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Vizag Gurupujas – Labours of Hercules

Discourse 7 by Master K.Parvathi Kumar (13 Jan, 2015)

We are into the last discourse of 54th Master CVV Gurupuja Celebrations. With the grace of the Master, we have been conducting these Gurupujas. We were discussing the topic, the being and his nature. We continue now.

The I AM consciousness in the being is the stationary part while the nature is the moving part. The Cosmic Person has no movement while the Cosmic Nature moves. The Nature undergoes many changes from time to time. The Person who observes the every changing nature, sees his life like a movie. Most of us merge into our nature and hence we appear as a whole package instead of seeing the 2 in 1. It is like milk which has butter in it though the butter is not seen when we see milk. The butter needs to be separated. The Seers have given the ways to separate this merged phenomenon. Without them, we would have been lost completely. They have compassion towards us and want to help us, to look over us. The Sages & Seers are the mediums of the Lord who come down to help us.

So the I AM consciousness in us is always constant. It does undergo any changes. Every time we say "I AM" even though changes happen in our body, our age, etc. All those changes happen in our nature while I AM remains constant. It is not born and it is eternal. Birth and death of body happens as nature's play. One who sees the creation as a play is ever happy. The Lord remains in such a state and is happy seeing his children, us, playing around in the creation. Just like we enjoy seeing our child playing around. The Grand Seers and Sages also see the creation in the same manner. Anyone who remains with the truth and witnesses the play of 3 qualities, remains in such a stable state. He sees the splendor of the wonderful work of nature. It is called Supervision because he stands slightly above and looks at the work happening. A Rishi is one who remains with his awareness that crops up out of existence and witnesses his nature getting into the 3 qualities and working through them. This 9th nature which stands above the 3 qualities and 5 elements is called Pradhana. It is THAT principle, which has entered the creation is called Pradhana Purusha. If THAT does not enter the creation, it remains as THAT, 10th one. Once entered, it becomes Cosmic Person.

The one is THAT, who exists and remains with awareness (CHIT) and witness the play of nature and is happy (ANANDA) at all times is called Sat+chit+ananda. We hear that word many times.

One should not get stuck in that which is born with oneself as the basis. It is a pity state if you depend on something that is born out of you. You may have many abilities and with those abilities you may be organized and accumulated a lot around you – family, properties, profession, etc. Suppose you start depending on them, then it is a pity state because they are there because of you. You need not get after something just because you were pointed to it by your senses. If you stay an observer, you see the play of nature.

You are also given a Buddhi to act discriminatively. It is a product of your nature. Even the ego is also a product of your nature. You have ego only when you enter the 3 qualities. If you stand above them, you have no ego. You are the soul and you have a body, senses, Buddhi and 3 qualities.

We should keep recollecting I AM. This I AM does not belong to the nature. This I AM is THAT I AM. That is why we are said to be Sons of God. A Son of a king becomes a King, by nature. Due to some reason, if he does not become a real king, he still displays the qualities of a king. Similarly, we are all Sons of the Lord and projections from THAT. If you cut I AM into multiple I AMs, each individual I AM is still a part of THAT I AM. If you cut a cloth into 10 pieces, each piece is still a cloth of same variety. It cannot be a different variety of cloth. Even though it is separated and forgotten, if we recollect, we realize that all the pieces are from ONE.

We have stories like a Swan getting lost into a herd of ducks. Even though it stays with the ducks, it still appears different from the ducks. One day when it sees a group of swans, it realizes that it belongs to that group and joins that group. Similarly the being should realize that he is a Divine entity. That is our true identity. Due to the illusion, we forgot our true identity. You came from the source where the illusion (maya) has also come from. So when you remain in alignment with the source (THAT), you do not fall into illusion. You realize that all this creation is a dream.

You descended from the Lord and the nature which also separated from the Lord is like your mother. You are the son. That is one kind of understanding. As you descended into a vehicle, you should remember that you are not this vehicle. The vehicle undergoes many changes but you do not undergo any change. That is why we cannot recognize any change happening to the body though change happens continuously. We should contemplate on these aspects for better understanding. The envelope around you keeps changing. The way we conduct Gurupujas may change but the purpose of conducting Gurupujas is the same. The venue and arrangements change from year to year. There is a non-changing entity in the changing one. If you do not recognize the difference between the both, it is like mixing dung and sweet or like mixing a salt and powder of camphor, both may appear same but they are different. To recognize this difference, you should stand above the 3 qualities as pure consciousness and see how the qualities are causing the changes in you and around you.

When you enter the qualities to work, you should enter with poise as the basis, then the Rajas and Tamas stand as right and left hands and help you work. When you enter into the 3 qualities, you become a separated consciousness (ego). When there is no work, you just remain in alignment with the Lord. Then you are in the Universal consciousness and there is no ego. There is no need to be localized when there is no work. When there is work, you can come down through poise (Satwa) and do the work. Come with alertness and not in a hyperactive manner or lazy manner. Work with Buddhi as the basis.

Previously, we used to have a game where children run around with one person catching others. And the rule is that if someone touches the mother, he cannot be caught. So whenever the child is tired and cannot run from being caught, he goes to the mother. It is a game with very subtle meaning if you can recognize it. Here the mother can be seen as the 9th nature also called Aditi or Gayatri. If you are with her, the remaining 8 natures cannot touch you. When you get into them, if you get down through poise, you can easily go back to the mother, once the work is done.

In sleep, we are de-localised. When we get into awareness, we are localised. The secret is we need not always be localised. We can be localised only when there is work and at other times, we can remain de-localised. We go to office when there is work. Do you remain in the office if you have no work? If you are habituated too much, you stay in the office even if you have no work. There are people who come home and do office work. While there are people who do office work only in office and when there is no work, they go home. Similarly there are people who do not stay in the body when there is no work.

So a Rishi remains with THAT I AM as long as there is no work and comes down to the state of I AM when there is work. Now Hercules is given such a discipline through this final task.

People get stuck in nature due to their indulgence. If you do not even know that you are stuck, it is even more a pity state and you feel that you are having many troubles in life. If you have nothing to do in this world, it is better that you relate to THAT I AM instead of indulging in some useless activity. Master EK used to go into a sleep like state when there was no work and people around him were into some useless talk. People used to think that he was sleeping but he did not sleep but just withdrew from this world. All advanced initiates do so. When there is no work, they remain de-localised.

Normal people may also be de-localized with their thoughts relating to some distant place. That is different from the de-localization we are talking here. The de-localization we are talking about is retreating to the source from where we descended. For that to happen, to witness is very important. It is not observing the objective activity but to observe the things and thoughts happening within you. The moment you are not alert, you are taken away by your others. So

observation is very important otherwise we will be kidnapped by our personality. Detaching from your personality is very important just like we can remove the clothes that we wear. It is just an encasement. There are 9 encasements around us. In which encasement we are in, determines our state. People mostly remains in the mind or senses. The one who reaches the 9th encasement is the winner. He can touch upon the source and align with it, the source, the 10th one. We should remain in our body as free as we stay in a house. If we are stuck in the body or senses or mind, what freedom do you have and you cannot be happy at all times. Some get stuck in their work. You cannot be a slave of your work. People in present times have becomes slaves of work. There is no proper timing, no day and night difference and there is lopsided work. It should not be so.

A stable one is who can remain unperturbed by anything happening around him. It is possible for a one who remains as I AM consciousness. You should be able to spread peace into the surroundings and not create turmoil in the surroundings.

If we keep observing the inner activity, we are gradually separated from our nature and then we start observing the work of nature. There is an example. You use your hand to mix an item in a plate. Your eye observes you mixing the item. You are asked to observe your eye observing the movement of your hand. You should not merge into eating activity. The food that you eat is distributed to all the organs and no one organ can take all the food. It is an offering to all the intelligences present in different organs in our body. The intelligences return us energy required for all the organs. If we observe all this activity, we get the experience. You then know how beautiful the work of the nature in us is.

We should observe all our senses working. The senses send information to the mind and you just observe this activity. You also observe all the thoughts coming to your mind. You can also observe all the thoughts coming to your Buddhi.

You should get down to work and get back to witnessing once the work is done. When consciousness is localized, it is to do related work. When there is no work, you remain de-localized. This has to be practiced a lot. Great ones disappear after performing a grand act because they follow this principle.

When you can remain like that in stable state, the devas (intelligences) start working through you because they know that you are a good instrument that they can work through, as you remain stable. That is how Devas came to help Rama. They were cooperative with him at all times. He got lot of help during the time of war which he never asked for.

The way to remain in alignment with our source is "SO-HAM". It is how our heart trumpets. The pulsation is the basis for respiration. If you observe constantly, even respiration can take rest at

times while pulsation continues. That pulsation can also stop one the being reaches an inner state where there is only Nada (Soundless sound).

Such a one remains in his original state and then he starts permeating into the surroundings. Work happens through him while he just Bes. His presence itself does work. It is like a magnet. The magnet does not appear to be doing anything but it permeates into the surroundings and attracts iron pieces. That is how people like Ramana Maharshi used to be. He remained in silence most of the time and spoke very few words. Even the people who came to him with many questions could not ask anything because he could affect them through his radiance. His presence could do wonders.

So we realize that if we remain stable, the nature works out everything through us and even attaches glory of the task to us. The glory or the wealth should not change you. The Rishis are such realized one. Such a one walking is not like he is walking but it is like he is sitting while the body is carrying him. It is very much like going in a vehicle. Even if he is moving, he does not feel that he is moving. If he is rotating, he does not feel like he is rotating. We have the act of circumambulating around oneself. What does that mean? Who are we going around? It is the body (a form of nature) going around the being (a projection of the Cosmic Person). It is the nature circumambulating the Lord. It is more meaningful when you remain stationary while the body moves around you. At least you should remember this while doing the act. Otherwise it is meaningless.

We have the story of Asthavakra. He was born with 8 distortions in his body. Once his father lost a debate on Brahman and was put to jail. He goes to save his father. He went to the place where the king and other scholars were debating on Brahman and everyone starts laughing seeing the body of Asthavakra with so many distortions. Then Asthavakra starts laughing even louder than them. They were all surprised and the king questions the reason for his laugh. Asthavakra tells "I am amused seeing you because you were discussing on Brahman but you were laughing at seeing my distortions. One who sees Brahman does not see the distortions in the nature. I AM Brahman and these distortions do not belong to me." The King realizes his mistake and falls on the feet of Asthavakra. The King wanted to become a disciple of Asthavakra but he does not accept saying that the king is not eligible to be his disciple. And he leaves. The King goes in search of Asthavakra and finds him under tree. He falls on his feet and pleads him to grant wisdom relating to Brahman. Asthavakra touches the king and he goes into Samadhi and comes out of it only after sometime. Asthavakra asks "how Brahma is". In this manner, the king was made to realize Brahma through his touch. That is how Brahman is. It has no form but it is present in every form. Existence is its feature. Once you touch it, you won't feel like coming back from it. You may feel very reluctant to get into work like Kardama because that touch is so blissful.

The sense of beness is different from sense of doing, the sense of attainment and the sense of achievement. It is the most fulfilled state. You remain in that state if you remain in alignment with THAT. It is a state of de-localisation.

This is the labour relating to Pieces which helps Hercules to realise THAT I AM. I pray that all of us would be able to reach such a state. We completed the story of Hercules after discussing it for 4 years.

-Swasthi.