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For Mahabharata

Mahabharata is a literary work – legislator in human history and civilization. no other epic or book which so thoroughly detailed and comprehensive to epitomized the secrets of the universe and to gives so many traditions. Mahabharata is a global treasure, in which beginning is written: *"This which is written here and elsewhere is written. This, which is not written here, it is not written nowhere."*

Almost for every word from the Mahabharata can to be written a separate chapter. From almost every sentence – a separate book. But the distance in time and space are separated worldviews of modern and ancient people to such an extent that today we do not understand their messages.

The main idea is the epic struggle for power between two families – Pandavas and Kauravas. According to the narrative they are first cousins and the whole epic is perceived as beautiful literary work with high artistic value and undeniable historical, ethnographic and other information for a period of several thousand years.

But the essence of what is written in the Mahabharata is different. There are two main layers. The first is a description of the changes in the physical field around the core of the Earth. He is leading – the spirit of the epic. The second is a historical, documentary – for real characters and events. The mixing of these two layers by symbols through different artistic methods is carried out by unknown authors for millennia. Authors with different creative possibilities, real knowledge and worldview, who superimposes the perfect celestial phenomena on the real earth, human acts. Therefore different parts differ in their artistic value. Some are good, others – talented, and some – ingenious. Finally the whole epic is collected into one whole.

The family of the Pandavas consists of five brothers, legal sons of Pandu , but biologic from five gods. They are symbols for five finer things in nature, called in India tattvas. The five tattvas are perceived by the five human senses.

- The first brother is Yudhisthira, (son of god Dharma), accordance of Tattva Akasha – the sound.
- The second is Bhimasena, (son of god Vayu), accordance of Tattva Vayu – the heat.
- The third is Arjuna, (son of god Hindra), accordance of Tattva Tejas – the light.

These three brothers were born of the first wife of Pandu – Kunti and are symbols for physical quantities.

- The fourth brother is Nakula, accordance of Prithvi Tattva – the odor.
- The fifth, twin of Nakula, is Sahadeva, accordance of Tattwa Apas – the taste.

These two brothers twins are sons of the twins and demigods Ashvins and are born by the second wife of Pandu – Madri. They are symbols for chemical quantities.

The true genus name is Pan Devas – Devas, common for whole matter. They are the rules of the law of nature that govern (construction, maintenance and destruction) sound, heat, light, taste and smell – ethereal matter – elementary particles that make up the chemical elements – solid matter.

According to the epic, Yudhishtira is the elder of the Pandavas. Knows the moral and public Law Dharma, and as King, observed it and apply it uncompromisingly. But as a symbol for the sound, actually knows all about electromagnetic oscillations at the entire electromagnetic spectrum, because the Dharma - his father is symbol for the electromagnetic spectrum.

The family of the Kauravas is consist of one hundred brothers and a sister, first cousins of the Pandavas. They are symbols for Solid matter - chemical elements. Number hundred here is only a symbol for many, but the exact number of chemical elements is recorded in the Gospel of John: *"For that Simon Peter went to the boat and drew the net to land full of great fishes, one hundred fifty-three; and although were so many, the net was not torn."*

Disputes and hostility between the two families finally led to an inevitable war between them. It is described in the poem Bhagavad Gita, the brightest part of the epic.

But as in every literary work in this epic too has good and bad people. Pandavas are good, and the Kauravas – bad. And the biggest villain in the epic is the largest of the Kauravas brothers – Duryodhana. It is a symbol of the first chemical element – hydrogen. The most explosive, burning and dangerous.

The scientists say around the nuclei of stars and comets burn hydrogen.

And as to the fact that the Pandavas are the good and the Kauravas are the bad in the epic, we know that in human relationships categories good – bad are relative and always determined by the position of the speaker or writer, and he is guided by generally accepted moral standards their time imposed by certain philosophical movement or religion. So it is today. As echo of those times the religions did decreed that heaven was above and hell below and which seeks and serve selflessly and devotedly on the God (understand - the church, understand - the clerics) will go to heaven, but he who doubts and does not do it, will fry in hell.

But if we separate the heavenly from the earthly, and forget about the human bias and turn to the rules to the universe will see that, *In the universe, there is no moral, ethic, compassion and mercy! There there are Law and regulations and always happens what is provided for in the Act and the rules! Unconditionally! What you must to be born – will be born! What you must to exist – will exist! What you must to die – will die!* So in the Bhagavad Gita, when the warrior Arjuna hesitates to fight against their relatives and friends, god Krishna (the avatar of Lord Vishnu – the Law) tells him the following: *"Kill them, because I already I have killed."*

In the reality, heavenly fight is between the elementary particles and chemical elements. At the beginning are elementary particles – the sheer fabric, and later from they will build chemical elements – solid matter. More later the chemical elements again will be decomposed into elementary particles and solid matter will become again ethereal.

Similarly, is transmitted power between the Pandavas and the Kauravas and in the epic. First of power are Pandavas. Then the Kauravas by machinations receive power over half the kingdom, and later through fraud – craps, Then the Kauravas by machinations receive power over half the kingdom, and later through fraud – craps, managed to take possession over the whole kingdom for a period of twelve plus one year (the time of the Zodiac).

In other words, held a struggle between the ethereal physical state of matter, and the other two – liquid and solid. Confirmation about this is the following text from the book Zhang, served of Helena Blavatsky for writing the "Secret Doctrine": *"During the fourth Eternity the sons receives command to create their images. A third refused, the two other are accept. The curse is pronounced. They will be born in the Fourth, will suffer and will cause suffering. This is the first war. More ancient wheels rotate up and down ... the spark of Mother, execute everything. There was a war between creators and destroyers. Led the battle for space. The seed is appeared again and again."*

"Third" (first third) is Ether – elementary particles. In it there is no *"images and forms"* because they (Pan Devas) *"refused to create their images and forms."* They are *"The Destroyers"*.

"The two other" (second and third thirds) are liquid and the solid states of matter. They (The Kauravas) *"agrees to create their images and forms."* They are *"The Creators"*. But for the existence of said first and second is needed *"space"*. About It *"they led battle for space. This is the first war."*

In the fourteenth song of the Bhagavad Gita, is described the nature and operation of the three gunas on the individual. There god Krishna spoke to soldier Arjuna, who mentioned in the text by many names.

" The Blessed Lord said:

*I will reveal to you later
this highest of all knowledge.
As wise men in the world do it –
absolute perfection.*

*Housed in higher knowledge,
they acquire myself:
nor are born at creation
or die in the destruction.*

*Great Brahma is my womb.
In it I put the fetus.
Thus arise all
creatures of the world, O Bharata.*

*Any bodies to be born
in different wombs, O Kaunteya,
Brahma – nature – their womb,
and I'm the father: I give the seed.*

*Holiness – sattva, Passion – rajas and Dark - Tamas
are the three forces of nature.
They connect with the body, oh Powerful-handed,
Eternal incarnate.*

*Of these sattva – radiant and healthy,
because of its whiteness –
bound by ties of earthly happiness
and knowledge, O sinless.*

*Rajas is the force of bias,
born of craving and attachment.
It bars in the flesh Incarnate
through the chain of acts.*

*Tamas is the fruit of ignorance,
which deceives the world embodied:
bars a dumb them with loafing
and lethargic sleep, O Bharata.*

*Sattva binds to happiness.
Rajas binds to the action.
Tamas, as veils knowledge
attached to laziness and carelessness.*

*Suppression of passion and darkness
causes in men holiness.
Of holiness and passion – darksouless.
And sanctity of Darkness - passion.*

*When all the doors in the body
penetrates the light of knowledge,
then surely you can say,
that prevails Holiness – sattva."*

Sattva guna, is a symbol of the ethereal physical state of matter – the atmosphere. Rajas guna, of the liquid – the Earth's water ocean. Tamas guna, for the solid matter – the Earth's crust. The three gunas together are called "The Way of the lotus" because they exist in the three modes simultaneously. Its roots are in the soil, stem is in the water, and the leaves and flowers through the air.

In the decisive battle on field Kurukshetra (near-Earth field) participate almost all the kings of India, on the side of the Kauravas or Pandavas. The soldiers of the two armies are in numerous kinship relations in a direct and collateral line – symbols of the actual connections of the elements in nature and they can be read, if we know what mean names and nicknames of the gods and heroes of the Mahabharata, in original.

As in the narrative are intertwined real historical events and domestic life, with the heaven - divine, in the epic cannot clearly separate and identify the qualities and deeds of individual gods. For that I will add a few quotations from other ancient Indian written

sources cited in the book "Indian mythology" by John Napart in which they are described in their most characteristic qualities and deeds.

In ancient sages knew, unlike modern scientists that building, the existence and the breakdown of everything in the universe is a circle. Time and space appear from nothing, existence there in being and disappear again into nothingness. *"During the Great Flood demon Hayagriva stole the Veda and Vishnu became a fish to keep an eye things while earthly life had stopped. Brahma and Shiva are lost in thought. Only Vishnu was alert. When emerged Brahma and the world started again, Vishnu destroys Hayagriva and returned Veda of god Brahma."*

In the above quote is described the role of the gods mentioned in the circle for the construction of the Earth.

Lord Vishnu (the supreme god) is a symbol of Crowning natural (universal) Law, responsible for everything that happens throughout the cycle. And some of the main Indian gods are only its incarnations – avatars, symbols for the various stages of the cycle. Brahma is considered responsible for the construction, and Shiva – Rudra for degradation. But some authors have awarded both acts of god Brahma, having put it in Earth's core and from there he creates and destroys, by its breath. *"When Brahma exhales, creates the whole universe, and when inhales, the whole tangible world will disappear, will lose its visible form and will step into the divine nature, where everything returns."*

To be accurate the quote above and correspond to the truth, the word universe, must be replaced with the Earth, Sun or any other celestial body.

The very breath is also transformed into a god. *"... Vedic god Vayu - the god of the winds. He is a god and of the gentle breeze, even breath of animating humans and animals. It is the itself Breath, and hence the god of life, because the first from which needs a living being is the breath."*

In the ancient Indian book "Laws of Manu" in the part "Creation of the World", for god Brahma is written (but actually refers to the god Vishnu): *"This world was darkness elusive, without something different in it, unattainable for sanity and perception, as completely absorbed by sleep. Then, the great power, that exists in itself, which is an elusive, as a doing resolvable this universe in the form of large elements and by developing its energy, appeared to disperse the darkness. This one, whom only the mind can grasp, the unattainable, without distinct parts, the eternal, the beginning of all creatures, appeared in all its glory. desirin to get out from his body all creatures, first produced waters mentally and put in them germ."*

What will happen with water then, will realize, when we return again to the "Indian mythology". *"Ganga was the daughter of the god of the mountain Himavan, "Ruler of snow"and sister of Parvati, divine wife of Shiva. In the beginning she was kept by all gods for themselves, as they her evaluates too precious and beautiful, that to share her with Earth's population. But then appear Bhagiradha and begged Brahma to give him a gift for long asceticism. Bhagiradha prayed to allow the sacred Ganga to come down to Earth. Brahma warned him that this will be happen only if Shiva agreed to let her run thru his braided hair. After another long period of deprivation, Bhagiratha finally persuades Shiva to agreed. Ganga descended roaring and foaming and probably would*

have flooded India, if the hair of Shiva were not as dense forest, where she calmed down and gained its present form."

But however, from the descent of Ganga on Earth there was consequences. "Seventh Manu, was threatened by the Great Flood. When he finds one little fish – god Vishnu, it told him: "I will save you from the approaching flood, if you take care of me!" Manu put the little fish in the ocean, and she charged him to build a ship, and when the flood waters overflowed, Manu is got on the ship and swims away. On board there was a seed of all plants, from which the man will would need after the flood."

In the Mahabharata it is describes the cycle of building our home – The Earth, through the language of symbolism. The sounds from names Brahma, Rudra, Vayu, Dharma, Bhima, Bhishma, Karna, Vidura, Abhimanyu and others, are also symbols. So is in this epos and not only in it. But as I wrote at the beginning, almost for every word from the Mahabharata can to be written a separate chapter. From almost every sentence – a separate book. For that, will stop here.