

THE MAHABHARATA

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The other epic about which I am going to speak to you this evening, is called the Mahâbhârata. It contains the story of a race descended from King Bharata, who was the son of Dushyanta and Shakuntalâ. Mahâ means great, and Bhârata means the descendants of Bharata, from whom India has derived its name, Bhârata. Mahabharata means Great India, or the story of the great descendants of Bharata. The scene of this epic is the ancient kingdom of the Kurus, and the story is based on the great war which took place between the Kurus and the Panchâlas. So the region of the quarrel is not very big. This epic is the most popular one in India; and it exercises the same authority in India as Homer's poems did over the Greeks. As ages went on, more and more matter was added to it, until it has become a huge book of about a hundred thousand couplets. All sorts of tales, legends and myths, philosophical treatises, scraps of history, and various discussions have been added to it from time to time, until it is a vast, gigantic mass of literature; and through it all runs the old, original story. The central story of the Mahabharata is of a war between two families of cousins, one family, called the Kauravas, the other the Pândavas — for the empire of India.

The Aryans came into India in small companies. Gradually, these tribes began to extend, until, at last, they became the undisputed rulers of India. and then arose this fight to gain the mastery, between two branches of the same family. Those of you who have studied the Gitâ know how the book opens with a description of the battlefield, with two armies arrayed one against the other. That is the war of the Mahabharata.

There were two brothers, sons of the emperor. The elder one was called Dhritarâshtra, and the other was called Pându. Dhritarashtra, the elder one, was born blind. According to Indian law, no blind, halt, maimed, consumptive, or any other constitutionally diseased person, can inherit. He can only get a maintenance. So, Dhritarashtra could not ascend the throne, though he was the elder son, and Pandu became the emperor.

Dhritarashtra had a hundred sons, and Pandu had only five. After the death of Pandu at an early age, Dhritarashtra became king of the Kurus and brought up the sons of Pandu along with his own children. When they grew up they were placed under the tutorship of the great priest warrior, Drona, and were well trained in the various material arts and sciences befitting princes. The education of the princes being finished, Dhritarashtra put Yudhishtira, the eldest of the sons of Pandu, on the throne of his father. The sterling

virtues of Yudhishtira and the valour and devotion of his other brothers aroused jealousies in the hearts of the sons of the blind king, and at the instigation of Duryodhana, the eldest of them, the five Pandava brothers were prevailed upon to visit Vâranâvata, on the plea of a religious festival that was being held there. There they were accommodated in a palace made under Duryodhana's instructions, of hemp, resin, and lac, and other inflammable materials, which were subsequently set fire to secretly. But the good Vidura, the step-brother of Dhritarashtra, having become cognisant of the evil intentions of Duryodhana and his party, had warned the Pandavas of the plot, and they managed to escape without anyone's knowledge. When the Kurus saw the house was reduced to ashes, they heaved a sigh of relief and thought all obstacles were now removed out of their path. Then the children of Dhritarashtra got hold of the kingdom. The five Pandava brothers had fled to the forest with their mother, Kunti. They lived there by begging, and went about in disguise giving themselves out as Brâhmana students. Many were the hardships and adventures they encountered in the wild forests, but their fortitude of mind, and strength, and valour made them conquer all dangers. So things went on until they came to hear of the approaching marriage of the princess of a neighbouring country.

I told you last night of the peculiar form of the ancient Indian marriage. It was called Svayamvara, that is, the choosing of the husband by the princess. A great gathering of princes and nobles assembled, amongst whom the princess would choose her husband. Preceded by her trumpeters and heralds she would approach, carrying a garland of flowers in her hand. At the throne of each candidate for her hand, the praises of that prince and all his great deeds in battle would be declared by the heralds. And when the princess decided which prince she desired to have for a husband, she would signify the fact by throwing the marriage-garland round his neck. Then the ceremony would turn into a wedding. King Drupada was a great king, king of the Panchalas, and his daughter, Draupadi, famed far and wide for her beauty and accomplishments, was going to choose a hero.

At a Svayamvara there was always a great feat of arms or something of the kind. On this occasion, a mark in the form of a fish was set up high in the sky; under that fish was a wheel with a hole in the centre, continually turning round, and beneath was a tub of water. A man looking at the reflection of the fish in the tub of water was asked to send an arrow and hit the eye of the fish through the Chakra or wheel, and he who succeeded would be married to the princess. Now, there came kings and princes from different parts of India, all anxious to win the hand of the princess, and one after

another they tried their skill, and every one of them failed to hit the mark.

You know, there are four castes in India: the highest caste is that of the hereditary priest, the Brâhmana; next is the caste of the Kshatriya, composed of kings and fighters; next, the Vaishyas, the traders or businessmen, and then Shudras, the servants. Now, this princess was, of course, a Kshatriya, one of the second caste.

When all those princes failed in hitting the mark, then the son of King Drupada rose up in the midst of the court and said: "The Kshatriya, the king caste has failed; now the contest is open to the other castes. Let a Brahmana, even a Shudra, take part in it; whosoever hits the mark, marries Draupadi."

Among the Brahmanas were seated the five Pandava brothers. Arjuna, the third brother, was the hero of the bow. He arose and stepped forward. Now, Brahmanas as a caste are very quiet and rather timid people. According to the law, they must not touch a warlike weapon, they must not wield a sword, they must not go into any enterprise that is dangerous. Their life is one of contemplation, study, and control of the inner nature. Judge, therefore, how quiet and peaceable a people they are. When the Brahmanas saw this man get up, they thought this man was going to bring the wrath of

the Kshatriyas upon them, and that they would all be killed. So they tried to dissuade him, but Arjuna did not listen to them, because he was a soldier. He lifted the bow in his hand, strung it without any effort, and drawing it, sent the arrow right through the wheel and hit the eye of the fish.

Then there was great jubilation. Draupadi, the princess, approached Arjuna and threw the beautiful garland of flowers over his head. But there arose a great cry among the princes, who could not bear the idea that this beautiful princess who was a Kshatriya should be won by a poor Brahmana, from among this huge assembly of kings and princes. So, they wanted to fight Arjuna and snatch her from him by force. The brothers had a tremendous fight with the warriors, but held their own, and carried off the bride in triumph.

The five brothers now returned home to Kunti with the princess. Brahmanas have to live by begging. So they, who lived as Brahmanas, used to go out, and what they got by begging they brought home and the mother divided it among them. Thus the five brothers, with the princess, came to the cottage where the mother lived. They shouted out to her jocosely, "Mother, we have brought home a most wonderful alms today." The mother replied, "Enjoy it in common, all of you, my children." Then the mother seeing the

princess, exclaimed, "Oh! what have I said! It is a girl!" But what could be done! The mother's word was spoken once for all. It must not be disregarded. The mother's words must be fulfilled. She could not be made to utter an untruth, as she never had done so. So Draupadi became the common wife of all the five brothers.

Now, you know, in every society there are stages of development. Behind this epic there is a wonderful glimpse of the ancient historic times. The author of the poem mentions the fact of the five brothers marrying the same woman, but he tries to gloss it over, to find an excuse and a cause for such an act: it was the mother's command, the mother sanctioned this strange betrothal, and so on. You know, in every nation there has been a certain stage in society that allowed polyandry — all the brothers of a family would marry one wife in common. Now, this was evidently a glimpse of the past polyandrous stage.

In the meantime, the brother of the princess was perplexed in his mind and thought: "Who are these people? Who is this man whom my sister is going to marry? They have not any chariots, horses, or anything. Why, they go on foot!" So he had followed them at a distance, and at night overheard their conversation and became fully convinced that they were really Kshatriyas. Then King Drupada came to know who they were and was greatly delighted.

Though at first much objection was raised, it was declared by Vyâsa that such a marriage was allowable for these princes, and it was permitted. So the king Drupada had to yield to this polyandrous marriage, and the princess was married to the five sons of Pandu.

Then the Pandavas lived in peace and prosperity and became more powerful every day. Though Duryodhana and his party conceived of fresh plots to destroy them, King Dhritarashtra was prevailed upon by the wise counsels of the elders to make peace with the Pandavas; and so he invited them home amidst the rejoicings of the people and gave them half of the kingdom. Then, the five brothers built for themselves a beautiful city, called Indraprastha, and extended their dominions, laying all the people under tribute to them. Then the eldest, Yudhishtira, in order to declare himself emperor over all the kings of ancient India, decided to perform a Râjasuya Yajna or Imperial Sacrifice, in which the conquered kings would have to come with tribute and swear allegiance, and help the performance of the sacrifice by personal services. Shri Krishna, who had become their friend and a relative, came to them and approved of the idea. But there alas one obstacle to its performance. A king, Jarâsandha by name, who intended to offer a sacrifice of a hundred kings, had eighty-six of them kept as captives with him. Shri Krishna counselled an attack

on Jarasandha. So he, Bhima, and Arjuna challenged the king, who accepted the challenge and was finally conquered by Bhima after fourteen days, continuous wrestling. The captive kings were then set free.

Then the four younger brothers went out with armies on a conquering expedition, each in a different direction, and brought all the kings under subjection to Yudhishtira. Returning, they laid all the vast wealth they secured at the feet of the eldest brother to meet the expenses of the great sacrifice.

So, to this Rajasuya sacrifice all the liberated kings came, along with those conquered by the brothers, and rendered homage to Yudhishtira. King Dhritarashtra and his sons were also invited to come and take a share in the performance of the sacrifice. At the conclusion of the sacrifice, Yudhishtira was crowned emperor, and declared as lord paramount. This was the sowing of the future feud. Duryodhana came back from the sacrifice filled with jealousy against Yudhishtira, as their sovereignty and vast splendour and wealth were more than he could bear; and so he devised plans to effect their fall by guile, as he knew that to overcome them by force was beyond his power. This king, Yudhishtira, had the love of gambling, and he was challenged at an evil hour to play dice with Shakuni, the crafty gambler and the evil genius of Duryodhana. In

ancient India, if a man of the military caste was challenged to fight, he must at any price accept the challenge to uphold his honour. And if he was challenged to play dice, it was a point of honour to play, and dishonourable to decline the challenge. King Yudhishtira, says the Epic, was the incarnation of all virtues. Even he, the great sage-king, had to accept the challenge. Shakuni and his party had made false dice. So Yudhishtira lost game after game, and stung with his losses, he went on with the fatal game, staking everything he had, and losing all, until all his possessions, his kingdom and everything, were lost. The last stage came when, under further challenge, he had no other resources left but to stake his brothers, and then himself, and last of all, the fair Draupadi, and lost all. Now they were completely at the mercy of the Kauravas, who cast all sorts of insults upon them, and subjected Draupadi to most inhuman treatment. At last through the intervention of the blind king, they got their liberty, and were asked to return home and rule their kingdom. But Duryodhana saw the danger and forced his father to allow one more throw of the dice in which the party which would lose, should retire to the forests for twelve years, and then live unrecognised in a city for one year; but if they were found out, the same term of exile should have to be undergone once again and then only the kingdom was to be restored to the exiled. This last game also Yudhishtira lost, and the five Pandava brothers retired to the forests with Draupadi, as homeless exiles. They lived

in the forests and mountains for twelve years. There they performed many deeds of virtue and valour, and would go out now and then on a long round of pilgrimages, visiting many holy places. That part of the poem is very interesting and instructive, and various are the incidents, tales, and legends with which this part of the book is replete. There are in it beautiful and sublime stories of ancient India, religious and philosophical. Great sages came to see the brothers in their exile and narrated to them many telling stories of ancient India, so as to make them bear lightly the burden of their exile. One only I will relate to you here.

There was a king called Ashvapati. The king had a daughter, who was so good and beautiful that she was called Sâvitri, which is the name of a sacred prayer of the Hindus. When Savitri grew old enough, her father asked her to choose a husband for herself. These ancient Indian princesses were very independent, you see, and chose their own princely suitors.

Savitri consented and travelled in distant regions, mounted in a golden chariot, with her guards and aged courtiers to whom her father entrusted her, stopping at different courts, and seeing different princes, but not one of them could win the heart of Savitri. They came at last to a holy hermitage in one of those forests that in ancient India were reserved for animals, and where no animals

were allowed to be killed. The animals lost the fear of man — even the fish in the lakes came and took food out of the hand. For thousands of years no one had killed anything therein. The sages and the aged went there to live among the deer and the birds. Even criminals were safe there. When a man got tired of life, he would go to the forest; and in the company of sages, talking of religion and meditating thereon, he passed the remainder of his life.

Now it happened that there was a king, Dyumatsena, who was defeated by his enemies and was deprived of his kingdom when he was struck with age and had lost his sight. This poor, old, blind king, with his queen and his son, took refuge in the forest and passed his life in rigid penance. His boy's name was Satyavân.

It came to pass that after having visited all the different royal courts, Savitri at last came to this hermitage, or holy place. Not even the greatest king could pass by the hermitages, or Âshramas as they were called, without going to pay homage to the sages, for such honour and respect was felt for these holy men. The greatest emperor of India would be only too glad to trace his descent to some sage who lived in a forest, subsisting on roots and fruits, and clad in rags. We are all children of sages. That is the respect that is paid to religion. So, even kings, when they pass by the hermitages, feel honoured to go in and pay their respects to the sages. If they

approach on horseback, they descend and walk as they advance towards them. If they arrive in a chariot, chariot and armour must be left outside when they enter. No fighting man can enter unless he comes in the manner of a religious man, quiet and gentle.

So Savitri came to this hermitage and saw there Satyavan, the hermit's son, and her heart was conquered. She had escaped all the princes of the palaces and the courts, but here in the forest-refuge of King Dyumatsena, his son, Satyavan, stole her heart.

When Savitri returned to her father's house, he asked her, "Savitri, dear daughter, speak. Did you see anybody whom you would like to marry " Then softly with blushes, said Savitri, "Yes, father." "What is the name of the prince?" "He is no prince, but the son of King Dyumatsena who has lost his kingdom — a prince without a patrimony, who lives a monastic life, the life of a Sannyasin in a forest, collecting roots and herbs, helping and feeding his old father and mother, who live in a cottage."

On hearing this the father consulted the Sage Nârada, who happened to be then present there, and he declared it was the most ill-omened choice that was ever made. The king then asked him to explain why it was so. And Narada said, "Within twelve

months from this time the young man will die." Then the king started with terror, and spoke, "Savitri, this young man is going to die in twelve months, and you will become a widow: think of that! Desist from your choice, my child, you shall never be married to a short-lived and fated bridegroom." "Never mind, father; do not ask me to marry another person and sacrifice the chastity of mind, for I love and have accepted in my mind that good and brave Satyavan only as my husband. A maiden chooses only once, and she never departs from her troth." When the king found that Savitri was resolute in mind and heart, he complied. Then Savitri married prince Satyavan, and she quietly went from the palace of her father into the forest, to live with her chosen husband and help her husband's parents. Now, though Savitri knew the exact date when Satyavan was to die, she kept it hidden from him. Daily he went into the depths of the forest, collected fruits and flowers, gathered faggots, and then came back to the cottage, and she cooked the meals and helped the old people. Thus their lives went on until the fatal day came near, and three short days remained only. She took a severe vow of three nights' penance and holy fasts, and kept her hard vigils. Savitri spent sorrowful and sleepless nights with fervent prayers and unseen tears, till the dreaded morning dawned. That day Savitri could not bear him out of her sight, even for a moment. She begged permission from his parents to accompany her husband, when he went to gather the usual herbs and fuel, and

gaining their consent she went. Suddenly, in faltering accents, he complained to his wife of feeling faint, "My head is dizzy, and my senses reel, dear Savitri, I feel sleep stealing over me; let me rest beside thee for a while." In fear and trembling she replied, "Come, lay your head upon my lap, my dearest lord." And he laid his burning head in the lap of his wife, and ere long sighed and expired. Claspng him to her, her eyes flowing with tears, there she sat in the lonesome forest, until the emissaries of Death approached to take away the soul of Satyavan. But they could not come near to the place where Savitri sat with the dead body of her husband, his head resting in her lap. There was a zone of fire surrounding her, and not one of the emissaries of Death could come within it. They all fled back from it, returned to King Yama, the God of Death, and told him why they could not obtain the soul of this man.

Then came Yama, the God of Death, the Judge of the dead. He was the first man that died — the first man that died on earth — and he had become the presiding deity over all those that die. He judges whether, after a man has died, he is to be punished or rewarded. So he came himself. Of course, he could go inside that charmed circle as he was a god. When he came to Savitri, he said, "Daughter, give up this dead body, for know, death is the fate of mortals, and I am the first of mortals who died. Since then,

everyone has had to die. Death is the fate of man." Thus told, Savitri walked off, and Yama drew the soul out. Yama having possessed himself of the soul of the young man proceeded on his way. Before he had gone far, he heard footfalls upon the dry leaves. He turned back. "Savitri, daughter, why are you following me? This is the fate of all mortals." "I am not following thee, Father," replied Savitri, "but this is, also, the fate of woman, she follows where her love takes her, and the Eternal Law separates not loving man and faithful wife." Then said the God of Death, "Ask for any boon, except the life of your husband." "If thou art pleased to grant a boon, O Lord of Death, I ask that my father-in-law may be cured of his blindness and made happy." "Let thy pious wish be granted, dutiful daughter." And then the King of Death travelled on with the soul of Satyavan. Again the same footfall was heard from behind. He looked round. "Savitri, my daughter, you are still following me?" "Yes my Father; I cannot help doing so; I am trying all the time to go back, but the mind goes after my husband and the body follows. The soul has already gone, for in that soul is also mine; and when you take the soul, the body follows, does it not?" "Pleased am I with your words, fair Savitri. Ask yet another boon of me, but it must not be the life of your husband." "Let my father-in-law regain his lost wealth and kingdom, Father, if thou art pleased to grant another supplication." "Loving daughter," Yama answered, "this boon I now bestow; but return home, for living

mortal cannot go with King Yama." And then Yama pursued his way. But Savitri, meek and faithful still followed her departed husband. Yama again turned back. "Noble Savitri, follow not in hopeless woe." "I cannot choose but follow where thou takest my beloved one." "Then suppose, Savitri, that your husband was a sinner and has to go to hell. In that case goes Savitri with the one she loves?" "Glad am I to follow where he goes be it life or death, heaven or hell," said the loving wife. "Blessed are your words, my child, pleased am I with you, ask yet another boon, but the dead come not to life again." "Since you so permit me, then, let the imperial line of my father-in-law be not destroyed; let his kingdom descend to Satyavan's sons." And then the God of Death smiled. "My daughter, thou shalt have thy desire now: here is the soul of thy husband, he shall live again. He shall live to be a father and thy children also shall reign in due course. Return home. Love has conquered Death! Woman never loved like thee, and thou art the proof that even I, the God of Death, am powerless against the power of the true love that abideth!"

This is the story of Savitri, and every girl in India must aspire to be like Savitri, whose love could not be conquered by death, and who through this tremendous love snatched back from even Yama, the soul of her husband.

The book is full of hundreds of beautiful episodes like this. I began by telling you that the Mahabharata is one of the greatest books in the world and consists of about a hundred thousand verses in eighteen Parvans, or volumes.

To return to our main story. We left the Pandava brothers in exile. Even there they were not allowed to remain unmolested from the evil plots of Duryodhana; but all of them were futile.

A story of their forest life, I shall tell you here. One day the brothers became thirsty in the forest. Yudhishtira bade his brother, Nakula, go and fetch water. He quickly proceeded towards the place where there was water and soon came to a crystal lake, and was about to drink of it, when he heard a voice utter these words: "Stop, O child. First answer my questions and then drink of this water." But Nakula, who was exceedingly thirsty, disregarded these words, drank of the water, and having drunk of it, dropped down dead. As Nakula did not return, King Yudhishtira told Sahadeva to seek his brother and bring back water with him. So Sahadeva proceeded to the lake and beheld his brother lying dead. Afflicted at the death of his brother and suffering severely from thirst, he went towards the water, when the same words were heard by him: "O child, first answer my questions and then drink of the water." He also disregarded these words, and having satisfied his thirst, dropped down dead.

Subsequently, Arjuna and Bhima were sent, one after the other, on a similar quest; but neither returned, having drunk of the lake and dropped down dead. Then Yudhishtira rose up to go in search of his brothers. At length, he came to the beautiful lake and saw his brothers lying dead. His heart was full of grief at the sight, and he began to lament. Suddenly he heard the same voice saying, "Do not, O child, act rashly. I am a Yaksha living as a crane on tiny fish. It is by me that thy younger brothers have been brought under the sway of the Lord of departed spirits. If thou, O Prince, answer not the questions put by me even thou shalt number the fifth corpse. Having answered my questions first, do thou, O Kunti's son, drink and carry away as much as thou requires". Yudhishtira replied, "I shall answer thy questions according to my intelligence. Do thou ask me" The Yaksha then asked him several questions, all of which Yudhishtira answered satisfactorily. One of the questions asked was: "What is the most wonderful fact in this world?" "We see our fellow-beings every moment falling off around us; but those that are left behind think that they will never die. This is the most curious fact: in face of death, none believes that he will die! " Another question asked was: "What is the path of knowing the secret of religion?" And Yudhishtira answered, "By argument nothing can be settled; doctrines there are many; various are the scriptures, one part contradicting the other. There are not two sages who do not differ in their opinions. The secret of religion is

buried deep, as it were, in dark caves. So the path to be followed is that which the great ones have trodden." Then the Yaksha said, "I am pleased. I am Dharma, the God of Justice in the form of the crane. I came to test you. Now, your brothers, see, not one of them is dead. It is all my magic. Since abstention from injury is regarded by thee as higher than both profit and pleasure, therefore, let all thy brothers live, O Bull of the Bharata race." And at these words of the Yaksha, the Pandavas rose up.

Here is a glimpse of the nature of King Yudhishtira. We find by his answers that he was more of a philosopher, more of a Yogi, than a king.

Now, as the thirteenth year of the exile was drawing nigh, the Yaksha bade them go to Virâta's kingdom and live there in such disguises as they would think best.

So, after the term of the twelve years' exile had expired, they went to the kingdom of Virata in different disguises to spend the remaining one year in concealment, and entered into menial service in the king's household. Thus Yudhishtira became a Brâhmana courtier of the king, as one skilled in dice; Bhima was appointed a cook; Arjuna, dressed as a eunuch, was made a teacher of dancing and music to Uttarâ, the princess, and remained

in the inner apartments of the king; Nakula became the keeper of the king's horses; and Sahadeva got the charge of the cows; and Draupadi, disguised as a waiting-woman, was also admitted into the queen's household. Thus concealing their identity the Pandava brothers safely spent a year, and the search of Duryodhana to find them out was of no avail. They were only discovered just when the year was out.

Then Yudhishtira sent an ambassador to Dhritarashtra and demanded that half of the kingdom should, as their share, be restored to them. But Duryodhana hated his cousins and would not consent to their legitimate demands. They were even willing to accept a single province, nay, even five villages. But the headstrong Duryodhana declared that he would not yield without fight even as much land as a needle's point would hold. Dhritarashtra pleaded again and again for peace, but all in vain. Krishna also went and tried to avert the impending war and death of kinsmen, so did the wise elders of the royal court; but all negotiations for a peaceful partition of the kingdom were futile. So, at last, preparations were made on both sides for war, and all the warlike nations took part in it.

The old Indian customs of the Kshatriyas were observed in it. Duryodhana took one side, Yudhishtira the other. From

Yudhishtira messengers were at once sent to all the surrounding kings, entreating their alliance, since honourable men would grant the request that first reached them. So, warriors from all parts assembled to espouse the cause of either the Pandavas or the Kurus according to the precedence of their requests; and thus one brother joined this side, and the other that side, the father on one side, and the son on the other. The most curious thing was the code of war of those days; as soon as the battle for the day ceased and evening came, the opposing parties were good friends, even going to each other's tents; however, when the morning came, again they proceeded to fight each other. That was the strange trait that the Hindus carried down to the time of the Mohammedan invasion. Then again, a man on horseback must not strike one on foot; must not poison the weapon; must not vanquish the enemy in any unequal fight, or by dishonesty; and must never take undue advantage of another, and so on. If any deviated from these rules he would be covered with dishonour and shunned. The Kshatriyas were trained in that way. And when the foreign invasion came from Central Asia, the Hindus treated the invaders in the selfsame way. They defeated them several times, and on as many occasions sent them back to their homes with presents etc. The code laid down was that they must not usurp anybody's country; and when a man was beaten, he must be sent back to his country with due regard to his position. The Mohammedan conquerors treated the Hindu kings

differently, and when they got them once, they destroyed them without remorse.

Mind you, in those days — in the times of our story, the poem says — the science of arms was not the mere use of bows and arrows at all; it was magic archery in which the use of Mantras, concentration, etc., played a prominent part. One man could fight millions of men and burn them at will. He could send one arrow, and it would rain thousands of arrows and thunder; he could make anything burn, and so on — it was all divine magic. One fact is most curious in both these poems — the Ramayana and the Mahabharata — along with these magic arrows and all these things going on, you see the cannon already in use. The cannon is an old, old thing, used by the Chinese and the Hindus. Upon the walls of the cities were hundreds of curious weapons made of hollow iron tubes, which filled with powder and ball would kill hundreds of men. The people believed that the Chinese, by magic, put the devil inside a hollow iron tube, and when they applied a little fire to a hole, the devil came out with a terrific noise and killed many people.

So in those old days, they used to fight with magic arrows. One man would be able to fight millions of others. They had their military arrangements and tactics: there were the foot soldiers, termed the Pâda; then the cavalry, Turaga; and two other divisions which the

moderns have lost and given up — there was the elephant corps — hundreds and hundreds of elephants, with men on their backs, formed into regiments and protected with huge sheets of iron mail; and these elephants would bear down upon a mass of the enemy — then, there were the chariots, of course (you have all seen pictures of those old chariots, they were used in every country). These were the four divisions of the army in those old days.

Now, both parties alike wished to secure the alliance of Krishna. But he declined to take an active part and fight in this war, but offered himself as charioteer to Arjuna, and as the friend and counsellor of the Pandavas while to Duryodhana he gave his army of mighty soldiers.

Then was fought on the vast plain of Kurukshetra the great battle in which Bhishma, Drona, Karna, and the brothers of Duryodhana with the kinsmen on both sides and thousands of other heroes fell. The war lasted eighteen days. Indeed, out of the eighteen Akshauhinis of soldiers very few men were left. The death of Duryodhana ended the war in favour of the Pandavas. It was followed by the lament of Gândhâri, the queen and the widowed women, and the funerals of the deceased warriors.

The greatest incident of the war was the marvellous and immortal poem of the Gitâ, the Song Celestial. It is the popular scripture of India and the loftiest of all teachings. It consists of a dialogue held by Arjuna with Krishna, just before the commencement of the fight on the battle-field of Kurukshetra. I would advise those of you who have not read that book to read it. If you only knew how much it has influenced your own country even! If you want to know the source of Emerson's inspiration, it is this book, the Gita. He went to see Carlyle, and Carlyle made him a present of the Gita; and that little book is responsible for the Concord Movement. All the broad movements in America, in one way or other, are indebted to the Concord party.

The central figure of the Gita is Krishna. As you worship Jesus of Nazareth as God come down as man so the Hindus worship many Incarnations of God. They believe in not one or two only, but in many, who have come down from time to time, according to the needs of the world, for the preservation of Dharma and destruction of wickedness. Each sect has one, and Krishna is one of them. Krishna, perhaps, has a larger number of followers in India than any other Incarnation of God. His followers hold that he was the most perfect of those Incarnations. Why? "Because," they say, "look at Buddha and other Incarnations: they were only monks, and they had no sympathy for married people. How could they have?"

But look at Krishna: he was great as a son, as a king, as a father, and all through his life he practiced the marvellous teachings which he preached." "He who in the midst of the greatest activity finds the sweetest peace, and in the midst of the greatest calmness is most active, he has known the secret of life." Krishna shows the way how to do this — by being non-attached: do everything but do not get identified with anything. You are the soul, the pure, the free, all the time; you are the Witness. Our misery comes, not from work, but by our getting attached to something. Take for instance, money: money is a great thing to have, earn it, says Krishna; struggle hard to get money, but don't get attached to it. So with children, with wife, husband, relatives, fame, everything; you have no need to shun them, only don't get attached. There is only one attachment and that belongs to the Lord, and to none other. Work for them, love them, do good to them, sacrifice a hundred lives, if need be, for them, but never be attached. His own life was the exact exemplification of that.

Remember that the book which delineates the life of Krishna is several thousand years old, and some parts of his life are very similar to those of Jesus of Nazareth. Krishna was of royal birth; there was a tyrant king, called Kamsa, and there was a prophecy that one would be born of such and such a family, who would be king. So Kamsa ordered all the male children to be massacred. The

father and mother of Krishna were cast by King Kamsa into prison, where the child was born. A light suddenly shone in the prison and the child spoke saying, "I am the Light of the world, born for the good of the world." You find Krishna again symbolically represented with cows — "The Great Cowherd," as he is called. Sages affirmed that God Himself was born, and they went to pay him homage. In other parts of the story, the similarity between the two does not continue.

Shri Krishna conquered this tyrant Kamsa, but he never thought of accepting or occupying the throne himself. He had nothing to do with that. He had done his duty and there it ended.

After the conclusion of the Kurukshetra War, the great warrior and venerable grandsire, Bhishma, who fought ten days out of the eighteen days' battle, still lay on his deathbed and gave instructions to Yudhishtira on various subjects, such as the duties of the king, the duties of the four castes, the four stages of life, the laws of marriage, the bestowing of gifts, etc., basing them on the teachings of the ancient sages. He explained Sânkhya philosophy and Yoga philosophy and narrated numerous tales and traditions about saints and gods and kings. These teachings occupy nearly one-fourth of the entire work and form an invaluable storehouse of Hindu laws and moral codes. Yudhishtira had in the meantime been crowned

king. But the awful bloodshed and extinction of superiors and relatives weighed heavily on his mind; and then, under the advice of Vyasa, he performed the Ashvamedha sacrifice.

After the war, for fifteen years Dhritarashtra dwelt in peace and honour, obeyed by Yudhishtira and his brothers. Then the aged monarch leaving Yudhishtira on the throne, retired to the forest with his devoted wife and Kunti, the mother of the Pandava brothers, to pass his last days in asceticism.

Thirty-six years had now passed since Yudhishtira regained his empire. Then came to him the news that Krishna had left his mortal body. Krishna, the sage, his friend, his prophet, his counsellor, had departed. Arjuna hastened to Dwârâka and came back only to confirm the sad news that Krishna and the Yâdavas were all dead. Then the king and the other brothers, overcome with sorrow, declared that the time for them to go, too, had arrived. So they cast off the burden of royalty, placed Parikshit, the grandson of Arjuna, on the throne, and retired to the Himalayas, on the Great Journey, the Mahâprasthâna. This was a peculiar form of Sannyâsa. It was a custom for old kings to become Sannyasins. In ancient India, when men became very old, they would give up everything. So did the kings. When a man did not want to live any more, then he went towards the Himalayas, without eating or drinking and walked on

and on till the body failed. All the time thinking of God, he just marched on till the body gave way.

Then came the gods, the sages, and they told King Yudhishtira that he should go and reach heaven. To go to heaven one has to cross the highest peaks of the Himalayas. Beyond the Himalayas is Mount Meru. On the top of Mount Meru is heaven. None ever went there in this body. There the gods reside. And Yudhishtira was called upon by the gods to go there.

So the five brothers and their wife clad themselves in robes of bark, and set out on their journey. On the way, they were followed by a dog. On and on they went, and they turned their weary feet northward to where the Himalayas lifts his lofty peaks, and they saw the mighty Mount Meru in front of them. Silently they walked on in the snow, until suddenly the queen fell, to rise no more. To Yudhishtira who was leading the way, Bhima, one of the brothers, said, "Behold, O King, the queen has fallen." The king shed tears, but he did not look back. "We are going to meet Krishna," he says. "No time to look back. March on." After a while, again Bhima said, "Behold, our brother, Sahadeva has fallen." The king shed tears; but paused not. "March on," he cried.

One after the other, in the cold and snow, all the four brothers dropped down, but unshaken, though alone, the king advanced onward. Looking behind, he saw the faithful dog was still following him. And so the king and the dog went on, through snow and ice, over hill and dale, climbing higher and higher, till they reached Mount Meru; and there they began to hear the chimes of heaven, and celestial flowers were showered upon the virtuous king by the gods. Then descended the chariot of the gods, and Indra prayed him, "Ascend in this chariot, greatest of mortals: thou that alone art given to enter heaven without changing the mortal body." But no, that Yudhishtira would not do without his devoted brothers and his queen; then Indra explained to him that the brothers had already gone thither before him.

And Yudhishtira looked around and said to his dog, "Get into the chariot, child." The god stood aghast. "What! the dog?" he cried. "Do thou cast off this dog! The dog goeth not to heaven! Great King, what dost thou mean? Art thou mad? Thou, the most virtuous of the human race, thou only canst go to heaven in thy body." "But he has been my devoted companion through snow and ice. When all my brothers were dead, my queen dead, he alone never left me. How can I leave him now?" "There is no place in heaven for men with dogs. He has to be left behind. There is nothing unrighteous in this." "I do not go to heaven," replied the king, "without the dog. I

shall never give up such a one who has taken refuge with me, until my own life is at an end. I shall never swerve from righteousness, nay, not even for the joys of heaven or the urging of a god." "Then," said Indra, "on one condition the dog goes to heaven. You have been the most virtuous of mortals and he has been a dog, killing and eating animals; he is sinful, hunting, and taking other lives. You can exchange heaven with him. "Agreed," says the king. "Let the dog go to heaven."

At once, the scene changed. Hearing these noble words of Yudhishtira, the dog revealed himself as Dharma; the dog was no other than Yama, the Lord of Death and Justice. And Dharma exclaimed, "Behold, O King, no man was ever so unselfish as thou, willing to exchange heaven with a little dog, and for his sake disclaiming all his virtues and ready to go to hell even for him. Thou art well born, O King of kings. Thou hast compassion for all creatures, O Bhârata, of which this is a bright example. Hence, regions of undying felicity are thine! Thou hast won them, O King, and shine is a celestial and high goal."

Then Yudhishtira, with Indra, Dharma, and other gods, proceeds to heaven in a celestial car. He undergoes some trials, bathes in the celestial Ganga, and assumes a celestial body. He meets his brothers who are now immortals, and all at last is bliss.

Thus ends the story of the Mahabharata, setting forth in a sublime poem the triumph of virtue and defeat of vice.

In speaking of the Mahabharata to you, it is simply impossible for me to present the unending array of the grand and majestic characters of the mighty heroes depicted by the genius and master-mind of Vyasa. The internal conflicts between righteousness and filial affection in the mind of the god-fearing, yet feeble, old, blind King Dhritarashtra; the majestic character of the grandsire Bhishma; the noble and virtuous nature of the royal Yudhishtira, and of the other four brothers, as mighty in valour as in devotion and loyalty; the peerless character of Krishna, unsurpassed in human wisdom; and not less brilliant, the characters of the women — the stately queen Gandhari, the loving mother Kunti, the ever-devoted and all-suffering Draupadi — these and hundreds of other characters of this Epic and those of the Ramayana have been the cherished heritage of the whole Hindu world for the last several thousands of years and form the basis of their thoughts and of their moral and ethical ideas. In fact, the Ramayana and the Mahabharata are the two encyclopaedias of the ancient Aryan life and wisdom, portraying an ideal civilisation which humanity has yet to aspire after.