

Master CVV Gurupujas, Visakhapatnam

Master KPK

Discourse 1 on 10-01-2021

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YouTube: <https://www.youtube.com/watch?v=DwD2HgZWjIE&list=PLsH2l6BIGH3YvB7OI1imrDI42K9GhUNTO&index=1>

As per the Divine will that manifested through Master EK, we are celebrating this 60th Master CVV Gurupujas at Visakhapatnam. My hearty fraternal greetings to all those who have gathered here. These Gurupujas began in 1962 and from 1971, after the WTT was established, Gurupujas were organised under the auspices of the WTT. So, this is the 60th Gurupuja since Master EK started conducting them, and the 50th one being organised by the WTT. So, this Gurupuja is very special and this being happening at Radhamadhavam is something which we never expected. Many incidents led to Gurupujas being celebrated at Radhamadhavam this year with the major reason being corona.

When I first got the idea that the Gurupujas are to held at Radhamadhavam this year, it surprised me because the Gurupujas at Visakhapatnam is the grandest event organised by the WTT and organising such an event in Radhamadhavam is something unimaginable. When I proposed this to other members of WTT, they were also surprised and felt how such a grand event can be organised at Radhamadhavam because the space is a big constraint. For the initial years, Gurupujas were organised at different places as per convenience. They were held in Simhachalam for the first time in 1978 and ever since they were held in Simhachalam until last year for a span of 36 years. All these years they were held in a grand manner and the scale kept growing with each year. This time they are being held at Radhamadhavam and mostly virtual since we cannot accommodate everyone here. With

a limited physical audience and large virtual audience, we are having these Gurupujas. People all over the globe are participating in these Gurupujas with a lot of enthusiasm.

As always Gurupujas happen splendorously with the grace of the Divine. Remember that many Masters of Wisdom keep visiting the venue of the Gurupujas wherever they are being held. Master EK told us that during Gurupujas we should remember that we are living in the presence of the Masters and especially Master CVV. It is by the grace of the Master that we are all able to participate in these Gurupujas. Close disciples of Master CVV also take part in our Gurupuja events in subtle forms. They are not just present here but they also take the food being served here through us. That is why great importance is given to offering food in all our group events. So, we should remember both these aspects during any group living.

So, in this manner we have started this 50th Master Gurupujas in Radhamadhavam with Ganapati Puja and Prayer. We will now begin the first discourse. This time I felt that we should discuss the teachings of Rishab, also known as Adi Buddha, given in Bhagavatam. He is an avatar of Lord Vishnu and ruled the land very efficiently and taught a good way of life to his children and people in his kingdom. I discussed his teachings in a seminar in the West a very long time back and we will discuss the same here again during these Gurupujas. Rishab represents the throat center and speech principle in us. Even when the king of celestials, Indra did not support him, he overcame the problems created by Indra. Indra here represents the mind principle. Remember that speech takes precedence over mind principle. Speech has its higher aspect which is hearing to the silence. Knowers listen from above and speak out. Master EK said “these are from higher circles from those whom I follow to those who follow me.” All the wisdom that he gave was what he received from above. It is possible when one gives more importance to listening than to speaking. Listening not just outside but inside as well, beyond the noise made by the mind. When one experiences that silence, sound from higher places can be heard and can be expressed as a speech in the outer world. That speech is magnetic in nature and can attract others. That speech is different from a speech made by a scholar based on what he learnt. That is how the books written by Madam HPB, Madam Alice Bailey and Master EK came to be. So, with the power of speech, Rishab won over Indra, the mind principle. Sound has such power.

After discharging all his duties, he calls his children and people in the kingdom and gives them certain teachings. One of the most significant among them is how one can release oneself from one's Linga Sareera which is filled with one's identities and desires. It is one of the strongest things that one might get stuck in. People are strongly into the identities that they feel it is everything. All those identities are temporary. Many of us don't know anything about us other than some aspects related to this life and the identities in this life. We don't know what we were before we were born in this body.

The only true identity that we have is I AM THAT I AM. Every other identity is false. Each of those identities keeps changing from time to time. It is just like a role play in a drama or a movie. The role is applicable only when you are on the screen, neither before, nor after. The one who plays that role remembers that it is just a role. The identities in our life are also roles that we play and they all are temporary. Our true identity is something different from all these roles. We should realise this truth. Only then one is released from the Linga Sareera. Rishab gives many teachings as to how one can achieve this and gain many virtues. There are 33 teachings of which we will discuss some during this Gurupujas.

The first one among them is “Learn to live without desires. Desires lead you to a lot of problems.” People find it difficult to distinguish between duties and desires. Many of them try to pass off their desires as duties. Desires might lead you to unwanted things. Duties are something that everyone has and one should discharge them diligently. Fulfilling desires is an unending thing because one desire leads you to another. So, learn to distinguish between duty and desire, and stick to your duties as much as possible. If you are a young one, you have the duty of studying. Then you need to pick a profession which is suitable to your nature. Do not try to do things which are not suitable to your nature. Do not take up jobs for which you do not know the required knowledge and ability. So, take a job as per your nature, knowledge and ability. Not everyone can do everything. So, do only what you can do and only when it is necessary to be done.

The next one is, “Respect elders and take good care of them.” In past times, saints used to keep moving around and visit houses to take rest for a night where they are taken good care of by the family living in that house. So, offering food to such saintly ones is a great blessing. Respecting and taking care of such ones is a very noble deed. “Have sympathy towards the needy and destitute. Try to fulfil their basic need if possible.” This is another aspect that we should add to our lifestyle.

“Do not associate with people who are a lot into habits like gambling, alcoholism, etc.” If we associate with such ones, we might also get into such habits and one bad habit can bring in many other bad habits. These habits can be very attractive if the mind is not trained well enough. Habits and thoughts work in chains, be it good or bad. So, one habit can bring in other related habits. Therefore, weak minded people should not associate with people who have bad habits. One might not even realise that one is getting sucked into such habits. So, we should be cautious as to what kind of associations we have and what kind of habits that we are getting into. Good habits only come by effort but bad habits might come even without one realising it.

“Do not get into association with those who are strongly attracted to women and always think about other women.” This is applicable to men but we can have a similar thing for women. If a group of men gathers and always talks of women or fantasises about women, then one should avoid such a group. This can also be extended to groups who are always indulging in politics, power and money. That is what Master EK demonstrated to us in his life. He was only there where he was needed. He was always interested in serving the needy and teaching, and did not indulge in anything else. He always remained a commoner and was interested in the common people. He avoided the places where power, money and authority dominated. People who indulged in power and money heard of Master EK but they never knew what he did. Master EK never cared about publicity and for him only work mattered. Master EK says, “Be a commoner among the common. If you are not common, you may attract uncommon forces.” So, this is a simple way of living and many problems can be avoided by living in this manner.

“By associating with those who have no associations in this world will lead you to liberation.” Having no associations means one who does not identify with the world in any manner. Such a one is not interested in name and fame in any manner. Such a one is not interested in promoting his teachings or books. Master EK demonstrated this all through his life. He had no interest in promoting his books

or selling his books. He did not build houses for himself, did not maintain a huge bank balance, did not maintain any kind of wealth and so on.

Here Rishab gives qualities of such ones who we should try to associate with. "One who remains equanimous at all times and does not distinguish anyone as friend or enemy." Such a one first sees the other person as a being and a Divine entity. He does not hold any opinions on others. Great ones demonstrate this quality.

"One who remains calm and at peace always." It is said "Master consciousness cannot make mistakes". That is possible only when one remains calm at all times.

"One who does not hold anger within oneself." This is not the anger that comes and goes instantaneously to regulate or discipline someone. This anger is that one develops over others for a long time due to any reason which is not good for oneself.

"One who is compassionate towards others naturally." Such a one does not punish others for any reason. The natural law might take its course and result in some punishment but a compassionate one never punishes others, whatever be the mistake. They even pray that the others may be pardoned for the mistakes they commit.

The persons with such qualities have no association with anyone other than the Divine. Such a one does not hold onto anything. He considers every other as a Divine being and holds no opinions. He does not hold onto people or things. He just sees as people come and go. As he does not hold onto anyone, such a one is always free. No one can bind him to do anything. Master EK used to demonstrate this quality as well. He could simply say "No" to meeting someone or going somewhere if he had no duty. Since he had no obligations towards anyone, he was always free to choose his duty over anything else.

Rishab also says that great ones avoid those who only live for themselves. Masters of Wisdom are interested in those who are ready to serve without expecting anything in return. We see that in WTT many keep serving without looking for anything in return. There are many who volunteer during the Gurupujas and we do not pay them anything. They just work because they like to volunteer. Only such ones go closer to the Master. If you start thinking "What will I get by doing these things?" then slowly you start moving away from the path and presence. You might think that you are in the path but the actual criteria is whether you are prepared to work with no expectations. Great ones look out for such aspirants and not who come to them to fulfil their personal desires.

So, if a Master of Wisdom gives you some work to do, then you should do it relentlessly with no expectations. The work itself uplifts you and the results do not matter. That is how one can gain close association with the Master.

We will continue with the teachings of Rishab tomorrow morning.

-Swasthi