

Symbolization Of The Kuru – Pandawa Genealogy And Its Implications For Human Consciousness

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Abstract: *The Mahabharata has an important role in shaping human understanding of existence, spirituality, and the relationship between the universe and human life. In this text, the Kurus-Pandawa genealogy is one of the central elements that reflects Javanese philosophical and cosmological values. However, a deeper understanding of this genealogical symbolization and its implications for human consciousness still requires deeper research. This article uses a qualitative analysis approach to primary sources in the Mahabharata text. Through text studies and symbolic interpretation, this research seeks to reveal the philosophical meaning contained in the Kurus-Pandawa genealogy and how it can influence human consciousness. Analysis shows that the symbolism of the Kurus-Pandawa genealogy reflects duality, conflict and the spiritual journey of humans. Kurus and Pandawa symbolize good and bad, as well as the ever-changing dynamics of human life. The implication of understanding this genealogy for human consciousness is an increase in awareness of the individual's spiritual journey, relationship with the universe, and moral responsibility in living life. Understanding the symbolism of the Kurus-Pandawa genealogy has the potential to enrich human understanding of existence and spirituality. By exploring the philosophical meaning hidden within it, human consciousness can be expanded and realize its important role in living a meaningful and responsible life in a cosmic context.*

Keywords: Kurus-Pandawa Genealogy, Symbolization, Human Consciousness, Duality, Spirituality, Cosmology

I. Introduction

The Genealogy of the Kuru and Pandavas is an epic story from Hindu mythology known as the Mahābhārata. In this story, genealogical symbolism has deep implications for human consciousness because the story not only tells of the conflict between two opposing groups, but also highlights the psychological, moral and spiritual aspects of humans (Bhattacharya, 2012). In the Mahābhārata, the fight between the Kurus and Pandavas is not just a physical war, but also reflects the internal struggle within humans between good and evil, between passion and duty, and between ego and higher consciousness (Williamson, 2010).

The Kuru and Pandava genealogy highlights the complexity of family relationships, including rivalry, jealousy, betrayal, and loyalty. It teaches humans about values such as sacrifice, mercy, forgiveness, and compassion which are important in understanding and strengthening human relationships (Pal, 2016). The concept of karma is very influential in the Mahābhārata, and the Kuru and Pandava genealogies highlight how past actions can influence a person's destiny. It teaches humans to be responsible for their actions and realize that every action has consequences, both in current and future life (Landsberg, 2011).

Through the journey of the characters in the Mahābhārata, especially Arjuna, who experiences a moral dilemma on the battlefield, genealogical symbolism teaches humans to search for the meaning of life, carry out their obligations wisely, and seek an understanding of the existential purpose of this life. The journey of characters in the Mahābhārata such as the Pandavas who face various tests and sacrifices, reflects the spiritual journey of humans towards enlightenment and liberation from the sorrows of the material world (Pal, 2016). Genealogical symbolism inspires humans to overcome egoism and achieve spiritual transformation through devotion to truth and virtue. Thus, the symbolism of the Kuru and Pandava genealogy in the Mahābhārata has deep implications for human consciousness, teaching universal values about morality, spirituality and the meaning of life. This story remains relevant in the modern context as a source of inspiration and understanding about the human condition and the journey towards self-understanding and wisdom (Bhattacharya, 2012).

Method

This research explores the symbolization of genealogy in the writings of Sri Paramahansa Yogananda, which specifically highlights the story of Kurukshetra and the Pandavas in the Hindu religious tradition. In the context of Hindu spirituality, the Mahābhārata epic story highlighting the Kurukshetra and Pandava clans has become an important basis for understanding moral and spiritual values. However, this clan genealogy symbolization approach has not been fully explained, especially in the thoughts of Sri Paramahansa Yogananda, a famous spiritual figure from India who was known for his mystical teachings. His writings, especially in the interpretation of the Mahābhārata, contain a deep understanding of the symbolic meaning of the Kurukshetra and Pandava genealogy. Therefore, this research tries to explore the symbolic dimensions contained in the genealogy of the two clans from Yogananda's perspective.

This research uses a qualitative approach with a focus on text analysis. A literature study was carried out to collect and analyze the works of Sri Paramahansa Yogananda which includes interpretations of the Mahābhārata and genealogy of the Kurukshetra and

Pandava clans. In addition, a comparative approach is also used to compare Yogananda's views with other interpretations of the Mahābhārata and relevant genealogical accounts.

II. Discussion

The yogi, the awakened human being, is faced not only with the external battle waged by all men, but also with the internal clash between the negative force of restlessness (arising from *manas*, or sense consciousness) and the positive force of his desire and effort to meditate (supported by *buddhic* intelligence) as he tries to re-establish himself in the inner spiritual kingdom of the soul at the subtle centers of life and divine consciousness in the spine and brain (Landsberg, 2011).

In the historical account of the causes of the Kurukshetra war, the noble sons of Pandu ruled well over their kingdom until King Duryodhana, the blind son of the evil King Dhritarashtra cleverly took their kingdom from the Pandavas, and sent them into exile. Symbolically, the kingdom of body and mind belongs to the King of Souls and his subjects who have virtuous tendencies. But King Ego and his evil and despicable relatives cunningly seized the throne. When the King of Souls appears to reclaim his territory, the body and mind become the battlefield (Yogananda, 2002).

Material man will know inner peace and happiness only when he sides with good and wins the battle between the good and evil tendencies that guide his actions in the field of external bodily action, or Kurukshetra. The spiritual aspirant of any true religious path must also win victory in the inner field of Dharmakshetra Kurukshetra, the subtle cerebrospinal center where the interiorization of God's communion occurs through deep prayer, meditation, and practicing God's presence in daily activities, defeating the opponents of mental restlessness and sensory attraction (Yogananda, 1982).

A yogi who seeks the ultimate goal of Self-realization and *kaivalya* (liberation) leads in battle his pious warriors of self-control and moral conduct on the Kurukshetra plain of material action. Yogis strive for the victory of internalized God's communion on the inner spiritual plane of Dharmakshetra Kurukshetra and further on the plane of Dharmakshetra or spiritual consciousness to maintain, against the pull of the lower ego nature of body consciousness to remain in superconsciousness and cosmic consciousness attained by yogic meditation successful (Bhattacharya, 2012).

2.1 Spiritual Development

Spiritual development as a symbolic implication of the Kuru and Pandava genealogy for human consciousness can be understood through the journey of the main characters in the Mahābhārata and the moral lessons contained therein. The characters in the Mahābhārata from both the Kuru and Pandava families experience various hardships and challenges that test their loyalty, courage and fortitude (Jones, 2008). Through this suffering he developed spiritually and deepened his understanding of truth, justice, and mercy. The Kuru and Pandava genealogy teaches humans about the importance of sacrifice and forgiveness in achieving inner peace and harmonious relationships with fellow humans. Characters in the Mahābhārata such as Kunti, Draupadi, and Yudhishtira demonstrate their generosity and magnanimity, even to those who have injured or betrayed them (Yogananda, 1982).

The concept of self-control (self-control) or discipline (*tapa*) is very important in spiritual development. Characters like Arjuna learn to control emotions and passions, obey their duties as knights with honor and courage, and respect high moral and ethical norms (Santosana, 2011). The spiritual journey is not only about overcoming external conflicts, but also about the search for wisdom and a deeper understanding of the universe and oneself. In the Mahābhārata, characters such as Krishna become teachers and spiritual guides for the heroes, guiding them on their journey to enlightenment and liberation (Jones, 2008).

Awareness of fate and the law of karma helps the characters in the Mahābhārata to accept their fate with inner peace and tranquility. They learn that every action has consequences, and that life is a continuous spiritual journey toward a deeper understanding of absolute truth (Pal, 2016). Thus, the symbolism of the Kuru and Pandava genealogy in the Mahābhārata not only reflects human conflict and struggle in the physical world but also the spiritual journey towards self-understanding, wisdom and inner peace. It provides valuable lessons about how humans can develop spiritually through sacrifice, forgiveness, self-control, and the search for wisdom (Bhattacharya, 2012).

The painstaking inquiry by the blind king Dhritarashtra seeking an impartial report from Sanjaya about how the battle between the Kurus and the Pandavas (sons of Pandu) at Kurukshetra fared is metaphorically the question that the spiritual aspirant must ask as he reviews daily the true events of his own battle from which he seeks the triumph of Self-realization. Through honest introspection he analyzes actions and assesses the strength of opposing forces from their good and bad tendencies (Landsberg, 2011). Self-control versus indulgence of the senses, discriminative intelligence opposed by the inclinations of the mental senses, spiritual resolve in meditation contested by mental weakness and physical restlessness, and consciousness of the divine soul opposed to ignorance and the magnetic attraction of the lower egonature (Yogananda, 1982). Sanjaya represents the power of dispassionate self-analysis, intelligent introspection. It is the ability to stand aside, observe oneself without prejudice, and judge accurately. Thoughts may be present without a person's awareness. Introspection is the power of intuition with which consciousness can observe its thoughts. It is unreasonable, it feels not with biased emotions, but with clear and calm intuition (Rourke, 1996).

Sanjaya literally means completely victorious; "one who has conquered himself" who is unselfish and has the ability to see clearly and impartially. In the Gītā, Sanjaya is a divine insight for the aspiring devotee who represents the power of dispassionate self-analysis, intelligent introspection. It is the ability to stand aside, observe oneself without prejudice, and judge accurately. Thoughts may be present without a person's awareness. Introspection is the power of intuition with which consciousness can observe

one's thoughts (Yogananda, 2002). By introspecting the criteria of perfection suggested by a comparison of the two analogous illustrations under discussion, the devotee should analyze his daily mental and physical actions to determine how much of his life is governed by ego ignorance (delusion) and body consciousness, and how much he is able to express the wisdom of the soul and the divine nature (Bhattacharya, 2012).

In the Mahabharata of which the Bhagavad Gītā is a part, the text of the Gītā was introduced by the great ṛṣi Vyasa who granted Sanjaya the spiritual power to be able to see from a distance everything that was happening across the battlefield so that he could provide an explanation to the blind King Dhritarashtra as the events unfolded. Therefore, one would expect the king's question in the first stanza to be in the present tense. Author Vyasa deliberately had Sanjaya narrate the dialogue of the Gītā retrospectively and use the past tense of the verb "What did they do?" as a clear indication to the intelligent student that the Gītā only refers incidentally to the historic battle on the Kurukshetra plains of northern India (Santosanada, 2011). Vyasa describes the universal battle that rages every day in human life. If Vyasa had only wished to report the progress of the actual battle which was currently taking place on the field of Kurukshetra then it would have required Dhritarashtra to address Sanjaya's messenger in the present tense: "My sons and the sons of Pandu what are they doing now?" (Williamson, 2010).

It is an important point that the eternal message of the Bhagavad Gītā refers not only to one historical battle but also 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 transience, self-control and temptation, discrimination and blind common sense (Pal, 2016). The past tense of the verb in the first stanza is therefore used by Vyasa to indicate that one's powers of introspection are being called upon to review the day's conflicts in one's mind to determine a favorable or unfavorable outcome (Rourke, 1996).

Strategies for fighting material desires and habits

Material desires are supreme in the non-meditating person. It is the power of desire that lures man to follow the path of sensual pleasure rather than the path of soul bliss. The ordinary person who knows nothing about the tantalizing joy that flows from the practice of meditation, unknowingly reconciles himself to the pleasures of the senses. But soon after meditation awakens the distinguishing qualities, so that the devotee feels true joy from the inner world of the Spirit. The will of the Material King became alert and began to strengthen his position by calling upon Drona to recall to the human mind the pleasures of past sense indulgence (Yogananda, 1982).

The King of Material Desires acting alone in the form of a new set of desires is easily overcome by an act of introspection, but Material Desires supported by habit are difficult to eliminate by mere discrimination. Therefore, the King of Material's will-fighting strategy is to try to overcome discriminatory tendencies by bringing up memories of the joys of past bad habits (Rechtshaffen, 2014).

The spiritual aspirant who tries to meditate and awaken the powers of self-control and discrimination will find the desires of the Lord of Matter tempting him in several ways. A new desire will invade his mind to distract him from meditation: "There's a great movie at the neighboring theater.... Your favorite television show is on. Remember you wanted to call your friend about next week's party. Now is a good time to do some extra work those neglected things.... You have worked hard, sleep a little first.... Please, put these things out of your mind, then you can meditate." Too often the time for "later" never comes. Even the steadfast devotee who resists this temptation and sits down to meditate will be assailed by the destructive inner urges of past habits of restlessness, mental lethargy and drowsiness, and spiritual indifference (Pal, 2016).

Aspiring devotees must be alert to these dangers which are only tests that are easily mastered if one is forewarned by wisdom. With deep spiritual introspective intuition you will discover the deceit of the desires of the King of Matter (Rourke, 1996). The restless man who does not cultivate spiritual discrimination and self-control falls victim to the temptations of the King of Material Desire and Drona's inner urges (*Samskāra*) from past habits of spiritual indifference and sensual pleasure. Worldly people foolishly reject any suggestion to explore more deeply the joys and whispers of deeper wisdom of inner perception felt in yogic meditation by concentrating on the subtle centers of life and divine consciousness in the spine and in the spiritual eye between the eyebrows (Yogananda, 2002).

With constant self-indulgence, the ordinary person remains entangled in the senses. He finds himself limited to pleasures that relate only to the surface of the flesh. These sensual pleasures produce fleeting happiness, but preclude subtle, purer, and lasting manifestations of pleasure. The sense of silent blessing and perception of incalculable bliss that arises whenever the consciousness of the meditating yogi is diverted from the outer senses to the inner world of the Spirit of the cosmos. The temporary and misleading emotions of the physical senses are a poor substitute for heaven (Williamson, 2010).

2.2 Victory

Material man will know inner peace and happiness only when he sides with good and wins the battle between the good and evil tendencies that guide his actions in the field of external bodily action, or Kurukshetra. Victory in the context of the symbolism of the Kuru and Pandava genealogy in the Mahābhārata has deep implications for human consciousness (Yogananda, 1982). The following aspects are ways in which victory is symbolized and influences human consciousness:

Victory over ego

In the Mahābhārata, victory does not always refer to physical or military victory. More often it is a victory over ego, desires, and other internal weaknesses. When characters achieve victory like this it shows significant spiritual growth, having transcended one's own limitations and achieved a deeper understanding of one's reality (Pal, 2016). Victory over the ego is one of the most prominent implications of the symbolism of the Kuru and Pandava genealogy in the Mahābhārata, and has a profound impact on human consciousness (Rechtshaffen, 2014).

War in the Mahābhārata is not only a struggle between two opposing groups, but is also a reflection of man's inner struggle between good and evil, between wisdom and ignorance, and especially between self-interest and devotion to the greater. The character of Arjuna is a powerful example of man's internal struggle. As he stands on the battlefield of Kurukshetra, he experiences a deep moral conflict about justice, sacrifice, and his duty as a kshatriya. This reflects the struggle between the ego and higher consciousness (Yogananda, 1982).

One of the important lessons in the Mahābhārata is awareness of human limitations. Characters who succeed in the spiritual journey are those who are able to let go of their ego and accept their limitations as humans, as well as rely on greater wisdom. The acts of sacrifice shown by characters such as Kunti and Yudhishtira are a powerful way to let go of the ego, namely by sacrificing personal interests for the greater good, and thereby defeating egoism (Rechtshaffen, 2014).

On the other hand, accepting defeat with peace is also a victory over the ego. Characters who are able to accept unwanted realities with inner calm show that they have overcome their self-interest and achieved peace in their consciousness (Juergensmeyer, 2011). Thus the victory over the ego in the symbolization of the Kuru and Pandava genealogy in the Mahabharata emphasizes the importance of self-control, sacrifice, and awareness of an existence greater than oneself. It provides profound teachings about how humans can transcend their egos and achieve inner peace and higher wisdom (Rourke, 1996).

Victory over injustice

War in the Mahābhārata begins as a struggle between good and evil. The victory of the Pandavas in this context symbolizes victory over injustice and oppression. It teaches humans that truth and justice will ultimately prevail, even though it may require great sacrifice and struggle. Victory over injustice is one of the strong implications of the symbolism of the Kuru and Pandava genealogy in the Mahābhārata, and has a significant impact on human consciousness (Rechtshaffen, 2014). Mahabharata begins as a conflict between the Pandavas who represent justice and the Kauravas who represent injustice. The Pandava victory ultimately reflects the triumph of justice over injustice. It teaches humans to be firm in fighting oppression and to fight for the truth even in difficult conditions (Williamson, 2010).

The Mahābhārata highlights that evil deeds do not pass without consequences. The Kauravas, who represented injustice and oppression, ultimately experienced destruction as a result of their evil actions. This provides a lesson that injustice cannot survive in the end and that justice will prevail itself (Gates, 2014). Characters in the Mahābhārata such as the Pandavas make great sacrifices to correct the injustice that has occurred. They are ready to fight and sacrifice their personal interests for the sake of justice and common prosperity. This shows that sometimes the struggle against injustice requires great sacrifice (Santosanada, 2011).

Even though the Pandavas won the war, they did not celebrate the victory arrogantly and did not harbor feelings of hatred towards the enemy, namely the Kuru and their allies. The ethic of accepting just decisions and forgiving enemies shows that victory over injustice also involves wisdom and generosity. The Mahābhārata is not just an epic story, but is also a source of moral learning for humans (Rourke, 1996). The Pandavas' victory over injustice provides a powerful example of the importance of fighting for justice and understanding that good actions will always bring good results in the end. Thus, the victory over injustice in the symbolism of the Kuru and Pandava genealogy in the Mahābhārata provides a deep teaching about the importance of justice, sacrifice, and accepting just decisions. This helps increase human awareness of the moral and ethical values that underlie a good and meaningful life (Pal, 2016).

Victory through wisdom

The characters in the Mahabharata often achieve victory through wisdom and clever strategy, not just physical strength. This highlights the importance of knowledge, reflection, and understanding in facing life's challenges. This kind of victory enriches human awareness of the values of knowledge and wisdom. Victory through wisdom is one of the very important implications of the symbolism of the Kuru and Pandava genealogy in the Mahābhārata, and has a deep impact on human consciousness (Juergensmeyer, 2011).

In the Mahābhārata, the Pandavas often use wisdom and clever strategies to face challenges. They made careful plans to overcome their enemies showing that victory depended not only on physical strength, but also on wisdom in planning (Pal, 2016). The characters in the Mahābhārata show that wisdom comes from deep knowledge and deep reflection on situations. They do not act impulsively, but consider the consequences of their actions carefully before acting. This suggests that wisdom requires a deep understanding of the situation and oneself (Rourke, 1996).

The Mahābhārata often faced complicated situations and complex conflicts. The Pandava victory in this context shows that wisdom is necessary to solve difficult problems and navigate relationships between opposing interests. It teaches humans that wisdom is the key to overcoming complex obstacles in life. Many characters in the Mahābhārata such as Krishna and Bhishma were

valuable sources of wisdom and advice for the Pandavas. Accepting and appreciating the advice of wise people is a sign of true wisdom, as this helps to make better decisions to achieve victory (Jones, 2008).

One important aspect of wisdom is having inner calm in facing challenges and obstacles. Pandavas show calm and peace in facing difficult situations which helps in making the right decisions and overcoming obstacles wisely (Pal, 2016). Thus, victory through wisdom in the symbolism of the Kuru and Pandava genealogy in the Mahābhārata provides in-depth teaching about the importance of knowledge, reflection, and discriminating intelligence in facing and winning life's struggles. This helps increase human awareness about the importance of wisdom in making the right decisions and overcoming obstacles in a wise manner (Bhattacharya, 2012).

Victory in brotherhood and unity

The Mahābhārata also emphasizes the importance of brotherhood, unity, and cooperation in achieving victory. The Pandavas were successful because they united as one family and supported each other. It provides a lesson about the power of human solidarity and how important social support is in overcoming obstacles. Victory in brotherhood and unity is one of the strongest implications of the Kuru and Pandava genealogy symbolization in the Mahābhārata, and has a profound impact on human consciousness (Gates, 2014). The Mahābhārata emphasizes the importance of unity in achieving victory. The Pandavas were successful because they united as one family and supported each other. This provides a lesson about the power of human brotherhood and unity in facing challenges and obstacles (Landsberg, 2011).

The victory of the Pandavas in this context reflects the strong loyalty and solidarity among family members. Attitudes and actions support each other and work together to achieve common goals, and this shows that true victory can only be achieved through cooperation and mutual trust (Gates, 2014). Even though the Pandavas faced various divisions and conflicts within the family, they were still able to overcome all of this through unity and compromise. This shows that strong brotherhood can overcome all differences and conflicts, and that unity is the key to overcoming obstacles (Yogananda, 1982).

Even though the Pandavas experienced mistakes, obstacles and failures on their journey, they remained united and were willing to learn from experience. This shows that unity helps humans to remain steadfast amidst difficulties and learn from their mistakes to become stronger. Victory in brotherhood and unity also includes attitudes of generosity and forgiveness (Rourke, 1996). The Pandavas were able to forgive their brothers' mistakes by mending relationships which shows that unity is not only about cooperation, but also about compassion and understanding (Yogananda, 1982). Thus, the victory in brotherhood and unity in the symbolism of the Kuru and Pandava genealogy in the Mahabharata provides a deep teaching about the importance of cooperation, loyalty and solidarity in achieving common goals. This helps increase human awareness about the power of brotherhood and unity in facing challenges and overcoming obstacles in a more effective way (Williamson, 2010).

Victory over yourself

The ultimate victory in a spiritual context is often victory over oneself. This includes conquering the ego, resolving internal conflict, and achieving inner peace. In the Mahābhārata, characters achieve this kind of victory through reflection, sacrifice, and the development of higher consciousness (Gates, 2014). The spiritual aspirant of any true religious path must also win victory in the inner field of Dharmakshetra Kurukshetra at the subtle cerebrospinal center where the interiorization of God's communion takes place through prayer, deep meditation and practicing God's presence in daily activities so as to defeat the opposite of mental restlessness and sensory attraction (Bhattacharya, 2012).

A yogi who seeks the ultimate goal of Self-realization and kaivalya (liberation) leads in battle his pious warriors of self-control and moral conduct on the Kurukshetra plain of material action. He fought for the victory of the internalized fellowship of God on the inner spiritual plain of Kurukshetra Dharmakshetra. Furthermore, in the field of Dharmakshetra or spiritual consciousness, trying to maintain and fight the pull of the lower ego nature of body consciousness to remain in super consciousness and cosmic consciousness which is achieved with successful yogic meditation (Yogananda, 2002).

Metaphysical practices in an attempt to free the soul from material bondage by learning the proper methods for victory. With correct thoughts and actions consistently and in harmony with divine law, the human soul rises slowly in the course of natural evolution. However, yogis choose the method of accelerating evolution through scientific meditation by reversing the flow of consciousness from matter to Spirit through the cerebrospinal life center, which is the same as divine consciousness that channels the descent of the soul into the body (Gates, 2014). Even the advanced meditator quickly finds that he is able to harness the spiritual power and awareness of the inner world of the soul and Spirit to illuminate the kingdoms and activities of the physical, mental, and spiritual body. The deeper a yogi's meditation, the greater the Divine influence within him (Yogananda, 1982). When the yogi's consciousness moves up from body consciousness to cosmic consciousness he will experience the following:

First: With the meditation practice given by the teacher, the aspiring yogi is strengthened in his determination to find God through Self-realization. The Yogi no longer wishes to remain identified with the world, subject to the limitations of the body, and the dualistic delusion of nature; life and death, joy and sorrow, health and illness. With newly awakened discrimination the yogi is finally able to free his consciousness from egoistic attachment to worldly possessions and his small circle of friends. The motive is not a limited and negative rejection but a natural expansion towards all-inclusiveness (Gates, 2014). The Yogi cuts off limiting mental attachments so as not to hinder perception of the Omnipresent. Having achieved his goal then the love of a perfect yogi

extends not only to his own family and friends, but also to all of humanity. The ordinary man is a loser because of his attachment to several people and things, all of which he must abandon at the time of death. Therefore, the wise yogi first seeks to regain the true nature of the self and then finds flowing to it all the necessary experiences and possessions (Yogananda, 1982).

Second: Even though the yogi finds his consciousness free from all worldly attachments, it is still firmly attached to the body consciousness when trying to meditate on God. The experience of peace and intuitive glimpses of impending happiness encouraged him to persevere against the resistance of anxiety and subsequent doubts as to whether his efforts were truly worth it (Rourke, 1996).

Third: With deep concentration on yoga techniques, the yogi next tries to silence the internal and external bodily sensations, so that his mind can focus only on God. Fourth: With the correct technique of controlling the life force (*prāṇāyama*), the yogi learns to calm his breath and heart and then draws his attention and life energy to the spinal centers (Jones, 2008).

Fifth: When the yogi can calm his heart at will he can enter superconsciousness. The ego experiences joy and relaxation when it feels in peaceful sleep in the subconscious mind. When you are asleep, your heart is still working to pump blood through your blood vessels while you sleep. When in meditation, the yogi consciously withdraws his attention and energy from his heart, muscles and senses, as if all these remain asleep, but have gone beyond the state of subconscious sleep i.e. mental consciousness is absorbed into superconsciousness. Such conscious sensori-motor sleep gives the yogi greater joy than a million ordinary dreamless sleeps, greater than any sleep one might experience after days without enforced sleep (Bhattacharya, 2012).

The advanced yogi may rejoice blissfully at the attainment of *samādhi* many times, but find that he cannot maintain this union permanently, but is still drawn back into ego and body consciousness by the karmic effects of his past actions and by the remnants of desires and hope. But through each victorious contact with God, the consciousness of the soul becomes stronger and the kingdom of the body remains in control. Finally, karma is overcome, the lower nature of desires and attachments is subdued, and the ego is slain finally the yogi attains *kaivalya* (liberation) i.e. permanent union with God. The liberated Yogi can then throw off the three coverings of the body and remain a free soul in the bliss of the Omnipresent, ever-conscious, and ever-new God (Yogananda, 2002). Or if he chooses to descend back from *samādhi* into consciousness and bodily activities he can do so in the sublime state of *nirvikalpa samādhi*. In the highest state of externalized soul consciousness, the yogi remains in his pure soul nature untouched and unchanging, without losing the perception of God. While outwardly still carrying out any difficult tasks that may be part of fulfilling God's cosmic plan. The supernatural state is the reign of the undisputed King of the Soul over the kingdom of the body (Santosanada, 2011).

2.3 Happiness

In ordinary humans (the ego/pseudo-soul) drifts away in the current of sense pleasures which ultimately destroys itself in an abundance of satiety and ignorance. In the wise man the entire current of life force, attention, and wisdom moves like a flood towards the soul and consciousness swimming in the ocean of God's peace and bliss which is everywhere (Yogananda, 2002). Happiness as an implication of the symbolism of the Kuru and Pandava genealogy in the Mahābhārata is an interesting topic and is full of lessons about human consciousness. The Pandavas often pointed out that true happiness could be found through devotion to their duties and responsibilities as warriors, brothers, and rulers. Even though they faced various hardships and suffering, their happiness came from fulfilling their duties with integrity and courage (Williamson, 2010).

The Mahābhārata states the importance of harmonious relationships in achieving happiness. Even though the Pandavas faced various conflicts and divisions, they remained united as a family and supported each other. Their happiness lies in the intimacy, mutual understanding, and support they give each other. The characters in the Mahābhārata show that true happiness can be found through self-control and wisdom in facing life's challenges and temptations. Arjuna, for example, found inner peace and happiness after receiving Krishna's teachings on the battlefield of Kurukshetra (Bhattacharya, 2012).

Despite experiencing betrayal and mistakes from other parties, the Pandavas chose to forgive and act with generosity. This attitude brings happiness and peace because it releases grudges and hatred that can disturb inner peace. The Mahābhārata teaches humans to accept destiny with inner peace and tranquility (Landsberg, 2011). Pandavas accept various tests and suffering as part of fate and even though they feel sad or disappointed, they still accept everything with calm and courage. Thus, happiness as a symbolic implication of the Kuru and Pandava genealogy in the Mahābhārata shows that true happiness does not depend on material wealth or worldly success alone, but rather on spiritual fulfillment (soul's desires), harmonious relationships, self-control, forgiveness, and acceptance of destiny. This helps increase human awareness about the source of true happiness and how to achieve it in everyday life (Yogananda, 1982).

The fulfillment of the objects of the senses in the ordinary man has his spotlight turned outward revealing only the pleasant but false presence of superficially attractive gross matter. In the wise man, the spotlight of perception is turned inward revealing to the yogi the eternally beautiful and joyful hiding place of the Spirit in all creation. Entering the door of the spiritual eye, then ascending to *chaitanya* consciousness, namely merging with God's omnipresence in all creation, and cosmic consciousness, namely merging with God's omnipresence within and beyond all creation (Jones, 2008).

The person who has cosmic consciousness never feels himself limited to the body or reaching only the brain, or only the cerebral light of a thousand rays, instead feels with true intuitive power the ever-surging bliss that dances in every particle of his little body, and in the Cosmic Body of the great universe, and in its absolute nature as one with the Eternal Spirit beyond manifested forms (Santosanada, 2011).

One into whose pure hands the kingdom of the divine body has been completely surrendered but not to a human being with limited ego consciousness. In reality, humans are souls, happiness that is always there, always conscious, always new, a pure reflection of the Spirit endowed with cosmic consciousness (Yogananda, 1982). Never fall victim to imaginary perceptions, fanciful inspirations, or hallucinations of wisdom. The wise man is always deeply aware of the unmanifest Spirit and also of the entire cosmos in all its bewildering variations. With his consciousness expanded and awakened in every particle in the environment of infinite space, the great yogi perceives his small physical body and all his perceptions not as an ordinary human being, but in unity with the Omniscient Spirit (Landsberg, 2011).

Freed from the intoxication of delusion and the limitations of mortal delusion, the wise man knows worldly pleasures and material possessions, but never possession or attachment. Live in the world, but not of the world. He is aware of hunger, thirst, and other bodily conditions, but his inner consciousness identifies itself not with the body but with the Spirit. An advanced yogi may have many possessions, but will never be sad if everything is taken away. If you happen to be poor materially but realize that in the Spirit you remain rich beyond all dreams of greed (Rourke, 1996).

The spiritual person performs all right actions; see, touch, smell, taste, and hear without feeling mental attachment. His soul floats in the dirty waters of dark worldly experiences and humanity's pathetic indifference to God, like an impure lotus emerging from the muddy waters of a lake (Bhattacharya, 2012).

The wise person experiences sensations not in the sensory organs but as perceptions in the brain. Ordinary people feel cold or hot on the surface of the body; seeing beautiful flowers in the garden, hearing sounds in the ear, tasting delicious food, and smelling through the olfactory nerve. But a wise person experiences all such sensations in the brain by distinguishing between pure sensations and the above reactions of the mind. People feel sensations, feelings, will, body, perception, everything in the mind as a mere suggestion from God when He dreams through human consciousness (Jones, 2008).

The divine man sees the body, not as flesh, but as a condensed collection of electrons and life force, ready to be dematerialized or materialized as the yogi wishes. The wise man does not feel the weight of the body but sees the flesh only as electrical energy, sees the film of the cosmos moving back and forth on the screen of his consciousness. The perfect yogi knows in this way that time and space are dimensional forms of thought that display cosmic moving pictures that are dreams that are always new, infinitely varied, and correspond to the touch of reality; there are sounds, smells, tastes, and objects to be seen (Bhattacharya, 2012).

The wise man sees that the birth of his body is only the beginning of certain changes and knows death as a change that naturally follows earthly life. The Yogi is ready and able at any chosen moment to separate consciously from his bodily abode and become one with God. The wise man dreams in his cosmic consciousness all the divine dreams of cosmic creation. The superhuman body is the universe and everything that happens in the universe is his sensation (Williamson, 2010).

One who has become one with the Omnipresent, Omniscient, and Omnipotent knows the journey of a planet trillions of light years away and at the same time the flight of a sparrow nearby. A superman does not see the Spirit as part of the body but is one with the Spirit, and sees, as existing within himself, his own body as well as the bodies of all other creatures. He felt his body a tiny atom within his vast and radiant cosmic body (Yogananda, 2002).

Withdrawing his attention during deep meditation from the external sensory world, the superman sees with the power of the inner eye. Through the astral forces of sight, sound, smell, taste, and touch, and through the finer causal perception of pure intuition is able to see the omnipresent region of Cosmic Consciousness. In this state the superman knows the twinkling atoms of cosmic energy as his own eyes through which he peers into every pore of space and into eternity (Jones, 2008).

The yogi enjoys in all creation the aroma of bliss and inhales the sweetness of the flowers of the astral atoms, blooming in the cosmic garden. He tasted the astral nectar of liquid cosmic energy; and sip the liquid honey of the palpable joy that resides in the honeycomb of electronic space. He is no longer lured by material food but lives on his own divine energy. He felt his voice vibrating, not in the human body, but in the throat of all vibrations, and in his body of all finite matter. He heard the voice of the creative cosmic Aum combined with the song of the Spirit, singing through the atomic flute, and through the shimmering waves of all creation, and wanted to hear nothing more (Santosanada, 2011).

The superman feels the blood of his perception flowing through the veins in the body of all finite vibrational creation. Having conquered the sense of touch from the desire for material comfort of the body, the divine man feels the sensations of all matter as an expression of the creative cosmic energy of God playing on his cosmic body in a bliss unmatched by the physical pleasure of touch and feels the smooth glide of the river over the bosom of the earth (Bhattacharya, 2012). The Yogi perfectly feels the home of his Being in the ocean of space and feels swimming in the waves of the universe in the bosom of his own sea. And know the tenderness of flower petals, and the tenderness of love in all hearts, the youthful spirit in all bodies. Youth itself as a youthful and eternal soul (Yogananda 2002).

III. Conclusion

The implications of the symbolism of the Kuru and Pandava genealogy in the Mahābhārata for human consciousness are very deep and varied. This symbolism not only depicts the extraordinary events of the epic story, but also conveys relevant and valuable messages about life, morality, and spirituality to the reader. The symbolism of the Kuru and Pandava genealogy illustrates the journey of human spiritual growth through conflict, sacrifice, and acceptance of destiny. It teaches that the spiritual journey requires patience, perseverance, and reflection in facing life's various trials. Through the story of the Mahābhārata, you will learn about the importance

of moral values such as justice, truth, sacrifice and forgiveness. The implications of this symbolization affirm that true human consciousness develops when individuals live their lives in accordance with high moral principles.

The characters in the Mahābhārata demonstrate the importance of self-control and wisdom in dealing with conflict and temptation. The implications of this symbolization teach us that self-control and wisdom are the keys to overcoming obstacles and achieving inner peace. The symbolism of the Kuru and Pandava genealogy highlights the power of brotherhood and unity in the face of adversity. It teaches us that cooperation, support and compassion between fellow humans are essential to achieving shared prosperity and true happiness. The implications of this symbolism teach us to accept destiny peacefully and take responsibility for our actions in the context of the law of karma. It helps raise people's awareness of the consequences of actions and how it can contribute to their own spiritual growth.

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