

Message 386

Paris, 30 April, 2020

Further Insights on two Verses from the Divine Melody in Message 384

It was mentioned in the Notes that insights on Verses 22, Chapter VI and 14, Chapter VII in Message 384, would be shared. These insights are in anecdotal format and were shared with a disciple during a satsangh on phone. As far as Shibendu is aware they have never been recorded before and in order that they remain available for reference later, they are being recorded here.

As Alexander conquered country after country in his long, ambitious trail of acquisition, he would appoint one of his faithful administrators or generals as his Viceroy or Regent in the defeated kingdom. But after he defeated Puru he found he had no one left to appoint. He therefore returned the kingdom to Puru saying he was satisfied, now that he had conquered, and did not wish to rule the kingdom as the pleasure of conquest was enough for him!

Before returning to Macedonia, however, Alexander spent time seeing the country (India) and its people and holding discourses with Puru and several others. Stories of these are perhaps many, but two are referenced here to provide insights to these two verses.

The first story illustrates Verse 22, Chapter VI

Krishna spoke:

“And when a Yogi has obtained this truth, he understands that there is nothing greater to be obtained than this. Then he is steadfast in this truth, no sorrow disturbs him, no matter how heavy it is to endure”.

(The truth of Joyful existence, perceived through insight - not through the intellectual manipulations of a separative psyche - results in immediate and lasting peace and contentment).

When Alexander went around the country he saw many people who looked ill clothed and materially poor, but with content faces and quite at peace. He asked Puru about them and Puru said, “These are people who have understood deep truths and they need nothing else”.

Alexander asked him whether Puru knew someone who was so content as to require nothing. Puru assured him that there was such a person whom he, Puru, knew personally. Alexander expressed his desire to meet him. Puru warned him that this person lived on the edge of the hot Rajasthan desert and was completely naked and lived under a tree, immersed in the meditative state. Nearby villagers would leave water, fruits and vegetables for him and when he was thirsty or hungry, he had some of it and then was again overtaken by the state of Nothingness which is also the Wholeness.

Alexander insisted that he would like to meet him and Puru accordingly took him to where this person lived.

The two Kings and their retinue reached this tree below which they found this person sitting, deep in trance. There was nothing else anywhere around except a few fruits in front of this man and a barrel of water. Some of their soldiers found two large stones for the Kings to sit on and they retreated leaving the kings alone in front of the sage waiting quietly for him to open his eyes.

Eventually, the sage opened his eyes and they fell questioningly upon Puru, whom he knew as he used to come often to meet the holy man. “What brings you here?” the eyes seemed to ask.

Puru explained that Alexander wanted to meet the sage as he had heard about him. The sage looked at Alexander and waited for him to speak. Alexander asked: “How can your face have such a contented and peaceful appearance when you are so poor that you do not even have a piece of cloth on your body?”

The sage said: “But I am not poor. I have the whole Universe!”

Alexander laughed: “How can that be when even your food is offered as alms to you by others?”, he asked.

Said the sage: “But it is true! I have everything in this Universe!”

“Can you prove it?” Asked Alexander

“Yes”, said the sage, “Come with me” and so saying, he took a small jug of water and started walking into the desert.

Alexander followed him for some time thinking the sage would explain what he meant when he said he had the whole Universe.

But the sage kept silent and continued to walk into the hot desert.

Alexander was getting hotter and hotter in his kingly clothes. He was getting tired and beginning to be very thirsty. He asked the sage for some of the water in the jug.

The sage refused to give it saying it was very precious and could not be just given away. He said the water was special.

Alexander offered to pay him whatever he wished. The sage continued to deny him the water and instead kept going deeper and deeper into the desert.

Alexander couldn't bear his thirst. “I'll give you half my kingdom”, he said, but the sage refused to comply.

Frustrated, tired, thirsty and beaten, Alexander finally said “I will give you my whole kingdom. Let me please drink water. I am dying!”

The sage stopped, turned and smiled at him. He said, “If this one jug of water is worth your kingdom then, considering that the villagers have given me an entire drum of it, don't you see that I have the whole Universe?”

One in Existential Joy is freed from all wants. Life, and its preservation, is all that is needed. In surrender to the process of Life, such a person is protected by that very Process. All that is needed to preserve his body (as long as the connection with Life exists) is met and provided for naturally. Nothing else is needed. Peace, therefore, is in each moment.

The second story illustrates Verse 14, Chapter VII

Krishna spoke:

Veil of illusions of ‘I’-ness or mind's conditionings is inherently generated according to categories of (four) *Gunas*, by **Nature** (that is, natural, in-born traits and tendencies). An unexpected sudden glimpse of perception of this truth in **One's being** (perhaps through **Gurukripa** — or **Divine-grace**) is the only way!! **One then takes refuge in Me — the Otherness, the Inconceivable!!!**

The three *Gunas*, or natural traits and tendencies, more widely known are *Tamas*, *Rajas* and *Satva*. *Tamas* is exemplified by characteristics such as laziness, deceit, etc. *Rajas*, by ambition, aggression, acquisitive tendencies etc. and *Satva*, by knowledge, truthfulness, etc. Ordinary humans are usually a mixture of all three of the above in varying degrees.

The fourth *Guna* is *Gunateet* (one who is not bound by the three *Gunas*, one who is in the Energy of Understanding). This Understanding in his body gives rise to awareness and he is able recognise the traits of his mind. That is why *Gunateet* is the subtle fourth *Guna*.

J. Krishnamurthy sometimes recounted another story of Alexander and Puru which illustrated when the fourth *Guna* worked in a body most wonderfully.

When Alexander went around Puru's kingdom he was struck by the well being of people everywhere. The morale was high, people went about joyfully as they did their work. They were healthy, cheerful, productive. Everything was organised excellently and all public services were efficient.

He expressed his profound admiration to Puru and congratulated him on creating such a wonderful State. He requested him to guide him and help him improve his own country where he saw many people unhappy.

Puru, however, told him that the credit for this should go to his Prime Minister who was solely responsible for creating such a beautiful country for him.

Alexander then requested Puru to kindly call the Prime Minister as he wished to consult him.

Puru said that it was not possible because the Prime Minister had resigned and gone back to his village when Puru was defeated by Alexander. Puru said: “He resigned as he took responsibility for the defeat saying that if he had truly been an efficient Prime Minister to his King, he would have also ensured that you, could never have won the war”.

Alexander was even more impressed and begged Puru to call the Prime Minister from his village so that he, Alexander, could offer him the post in his own kingdom.

Puru sent his messengers to the erstwhile Prime Minister's village to summon him. However, they returned and reported: "Your Majesty, the Prime Minister has politely refused to come saying he was no longer in your service and so could not be summoned to appear before you".

Alexander was completely flabbergasted. He was more determined than ever that such a person, wise and fearless, should be in his service. He pleaded that if the Prime Minister would not come, they, Puru and Alexander, should go and visit him in his village.

Puru agreed and accordingly they went to the Prime Minister's village. There they found him living simply in a small house. He had started a school where he taught little children for several hours a day and spent the rest of his time in deep meditation.

When he saw Puru and Alexander coming, he rose and greeted them with courtesy and bade them sit.

Puru explained that Alexander was impressed by the Prime Minister's work in the kingdom and wished to speak to him.

Alexander requested the former Prime Minister of Puru to work for him, offering him huge wealth and prestige.

However, he declined politely, saying that being a brahmin by birth, his role in life now was that of teaching and being in meditation and learning.

The Prime Minister was *Gunateet*. Perhaps his transformation had happened long before he actually resigned since the excellence of his work as a Prime Minister was also an indication of his Energy of Understanding — as Krishna says elsewhere in Bhagwat Gita, *Yogah Karmasu Koushalam*, i.e. In Yoga there is perfection and excellence in action.

Jai Wonderful Parables