Master CVV Gurupujas, Visakhapatnam

Master KPK

Discourse 7 on 13 January 2021, afternoon

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

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

We are into the last discourse of this Master CVV Gurupuja Celebrations. In the morning, we discussed about the importance of poise in action as told by Rishabh. The more we remain poised, the more one can remain in this world without getting attached to anything. Dominant Rajas or Tamas binds us to the world. Rajas makes you do what is unnecessary and Tamas makes you forget what is to be done. If you do what is unnecessary and if you don't do what is necessary, it creates karma which binds you in future. We should be clearly able differentiate between what is to be done and what is not to be done. This is possible when poise rules over Rajas and Tamas. All three are required in life but dominant poise ensures that the flow of life will be streamlined; otherwise, it is remains turbulent. If the quality of Tamas is too weak in oneself, then one cannot sleep. If the quality of Rajas is too weak, then one does not feel like doing anything. So, there should be a balance between the two with poise on top. One should introspect and check if one is sticking to duties only or not. We should pray to the Divine that we may be given a Buddhi which helps us differentiate between duties and desires and helps remain in poise.

So, all the beings move in this triangle of 3 qualities. If the triangle is equilateral with the poise at the top, then one can transcend to a state beyond the 3 qualities. For that to happen, first an equilateral triangle should be established by balancing the 3 qualities and naturally remaining in poise. Such a one is at peace naturally. Only such a one has the possibility of transcending the qualities. We are given a symbol of a triangle with a dot in the center. The vertices of that triangle can be seen as the 3 qualities and the dot represents a way to transcend the 3 qualities. So, the dot is an aperture. So, to be able to go through that aperture one should check whether qualities in us are balanced or not. Each one can make a table as to what actions amount to

quality of Rajas, what actions amount to Tamas and what actions amount to Satwa (poise). These details are given in three chapters of Bhagavad Gita. About 30 years ago, I prepared one such table in English and gave it to the groups in the West. Dominant Rajas and Tamas also result in forgetfulness. We can go on discussing but what is needed is each one examining oneself.

Rishabh says, “One should be clever enough to operate in this world without getting stuck in anything.” It does not mean cleverly escaping from work. People think that they are operating in this world cleverly but actually get stuck in things unknowingly. Rishabh is asking us to do the opposite. One who is in alignment with the Divine does not get stuck in anything. Even the past karma is neutralised gradually without one creating any further karma. Such a one will have a Buddhi which enables one to recollect what is to be done and what is to be spoken at any given time. Generally, we remember things when not necessary and forget when it is necessary. There are students who cannot recollect the answer to a question during the exam but recollect the answer after the exam ends. So, what is the use of such a memory which is not useful when it is necessary? One in poise will get the right thought at the right moment. If someone asks for an advice, you can give the right advice spontaneously if you are in poise. Otherwise, you yourself will not be convinced as to what is the right advice. So, no corrections will be required. When Master EK used to dictate books, he used to dictate them with no breaks and without going back and forth. The content comes so spontaneously and no corrections would be required once it is dictated. It indicates how poised he was while dictating a book.

One gets stuck in things also due to one’s pride. We should remember that along with us, the Divine is also present in this form. If we remember this truth, then there is no pride and nature cooperates a lot. One gets a lot of help from surroundings and even from unexpected quarters when one is linked to the Divine within. Such a one is surrounded by people who cooperate very well with one's work. We observe that in the life of Rama. He always found people who could cooperate with his work at any given time. All this does not happen if one wants it to happen. It happens when one is linked to the Divine. Help comes whenever it is needed even unasked for such a one. So, one should try to neutralise one’s ego by linking with the Divine within. Ego fades away in the presence of Divine. It is like an ice cube in the presence of hot water. What happens? The cube also turns into water and so there is only water left.

Rishabh says, “One is eligible to become a teacher if one is able to relate to the Divine within at all times. Such a one should be ready to teach when need arises.” Only one who stabilizes in this practice of relating to the Divine can teach others. Having knowledge of these aspects is not sufficient to teach. So, do not be eager to teach just because you know stuff. Only one who has practiced this and has reached a fulfilled state is eligible to teach. When one who is linked with the Divine within teaches, then the Divine itself speaks through such a one.

Rishabh further says, “A father should teach his children to attain Divine wealth but not worldly wealth.” Parents should not keep telling their children to earn more and more money. That wealth is temporary and it may come and go. But the wealth of Divine wisdom remains and can be granted to many others. So, that is the true wealth that parents should pass onto their children. This is the responsibility of every parent. It is the responsibility of the child to receive whatever values that the parents had and increase them further.

Rishabh says, “One should take good care of the body but that should not be the only objective in life.” The body is required to walk the path but if one spends all the time in taking care of the body, the actual purpose in life is forgotten. What is the purpose and intent with which the body is being used also matters. The same body can be used only for worldly activities while it can be used both for subjective and objective activities simultaneously.

Rishabh says, “Due to ignorance, people go after worldly comforts and get stuck in them.” If you remain duty bound, then there is no problem. There isn’t much to think as to what is to be done because duties come to you. But if you start linking your duty to your desires then there will be a lot of problems. That is why there is so much corruption. Corruption begins when desires are linked to duties. That corruption brings you down at some point of time. A knower knows that when one sticks to duties, what is due will automatically come without desiring for it. So, it is ignorance to follow desires instead of sticking to duties.

Rishabh says, “A true teacher will help his disciples to come out of any bondages or attachments that the disciple is stuck in.” Firstly, the teacher himself should not be stuck in anything. If the so-called teacher himself has many attachments, then he is no teacher because if the teacher is also stuck in many things, how can he help the student come out. This illustrates, this we are given as an example in the scripture. One who is trapped in the folds of a snake cannot help another who is trapped in a similar manner. One who relates to the Divine in the heart is the one who is never trapped in the folds of a snake. Such a one can teach the other how to get released from the bondage of a snake. And such a one should be prepared to teach without feeling great about it or without feeling that he cannot teach because it is the Divine himself that teaches through such a one.
Here it is told that offering food to others is one of the greatest acts of goodwill and it is considered higher even to performing rituals. Great ones demonstrated to us by offering food almost on a daily basis.

After all these teachings, Rishabh tells his children to treat their eldest brother (eldest son of Rishabh) named Bharat as equivalent to him and to follow in his footsteps. He also tells them to treat all the people in the kingdom as their own family. For a true king, all the people in the kingdom are his own children.

After completing his teaching to his children and people in the kingdom, Rishabh coronates his eldest son Bharat as the king and retires in life. He later becomes an Avadhuta, which is another chapter in Bhagavatam. We will stop here.

These teachings of Rishabh are very important and practical to us. As discussed, dissolving of the Linga Sareera and desire body is important to progress in the path and reach the state of immortality. Formation of bodies of light is possible only when the Linga Sareera and desire body are dissolved. Ones with such bodies can work more effectively and they remember their identity from one physical body to another. So, it results in a state of immortality. Reaching the state of immortality is considered one of the most important steps in the path of yoga. Master CVV promised to grant this immortality to everyone following the path given by him. He has promised that he will repair the physical body and personality so that it is possible to build golden and diamond bodies. So, this path is about repairing the old body and building a new one out of it. It is about transforming one’s personality into a Divine personality. It is not like present times where everything is thrown away once there is an issue. While the body is repaired, we are made to take part in many activities of goodwill so that we can be of help to as many as possible. So, all this is possible when one remains in the path. One remains in the path only by following the teachings of the Masters of Wisdom. We all might think we are members of the WTT but we truly are the members if we follow the teachings of Hierarchy. I recently gave some articles giving points that a member of WTT should learn and follow. Only by trying to follow such instructions, we can truly be members of WTT in spirit and not just on paper. With many such members, WTT is considered one of the most live organisations relating to the work of Hierarchy. So, let us all be alert and progress in the path. Remember that this path is not just for this life but for many more lives to come in the future. I pray to the Master that we may all be blessed to walk the path and remain in the presence.

-Swasthi