish-with no roots in the subconscious. Desire seeds which are not fulfilled become Ashwatthaman in the subconscious. When the yogi attains liberation, his 'desires' are like the desireless desire of spirit, having no conquering power to bind the soul to rebirth. This is the symbolism in Ashvatthaman surviving the war but becoming powerless, roaming the world forever, alone.

anye cha bahavaḥ śhūrā madarthe tyaktajīvitaḥ|nānā-śhastra-praharaṇāḥ sarve yuddha-viśhāradaḥ||9||

Many other warriors (temptations) with prowess, skilled in battle (psychological and spiritual warfare

against good), armed with various arms (sense desires), are prepared to give up their life fighting for me (sense temptations will fight for material desire/Duryodhana); they are experts in War (powers to obstruct/destroy spiritual qualities/Pandavas). These experts in war, refers to the 6 faults of the materially identified ego- (doshas):

- Kama (lust)
- Krodha (anger)
- Lobha (greed)
- Moha (delusion)
- Mada (pride)
- Matsarya (envy)

These are the six faults of the ego:

Kama-lust-Duryodhana: Materialistic/lustful desire is the first powerful enemy. Duryodhana's refusal to give up even one inch of land (not give up even a little sense pleasure), caused war with Pandavas (spiritual forces). All the senses that look for pleasure are ruled by Duryodhana-material desire/lust. This powerful force of lust makes man lose happiness, health, brain power, clarity of thought, memory and judgement.

Krodha-anger-Dushasana: Sanskrit-duḥ-difficult; śās-to restrain/control-hard to restrain/control. Desire that is not fulfilled causes anger. Desire's (Duryodhana's) closest brother is anger/Dushasana.

Lobha-greed-Karna/Vikarna: Likes/raga and dislikes/dvesha: Greed-unnecessary storing up of wealth/property etc. Karna and Vikarna, are attachment to material action and repulsion-root of likes and dislikes. Eg: gluttony; Krishna warns Arjuna that the three gates to hell are lust, anger and greed.

Moha-delusion-Shakuni: Moha-attachment/illusion-a magical art to bewilder the enemy. Shakuni-the magician, plays a dice-game(temptations) with Pandavas (divine qualities) and expels them from the kingdom (body). Body is then ruled by (Kauravas) ego and its sense desires. Moha makes man attached to delusion, dark-minded and truth is hidden. Worldly man is conscious only by ego and is attached to his bodily environment. Ego/desire loses itself if there is no attachment to externals.

Mada-pride-Shalya: Sanskrit-Mada-fault/defect/intoxication/insanity. Mada/pride is an intoxication with the I consciousness/ego. Mada, a strong force, makes man forget his Soul, strengthening the ego and causing arrogance/haughtiness. Ego demands-I, me/mine- my name-my rights-my status-my race-my religion-my feelings-I am right/I am better than others/I want/I have/I am. The near sightedness of pride/mada confuses man's reason/judgement. It creates a self-centred haughtiness towards others expressing as intolerance, prejudice, bigotry,

unforgiving attitude and fearful hostility. Shalya is Pandava's uncle (pride in spiritual life!), who wants to join Pandavas but due to Duryodhana's flattery, he joins the Kurus. Thus, egoistic pride turns man's head/feet in the wrong direction.

Matsarya-envy/material attachment-Kritavarma: Envy is material attachment in a broader sense. The word-matsara-envy/jealousy/selfishness/hostility is intoxicating/addictive. When man lacks something, ego is dissatisfied causing envy and awakening a force to fulfil desires. When he gets the object of desire, he becomes addicted to it, because of the force used in acquiring it. This attachment is jealous, hostile and selfish. Kritavarma is a Yadava (clan of Sri Krishna). But supports Duryodhana, he is envious, because the bride he desired was taken to Krishna's kingdom. Matsarya/envy, incites new desires making it impossible to attain liberation. It makes man dream of new desires through endless rebirths.

Summary of the soldiers of the soul

- **Sahadeva:** Dama/yama-power of restraint-coccygeal/earth centre-muladhara
- **Nakula:** Shama/niyama-power to follow spiritual rules-sacral/water centre-swadisthana
- **Arjuna:** Titiksha/uparati-power of patience and self-control-lumbar/fire centre-manipura
- **Bhima:** Shraddha-soul-controlled vital breath/pranayama and life force-dorsal/air centre-anahata
- **Yudhisthira:** Samadhana-king calmness as divine discrimination-cervical/ether centre-vishuddha
- **Krishna:** Tat-Purusha-spirit as Krishna consciousness. Soul/superconscious samadhi-in the Ajna-Kutastha (point between the eyebrows) and medulla. Krishna as Sat-Purusha- pure spirit in the sahasrara/thousand-petalled lotus in the brain
- **Yuyudhana:** Shraddha-divine devotion
- **Uttamaujas:** Virya-vital celibacy,
- **Chekitana:** Smriti-spiritual memory
- **Virata:** Samadhi-ecstasy
- **Kashiraja:** Prajna-discriminative intelligence
- **Drupada:** Tivra-samvega-extreme dispassion
- **Dhrishtaketu:** Yama-power of mental resistance
- **Shaibya:** Niyama-power of mental adherence
- **Kuntibhoja:** Asana-right posture
- **Yudhamanyu:** Pranayama-life-force control

- **Purujit:** Pratyahara-Interiorization
- **Abhimanyu:** Self-mastery (samyama-dharana, dhyana, samadhi)
- **Draupadeya:** Siddhis-spiritual vibrations/lights/sounds of the five spinal chakras/centres.

Summary of the soldiers of ego/sense consciousness

- **Duryodhana:** Kama-material desire-muladhara/coccygeal centre-main channel of strong out flowing life force and consciousness-lustful sense desires producing gross egotism and materialism.
- **Dusshasana:** Krodha-anger-hard to control-swadisthana
- **Jayadratha:** Abhinivesha-fear of death-swadisthana-sacral centre
- **Karna and vikarna:** Raga and dvesha-attachment and repulsion (likes/dislikes). Also, lobha- greed-manipura-lumbar centre.
- **Shakuni:** Moha-attachment to delusion-dorsal centre in anahata
- **Shalya:** Mada-pride-cervical centre-vishuddha
- **Kritavarma:** Matsarya-envy-vishuddha
- **Bhishma:** Asmita-ego-medulla
- **Drona:** Samskara and vipaka-habit tendencies-medulla
- **Kripa:** Avidya-individual delusion-medulla (Bhishma, Drona and kripa-located in the medulla centre. This center when turned inwards, becomes spiritual-superconsciousness of the soul/Krishna/Kutastha. Turned outward it becomes the pseudo soul/ego and its

inclinations)

- **Bhurishravas:** Karma-material action
- **Ashvatthaman:** Ashaya/vasana-latent desire-soul of Drona
- Other subordinates of the sense army.

DISCUSSION

In the war, Pandava forces in the five spinal centres are directly facing the kaurava forces in the same five centres. Pandava army faces east. East symbolizes the spiritual eye in the body/Kurukshetra. Kaurava army faces west; outward towards the senses. Each centre has a spiritual and a sense function. The Divine-Krishna and Its reflection-the soul, are situated in the ajna and medulla oblongata respectively. These are spiritual centres in the brain with life and consciousness. Duryodhana (desire) and his kingdom (material/sense body) is fearful when the yogi begins meditation (awakens spiritual forces). Bhishma/ego-(soul's identification with matter) is the commander of the sense (Kaurava) army. Life force/prana is the link between matter and spirit; hence, pranayama (Bhima-lifeforce control) and (Arjuna- self-control) are powerful warriors-very important for victory over ego (**Table 1**).

Listed below, is the progress of the war. Observe that every sense-addicted force is vanquished by spiritual forces. An appreciation of the following chart, can help man who suffers from weaknesses/addictions, realize how to overcome his delusions. We observe that self-control (Arjuna) and pranayama/sadhana (Beema) together help destroy multiple delusions; while past bad habits (Drona) is extremely powerful, his son Ashwatthaman (hidden/latent desire/vasanas) is dangerous even in the last step of awakening/samadhi consciousness! However, Bheema (pranayama) and Krishna (guru's power) make even Ashwatthaman (vasanas) powerless!

Table 1. Who kills whom in the Kurukshetra war.

Sr. No	Character	Spiritual symbolism and chakra manifesting	Symbolic meaning-who killed this faculty/why
0	Krishna	Tat-Purusha-superconsciousness in Ajna and Sat-Purusha-cosmic consciousness in the sahasrara	Does not take part in the war-only guides and helps-kutastha chaitanya is sakshi. It gives intelligence to prakriti, does not actively participate in creation/prakriti
1	Yudhishtira	Ether element and divine calmness-samadhana cervical/ether center-vishuddha- king calmness- divine discrimination	Ether element is eternal-survived the war
2	Bheema	Air element and power of vitality- shraddha/pranayama and life force-dorsal-anahata- soul-controlled vital breath	Air element is eternal-survived the war
3	Arjuna	Fire element and self-control-titiksha/uparati-lumbar/-manipura- power of patience and self-control	Fire element is eternal-survived the war
4	Nakula	Water element and sama/niyama- sacral/ swadisthana-power to follow spiritual rules	Water element is eternal-survived the war
5	Sahadeva	Earth element and dama/yama- coccygeal/ muladhara-power to stay away from evil	Earth element is eternal-survived the war
6	Yuyudhana	Shraddha-divine devotion/bhakthi	Devotion is eternal-survived the war

	(Satyaki)		
7	Uttamaejas (Drupada's son)	Virya-vital celibacy	Celibacy is redundant when kama/desire is dead-victory/samadhi is attained-prana is now in kutastha. Killed by Ashwatthaman/ashaya-Latent desire, the day Duryodhana/kama fell
8	Chekitana (son of Dhristaket)	Smriti-spiritual memory	Killed by Duryodhana (kama/desire kills spiritual memory)
9	Virata	Samadhi-ecstasy	Killed by Drona-bad habits can resurface even after lesser samadhis
10	Kashiraja	Prajna-discriminative intelligence	Killed by Drona-prajna/wisdom dies when bad habits are strong
11	Drupada	Tivra-samvega-extreme dispassion	Killed by Drona-dispassion dies when bad habits become strong
12	Dhrishtaketu- (King of Chedi, elder son of Shishupala)	Yama-power of mental resistance	Killed by Drona-resistance dies when bad habits become strong
13	Shaibya	Niyama-power of mental adherence	Survived the war-spiritual laws/niyama is eternal
14	Kuntibhoja	Asana-right posture	Killed by Drona-asana dies when bad habits become strong
15	Yudhamanyu (Drupada's son)	Pranayama-life-force control	Pranayama is redundant after samadhi/victory/kama/desire is are dead killed by Ashwatthaman/ashaya-latent desire, the day Duryodhana/desire fell-
16	Purujit-(Son of Kuntibhoja)	Pratyahara-interiorization	Killed by Drona-bad habits kill interiorized mind of a yogi
17	Abhimanyu- (Son of Subadhra)	Samyama-dharana, dhyana, samadhi self-mastery	Killed by 6 Kauravas combined-bad habits+envy+greed+delusion+latent desire+attachment kills self-mastery in an aspirant (Drona+Kritavarma+Karna+Kripa+Ashwatthama+Shakuni)
18	Five sons of Draupadi (Draupadeya)	Lower siddhis- spiritual vibrations/lights/sounds of the five spinal chakras, awakened by Kundalini/Draupadi when she unites with Pandavas/chakras	Killed by Ashwatthama-ashaya-latent desire-on the day Duryodhana/desire fell-lower siddhis are redundant when highest samadhi is attained
19	Dhrishtadyumna-(son of Drupada)	Calm inner light of divine perception- intuition	Killed by Ashwatthama-ashaya-latent desire-on the day Duryodhana/desire fell- Intuition transforms into universal wisdom when samadhi happens
20	Shikhandi	Unity of both genders-gender- lessness in Brahman-ego creates genders	Killed by Ashwatthama-ashaya-latent desire recreates ego-recreating genders
21	Bheeshma	Asmita-ego- medulla chakra	Killed by Arjuna, keeping Shikhandi in front, but left the body when uttarayana began-ego dissolves when prana moves to sahasrara.
22	Bhoorishrava s- (son of Somadatta-Somadatti)	Material action-karma	Killed by Satyaki-devotion-devotion unites prana with god/in samadhi-making worldly karma/actions redundant
23	Jayadratha	Abhinivesha-Fear of death-swadisthana-sacral centre	Killed by Arjuna-self-control kills fear
24	Drona	Samskara/habits and vipaka-medulla chakra	Killed by Drishtadyumna-calm inner light of intuition born from self-control/Arjuna-kills bad habits
25	Dushasana	Krodha-anger- hard to control-swadisthana	Killed by Bheema-pranayama-life-force control can kill anger
26	Karna	Raga-attachment to pleasure giving things-lobha- greed-manipura-lumbar centre	Killed by Arjuna-self-control kills greed
27	Shalya	Mada-pride-cervical centre-vishuddha	Killed by Yudhishtira-divine calmness kills pride
28	Shakuni	Moha-attachment to delusion-dorsal centre- anahata	Killed by Sahadeva-renunciation of sense indulgences/yama kills attachment
29	Duryodhana	Kama-material- desire- muladhara/coccyg eal centre-main channel of strong out flowing life force and consciousness- lustful sense desires producing gross egotism and materialism.	Killed by Bheema-pranayama-lifeforce control kills desire/lust
30	Kritavarma (Yadava warrior who fought for	Matsarya-envy- medulla chakra	Survived the war-matsarya is an evolute of the outward looking soul in the medulla oblongata

	Kauravas)		
31	Vikarna	Dvesha- repulsion for things that don't give pleasure (dvesha)	Killed by Bheema-pranayama-lifeforce control kills repulsion to things
32	Kripacharya	Avidya-individual delusion- medulla chakra	Survived the war-avidya is eternal in creation
33	Yuyutsu- (Only Kaurava brother who sided with Pandavas)	The desire to give inner psychological battle	Survived the war-material senses will always have inner spiritual foes within creation
34	Ashwatthma n- son of Drona	Ashaya/vasana- latent desire of many lives-son of Drona/samskara/habit	Survived the war-Latent desire is eternal- Brahman creates nature from Latent/desireless desire

The fundamental purpose of every man's birth is- 'to evolve back into spirit'. Knowingly or unknowingly every man is a yogi/sadhaka, fighting inner battles. His spiritual and materialistic forces clash at every chakra, everyday! An understanding of these concepts from the gita and the yoga sutras can bring in a deep realization to mankind which suffers from personal prejudices and selfishness. Every experience in life can then be viewed as a mayic drama unfolding. This outlook can give detachment, peace and freedom from suffering to every man. Thus, 'equanimity of the mind' is essentially the further message of the entire Gita. In ego state, the soul is attached to body and feels temptations. Without ego, the sense- temptations vanishes. In the body of saints, soul lives inside the body without being identified with it, hence they have no temptations/attachments that keep the soul tied to the body. The identification of the soul with the body is only imaginary, not real. The soul is ever pure.

CONCLUSION

As the Gita unfolds further, we observe that both the armies blow conch shells. Yoganandaji deciphers these conches as metaphors for various sounds heard in the spinal chakras in deep states of meditation. The awakening spiritual powers (Pandavas) make harmonious sounds of conch shells, while the ego and its armies (Kauravas), pulling the energy downward to the senses, create disturbing sounds which anguish the mind. Further on, Arjuna observes the army and becomes reluctant to kill his relatives. The relatives of Arjuna are different states of man's/yogi's own consciousness. The yogi observes the sense enemies to be destroyed within himself (in meditation). Arjuna's refusal to fight shows man's/yogi's hesitation to give up sense pleasures. This happens when man/yogi has not attained higher states of bliss and supreme joy in meditation. As the Gita progresses, we see that Lord Krishna counsels Arjuna; symbolic of a guru teaching the disciple.

The guru gives knowledge of duty/karma, wisdom/jnana, meditation/self-mastery/atma-samyama enabling surrender to the Lord/Bhakthi. With the grace of the Guru and sadhana/practise, spiritual qualities begin to flower in the disciple, culminating in winning the war against senses.

The Soul forces finally win the war; symbolising that the yogi/man attains self-realization/union with Brahman. Yoganandaji states emphatically "The soul forces (Pandavas) must fight the sense habits (Kauravas) to establish peace, wisdom, prosperity and health. Every man 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 war that must be won, sooner or later".

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