Master CVV Gurupujas, Visakhapatnam

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(This translation does not give the complete talk. Only for personal use, might contain mistakes.)

YouTube: https://www.youtube.com/watch?v=h69hnihQ9ao

We are discussing the teachings of Rishabh to his children and people in his kingdom. There are many aspects to his teaching which we have been discussing for the last 4 discourses.

We discussed how THAT I AM transforms into states of individual I AM (being) and personality I AM. One should remember that it is THAT I AM itself that is appearing as three I AMs in this form. It can be seen as ONE light manifesting as three lights. It is ONE light that manifests through cosmic sun, central sun and sun in our solar system. The change in state makes us forget that it is one light manifesting as three. Similarly, we forget that it is one I AM functioning as three I AMs. The personality I AM has many more identities and with all those identities, we forget who we really are. It is one divine that manifests in different states and forms. We give different names to each of the states and forms of the Divine for the sake of convenience but that itself becomes a problem for us because we find it difficult to reconcile all these names and forget that it is ONE essence that is given different names based on the state and form.

So, it is just one I AM that exists as many I AMs and in different states. Each individual I AM again takes to different roles and there is an identity associated with each role but it is still the same individual. Rishabh tells us that we should try recognise ourself as I AM and not based on the roles that we play. The same I AM can be seen in others. Then we gradually realise that it is ONE I AM that is appearing as many I AMs. Only I AM consciousness is permanent in you while all other identities change from time to time.

Rishabh further says, “Regulate the flow of prana and consciousness through practice of yama and niyama”. Consciousness flows through the bloodstream. If blood circulation happens well in the body, then consciousness flows well in the body. The flow of prana depends on consciousness. These flows are described as the thread of consciousness and the thread of life. The former is of diamond light while the latter is of golden light. One who has control over these flows can even move out of the form while still being linked to the form through the thread of life. Prana is wasted if you indulge in too many unwanted activities in the objective world. So, it is to be regulated. Regulated prana also regulates the flow of consciousness.

Generally, prana follows consciousness and this should be reversed by making the consciousness follow prana. When prana is regulated, consciousness also gets regulated. This is possible by regulating the use of senses in the outer world. When prana reaches the heart center, it is regulated. So, it is to be taken inside instead of taking it outside. Unless you go inside, you cannot realise who you really are. To go inside, we should take the help of respiration. Let your consciousness relate to respiration and go inside. The prana automatically follows. You can then relate to pulsation. The more you relate to pulsation, the more you feel comforted. From there, you can further relate to subtle pulsation and then even travel vertically. You pass through a path which is filled with wonderful planes of light. There are many things that you see and hear in that path. They attract you so much that you won’t feel like wasting your time much in the outer world. You would like to go inside whenever there is no work outside. Most of the yogis remain inside which is the other side of the heart while we mostly remain on this side of the heart. When you go to the other side, the expansion of the consciousness happens in a grand way which you cannot imagine. The experiences that you gain are also unimaginable.

For all this to happen, you need stability in practice. People might know a lot of things. They might even try to do many practices but unless there is stability in at least one practice, nothing happens. People are confused with many practices and they try out too many things without having stability in anything. Many practices are given for you to choose one which is most suitable to you, and after choosing one, stick to it and practice it with stability. Fix a place at home and practice every day at the same place. Fix a place in you and always relate to the Divine at the same place. It may be heart center or brow center. Fix a time and always stick to that time. Fix a direction that you face and stick to it. Fix a mantra if you want and stick to it. Fix a divine form or light and always relate to it or simply relate to respiration and pulsation. If you keep changing all these aspects from day to day, then no stability is attained and there will be no progress even after practicing for many years.

Rishabh further says, “Do not try to escape from your duty for any reason.” Each one of us has certain duties especially if one has a family. All of them are to be discharged without escaping from them in the name of spirituality. No Master of wisdom will ask you to do spiritual practices by skipping your duties. Remember that if you escape from your duty, it will follow you and you need to clear that debt with interest.

Rishabh says, “Do not be negligent in discharging your duties.” If one is negligent at work, then there will be unwanted consequences. If you do not work properly in your profession, there will be consequences. If you are negligent in your duties towards the body, the family, friends and society, then there will be related consequences. So be alert while discharging your duties so that no further karma is created.

Rishabh says, “You should be alert at work and do not forget what is to be done.” This is a big test for us because this is a huge problem in present times. People forget even simple things very easily. Forgetfulness indicates hole in your consciousness. It applies to even the smallest of things. If this is not corrected at an initial stage, it keeps increasing and it becomes a disease. That is what is called as Alzheimer’s disease. If

you are alert enough, your memory grows so powerful that it can even recollect your past lives. Next stage is you not only know your past lives, you can even see the past lives of others. Veda Vyasa had this ability that he could give the past life details of many characters in Mahabharata and as a result we see how past karma affects the present events. He had such a grand memory and there is no one who authored so many scriptures as Veda Vyasa did. So, that is how memory should be trained and developed. We should ensure that we do not forget things as much as possible. If you forget things, then mistakes happen and then there are consequences for every mistake. In present times, people are committing a lot of mistakes because of this forgetfulness. So, be alert and attend to your work without forgetting anything.

Rishabh further says, "Think before you speak. Speak only if it is necessary." Speaking unnecessarily is nothing but creating noise and noise results in darkness. Just after the discourse ends, people who attended the discourse start talking. It is a kind of impulse that they cannot wait to talk. If speech is reduced to necessary, then thoughts are also regulated. When both speech and thoughts are silenced, then you can listen to the silence. The sound is heard from within. It is called the voice of silence or sound of akasha. When you can hear from within and then speak it out, it is called speaking the silence. Master EK says, "May we speak the silence without breaking it." Also, if you talk less, you can do more. Work happens better through those who talk less. Those who keep indulging in useless conversations cannot work. Speech is a great boon given only to humans and not even to devas. So, we need to utilise it only when necessary. There is a great science behind sound and speech. We need to be aware of it and practice it as much as possible. There are even aspects as to how one should speak. There are people who speak pleasantly and there are people who disturb the atmosphere through their speech. There are people who always speak about themselves and only the great dimensions of themselves. The most liked virtue that I found in Master EK was that he never spoke about himself. He was not interested even when others spoke about him. He would even change the conversation when someone tried to praise him. I once invited UG Krishnamurthy to a gathering of one of our groups. I started introducing him and just after speaking 1 or 2 sentences, he said, "Stop it. What you are about to say about me is irrelevant to them." He was completely against anyone praising him. So, remember that listening is more important than speaking and one should also know how to speak when required.

Rishabh further says, "See the Divine in all and keep moving." This teaching is so important that Rishabh is repeating it in different ways again and again. The Divine is all permeating and the practice given here is to see the Divine in all and at all times. It is a whole-time practice as long as you are awake. Remember that everything that you see is THAT and respond according to the situation. The whole creation is a change of state of one essence. That essence is described as waters in a scripture. These waters are all permeating. Since it is present everywhere, we should try to see it everywhere. It is present at all times. It is present at all places, in all forms and in all names. So, this is an all-time practice. Rituals, meditation and prayers are for limited time but this is for all time. Rituals are given to cause transformation in you but nothing happens because what you do for the rest of the time has a bigger effect on you than the ritual. If you are able to see the Divine at all times, then you are ever in a ritual. Ramakrishna Paramahamsa was asked by a disciple, "It is said that if one dips into Ganga, then one is free from all the sins committed. Is it true?" Ramakrishna Paramahamsa said, "It is true as long as one is in Ganga. Once you come out of it, the sins again hold onto you." How can one always be in Ganga? It is by seeing and relating to the Divine at all times. So, this practice is continuous and should be done forever. It is easy to say but very difficult to implement.

We will continue with the teachings of Rishabh tomorrow. I can keep giving a lot of details and anecdotes for each teaching but finally you need to understand the teachings and put them to practice.

-Swasthi