

Gururaj. Namaste.

Chetan.Mahabharata

Gururaj. Ah hah. Yes. The Mahabharata is an epic poem and most of the things that are said in it are expressed in a poetic manner. 'The world is born in an instant', that is very true and that instant signifies the eternity of things. And the world can only disappear if you could really disappear. Now apart from this world, in that, in that passage, by world, 'Dooneeya', also means the Universe. So the Universe is born in an instant. For example in the Bible it is said the world was created in six days and God rested on the seventh. If he had to rest, this whole Universe would tumble down. He did not rest. That energy cannot rest because Divinity as I have said many times before, is but just an energy. And how can that energy rest? This was a late injunction put in by the Cardinals or whom have you at the Council of Mycene, where they felt it was more for health purposes that you work hard for six days, so at least one day you must rest. That's the true meaning behind it. Right. It is only, when you close your eyes, everything disappears, but when you open them again, it is all there. Like when you're in deep sleep nothing is existent, where is your mind then when you are in deep sleep? Where are the recollections or the memories when you're in deep sleep? They are not there at all for you at that moment.

Now the same thing happens when we say the Universe disappears, is when we merge into the universal self, the Divine self that is within us, reaching the Absolute, all this would seem trivial. Now as I've said many times that the Universe is a veil, the manifestation is a veil over the Manifestor, hiding the Manifestor. Now we know that those veils can be removed but they could never be destroyed. What we have to do is instead of the Manifestor being underneath and the veils being on top, we take the veils and bring them to the bottom and the Manifestor comes to the top. And that is the purpose of all our Spiritual Practices.

So the consciousness would be there, the consciousness, the pure consciousness of the Manifestor and that pure consciousness is underlying people at the moment but it should rise to the top and the small consciousness, the small 'i', the limited consciousness should be at the bottom. But that is not the case. So we are veiling the Divinity, thinking that the world was born in an instant and will disappear in an instant. For example as we said the world was created in six days, why not six seconds? And who can measure time to say it was created in six days? Actually there is no creation. Actually there is no birth. The little human baby gets born, we call it to be born because we find the baby in tangible form, but the baby is never dead and never has been born in its true essence. It has its physical manifestation but the essence

is never born and never dies. And that is why in one of the Chapters of the Mahabharata, which we call the Gita, it is said that water cannot wet it, fire cannot burn it, a sword cannot pierce it, it is there, eternal.

So when we speak of the world being born in an instant and it would disappear in an instant, that is more a poetic expression rather than truth of reality. There is a certain amount of truth in it when we look at the world in a relative way. For example when we say that the world was created in six days, what do we mean by that when all the sciences prove that it took millions and millions and millions of years for the world to be as it is today. That chunk that broke off from the sun had to cool down first in lava form, lava form and then it cooled down to solidify itself and then when it solidified itself sufficiently and cooled sufficiently, we had plantation and then the animals and all these things came about. Do you see?

Now according to Science it took millions and millions and millions of years. So when the Mahabaratha says that the world was born in an instant, when here we have tangible scientific proof that it took billions of years, who shall we believe? But the world the Mahabaratha speaks about, is a poetic expression to say that again, born means to bring forth. And it was brought forth in an instant by the Manifestor, not by will but by its own nature. If you look into a mirror, it will not take you two minutes or five minutes or an hour to see your face in the mirror, you see it instantly. Likewise, the entire universe is created in an instant and the Manifestor being universal, that so-called birth is also in an instant.

Now when the world disappears or the universe disappears, it is you that's making the universe disappear. It is you making the universe disappear as in deep sleep. So reaching the stage of the Absolute is somewhat similar to deep sleep. The difference is this that in deep sleep you are totally unconsciousness, while in that sleep, in the lap of the God, to use a poetic expression, when you merge into God, you're also in a deep sleep but totally conscious of the entire universe. That's the difference between self realisation and sleep. When you're in deep sleep, you do not feel any pain, you do not feel any pleasure, you become totally oblivious, while in the state of realisation, merging into the absolute, you will feel totally ecstasy and joy. In other words the experiencer only experiences himself and not all the machinations of the universe.

So merging there into that area and you can merge away while still having this body, when you have risen above it, when you have merged all your senses within yourself, the senses we spoke of the other night, hearing, seeing, touching, smelling which in turn governs your feelings and your emotions and when you merge all those within yourself, withdraw it in yourself, so the Mahabharata would use the word 'Pretyhara', where all your senses are withdrawn and when your senses and emotions and feelings are withdrawn then you start experiencing yourself by yourself.

So the world is born, it's a birthless birth, it's a manifestation. The word born there is used only poetically and because the Mahabharata is nothing else but a poem written by Vassa. The Mahabharata is chanted and where the story is told by Vassa through a person he called Vaysenbai. Would you like to hear how the Mahabharata is chanted? I'll give you a little sample. (Gururaj chants in Sanskrit). That's how its chanted. Lyrical poetry. But behind all poetry, there's deep meaning. And when we talk of the world was born, it is a poetic expression to repeat it again, for nothing is born and nothing dies. Nothing is born and nothing dies ever. It is always there. You have been eternal, birthless and you will remain deathless. These bodies mean nothing. When Autumn comes, the leaves fall off the trees, but the tree is not gone. And when the other Seasons come, the leaves grow again, and that is what is happening to us. The old leaves fall off and new leaves are born. Are they really born? No. It's the nature of the tree to give the leaves. Chetan stop crying. He gets into ecstasy, oh beloved Chetan. Good.

So birth and death, that is the main gist of that stanza that you have mentioned. And there is no birth and death at all. Birth and death only applies to our small little minds, our small little selves, the little ego 'i' which in the Mahabharata is called Ahunkara, and once that little 'i' is brought to a state of expansion, transparency then the real self is seen and when the real self is seen, all thoughts of this body dying and this body being reborn is gone. There is no reincarnation. The Absolute, the real you cannot reincarnate. It is eternally there. The only thing that reincarnates is that ego self for the purpose of cleansing itself, to reach back to merge away again into the Manifestor. So our battle is with the sense of 'i' and how to diminish the sense of 'i'. The sense of 'i' brings about me and mine, my chair, my table, my lamp, my wife, my children. And then all the troubles begin then when you have the sense of me and mine. My child did something wrong, so you feel hurt. Which part of you feels hurt? Your mind, the ego self feels hurt. My wife has been unfaithful to me and I feel hurt you say. Which part of you feels hurt? That ego self, because of its possessiveness, because it always tries to possess me and mine, mine, mine. And once that sense is gone of possessiveness then you will realise that I have no father, I have no mother, I have no children, I have no wife, I have no husband and no nothing. For then you are speaking from the real 'I' within you, the spiritual self within you because the spiritual self cannot possess an object, because the spiritual self is the subject and the object together.

And the only way that we manage to think or walk or live whichever way we do, is like the moon. The moon has no light, it only gives reflected light. So being the manifestation covering the Manifestor, you are just living in reflected light. And nothing wrong with that, in the borrowed glory but understand the glory first and then you will know it is borrowed and it is not me. I am not the doer. He is the doer. Without that Divine energy I can't even lift this hand. We all know that.

But we go about in this world with that little ego 'i' that has no substance whatsoever, just reflected light which is not real. If you switch off the bulb, it won't be reflected there. You take away the mirror and you won't see yourself.

So once we know that we are living on borrowed glory, we first think of the glory and then when we think of the glory, we realise the source from which we are borrowing the glory. And then life as it is becomes beautiful. The realisation dawns, it is not me, it is you old chap. Do you see? Therefore Divinity is described to be formless, attributeless because it is just an energy. Now once you give form to energy then it becomes limited. So that Divine energy has to be formless and within its formlessness, it has all these waves, all these leaves on the tree. Yes. And that is what we call the expression. Everything expresses itself, so why should energy not express itself by becoming tangible? From the formless it assumes various forms, therefore all existence is but He. We look at the trees and the first thing we see would be the flower or the leaves and perhaps we might notice the trunk of the tree. And yet it is the trunk and through the trunk that the sap is passed on via its branches to the leaves to make them alive. Do you see?

So we lose sight of our true value. And then you say that I was born and I'm going to die, because we are looking only at the surface value, while really speaking we are totally eternal. And when we develop that sense of our own immortality then all your troubles will vanish. All your troubles will vanish. If you are thinking of doing a big business deal and its going to mature soon, a big lump sum of money and this that, fine, why not, good, but do not attach importance to that so much. No. When you stop attaching importance to it, it materialises. For your mind should view it externally and not internally. And when you view it just externally, your mind can view it with greater insight. For example a person is very angry, unnecessarily perhaps, right, and you go and speak to that person, you can give that person, that angry person the most wisest advice possible but it won't sink in. But let the person quieten down and then you speak to him and that person will know that you're making some sense. Likewise when we get involved in any matter, even husband, wife, two beloveds, lover, beloved, be involved but at the same time have that non-attachment. And by non-attachment means that I do not possess anything. It is only my little ego self that talks of this possession or whatever. Beautiful antique chair. You can apply it to everything in life. So when you have non-attachment to things and yet being involved in these things, you will find your hurt is not there or considerably lessened.

Possessiveness is of two kinds. When you possess an object, you regard it to be yours, right, and you cannot, do not want to lose it. There's a different kind of possessiveness also where you regard your beloved for example as yourself, when you regard your beloved as yourself and no one of course, if she jilts you, no one of course wants to lose his arms or his limbs or whatever. Because not possessing the object, but by being the object, that's a different kind of

possessiveness. Actually it is non-possessive possessiveness. Right, you regard your beloved to be your very eyes, so one with you. You're merged in each other. You appreciate and know that the spirit within you is the same spirit within her and she is your eyes as I said and you don't want to be blinded. For practical purposes you have work to do and without eyes you can't. Fine. But that is not possessiveness. To repeat again, non-possessive possessiveness. Do you see? Now that is non-binding, that is non-binding, where you are not bound by karma. You are not involved in that vicious circle, like Buddhism with its wheel of karma. The wheel will still be there but you can jump off the wheel and view the wheel without any weal or woe.

So the question that arose from the Mahabharata is not to be taken literally. It is a figurative poetic expression that 'You are born in an instant'. And even if you take it physically, I still think it is wrong, literally it's wrong. How can a child be born in an instant? I wish they would, so the mother doesn't go through so many pains. Right.

So poetry is always to be taken very seldom literally. The Doggerels, Limericks, you can take literally but real poetry is always very deep, it has depth. So the world or the universe rather was never born. It will never perish, it will always be there. You are eternal and forever you will remain eternal. This body will change. Who cares? And as a matter of fact when it ages or something happens to it and the bodily functions are not in balance, you discard it. So what? Ah here's the rub, you discard it. Who is the 'You'? That inner self, that is the 'You', that is the 'You' that is discarding this outer body. You see? Many times we use words and really know not the meaning thereof. I discard my body. Who is the 'I' that is discarding the body? Or you discard the body. Who is the 'You'? That 'You' is the immortal soul that is within everyone, that immortal spirit rather, not soul. There's a difference between soul and spirit. The soul is that which is the mind mixed with Divine energy. The ego, the mind mixed with Divine energy that's the soul and the spirit is that energy which does not include the mind. You see? So that's the difference between soul and spirit. So everyone is immortal and when we say 'I discard this body', yes, why not? I discard this shirt but I know I'm going to run around naked, I'm going to put on another shirt. You see? But we attach more importance to the shirt than the wearer of the shirt. So we attach more importance to the body than the spiritual self.

So to go back to the Mahabharata, birth, no, death, no, everything is immortal, nothing can perish. And once we find that immortality within us, once we start realising its value, now here though the mind is a cunning animal as I always say, it is to be used as a tool. And we can very easily clarify the mind in such a way so that it becomes a useful tool. For example if you take a knife which is blunt, it cannot cut, but if you sharpen it, you can cut. Right. So in the same way we sharpen the mind, we bring it to a clarity, so that we cut away our Samskaras and become one with that spirit within. You

see. Down there, down the stairs where I go to my room through the chapel, there is a little poster there it says, 'I shall destroy with - I come with fire'. Very good. People don't understand it. They say in the next coming, while for the eternal spirit there is no coming or going but here is meant its coming in a body, 'That I come with fire'. People think he is going to come with flaming sword on a chariot with six white horses flying through the air and destroy everything with fire. That's not what it means. I come with fire to burn up your Samskaras so that you could know the value of my love. It's a pity they forgot to add that on. I wish they would allow me or if I had the time to revise the Bible and really explain it. 'I come with fire to burn up your samskaras, to burn up that filth and dirt of your ego, to burn up your possessiveness the sense of me and mine and I'. Do you see? And when that is burnt up, what is left over is love.

And that love is so beautiful, indescribable, it seems like nothing to you. It's like a camphor block which we used in our 'Murren' incense last night at the Golden Thread ceremony. Now a camphor block when you burn it, it gives intense heat. Right. It burns but it leaves, after it has burnt, it leaves no residue at all. It leaves no residue but the fragrance is still smelt. That's love. Its intangible, that's what I'm trying to say. And yet the lovely fragrance it leaves behind and yet it is totally burnt up. That is what we have to be. That is the meaning of being born. To burn up the Samskaras and leave only the fragrance and fragrance has a beautiful purifying smell, the camphor rather. Do you see?

So be born in that way. Forget the instant because every instant is eternal. We are the ones that are dividing it up into instances. We are dividing up the day into seconds and minutes and hours and what have you. We are the ones that divide up the ocean into drops, yet it is one ocean. So that fragrance of the camphor block is all pervading, although it has been totally burnt up. So once you get a whiff of this camphor, this fragrance, you too can recreate this block again and keep on burning it and having the fragrance of love there within you all the time. Twelve?

Harisham. I was just down to see the photographer..... (Inaudible)

Gururaj. Oh yes, the T.V. people. Good. Fine. Interesting question, interesting. You know most of the times I'm so much gone when I sit and talk that I forget to take these things off and start walking. Sometimes I remember.

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