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Srikakulam Gurupujas - 2013

07th December, 2013 - Discourse 1

Hearty fraternal greetings too all those who have come here for the Master CVV Gurupujas being celebrated Srikakulam in this auspicious month of Margasirsha (Saggitarius).

We have the splendorous tradition of worshipping the ONE divine in a variety of ways in each of the months of the year depending on the nature and significance of that month. Worship is done to develop taste towards the divine. Every month we have days of significance like full moon, new moon, 11th moon phase apart from the festivals and other celebrations on which we keep relating to the divine. The all of this worship is to overcome our personality and stand in alignment with divine.

As we are all born out of the Root nature, the qualities of root nature have their affect on us. The 5 elements which depend on the 3 qualities also affect us from time to time. Some have dominant earth, some have dominant water, some have dominant fire and so on but the equilibrium between the 5 elements would be missing. As a result we face certain difficulties. For all this qualities and elements to remain in equilibrium within us, we should come out of them and observe them by remaining in alignment with nature and divine.

Starting with 14th chapter of Bhagawadgita, Lord Krishna speaks a lot about these 3 qualities that affect the creation. Initially, there was only Absolute Principle out of which the Root nature emerged out of which 3 qualities emerged and then the 5 elements emerged. Then the beings are all born. So $2+8 = 10$, we are born into this 10 fold creation. All the beings are bound by the 3 qualities because we are born out of them while the nature and divine principle are above the qualities. As a result of these qualities, we have will, knowledge and action.

When a will comes out, we should remember that the will does not belong to us. It comes from Root nature and it just manifests through us. We are not the source but just the medium. Depending on the will, we work. It happened so even with Brahma, the creator. The Divine mother wills everything in this creation and as a result everything happens. Even the Divine mother is a projection of the Lord Absolute.

One with dominant Rajas (dynamism/hyperactivity), one does everything with this will and tries to own that activity. One with Dominant Tamas (inertia), tries to do it without proper knowledge and fails. He even tries to avoid activity at times. The one in Satwa (poise) acts as per the will in the right manner and right time with the right knowledge. Lord Krishna gives the various natures of the 3 qualities for different aspects in Bhagawadgita and even speaks about a state which is above these 3 qualities and how one can reach such a state.

By worshipping the Divine Mother and the Lord who stand above the 3 qualities, we too can reach a state above the bondage of 3 qualities. We are bound by the 3 qualities in various ways and there are stipulated practices to bring about equilibrium between these 3 qualities and finally stand above them.

The will is divine and it is because of the action of the 3 qualities on that will, it undergoes distortion and consequently our actions are also distorted. There is way to act as per the divine will without causing any distortions to it. That is way which Master DK prescribes in his book on White Magic. White Magic gives the

way to act as per the Divine will that comes to you without owning it, distorting it or falling to it such that the world around you is benefitted. If you can do it in this manner, gradually the energies in you are purified and you are uplifted to a state beyond the 3 qualities. Just by doing goodwill activities this does not happen. The intent matters a lot. You should own or be attached to the activities or feel proud about doing them. Then no transformation happens. Grand Sages, Seers and Masters work in such a manner as per the divine will without causing any distortions to it.

Due to some good acts that we did in the past, we got into association with one such Grand Master and his hierarchy. It is his will that we are associated with him. He has graced us and wishes to uplift us. In this month of Sagittarius, Guru is the presiding one. So this month belong to Guru (Master).

This month is called Margasirsha which means the month which shows us path to the reach the head (Sirsha). It is the greatest among all the months and Krishna says that “I am Sagittarius among the month of the year”. The light of the being is present in head. That is why seeing the face of the person, the state of that person can be determined. Master DK says to his disciples “I will see your face once a year to know whether you have grown or fallen or remained same in light.” Face is sufficient for a Grand Master to determine the degree of light in a person.

This month begins with Mula constellation. Mula means corner which means we are cornered in Muladhara (Base centre) and we need to move up from there. There is path from Muladhara to travel. The only thing that hinders your travel is your personality/nature. Your personality became so because of misuse of the 3 qualities. We should try to overcome the 3 qualities but that is not possible on our own because we are born out of them and we are bound by them. So to stand above them, we need to align with someone who is above the 3 qualities. Only the Lord and Divine mother stand above the 3 qualities. Most of you know the hierarchy of descent of this creation from the Absolute. It is given in Bhagavatam and Bhagawadgita as well.

In this month, you have an opportunity to travel up. Your energies should be oriented upward instead of horizontal utilization. Energies are limited when we are in Muladhara and if they are utilization in such a state, they get diminished and death befalls. That is why elders instructed us to align with the divine within us, travel up the path, expand your energies and then perform activities in this world by being a medium to the divine will. Making an effort to ascend should happen constantly and the only hindrance to that constant practice is our personality.

The triangle given by Lord Krishna to walk this path is Yagna (Selfless Sacrificial activity), Dana (Offering) and Tapas (penance/constant practice).

Yagna is nothing but living for others selflessly. Such a one does not care about himself. He will be taken care of by divine. You can observe in the nature around you that the plants, animals, elements, devas, etc. are not living for themselves. They are constantly working for others. Why do you have to be different? This is what Krishna tells in the 3rd Chapter of Bhagawadgita. Many think Yagna is doing some fire ritual but the real is Yagna is this. Indians knew Yagna from age old times but even we they are forgetting it and now almost the whole world is living just fending for themselves. Rama is the best example for us, who lead his life selflessly. He never relented from serving others though being an embodiment of the Cosmic Person and everyone around him considering him as the Lord. If the Lord himself descends and serves, should we not follow him? Never feel proud about your service and never advertise it. Then all that has no affect in transforming your personality/nature. If you serve selflessly, the nature would be pleased with you and starts cooperating with you. Even the weather turns favorable to you. So both the inside nature and outside nature starts cooperating with you when you serve selflessly. Instead of serving, you try to exploit others and nature’s resources, it will take you down and down and you remain in

great debt. Even the worship that you do should not be done with some desire or expectation, if it is done only to remain in divine alignment; it brings about transformation of your personality. When you serve selflessly, the result of your work is magnified. It is due to the cooperation of nature.

The 2nd one is offering (Dana). Offer as much as you can. The more you offer, more may gather around you, and then keep offering more. If you try to save everything, you will lose it in one manner or the other. It may be even his son or his own thought. We have a story given by Master EK in Shankaravam (Telugu book) regarding offering.

Lord Buddha, one day, was teaching about offering to his disciples, sitting under a tree. A Brahmin passing by that way sees Buddha and sits near him and hears his teaching on offering. He feels very happy and inspired by that teaching. He felt like offering something to Buddha but he was very poor and had nothing but a pair of clothes. He removes his top garment and offers it to Lord Buddha. Buddha feels very happy with that offering. That Brahmin leaves and he was filled with happiness in complete ecstasy. A king was coming by that way and saw this Brahmin travelling in such a blissful state. That Brahmin does not even recognize the king. After sometime, the king started thinking “did the Brahmin did not see me? Or did not ignore me even after seeing me?” He goes back and finds that Brahmin and asks “You seem be so happy that you did not see me. Why are you so happy?” The Brahmin says “Today is the happiest day of my life. I never ever felt so happy. It is just because I could offer a garment at the feet of Lord Buddha. I felt that I could have given more but I did not have anything.” The King felt very happy on hearing on the words of the Brahmin and says “I am very pleased on seeing you and hearing your words.” Saying so, he gives that Brahmin a large pile of wealth that he was carrying in his chariot. Then that King goes to meet Buddha. They were having a conversation and the king offers many gold and diamond ornaments to Buddha. Meanwhile this Brahmin comes back to Buddha and offers everything that the King has given to him, to Buddha and just leaves without speaking. He was doing all this in a state of bliss. Seeing all this, Buddha smiles but the King was surprised. He thinks that Brahmin is a very great person. Going back the Kingdom, the king finds this Brahmin and calls him to his court. He says “I felt very happy that you offered such huge amount of wealth to Buddha. Now I give you a Brahmin village (generally referred to as Agraharam). Live in it happily forever.” After some years, the King remembers this Brahmin and wanted to know what he was doing. He sends his men to find about him. They go that village but could not trace that Brahmin. The king’s men see many Buddhist monks living in that village and ask them “What happened to the Brahmin to whom this village belonged to?” The monks say “That Brahmin gave us this village and we have set up an Ashram here. We do not know where he is now.” Then the king’s men go to Buddha and find the Brahmin there. They report the same to the King. The king again feels very happy and goes to Buddha to see the Brahmin. He prostrates before that Brahmin first and then before Buddha. The king tells Buddha “Lord! Do you know what did this Brahmin do?” Buddha tells “He saved me from those monks who were just routinely moving around me without any transformation. Now only I and this Brahmin remain together. ☺ ”

The moral of this story is the Brahmin kept on offering everything he got and as a result he had the grand opportunity to stay with the Lord and in his presence. That is the fruit of Dana. We have the stories of Bali, Karna and Sibi who attained highest of planes by their acts of offering. Though Karna did many acts against the law, finally he was saved only because of his Dana (Offering).

There is one more story which Buddha told his disciples.

A group of Brahmins, who were very learned, go heaven after their death. There ambience in heaven was splendid and they were enjoying it. Then they feel hungry and they were expecting to drink the Amritam (Elixir of life) but they were not given that drink. There were wonderful places around which they wanted to visit but they could not move and enjoy because of their hunger. Can you enjoy when you are feeling very hungry? Then this group of

Brahmins question some devas in heaven that they want to drink this Elixir. The devas say to them “You are not entitled to that?” The Brahmins question “Why?” The devas reply “You learned many Scriptures, performed many rituals and as a result you are in heaven. You can move around and enjoy here. But as you never offered anything to eat anyone in your life, you are not entitled to drink or eat here.”

So Buddha, with this story, tells his disciples to keep offering otherwise you will be neglected in higher planes. Even Jesus used to tell similar stories and discourses to his followers. So Dana (offering) is very important. Never relinquish Dana at any point of your life. It may be big or small but keep offering as much as possible.

Next is Tapas (penance/fiery aspiration). With Tapas, transformation happens in you. You constantly introspect your personality and try to work out with it. A process of self introspection evolves from you and it rectifies your personality.

So the immediate achievement is transformation of one’s personality/nature. It is the window through which you, the soul looks through. Depending on the shape and size of the window, you see and act in the outer world. So this lower self, the personality (Swabhava) should be constantly introspected and transformed.

There are 5 centres of command through which the will from divine passes through before it manifests outside. The 1st place is mind, the 2nd is speech, the 3rd is 5 Senses, the 4th is 5 organs of action and the body. Through these 5, the will passes and may be distorted if the 3 qualities are not in equilibrium in you.

In the 18th chapter of Bhagawadgita, the Lord gives the chapter of all others chapters and we are now discussing some aspects of wisdom given in that chapter. Remember, the wisdom given in this scripture is so magnanimous that you can spend the whole life learning it and practicing it. Master EK handed over this Scripture to us as Mandara Gita in Telugu. Someone asked Master EK to write a book that he wanted to distribute on the 10th day death ceremony of his wife and Master EK wrote this book immediately. We should not think that the book was written for that person, it is for each one of us who think to be his followers. (Mandara Gita is the Telugu version of the book Mandara Scripture).

There are 2 kinds of activities told in this 7th sloka of this chapter. One is Kamya Karma and other is Karyam Karma. Kamya Karma is activity that one does out of his will and other Karyam Karma is the duty that one has to perform without fail. Here the Lord tells us not to expect anything in return to the activity that we do out of our will. As it is difficult to relinquish activity out of desire/will, the Lord gives us a clue to how it can be done. Anyway there is no result that one can expect in return to performing his duty (Karyam Karma).

So the instruction here is never relinquish Yagna, Dana and Tapas. All three bring about great transformation in your personality. There are many needy humans, animals and plants around you. You keep serving them and offering to them. Do not think it is job of the government. Let the government do what it wants, you do what is in your hands. Let worship happen on daily basis which is very important keeping the pride at bay.

We should gradually transform from animal nature to human nature and then to divine nature through these three. We should put ourselves to related disciplines and work them out constantly. The purpose of having group livings continuously through out of the year is to recollect the purpose and to work with renewed aspiration and inspiration. So we will continue tomorrow morning.

-Swasthi